Forced Displacement and Urban Management Conference 2021

7-9 September 2021

Conference Proceeding

ᑭUREF SUAKA

Forced Displacement and Urban Management Conference 2021

7-9 September 2021

CONFERENCE PROCEEDING

Forced Displacement and Urban Management Conference 2021

7-9 September 2021

CONFERENCE PROCEEDING

Table of Contents

Hello everyone,

I would like to welcome you all to the Forced Displacement and Urban Management Conference of 2021. This conference is organized by the RDI UREF and Indonesian Civil Society Association for Refugee Rights Protection or SUAKA, supported by Advocates for Refugees-Singapore, Oecumene Studio, and Mixed Migration Centre.

As of now, over 79.5 million individuals have been forcibly displaced by persecution, conflict, violence, or human rights violation. This is a record high, which equals to 1 person becoming displaced every four seconds. Another statistic from helprefugees.org showed that 85% of refugees are hosted by developing countries, including Indonesia. That is why RDI UREF feels the need and urge to understand in any way possible, how to contribute to the assimilation between urban refugees and a host community. We strive to increase awareness, knowledge base and public discourse on how cities in Indonesia welcome and deal with refugees in respect to the regulation and framework in the country.

So without further due, I formally open the conference and I wish all the distinguished speakers and participants to have a fruitful and insightful discussion. Not only that, we also welcome you to have collaboration with RDI UREF in the form of research or implementation action.

Thank you. May God bless us, including our fellow refugees, who still face difficulties in all parts of the world.

Dr. Elisabeth Rianawati
RDI Director

This speech can be viewed at ***https://conference.rdiuref.org/opening-plenary-session***

Hello, welcome to the conference on Forced Displacement and Urban Management 2021, organized by RDI-UREF and SUAKA.

Cities, villages, or whatever the name is, is the place where individuals can ideally grow themselves. These individuals could be anyone with different demographics: youth, adult, elderly. But not only that, it also hosted citizens and non-citizens. As you might have heard, we are in the situation where conflicts erupted in different parts of the world. That conflict creates people forcibly moving across the border, seeking refuge and a safe place, to live and to grow. Unfortunately, many countries are not ready to host those who are forcibly displaced. To also uphold their rights which are entitled to every human being.

How can a city, the people live within, the management of that territory should respond to this situation? Are there any best practices that we can learn from?

This event will deeply discuss the root issue and how to transform it into ideas which can be applied anywhere. We hope this event also opens every possible opportunity to make a better environment for those who have to save their lives.

On behalf of SUAKA, I welcome you to the Conference. Let us work together.

Rizka Argadianti Rachmah
SUAKA Chairperson

*This speech can be viewed at **https://conference.rdiuref.org/opening-plenary-session***

Dear participants, speakers and colleagues,

Greetings.

On behalf of the organizers, I am pleased to welcome you to this virtual conference on Forced Displacement and Urban Management 2021.

To date, there are around 3.3 million forcibly displaced people across the Asia and Pacific region. For many cities in Southeast Asia, this crisis is further exacerbated by limited financial and institutional capacity as well as limited experience of the cities to respond to the issue of displacement. In this conference, we aim to bring together researchers and practitioners across the field of forced migration and urban studies to exchange knowledge, expertise and experience while also gathering case studies from various cities and countries that are facing similar challenges. There are various sessions to explore in this three-day virtual conference.

On the first day, we discuss the role of cities in welcoming forcibly displaced people and the dynamics of urban management in the context of global displacement. We also consider challenges, opportunities, and best practices of transit countries in fulfilling the rights of displaced people. Can transit cities provide access to basic services, healthcare, shelter, education and even livelihood to refugees and asylum seekers?

On the second day, we encourage all participants to brainstorm for possible scenarios to complement the existing available solutions. With the traditional durable solutions deemed insufficient to solve the current crisis, are there any potential solutions and alternatives to tackle sustained displacement? We also explore how spaces and places contribute to the social integration and identity building by looking at the social, spatial, physical aspects of places where they live and the potential contribution of digital technology.

On the third day, we have a session showcasing the online movements and initiatives from displaced youths and their allies and a reflective session for refugees and refugee-led initiatives to share their works and contributions in the field.

We believe that this conference is timely and that each session can serve as a meaningful platform to learn about the nexus between the global refugee crisis and urban management and to understand what this interconnection holds for all of us in terms of providing better responses and solutions at the local, national and international levels.

Using every available platform in this conference, we encourage all participants to meet virtually and actively participate in the sessions. We also have a networking session where participants can get to know each other or explore more about the participating organisations in a more informal setting.

We look forward to seeing future collaborations from participants of this conference. We believe that all of us can take concrete actions towards reimagining a better future for urban refugee management.

Finally, we wish you a successful virtual conference. Make yourself comfortable and get ready for a journey full of knowledge, insights, and endless inspirations. Enjoy!

Dr. Akino Tahir
RDI UREF Senior Researcher, FDUMC 2021 Conference Lead

This speech can be viewed at ***https://conference.rdiuref.org/opening-plenary-session***

Prof. Dr. Tri Nuke Pudjiastuti

Dr. Pudjiastuti is the Deputy for Social Sciences and Humanities, Indonesian Institute of Sciences (IPSK-LIPI since 2015) and also a researcher at the Center for Political Research, Indonesian Institute of Sciences (P2P-LIPI). She graduated from University of Adelaide, South Australia, and received her Doctoral Degree from University of Indonesia. For more than fifteen years, she has conducted research and written papers on migrant workers and forced migration -trafficking in persons and smuggling of migrants- and has been part of the ASEAN Research Team and the Southeast Asia Border Team at P2P-LIPI. Dr. Pudjiastuti has been the Chairman of Indonesia's Representative Committee for the Management of Social Transformation (MOST-UNESCO) since 2015. In the same year, she became part of the Secretariat and an active member of the Asia Dialogue on Forced Migration (ADFM), which is a Track II for the Bali Process Forum and a member of the Consultant the First Andaman Sea Crisis Review for Bali Process Forum.

Dr. Melati Nungsari

Dr. Melati Nungsari is an Assistant Professor Economics at Asia School of Business (ASB). She is a microeconomist specializing in market design, industrial organization, labor economics, and public economics. She also holds an appointment at MIT Sloan in Boston as a Research Affiliate. Melati has worked extensively on a variety of research programs in Southeast Asia focusing on labor informality and vulnerable groups such as refugees, the undocumented, and urban poor. She's also worked closely with a number of international organizations on these topics, including the UN Refugee Agency, the UN Development Program, Citi Foundation, and the World Health Organization. Prior to ASB, she was a professor of economics at Davidson College and Butler University in the US.

Dr. Riela Provi Drianda

Dr. Riela Drianda is an Assistant Professor at School of Social Sciences, Waseda University, Japan. She works at the intersection of creative works and urban studies. She received her PhD from Chiba University, Japan, in 2012. Her current research focuses on urban culture, the Korean Wave, creative cultural heritage preservation, community empowerment, and sustainable cities.

Dr. J. Miguel Kanai

Miguel Kanai is an urban geographer. His work engages the urbanisation of the world under contemporary globalised capitalism. He is specifically concerned with the consequences of intensified inter-territorial competition and the various entrepreneurial strategies adopted by cities and regions in the global South as these are pressured to achieve economic upgrading and provide world-class infrastructure amidst unmet social needs and political contentiousness.

Dr. Saut Sagala

Dr. Saut Sagala is also a researcher and lecturer at Regional and City Planning Department, Institute of Technology Bandung (ITB). His works have been on interdisciplinary studies including policy analysis, monitoring and evaluation, environmental issues, disaster management, WASH, climate adaptation, social protection. He is also a Regional Steering Group of Global Network for Disaster Reduction (GNDR) (2017-2020). He is former Pan Asia Risk Reduction (PARR) Fellow, Manila Observatory, Ateneo De Manila University, Philippines (2014-2015). He has received various awards from international and national institutions (about 40 in total) in competitions, scholarships, etc.

Hello Everyone,

What a timing to have this conference on forced displacement and urban management!

Congratulations to the organisers to recognize that migrants and displaced people concentrate in cities, sometimes in transit but more often for the long-term, that migrants and local communities are often segregated and that local governments are poorly equipped to manage cities in the midst of a displacement crisis not of their making.

Thank you for having UN-Habitat in this opening segment. I am Bruno Dercon of its Regional Office for Asia and the Pacific. And, really, congrats to the organisers for framing the discussions in the coming days in the context of the New Urban Agenda and the right to the city.

The New Urban Agenda stands for the realization that national development needs the prosperity that can be derived from increasing urbanization and that inclusion and social cohesion are fundamental to sustainable urban development. All inhabitants must have fair access to resources and opportunities. All must have political agency. That includes all migrant groups and refugees.

We have learned in international development that voluntary return is rare and difficult; restitution in case of forced displacement is complex and clashes with the even greater complexities of root causes. UN-Habitat and its partners refer to urban displacement as displacement from anywhere. We have learned that building back better starts not in sectoral humanitarian assistance, not with "beneficiaries" but needs and social compacts of inclusive communities, the economic opportunities of cities and the full unbiased support of local governments.

Recently, UN-Habitat worked with the UN Secretary-General's High-Level Panel on Internal Displacement. With partners, we strongly argued for a reconceptualization of IDP movements to urban areas. Let me reiterate the observations and findings that were tabled.

In responses to forced displacement to cities, the focus remains mostly on the impact of individuals and not on the impact on urban systems. With the wrong focus, cities faced by crisis can become cities in crisis. With the right focus, cities should be made more resilient and turn challenges into opportunities. Building back better during and after the Pandemic is ALWAYS an opportunity, for digital inclusion, better health and income insurance, for a greener and healthier economy. Migration crises bring the same opportunities – to tackle inequalities, the injustices of sustained informality – for all inhabitants.

A lot of responses to forced displacement to cities remains piece-meal and project based. Many development actors do not want to face up to the complexities of urban governance structures. They hang on sectors, individualized responses and technical solutions and eschew to acknowledge the local political and perhaps

governance context – yes perhaps fragile. However, responses should not drive alienation. It is important to strengthen municipal delivery systems, apply cross-sectoral and inclusive settlements-based approaches, benefiting both migrants and the urban poor. Municipal actors, municipal planning and municipal finance are crucial dimensions to seek sustainable outcomes for migrant communities.

Four recommendations were made to the Secretary-General's High-Level Panel on Internal Displacement. First, for new thinking about urban migrants and local-level dynamics. That is about migrants as citizens in cities, about inclusion, participation; about migrants who contribute to urban development; about innovation in service delivery to migrants and the urban poor; about working with local governments and municipal service providers.

The second recommendation is for tailored capacity building and technical assistance to municipal authorities, through all humanitarian, development and peacebuilding programming. That is about – and I quote the report – integrating the response to IDPs into inclusive local development plans, developing city level durable solutions strategies covering the full spectrum of possible solutions, or amending laws and policies that prevent IDPs from enjoying their rights in the city. And, collaborating with local governments on data collection and analysis can catalyze change in their attitudes, counter misconceptions on internal displacement and help align competing agendas.

The third and fourth recommendations are about international finance modalities and the humanitarian aid architecture to better address the complicated and fluid context

of urban displacement crisis. I gladly refer all to the 2021 submission of UN-Habitat, the Joint IDP Profiling Service and IIED on "Internal Displacement in an Increasingly Urbanized World" to read the recommendations in full.

So, how to better support local governments and municipal authorities to respond comprehensively to displacement in their cities ? For this purpose, IOM and UN-Habitat, with EU support, have published a new toolkit. We are now testing it in several countries. The toolkit "Integrating Migration into Urban Development" will be fully launched early next year, but it is already available on IOM's website. Everybody in this conference, please have a look and we welcome feedback – or testing – very much.

The toolkit has 11 sections with questionnaires to take development actors who want to do a project on migration to do so with local governments and other local stakeholders. In the first three tools, the key questions are asked about the dimensions of the migration problems and the needs for new thinking and new, more sustainable approaches. The Policy Checklist is the main tool. IOM and UN-Habitat focus here first on questions about urban legislation and governance – and that encompasses all areas of social and economic policy, including for instance health and education. Then we zoom in on issues of urban planning, housing, basic services, jobs and municipal finance. Finally, we focus on urban resilience and multi-hazard risks to migrants and cities, as so often cities face crises upon crises.

What kind of issues come up? I list a few. 1) About laws, bylaws and their implementation undermining the rights and protections of migrants and displaced

persons. About policy and planning frameworks not counting in migrants and becoming adamantly exclusionary and detrimental to social cohesion or simply ignorance or unintentional bias vis-à-vis migrants, and status-quo arrangements leaving migration boxed in as a humanitarian response matter and no more. 2) Urban planning processes, housing and slum upgrading policies which are using data and statutory processes that do not count in migrants and the places where they live. 3) Unethical recruitment or poor working conditions for migrant workers who often have even less voice than informal workers. 4) Migrants living hazard zones in cities, who not included in disaster risk reduction programmes and vulnerable to behind left behind or even human trafficking and other forms of exploitation at times of disasters.

Working with municipalities and migrant communities is difficult. In 2010, I supported a programme in Pakistan promoting joint community development of Afghan refugees and Pakistani host communities. Sustainability at grassroot levels was actually not that difficult. The real difference comes when local governments count migrant communities in. UN-Habitat and its partners developed cheap tools to record what we call the 'social domain tenure' of cohabiting communities – i.e. the local understanding of how land and other resources are shared. These records can be used by municipalities. In Nepal, a mayor used social domain records to allocate COVID-19 assistance. In Afghanistan, they have been used in recent years to create a local-level property tax that pays for local services in cities. These interventions then always require capacity building, which is never short-term.

In Kupang, 10 years ago, we found that in

order for the local government to trust the squatting ex-combatant families from Timor-Leste, they had first to trust themselves. The perception had been for years that Jakarta was responsible for the repercussions of the independence of Timor-Leste. We worked with district governments, showing that they could build multi-stakeholder alliances, encourage participatory mapping. But that required them to show that they also endeavoured progress for all, with regard to water and sanitation programming and women participation. The turnaround was to create a belief that local governments could do more dealing with the migrants and peacebuilding themselves and that their appeals to Jakarta should be for development of all.

In the same vein, UN-Habitat has worked now for more than 10 years with Ulaanbaatar, the capital of Mongolia. In 2010, rural migrants were a threat to orderly urban development. Now, the threats are climate change, water scarcity, flash floods and city-wide adaptation and flood protection is only doable making use of the adaptive capacity of all communities, including the erstwhile rural settlers living in still less dense areas of the capital.

Seeing migrant communities no longer as a problem but as part of the solution for sustainable development of all: that is tangible progress. I look forward to more ideas for tangible progress to come out from your conference.

Bruno Dercon
UN-Habitat Asia and the Pacific Regional Office, Japan

This speech can be viewed at
https://conference.rdiuref.org/opening-plenary-session

Bruno Dercon

*UN-Habitat Asia and
the Pacific Regional Office, Japan*

Bruno Dercon is a Senior Human Settlements Officer at the UN-Habitat Regional Office for Asia and the Pacific, Fukuoka, Japan. He has supervised and supported UN-Habitat programmes in Asia since 2005. He specializes in urban development and urban planning. In Indonesia, he was the UN housing coordinator for the reconstruction of Aceh and Nias after the Indian Ocean Tsunami in 2004. In Myanmar, he was the Shelter Cluster Coordinator after Cyclone Nargis (2008). In Pakistan, he supported the country team in addressing shelter recovery programming after the floods of 2010, 2011 and 2012.

In Mongolia, he supported Ulaanbaatar programmes in support of migrant settlers in 2012 and 2013. He has supported UN-Habitat Nepal since the Earthquake of 2015. He is currently still supporting programmes and teams in Nepal and Myanmar. Bruno Dercon adds to this a keen interest in general urban development including urban planning. He oversees the UN-Habitat programmes in China. He has been a lead author on urban planning in the "Future of Asia Pacific Cities Report" (UN-ESCAP – UN-Habitat 2019) and on the urban economy in the "Cities and Pandemics" report (UN-Habitat 2021).

Hello everyone,

Thank you so much for having me here today. It is my absolute honor to do this opening remark as a former refugee advocate, human rights defender, and also representing Asia Pacific Refugee Rights Network as the voice of marginalized groups across the globe.

As you all are aware of, Asia Pacific Refugee Rights Network is a network of 450 refugee rights, human rights, community-base, and individual members across 38 countries joining the mobilization, capacity building and advocacy efforts to advance the rights of refugees and migrants in the Asia Pacific region for the past 14 years. Asia Pacific Refugee Rights Network is also a very strong network in promoting and protecting the rights of refugees and forced migrants. The majority of our membership is grassroot, with constant engagement on the field with refugees, if not as refugee communities themselves. So before I start this opening remark, I just want to go back to one of the facts, it has been mentioned in the keynote of this event, just to give the facts, the overview of the refugee crisis right now, at the moment.

As of now, according to the UNHCR global report 2019, we are speaking about 86.5 millions of people becoming the concern to UNHCR worldwide. That includes 4.1 million asylum seekers, and 20.4 million refugees. This number around 4 million, which is 20% of this population, are in Asia and in the Pacific region. In addition, the Asia and the Pacific region is home to 1.9 million IDPs and 1.4 million stateless people, according

to the UNHCR report again. So speaking of the Asia Pacific region, as you all are aware of the many countries in the Asia Pacific region, which did not sign UN convention 1951. That includes Malaysia, Thailand, Bangladesh, and Indonesia. So, the asylum seekers, refugees, and stateless people in the Asia Pacific countries which did not sign UN Convention 1951 are deprived for many rights. That includes the access to medication, healthcare, education, employment, and that also deprived them to have a decent, dignified human life that every human being deserves to have.

The younger generation of refugees in many host countries and refugee camps growing up as of now today are not having access to either formal or informal education. Even if they have some sort of informal or formal education, it is not sustainable, or the standard education for the many other young people in different countries who have better status. Although it is stated in Article 28 under the CRC - the convention of child rights states that the right to education is the right of every child, regardless of their status. While we understand the burden of host countries, of hosting many refugees and forced migrants, we also believe that it is our humanitarian obligation and responsibility to promote and protect the rights of refugees and forced migrants to ensure that refugees and forced migrants do not only survive in those countries, but thrive.

There is a possibility to make it happen through collaboration and responsibility sharing among INGOs, NGOs, individuals, refugee-led organizations, and PoC-led

(people of concerns) organizations with different expertise and resources. And of course, the meaningful participation of refugees is essential, and is one of the key elements in influencing the policy to promote and protect the rights of refugees and forced migrants. When we talk about resolving refugee crises and issues across the globe, we have come up with three solutions as of now. Durable solution, which we always talk about to make the livelihood of refugees and host countries better through responsibility sharing and easing the burden of the host countries. And of course, the other two are resettlement and repatriation. However, as we all are aware of, repatriation and resettlement, it is not very practical or it is not possible to make it happen within the short term, it is kind of a long term solution. And also resettlement is a very small proportion to many refugees, as we all are aware that less than 1% of refugees get resettled. And repatriation is a very long, politically sensitive, and bureaucratic process. So as of now, we are really looking at the short term solution, which is making the life of refugees in the host country better and making sure that they have decent, dignified human lives.

With the ongoing situation in both Myanmar and in Afghanistan, right now, people are escaping every single day for safety and protection. We need to think and prepare about how this displacement of this new refugee population is going to look like? Again, we have to ensure that refugees have safe and dignified lives where their rights will be promoted and protected and respected. As a network, Asia Pacific Refugee Rights Network has been sharing information and resources among the members and organizations and individuals for advocacy and providing information to the people who are in need. APRRN has

also released an urgent statement in regard to the situation of Afghanistan on 21st August.

Moving forward on this journey of resolving refugee issues, the only way I can see right now is through responsibility sharing among INGOs, NGOs, individuals with different expertise and resources, while we also ensure the refugee led organizations are empowered and the meaningful participation of refugees is at its core. It has been more than six or seven decades that we have been talking about refugee issues. When we reflect and learn the good practices from the past and when we stand together in solidarity, I believe that we can surely respond to the refugee crisis better than the past where the rights of refugees, I will repeat this again, be well protected and respected.

I hope this conference will allow the people to collect and facilitate knowledge and experiences and to really look at how responsibility sharing will look like to better resolve refugee and forced migrant crisis in the future.

Thank you so much.

Hafsar Tameesuddin
Asia Pacific Refugee Rights Network (APRRN)

This speech can be viewed at
https://conference.rdiuref.org/opening-plenary-session

Hafsar Tameesuddin
Asia Pacific Refugee Rights Network (APRRN)

Hafsar Tameesuddin is a former Rohingya refugee from Myanmar based in New Zealand. During her time as a refugee in Malaysia and now in New Zealand, she has been involved in advocacy and activism on statelessness, refugee rights, prevention of sexual and gender-based violence (SGBV) and LGBTQI rights.

For 8 years in Malaysia, she worked with refugee communities on the prevention and response to SGBV including child marriage as a Refugee Women Protection Corp with International Catholic Migration Commission (ICMC). She is now the newly elected chair of APRRN, the steering committee member of APNOR and the New Zealand country coordinator of Free Rohingya Coalition.

Tuesday, 7 September 2021

Time (GMT+7)	Session
	Opening Plenary: 1. Welcoming remarks 2. Keynote speech by UN-Habitat 3. Keynote speech by APRRN
09.00 - 10.30	Panel Discussion: *Urban Refugee Management*
13.00 - 14.30	Thematic Session I: *Rights to the City*
15.30 - 17.00	Networking Session

Wednesday, 8 September 2021

Time (GMT+7)	Session
10.00 - 10.30	Panel Discussion: *Moving Forward Beyond Resettlement*
13.00 - 14.30	Thematic Session II: *Space and place in the everyday life of the refugees and host communities Part I*
15.30 - 17.00	Thematic Session II: *Space and place in the everyday life of the refugees and host communities Part II*

Thursday, 9 September 2021

Time (GMT+7)	Session
10.30 - 12.00	Special Session: Young and Resourceful: *Navigating Forced Displacement as Digital Natives*
13.00 - 14.30	Special Session: *Voices of Refugees: If I were to Describe Myself in One Word*
15.30 - 17.00	Closing plenary

Panel discussion 1: *Urban Refugee Management*
7 September (Tuesday), 9.00-10.30 (GMT+7)

This session can be viewed at https://www.youtube.com/watch?v=HcIomAu5-8s

Convened by **UREF**

Session summary

The issue of global displacement and migration management is emerging in urban studies. Based on the UNHCR Global Report (2019), 86.5 million people are becoming a concern to UNHCR worldwide, including 4.1 million asylum seekers and 20.4 million refugees. Of this number, around 4 million (20%) are being hosted in Asia and the Pacific Region. In addition, the Asia and Pacific region is home to 1.9 million IDPs and 1.4 million stateless people (UNHCR). But although cities are shaped by migration, most are not well-equipped to welcome an increased influx of migrants resulting from forced migration.

The panel discussion is expected to include topics on:
- The good practice principles of urban humanitarian response
- The existing and re-imagination of urban refugee management

Moderator

Akino Tahir

Akino Tahir is a Senior Researcher at the Resilience Development Initiative. She received her doctoral degree from Tokyo Institute of Technology, Japan. Previously, she worked with Save the Children International in Singapore. Since 2017, she has been a consultant and an independent researcher for projects on children and youth, gender and urban planning. Akino established RDI UREF in 2018 together with the other RDI UREF senior researchers and led the research on social integration of young refugees with local youth in Makassar in 2019.

Invited Speakers

David Sanderson

David has 30 years of experience working across the world in development and emergencies. He worked for eight years for the NGO CARE International followed by eight years as Director of CENDEP, a centre at Oxford Brookes University focusing on development and emergencies. Between 2013-14 David was a full-time Visiting Professor at Harvard University. David was appointed the Inaugural Judith Neilson chair at the University of New South Wales, Sydney in 2016 where among other things. He is Lead for the Institute for Global Development. David has been a member of several NGO boards and committees, including CARE International, Norwegian Refugee Council (NRC) and the Humanitarian Innovation Fund (HIF). David is author of the 2019 ODI/ALNAP Urban Humanitarian Response Good Practice Review.

Mouaz Al-Takrouri

Mouaz is a Protection Officer (Community-based) - UNHCR Indonesia. Mouaz has joined UNHCR since 2010. Previously worked for other UN agencies, national and international non-governmental organizations, mainly in human rights, refugee protection, and community engagement. Mouaz holds a master's degree in Human Rights and Democratization and a bachelor's degree in political sciences.

Invited Speakers

Gading Gumilang Putra

Gading is the National Information Advocacy Officer of Jesuit Refugee Service (JRS) Indonesia. Gading has joined JRS Indonesia since 2014 in the project of JRS Bogor and JRS Jakarta in providing friendship, service, and advocacy including legal assistance to urban refugees. Gading graduated from Faculty of Law in Gadjah Mada University with specialization in International Law Studies in 2013. Gading has also researched about the legality of the detention process in Indonesia in the perspective of international law (2013), and the handling of Syrian Refugees in legal and political perspective (2012).

Enny Soeprapto

Dr. Enny Soeprapto is one of Indonesia's leading scholars of international refugee law. He was member of Ethics Council in National Commission Against Violence against Women until 2020. He is also an activist in the promotion and development of refugee law and a human rights defender. His study focused on international law with specialization in refugee law. He has published 180 writings relating to refugees, internally displaced persons (IDPs), human rights, gross violations of human rights, international relations, etc. He worked as a protection officer in UNHCR in Geneva from 1974 until 1978.

Speaker's video can be accessed in the session link on conference website

Panel discussion 2: *Moving forward Beyond Resettlement*
8 September (Wednesday), 10.00-11.30 (GMT+7)

This session can be viewed at [*https://www.youtube.com/watch?v=BvI25K-w_SY*](https://www.youtube.com/watch?v=BvI25K-w_SY)

Convened by SUAKA

Session summary

In this current Global Refugee Crisis, the traditional Durable Solution could not cope with the challenges that the crisis put forth. With resettlement efforts that can only facilitate around 1% of the 20 million refugees in need of protection in the new country, we must find other alternative ways on refugee handling. Comprehensive Solution that was offered and initiated by the UNHCR, hindered by the slow process of acceptance and the reluctance of the host community, and even the refugees themselves.

This session will talk about how alternative pathways and innovative solutions should tackle the challenge of the trend of sustained displacement and to include:
- The trend of sustained displacement and how it affects the life of refugee and host community
- Thinking out loud on the possible solution
- The role of inclusive society as a foundation that provides both protection and solution for refugees

Moderator

Themba Lewis
Themba holds graduate degrees in refugee studies from the University of Oxford and the American University in Cairo, and Level 2 Senior Caseworker Accreditation with the UK Legal Services Commission. He has taught on refugee rights in Bulgaria and Egypt, and is a Registered Member of the Law Society of England and Wales. Previously, Themba served as a Field Team Leader at the US Refugee Admissions Program Resettlement Support Center, a co-director in the Rights in Exile Programme as co-director, and the Secretary General of APRRN. He is now Co-Head of Borderless360.

Invited Speakers

Tristan Harley

Tristan Harley is a research consultant at Act for Peace and a doctoral candidate at the Kaldor Centre for International Refugee Law at UNSW. He co-authored Refugees, Regionalism Responsibility (Elgar, 2016) with Professor Penelope Mathew. He has worked as a consultant with the United Nations High Commissioner for Refugees (UNHCR), the World Refugee Council, the Asia Pacific Refugee Rights Network, and the Asia Pacific Network of Refugees. Tristan's current research explores how refugees can more meaningfully be included in decision-making processes that affect them.
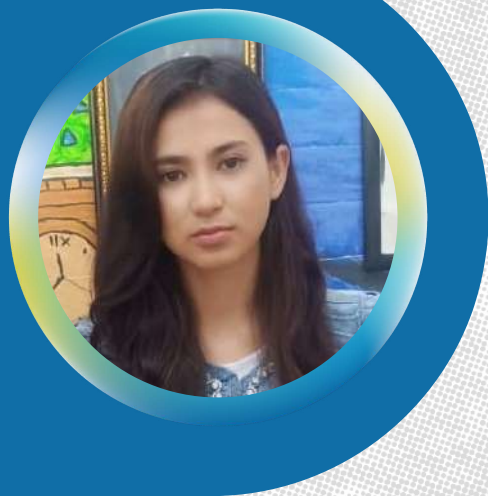
Homaira

Homaira is a refugee from Afghanistan and has been living in Indonesia since 2015. She is a refugee advocate and active in educational, empowerment and livelihood projects for the refugee community in Indonesia. She was a volunteer teacher for refugees in Cisarua Bogor for 3 years, before starting a hydroponic farming project for refugee children and women living in UNHCR shelters in Jakarta. In 2019, she co-founded Refugee Community in Indonesia (RCI). In 2021, she co-founded Jakarta Bersatu Project (JBP), a livelihood project for refugees in Greater Jakarta. She is also one of the advisory board members of Center of Asia Pacific Refugee Studies (CAPRS), and a volunteer interpreter for Church World Service (CWS).

Naima Ismail

Naima Ismail is a Women's Rights Activist from Somalia and currently lives in Malaysia as a refugee. She is a public health graduate and passionate about health policy and challenging health inequities, including gender discrimination. Naima is founder and director of Somali women's association of Malaysia, a health education trainer for the Somali refugee community and a focal point of Refugee women and girls key to the global compact on refugees, focusing on health literacy, access to healthcare, and provides training on leadership and mental health awareness for Somali women and girls.

Thematic session 1: *Rights to the City*
7 September (Tuesday), 13.00-14.30 (GMT+7)

This session can be viewed at https://www.youtube.com/watch?v=3GwfnM7ErkE

Convened by Mixed Migration Centre

Mixed Migration Center is a leading source for independent and high-quality data, research, analysis and expertise on mixed migration. The MMC aims to increase understanding of mixed migration, to positively impact global and regional migration policies, to inform evidence-based protection responses for people on the move and to stimulate forward thinking in public and policy debates on mixed migration. The MMC's overarching focus is on human rights and protection for all people on the move. Find out more at https://mixedmigration.org

Session summary

Right to the city is not bound by the nation-state or legality of people but it concerns all who reside in the city, including refugees and asylum seekers as forcibly displaced people. The roles of cities to uphold these rights are encouraged in the 2030 Agenda for Sustainable Development and the New Urban Agenda. The agenda and implementation of the right are indeed increasing in the refugees' destination countries, however, this right to the city has not yet been seen as indispensable for cities of the transit countries. This session invites participants to re-discuss the right of the city for forcibly displaced people by providing the challenges and opportunity, best practices, innovative solutions, and lessons learned of Right to the City in transit countries.

This session is expected to include topics on:
- The rights to access basic services, healthcare, education, shelter, and employment
- Gender, child protection, and displacement
- Governance
- Urban development agenda, urban governance, and management; and
- Transboundary collaboration and cooperation

Moderator

Antje Missbach

Antje Missbach is professor of sociology, specialising on migration and mobility in University of Bielefeld, Germany. Her key interest areas include forced displacement and irregularised maritime passages. She is currently finalising a book on "The criminalisation of people smuggling in Indonesia-Australia: Asylum out of reach.

Invited Speakers

Gül İnanç

Gül İnanç holds a joint appointment as a faculty at School of Art, Design and Media, NTU, Singapore and as the founding co-director of Centre for Asia Pacific Refugee Studies (CAPRS), University of Auckland, New Zealand. She is a historian of modern West Asian diplomacy and published several books and articles on the topic. Her other expertise are in the areas of cultural heritage education for peace and inclusive global higher education for the displaced communities. She is the founder of Opening Universities for Refugees (OUR) an educational initiative which works closely with the displaced communities in the Asia Pacific region, it now runs as a program under CAPRS.

Lilianne Fan

Lilianne Fan is the International Director and cofounder of the Geutanyoe Foundation, a regional humanitarian organisation based in Kuala Lumpur Malaysia, and Aceh, Indonesia. She is also Chair of the Asia Pacific Refugee Rights Network's Rohingya Working Group.

Submitted Abstract

Okky Nursafitri
Access to Health Care for Asylum Seekers and Refugees

Roshni Sharma
Refugee Women Narratives: Politics of Spatiality

Vina Sanchia Arimbi & Ranggi Lukfi Aprilianzah
Beyond Government: The Role of Civil Society in Empowering Refugee Communities in Jakarta Greater Area to Fulfill Their Rights

Anak Agung Istri Diah Tricesaria & Nurul Azizah Zayzda
Making Sense of Global Compact on Refugee in Southeast Asia: A Case Study of Indonesia's Humanitarian Space

Thematic session 2: *Space and place in the everyday life of the refugees and host communities*
Part 1: 8 September (Wednesday), 13.00-15.00 (GMT+7)
Part 2: 8 September (Wednesday), 15.30-17.30 (GMT+7)

This session can be viewed at https://www.youtube.com/watch?v=ka0t4PrjeYw

Convened by

In a context where one billion people are living in poor and insecure conditions, and in light of the complexity of challenges facing human settlement developments, Œcumene Studio~spaces For Dignity is redefining architecture to become a process to build societies and empower communities. Named after the Greek term 'Ecumene': The inhabited land/world, Œcumene Studio ~spaces For Dignity philosophy fosters the relationship between the human and his immediate environment and habitat. Find out more at https://www.oecumene-studio.org

Session summary

Forcibly displaced people undergo being physically in existence at one place while having a sense of belonging somewhere else. The way spaces and places are postulated is important to refugees and asylum seekers concerns, not only in a spatial, geographical sense, but also in regard to how these spaces and places could be meaningful for any social integration and even identity.

This session is expected to include topics on:
- Architecture, environment, urban design, and its intersection with forced displacement
- Geography and spatiality of the forcibly displaced
- Placemaking, social initiative, integration, and empowerment
- Identities and place-belonging
- Technology, big data, and social media as the new space and place

Moderator

Insaf Ben Othmane Hamrouni

Insaf is the co-founder of PlacemakingMena Platform, VP SDG Programs at SCSWORLD (Safe and Resilient cities), Founder of Œcumene SpacesForDignity (Œcumene Studio) and Co-founder of Sharnaqa (right to Play). Her main interests revolve around architecture in development, urban resilient projects, empowerment of communities through holistic integrated projects and strategies. She is the curator of In-situ Community Build Exhibition: Ala-Abouh and ArchitectureForChange: Genius Tempus (Exhibition/ Symposium/ Workshop) Series.

Invited Speakers

Jay Marlowe

Dr Marlowe's research specialty is in the area of refugee resettlement with a focus on wellbeing, identity, social inclusion, disaster risk reduction and understandings of trauma. He worked with refugee communities as a social worker and former visiting fellow with the Refugee Studies Centre at the University of Oxford and the Natural Hazards Center at the University of Colorado. He is co-director and founding partner of the Centre for Asia Pacific Refugee Studies, which focuses on innovative solutions to forced migration from conflict and climate induced displacement. His latest book is Belonging and Transnational Refugee Settlement (Routledge).

Rasha Arous

Rasha Arous initiated and directed the Old Aleppo socio-economic development Programme in the old city of Aleppo in 2018 and was the manager for two years. Later to the Syria Crisis, she directed her research focus into the conjunction between Urban development, displacement and culture and extensively researched refugees' cityscapes, community making and mobility in addition to their relationship to urban forms and governance. In 2013, she initiated and managed UNHCR's urban development Programme in refugee-hosting areas and later managed the portfolio of economic inclusion of refugees.

Invited Speakers

Julia Hartmann

Julia Hartmann studied architecture and urban planning at the University of East London and holds an MSc in Integrated Urbanism and Sustainable Design from the University of Stuttgart. Since 2015 she has been the municipal commissioner for housing and accessibility in the German university town of Tuebingen. Her research interest evolves around housing and marginalized urban spaces, their inhabitants and the potential they harbour for the construction, sustenance and defense of the urban commons.

Layla Zibar

Layla Zibar is an architect, an urban researcher, and a doctoral researcher for a Dual Doctoral Degree between Brandenburg University of Technology (Germany) and the University of Leuven (Belgium). Layla obtained her M.A. in Architectural Engineering from Cairo University (Egypt -2016) in Urban Design and Community Development. She is Kurdish by origin, and she was born and raised in Aleppo, Syria. Additionally, she is a project consultant for the Ecumene Studio/Ireland and Yalla Project/Nablus-Palestine. Layla has worked as a project consultant with BORDA in Kurdistan Region of Iraq, Project Coordinator in Kayan Community Builders/Egypt, urban designer in CDC/Egypt, and architect in Module Designers/Egypt.

Franziska Laue

Franziska Laue holds a M.Sc. in Integrated Urbanism and Sustainable Design Stuttgart/Cairo. Recently, Franziska was member of exhibition and publication teams for "Aleppo Archive" (DOC Aleppo) on urban heritage conservation and archiving as well as "Space Time Dignity Rights" (DAZ Berlin) on refugee camp improvement strategies. She has published on a long-term research on informal urban growth in Damascus, Syria. A present academic focus is climate change adaptation in the MENA region. Currently, she is working at the municipality of Stuttgart, in the social cities programme.

Ari Wicaksono
The Narratives Representation of Refugees Identity in Indonesian News Online

Reza Rezaie
East Cengkareng Refugee Community Housing Solution which Intersect with The Host Community

Saqib Fardan Ahmada
Risk and Subpolitics: Urban Movement Against Water Scarcity in Yogyakarta, Indonesia

Ulima Nabila Adinta
Rebuilding Spiritual Lives in the New Land: Religious Practices Among Afghanistan Refugees in Indonesia

Nyoman Gede Maha Putra & Ni Wayan Nurwasih
Urban Transformation of A Traditional Settlement Shaped By Global Tourism. The Case of Ubud.

Jesslyn Amanda Kurniadi, Julia Dewi, & Susinety Prakoso
Spatial Quality of Domestic Violence Survivors' Safe Houses

Special session 1: *Live Special session: Young and Resourceful: Navigating Forced Displacement as Digital Natives*
9 September (Thursday), 10.30-12.00 (GMT+7)

Convened by AFR-SG
ADVOCATES FOR REFUGEES - SINGAPORE
新 加 坡 难 民 支 援 小 组

Advocates For Refugees - Singapore (AFR-SG) is a volunteer-led and ground-up movement aimed at promoting the dignified treatment of refugees and displaced communities in the region and beyond, through awareness campaigns, research and partnerships to support organisations for and by refugees and displaced communities. Find out more at https://afr-sg.com/

Session summary

The experience of displaced people has typically been defined by space and borders. However, in this age, more and more young people live in the shared space of the Internet, as digital natives. Many of these digital natives aspire to create a more just world through online movements. So, how do they juggle propelling their digital movements and protecting themselves from backlash and surveillance? This interactive session will showcase digital movements and initiatives by displaced youths and their allies, and share ways for youths to drive digital movements and create social change.

Host

Sarah Bagharib

Sarah believes that everyone has a story to tell and has made it her life's mission to lend her voice so some of those stories can be heard. Her humanitarian efforts span across many different projects. She is a former documentary producer-director and has worked on a wide range of programmes, from hard-hitting current affairs for Al Jazeera to a series on contemporary artists for Bloomberg TV. Curiosity to seek truths and highlight the realities of the voiceless and silenced has led her to her current role as a communications specialist at an international humanitarian aid organisation.

Invited Speakers

Hasan Al-Akraa

Hasan is a 21 year old who has been living in Malaysia for the past 9 years. Fearing their safety during the war, his family had left Aleppo, Syria, in 2012. He began advocating for children's rights in 2014, after he was arrested by immigration and placed in a detention center. He shares their stories in hopes that policymakers can do something to help. Hasan started Al-Hasan Volunteer Network (AHVN) in 2016 to reach out to more communities and provide volunteering opportunities. AHVN also mobilises support for refugees through fundraising, health checks, education, and skills-based workshops.

Lin Yanqin

Yanqin is a Senior Producer at Our Better World, the digital storytelling initiative of Singapore International Foundation. She joined Our Better World in 2017 and leads the content for its series "Refugees: Displaced Not Discouraged", which seeks to create narratives driven by refugee voices and highlight their courage and strength. Before joining Our Better World, Yanqin was a journalist at TODAY, an English-language daily newspaper in Singapore.

Invited Speakers

Mohammad Faruque

Faruque and his family fled along with 250,000 Rohingya to Bangladesh in 1991. They registered as refugees in the following year and have been living in refugee camps ever since. Inspired by his parents, Faruque became a volunteer teacher in an NGO-run school and later established a junior high school. He also worked for various internal media outlets as an interpreter, covering the Rohingya humanitarian crisis. Faruque and his late brother Omar founded the Rohingya Film School to raise awareness about Covid-19 and documentation on making documentary videos on Rohingya cultures and history. The school also equips youth with photography and videography skills to continue raising awareness on the Rohingya refugee situation.

Mozhgan Moarefizadeh

Mozhgan is a human rights advocate, public speaker and legally trained refugee law paralegal, with a Bachelor's degree in English Teaching and Translation. Since moving to Indonesia in 2013, she has supported refugee communities as a trained interpreter paralegal supporting the work of International Refugee Lawyers in Indonesia, and assisting with asylum applications. She co-founded the Refugees and Asylum Seekers Information Center (RAIC) which coordinates multiple refugee community support programs. She co-hosted a documentary podcast 'The Wait', bringing listeners into the lives of refugees in Indonesia.

Special session 2: *Voices of Refugees: If I were to Describe Myself in One Word*
9 September (Thursday), 13.00-14.30 (GMT+7)

This session can be viewed at https://www.youtube.com/watch?v=p3wTXhe4DiE

Convened by RUREF SUAKA

Session summary

Whether or not it comes to our realization, refugees and asylum seekers are always perceived as vulnerable. But this does not mean that they are not empowered and can contribute to change. This session is expected to be more like an interactive panel session to provide a point of view on how refugee communities and refugee-led organizations are empowering themselves and contributing to society through their work in the field. By then, each refugee speaker has the privilege to choose and emphasize only one word to best describe and appreciate themselves.

Moderator
Ali Reza Yawari

Ali Reza Yawari is a refugee from Afghanistan and based in Makassar, Indonesia. He has keen interest in Computer and Communication in which he studied courses and participated in several trainings and workshops. Ali started working as a volunteer videographer with RDI-UREF in the Creative Placemaking Project in 2019 in Makassar. Ali has been a volunteer-intern in RDI-UREF since October 2020 and has been contributing to the story collection from locals Indonesian and refugees from different countries. He is also contributing with the Memoar Project in UREF for Podcast Production. He is currently leading the Refugee Mentorship Program development in RDI UREF.

Invited Speakers

Rafea El Hawi

Rafea El-Hawi arrived in the Philippines on September 1986, on Student Visa and became the 1st Palestinian Refugee to be accepted in the country in 1988. He is now married to a Filipina wife for 33 years and has 3 children and 1 grandson. He experienced many ups and downs as a Refugee. He worked as a salesman, sales lecturer, credit card agent, and a product distributor during those early years. In July 2018, together with 1 Lebanese and 3 Filipinos, he formed the Philippine Arab Cooperation Council Inc. (PACCI) as a Humanitarian Association for helping the needy Arabs (Refugees, Asylum Seekers, Non-Refugees, Orphans and Widows of Arabs) in their problems. He also creates a group that becomes the center of information in the Arab Community, consisting of 230 members, mostly refugees and asylum seekers. Everyone in PACCI is working for free and he hopes that much support will be given to refugees and asylum seekers through his humanitarian work.

Jamaluddin Mohammadi

Jamal is originally from Afghanistan, but he grew up in Iran as a refugee. He stayed in Iran and studied in the University. With the hope to gather with his family that has resided in Australia, he is now in Indonesia waiting for the resettlement. He started to use his time in a positive way by teaching English to other refugees in my room and self-governing schools for refugees. English classes are always full, and all schools have long waiting lists, showing how important education is for refugees. He is very grateful to be the voice of his community. He is grateful to be a refugee because it became the reason for him to meet people who are so kind that think and care about other people's lives, especially refugees who have lost everything. He hopes one day we experience a world without any hatred, where all people live together, and no one has to leave their home.

Invited Speakers

Elina Mark

Elina Mark, is a 39 years old dentist, originally from Sudan. She has nine years experience as a dentist. She fled her country and arrived in Indonesia in 2017. She has since been recognized as a refugee by UNHCR. In Indonesia, she worked as Partnership Development Manager and teacher at Roshan Learning Center in Jakarta for two years. Currently she works as Educational Coordinator at "BTF", and Academic Advisor and math teacher at "4all Learning Center". She has been a strong advocate for refugees in Indonesia.

Syedah Hussen

Syedah Hussen, a Community Manager at Rohingya Women Development Network. She manages the daily operations to attend emergency cases and provide case management to community members. At Rohingya Women Development Network, she and the team especially advocate for the rights of the Rohingya community through meetings and conferences.

7 September (Tuesday), 15.30 - 17.00 (GMT+7)

Session summary

Networking session is a dynamic and interactive session designed specifically to allow the conference registrants to gather, make connections, and exchange knowledge of their works on forced displacement and urban management.

FDUMC 2021 will open the networking session through GatherTown. The link will be active for public access from 1 September to familiarize the participants on how the networking session will look like. In addition to the dynamic networking session, participants can also drop contacts and projects in Padlet as the platform of knowledge sharing bank.

Link GatherTown:
https://gather.town/app/TqF5Tv5CQbdmeLub/FDUMC2021
Link Padlet:
https://padlet.com/FDUMC2021/networkingsession

9 September (Thursday), 15.30-17.00 (GMT+7)

This session can be viewed at https://www.youtube.com/watch?v=Qhf77l-p2ao

Moderator
Julio Castor Achmadi

Julio graduated with a Bachelor of Laws from Universitas Indonesia. He is active in refugee rights advocacy in the South East Asia Region with his involvement as Chair of South East Asia Working Group in Asia Pacific Refugee Rights Network and Coordinator of Legal Empowerment of SUAKA Indonesia. Julio previously managed the human rights defenders programme in Indonesia and is currently working to strengthen the National Human Rights Institution in Asia.

Rapporteur
Nino Viartasiwi

Dr. Nino Viartasiwi is a Senior Researcher at the Resilience Development Initiative. She received her master and doctoral degree from Ritsumeikan University-Japan. Her research focuses on Conflict Studies and Transnationalism. More specifically, in using the Identity Concept as the lens on her current research. Nino is also the Director of Research at Pilar Data Research and Consulting. She was a Postdoctoral Researcher at the Institute of International Relations and Area Studies, Ritsumeikan University (2016 – 2018).

Closing Remarks
Rizka Argadianti Rachmah

Rizka is the co-founder of SUAKA, the civil society association for refugee rights protection and actively engaged in the refugee issue since 2011. She is currently the Chairperson of SUAKA.

Greetings distinguished speakers, moderators, and guests.

Thank you very much to be in this RDI-UREF and SUAKA, Forced Displacement and Urban Management Conference 2021. Thank you very much to share your thoughts, suggestion and even come up with the follow up, to create a better city for those who are forcedly displaced. We are honoured to organize this conference, and meet you all, virtually.

Lately, we have seen conflicts erupted, which creates forced displacement of the people. From one country to another, to seek for a better life. A person who forcedly leave their own country and entering an unknown country for them. A country which has different system, culture, and its people.

Some of the country did not recognize the integration of refugee into their system, just like Indonesia. But that doesn't mean, as a part of international community, they can just push back the people who needs protection. These countries have a shared responsibility, as our rapporteur mentioned: humanitarian actions, financial contributions, while also promoting resettlement and if possible, a safe-voluntary repatriation if a refugee wish to do so.

Allowing social cohesion is also important: it is creating opportunity to engage in income-generating activities, which able to creates economic interaction between Indonesian and refugees. Thus, the idea of urban refugees setting is more benefiting for both communities, rather than creating camps or even a special island (we can see what happen in Nauru and Manus).

So, what we need to support above mentioned idea? A system. The system itself not only on the ground of social-cultural approach, but also structural or regulative with the human rights approach. It is better to be prepared rather having chaotic response which could lead to violating both national or international law, or even could lead to harmful result.

In this conference, we learn that there are many positive practices across the world can be adapted. Maybe with adjustment to have it relevant to our own country context.
Overall, these are sounds as a huge task to do. Yes, it is. But we shouldn't have to work alone. With this conference, as I mention earlier, we have come up with amazing thoughts, brilliant ideas, and one other important thing, is networking. Especially during this pandemic, we have more obstacle on our road. But by establishing strong network, we are able to communicate, coordinating, which leads to work together. This is what important, too. And, in this particular human rights discourse, we don't have many allies, therefore a solid network and teamwork is needed.

Lastly, I would like to say that/ refugee is us. What we need today, those who are forcedly displaced also need it: education, housing, healthcare, and surely food. As a human being, we need a good place to live and to grow, we need social interaction, and somehow, we made mistakes, too. And we are all have potential to do good things. If what we do currently is not happening by now, it might be in the future. And it becomes our legacy, for the promotion of human rights in our own country.

So, I thank you very much for your active participation. This is not the end; this is an ongoing process. We'll see you again in the future, in other collaborative works.

Thank you, stay healthy and have a good day ahead!

Rizka Argadianti Rachmah
SUAKA Chairperson

RDI UREF and SUAKA would like to extend our sincerest gratitude to Mixed Migration Council, Oecumene Studio, and Advocates for Refugees – Singapore for convening highly inspiring sessions in this conference. Special thanks to our Scientific Committee and to all organizing committee members for their outstanding contributions to making the conference happens.

This page intentionally left blank

Abstract &
Poster Presentation
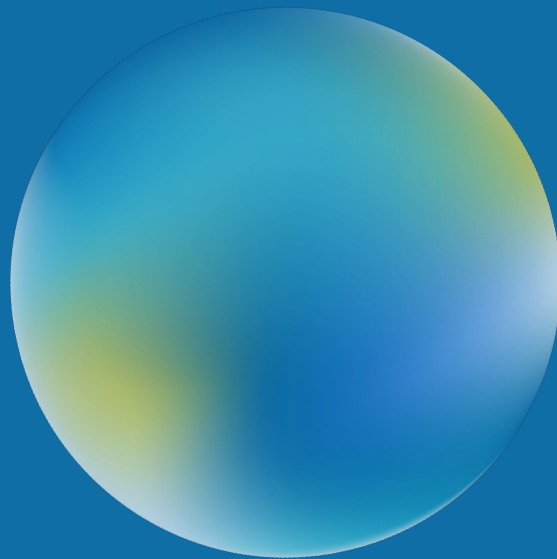
Access to Health Care for Asylum Seekers and Refugees: Reviewed From Psychology Perspective

Okky Nursafitri

University of 17 Agustus 1945, Surabaya

Abstract

In Indonesia, urban refugees and asylum seekers (URAS) have a variety of experiences accessing health care. URAS is a vulnerable group that often faces circumstances in which their health and wellbeing can be compromised. Although the Indonesian government has introduced policies to promote the health of migrants, it is still the case that URAS seems to be neglected. This study aims to explore the experiences of refugees accessing health care in the host country and reviewed it from a psychological perspective. This study used a qualitative method with semi-structured in-depth interviews conducted on ten refugees who experienced to access health care and currently living in Indonesia, including Jakarta, Bogor, Surabaya, Makassar, and Batam. The data was obtained the snowball sampling technique and interviews were transcribed and analyzed both deductively and inductively using thematic analysis. The findings suggest that participant narratives highlight that the health needs of URAS in Indonesia are complex. Dominant themes are language barriers and inadequate interpretation services, limited access to health care services (system and bureaucratic barriers), and the perception of discrimination relating to race, religion, or immigration status. The psychological perspective highlights that these experiences generate significant psychological consequences and that conditions lead to a tendency towards medical mistrust and affect the recovery process. And these conditions can lead to diminishing quality of life due to the demands of dealing with limitations. This article urges consideration that the host country, organizations dealing with refugees, and health care providers should address the specific needs of this population group at a systemic and individual level. Practical recommendations include bridging language and cultural gaps through translation support and inter-cultural orientation and implementing policies grounded in the right to health care for all regardless of legal status and in the interest of public health.

Keywords: access to health care; asylum seeker; refugee; psychology; qualitative research

ACCESS TO HEALTH CARE FOR URBAN REFUGEES AND ASYLUM SEEKERS: REVIEWED FROM PSYCHOLOGY PERSPECTIVE

Okky Nursafitri
Universitas 17 Agustus 1945 Surabaya, Indonesia
nursafitriokky@gmail.com

INTRODUCTION

Refugees and asylum-seekers often encounter circumstances in which their health and well-being are compromised. Despite these health needs, access to health care for refugees is often restricted in host countries (WHO, 2010). In Indonesia, most of the refugees and asylum-seekers live in urban settings instead of camps.

The urban environment coupled with population ageing due to protracted displacement presents complex healthcare needs among the refugee and asylum-seeker population (Spiegel, Checchi, Colombo, & Paik, 2010). Further, as Indonesia is not a state party of the 1951 Convention Relating to the Status of Refugees and its' 1967 Protocol (UNHCR Indonesia, 2021), efforts to address these needs are complicated by numerous legal and political challenges.

OBJECTIVE

This study aims to explore the experiences of refugees accessing health care in Indonesia as the host country and reviewed it from a psychological perspective. The respondents currently living in Jakarta, Bogor, Surabaya, Makassar, and Batam.

METHODOLOGY

This study used a qualitative method with semi-structured in-depth interviews conducted on ten refugees who experienced to access health care and currently living in Indonesia. The data was obtained the snowball sampling technique and interviews were transcribed and analyzed both deductively and inductively using thematic analysis. And this qualitative study was part of a larger research project exploring refugee issues in Indonesia.

RESULTS

The barriers to accessing health care among urban refugees and asylum seekers in Indonesia are language and inadequate interpretation services, limited access to health care services (system and bureaucratic barriers), and the perception of discrimination relating to race, religion, or immigration status. And this situation is usually common in developing countries that accept the presence of foreign refugees. Where a policy environment lacks inclusivity of undocumented migrants; refugees and asylum-seekers do not have access to basic services including legal employment, formal education, and free healthcare (Letchamanan, 2013; Chuah, Tan, Yeo, & Legido-Quigley, 2018).

The respondents identified consequences resulting from barriers to needed health care services that were categorized as psychological consequences, including depression, frustration, and stress. The feeling of being useless also resulted from experiences with fighting the system or encountering access difficulties.

"You get to where you feel useless, and you get to where you really don't want to go on any further. You get tired of fighting the system, people, and even yourself"
A 43-year-old male study participant with type 2 diabetes

A 37-year-old man with type 2 diabetes was unable to get a referral letter, his stress level doubled. *"I usually get extremely tired because of the stress"*

"The biggest thing with me is the depression over having no future"
A 25-year-old male respondent commented after he was told that he would be unable to receive a surgical operation after a driving accident.

"I'm in a managed care plan, so to do anything you must go with a referral letter, and that is one of the frustrations. If you can't get a referral, you don't have any other options"
Female with heart disease, 69-years-old

The study has identified a set of psychological consequences as a result of access barriers to health care services. The psychological impact of denied care and services may prove costly in the long term. The feeling of frustration, anger, and depression may weaken the individual's motivation to seek care, adhere to treatment regimens, and initiate necessary preventive strategies (Neri & Kroll, 2003).

"I've got mixed feelings about it (health care service). On the one hand, I'm a refugee. But on the other hand, I need it (medical treatment)."
Male with brain TB, 35-years-old

"I have never seen so much fear in my mom's face. She doesn't let me go even for a minute. And I felt completely responsible."
A 40-year-old male study participant who has a mother with heart disease, 69-years-old. To avoid a similar experience, he phoned his friend, who has hospitalized experience, to ensure that a trusted doctor would treat her well.

Medical mistrust is an absence of trust that health care providers and organizations genuinely care for patients' interests, are honest, practice confidentiality, and have the competence to produce the best possible results. Often, patients who don't trust their health care providers are labeled as non-compliant and blamed for their failure to benefit from treatment (Buseh, Kelber, Millon-Underwood, Stevens, & Townsend, 2014).

Providing opportunities for patients to be involved in the medical treatment process is one of the efforts to reduce medical mistrust, nescience where to seek help (that can be trusted), and including stigma about health care service. The barriers can lead to delayed help-seeking or failure to seek help. Resulting in slow recovery time and can lead to serious events (Desai, Bellamy, Guy, Costa, O'Connell, & Davidson, 2019).

DISCUSSION

Refugees and asylum-seekers are a particularly vulnerable and marginalized group in Indonesia. Despite the availability of healthcare facilities and services in the country, inadequate access to healthcare among refugees and asylum-seekers remain a significant problem. Appropriate and timely access to health care services is the only way to reduce the barriers that lead to the consequences discussed in this paper. Health care providers must become refugee literate to reduce the barriers they encounter. However, refugees need services that help them to maintain function and to prevent complications, functional decline, and secondary conditions. At the very least, national initiatives will raise awareness of disparities in health care access for refugees and asylum seekers. This will be an important step towards minimizing the occurrence and severity of the consequences experienced by refugees and asylum seekers.

REFERENCES

- Buseh, A., Kelber, S., Millon-Underwood, S., Stevens, P., & Townsend, L. (2014). Knowledge, group-based medical mistrust, future expectations, and perceived disadvantages of medical genetic testing: Perspectives of black african immigrants/refugees. *Public Health Genomics, 17*(1), 33–42. doi:10.1159/000356013
- Chuah, F. L. H., Tan, S. T., Yeo, J., & Legido-Quigley, H. (2018). The health needs and access barriers among refugees and asylum-seekers in Malaysia: A qualitative study. *International Journal for Equity in Health, 17*(1), 1–15. doi:10.1186/s12939-018-0833-x
- Desai, M. U., Bellamy, C., Guy, K., Costa, M., O'Connell, M. J., & Davidson, L. (2019). If you want to know about the book, ask the author: Enhancing community engagement through participatory research in clinical mental health settings. *Behavioral Medicine, 45*(2), 177–187. doi:10.1080/08964289.2019.1587589
- Letchamanan, H. (2013). Myanmar's Rohingya refugees in Malaysia: Education and the way forward. *Journal of International and Comparative Education, 2,* 2
- Neri, M. T., & Kroll, T. (2003). Understanding the consequences of access barriers to health care: Experiences of adults with disabilities. *Disability and Rehabilitation, 25*(2), 85–96. doi:10.1080/0963828021000007941
- Spiegel, P. B., Checchi, F., Colombo, S., & Paik, E. (2010). Health-care needs of people affected by conflict: future trends and changing frameworks. *Lancet, 375*(9711), 341–345.
- UNHCR Indonesia. (2021). *UNHCR di Indonesia.* Retrieved 21 April, 2021, from https://www.unhcr.org/id/unhcr-di-indonesia
- WHO Regional Office for Europe. (2010). *How Health Systems can Address Health Inequities Linked to Migration and Ethnicity.* Copenhagen: WHO.

Refugee Women Narratives: Politics of Spatiality

Roshni Sharma

Jain (Deemed-to-be University), Bengaluru, India

Abstract

If the last century was considered to be the 'century of refugees', this century perhaps can be termed as the worst of all times. Over the past couple of years, there seems to be a clear upward trend in the size of forcibly displaced population. The world, today, is witnessing unprecedented levels of forced migration, with 82.4 million people forced to flee their countries due to wars, persecution, and violence in 2020. There has been a continuous increase despite Covid-19 shutdowns last year. In the year 2020 11.2 million people were forced to flee in comparison to the year 2019 when 11.0 million people had to flee. Also, the global estimate a year earlier was around 10 per cent lower, at 68.5 million people. In a rising trend among the Global North nations of reducing their refugee quotas, a mere 107,800 refugees were resettled in 26 countries of asylum in 2019. Betts and Collier (2017) attribute the growth in refugee numbers to violence and instability spurred by the end of the Cold War, technological changes, resource extraction, and the rise of Islamic extremism.

Similarly, the literature produced on the subject has been overwhelming. No discipline has remained aloof from contributing something to the field of forced migration. In the words of Said (2001), the 20th century literature symbolised the 'age of refugee.' Unfortunately, in this overwhelming contribution to the field of forced migration, women for long did not find a place within the historiography that was being produced on the subject. They remained 'the forgotten majority' on the international agenda. Surveying the literature on refugee women in the 1980s, Moussa's work marked a paradigm shift. Through her famous work – "Women Refugee – Footnote or Text?" Moussa challenged the work that existed until then on refugees. Her work saw the existing gap within the available historiography suggesting how women were left at the margins and how the experience of men found a place at the centre stage (Moussa, 1993). This eventually led to slow and marginal incorporation of women within the field of refugee studies and refugee policies resulting in the 'marginalisation of the issue' (Callamard, 2002).

The present century marks an all-time high in categorising refugees as the 'other', and that in the course of their everyday lives within the refugee camps, this identity of 'otherness' is constantly produced (Farzana, 2017). The identity of the refugee as the 'other', an outsider, is perceived as a threat to the identity of the dominant group, marked as superior, civilized. This clearly draws an important idea that a particular identity is valued over the 'other' identity which is inferior, uncultured and therefore, stands in deep contrast to the dominant identity of the 'self'. These put together corroborates with the larger question of the categorization and the ever-on-going debate between binaries of 'self' and the 'other'. Within this debate of 'self' and 'other', gender holds a significant place, where the women in the

process of 'othering' becomes the othered 'Other'. Thus, shifting the divide from class-based othering to gender-based othering.

The intersection of two identities – one of being a woman and second of being uprooted – 'refugee', has made the refugee women 'doubly marginalised'. Their experiences throughout their journey is peculiar to their sex resulting in further marginalisation, which has been neglected in the legal and policy instruments for their protection. They become the face of 'refugee victimhood', being victims of multiple forms of violence (Friedman, 1992; Pittaway and Bartolomei, 2018, 2001; Bartolomei et.al. 2014). Violence against refugee women is perhaps the most pervasive yet least recognised human rights abuse in the world (Heise, 1998). Echoing with this fact, Indra argues that refugee women face vulnerabilities in all stages of conflict, including the time that they spend in the refugee camps (Indra, 1999).

In the backdrop of this debate of 'self' and 'other , this paper seeks to explore the question of how women negotiate within the constricted spaces available to them in their host country. An attempt to understand their everyday experiences at three different levels – one at the personal front, second within the refugee community and third with respect to the host community. The idea of space has often been theorised as fixed location, something which is 'already there', establishing a sense of marked territory or identity. The very presence of refugee – the 'other', within this space, exemplifies the linkage between 'politics of space and the politics of 'otherness' (Gupta and Ferguson, 1992). Thus, space becomes relational, being constituted through social practices (Massey 2005). Refugees are usually associated with spatial terms and metaphors such as 'transit, entry, repatriation' (Gabrielatos and Baker, 2008).

The paper focuses on the situation of the women in South Asia, with special reference to Bangladesh, Pakistan that host the maximum number of refugees within the region and also from the perspective of the country of origin such as Afghanistan and Myanmar, available in the literature produced on the subject. However, this paper shall be restricted and reflective of the instances only to secondary sources of data collection. Case study as a methodology has been used to analyse the content from the various secondary sources of data, such as articles, narratives of refugee women that has been published in literature, that maps the violence perpetrated against refugee women for this paper. Also, textual analysis as a qualitative method has been adopted to understand the politics of spatiality within the current relevant issues in the specified area of study. The testimonies of the women refugees presented in the case studies were analysed to document the dual roles of women and the double marginalization faced by them.

An in-depth understanding of the literature of both the cases, puts forth certain interesting and engaging points. In both the scenarios (Afghan and Rohingya), refugee women have been forced to cope with their new spaces. Primarily, majority of the women coming from the aforementioned regions tend to occupy private spaces, but their lives in camp alters this notion. On the one hand, their lives in the camps is one that is marked by insecurity, inadequate accommodation, insufficient hygienic conditions and most importantly lack of any private space. In certain scenarios, refugee women, in case of Afghani refugee women

in Pakistan, find themselves as heads of the households. The reasons may vary with respect to individual cases. For example, moving from countries which are much more repressive when talking about women's rights to a relatively liberal nation opens up spaces for the possibility of women's empowerment. The case of Afghani refugee women is an example to highlight how these women 'come out' in the public domain, where they have been weaving carpet, a skill that some of them already knew from their country of origin. They "managed to establish social support networks and emotional support, community identity and construct an alternative space" (Tamang 2009).

Research has highlighted gender-based violence among documented Rohingya refugees living in the Kutupalong camp located in the Cox's Bazar district of Bangladesh. As refugees, they are not allowed to find employment in Bangladesh. At the same time, state support is minimal and so, they have to eke out a living from whatever work is available. The mobility of refugee men is highly restricted by violence and intimidation, which forces refugee women into the role of the family's breadwinner. Despite this, the women's status has not improved in either the family or the community. On the contrary, women are exposed to increased violence from their families, the refugee community, and outsiders. Though all refugees suffer violence, women face it both inside and outside the home.

Sexual and gender-based violence (SGBV) was one of the security challenges that fuelled the mass displacement of Rohingya people into Cox's Bazar, Bangladesh; Even in the camps SGBV is prevalent. Whereas there is sector-wide action to prevent and respond to SGBV and SEA, more needs to be done to strengthen systems and structures of response and to replicate successful interventions in other locations in refugee camps and settlements not covered yet. There is a felt need among refugees for access to state led justice mechanisms for refugees. Overcrowding in the camps exacerbates sexual violence risks for women and girls, and limits humanitarian efforts to provide comprehensive protection services. Emergency shelter remains extremely limited and inadequate. Also, Rohingya women, left with no choice but to 'come out' in the public domain for their survival. Whereas, some of the refugee women do not find a range of space for their agency as they have fewer options for giving action to their desires. As a matter of fact, 'survival sex' becomes a common feature in the camps.

Therefore, at the personal front, refugee women constantly negotiate with the changing roles that they confront with in the new space. This change in the traditional roles of men and women is a potential disruption to the existing power relations, resulting in more violence to be inflicted on these women. As coming out in the public domain also meant being exposed to risks of violence. Further, the problem excavates, when one looks this through the lens of single women, whose security, in the absence of a 'male figure' is jeopardised. They become easy prey within the gendered spaces of the refugee community and the host community.

With the diversification of the problems faced by a women refugee, it offers unique challenges in the present context to be addressed by multiple stakeholders at every level. Addressing the physical safety; both at home and outside home and the psychological

wellbeing through specialized assistance for refugee women to overcome the shame and regain their confidence is a daunting task. Both genders have different ways of coping with the new environment. There is a need for careful integration of the women refugees in their new environment especially women refugees which calls for better work norms, policies, safety and facility concerns to be addressed by the host country. There is an alarming need for providing safe spaces to encourage leadership among these women and volunteering opportunities, including enhanced support from the host community and during the third country resettlement.

Keywords: Refugee women, spatiality, violence, marginalisation, uprooted.

Refugee Women Narratives: Politics of Spatiality

Roshni Sharma

Ph.D. Scholar, Jain (deemed-to-be) University, Bengaluru, India

INTRODUCTION

The last century was 'the century of refugees', this century perhaps can be termed as the worst of all times

There is a clear upward trend in the size of the forcibly displaced population

Literature produced on the subject has been overwhelming as Said (2001) argues – 20th century literature symbolized the 'age of refugee'

FACTS

82.4 million people forced to flee persecution and violence in 2020 (UNHCR, 2021)

26.4 million people are classified as 'refugees' (UNHCR, 2021)

DEFINITION OF REFUGEE

In accordance with the 1951 UN Convention and its 1967 Additional Protocol Relating to the Status of Refugee –

Refugee is one who has a well-founded fear of persecution due to Reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside of his country of nationality and is unable, or, owing to such fear, is unwilling to avail himself of that protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it

US vs OTHER

The present century marks an all-time high in categorising refugees as the 'other'

The identity of the refugee as the 'other', an outsider, against the dominant identity of the citizens – the 'self

Within this debate of 'self' and 'other', gender holds a significant place, where the women in the process of 'othering' becomes the othered 'Other'

METHODOLOGY

Case study as a methodology has been used to analyse the content from the various secondary sources of data, such as articles, narratives of refugee women that has been published in literature, that maps the violence perpetrated against refugee women for this paper

Textual analysis as a qualitative method has been adopted to understand the politics of spatiality within the current relevant issues in the specified area of study

REFUGEE WOMEN

Gender shapes the countenance of life in displacement

There has been a systematic and systemic marginalization of women in prior research and practice

Women in general and refugee women in particular have been the worst victims throughout history

The intersection of two identities – one of being a woman and second of being uprooted – 'refugee', has made the refugee women 'doubly marginalized'

Refugee women narratives geographically engage with their identity, relocation and dislocation, negotiating within the new space and the forcefully formed identity

AFGHAN REFUGEE WOMEN

AGE AND GENDER COMPOSITION
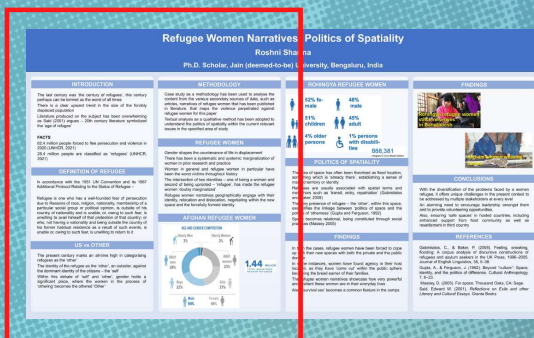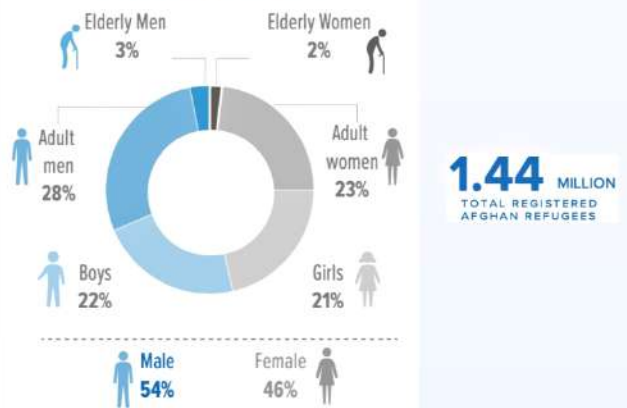
Elderly Men 3%

Elderly Women 2%

Adult men 28%

Adult women 23%

Boys 22%

Girls 21%

Male 54%

Female 46%

1.44 MILLION TOTAL REGISTERED AFGHAN REFUGEES

Refugee Women Narratives: Politics of Spatiality

Roshni Sharma

Ph.D. Scholar, Jain (deemed-to-be) University, Bengaluru, India

ROHINGYA REFUGEE WOMEN

- 52% female
- 48% male
- 51% children
- 45% adult
- 4% older persons
- 1% persons with disabilities

888,381 refugees in Cox's Bazar District.

POLITICS OF SPATIALITY

The idea of space has often been theorised as fixed location, something which is 'already there', establishing a sense of marked territory or identity

Refugees are usually associated with spatial terms and metaphors such as 'transit, entry, repatriation' (Gabrielatos and Baker, 2008)

The very presence of refugee – the 'other', within this space, exemplifies the linkage between 'politics of space and the politics of 'otherness' (Gupta and Ferguson, 1992)

Space becomes relational, being constituted through social practices (Massey 2005)

FINDINGS

In both the cases, refugee women have been forced to cope up with their new spaces with both the private and the public domain

In some instances, women have found agency in their host location, as they have 'come out' within the public sphere becoming the bread earner of their families.

The refugee women narratives showcase how very powerful and resilient these women are in their everyday lives

Also, 'survival sex' becomes a common feature in the camps

FINDINGS

Rohingya refugee women stitch new lives in Bangladesh

Afghani women weaving carpet

CONCLUSIONS

With the diversification of the problems faced by a women refugee, it offers unique challenges in the present context to be addressed by multiple stakeholders at every level

An alarming need to encourage leadership amongst them and to provide volunteering opportunities.

Also, ensuring 'safe spaces' in hosted countries, including enhanced support from host community as well as resettlement in third country

REFERENCES

Gabrielatos, C., & Baker, P. (2008). Feeling, sneaking, flooding: A corpus analysis of discursive constructions of refugees and asylum seekers in the UK Press, 1996–2005. Journal of English Linguistics, 36, 5–38.

Gupta, A., & Ferguson, J. (1992). Beyond "culture": Space, identity, and the politics of difference. Cultural Anthropology, 7, 6–23.

Massey, D. (2005). For space. Thousand Oaks, CA: Sage.

Said, Edward W. (2001). Reflections on Exile and other Literary and Cultural Essays. Granta Books

Beyond Government: The Role of Civil Society in Empowering Refugee Communities in Jakarta Greater Area to Fulfill Their Rights

Vina Sanchia Arimbi & Ranggi Lukfi Aprilianzah

International Non-Governmental Organization

Abstract

Refugee issue is multidimensional and complex. It involves government and civil society; it brings economic, social, cultural, and environmental issues to ensure their wellbeing. Unfortunately, it has not become one of the national development priorities in Indonesia. After Presidential Regulation (Perpres) No. 125 Year 2016, the government made no other regulation or policy to sustain their wellbeing. Therefore, challenges to access their rights appear, and inequality emerges. The situation shows that the refugee issue is somehow neglected and needs action from other actors who can fill or at least minimize the gap between refugees and their rights.

To answer this situation, civil society, as an actor besides the government, has a significant role and becomes the alternative. A study claims that its significance is triggered by globalization process and development issues such as human rights. Additionally, it has potential to address people-centered development, which empowers people to access a wider range of chances such as in social and economic sectors[1]. Furthermore, it can interfere with the government's decision-making process[2], for example, through its grassroots movement[3]. This research focuses on refugees who live in Jakarta's Greater Area (Jabodetabek) and will show some practices done by communities and non-governmental organizations (NGOs). UNHCR reported that there are 13,416 persons in June 2021. In their monthly statistical report, it explains that refugees live in several cities, and most of them, 7,041, live in Jabodetabek[4]. This fact is positively correlated with the emergence of community empowerment movements carried out by civil society in the Jabodetabek. Then, there are various examples of how civil society contributes to this issue. This research aims to identify and explore the role of civil society in fulfilling refugee rights and to propose some recommendations of possible alternatives that can be done by civil society to support the refugee community in Jabodetabek. Furthermore, some frameworks are elaborated to comprehend the research i.e., the relations between a refugee, civil society, and human needs. Qualitative research is applied; desk research methodology is the analytical tool in proving the connections of the frameworks and the practices.

The rights of the refugees are written in Refugee Convention 1951. It, for instance, writes rights to work, access housing, education, and public assistance. Those are related to basic needs founded by Maslow[5]. He found that there are five basic human needs which are shaping a pyramid. The very bottom is physiological needs which consist of food, water, air,

warmth, shelter, and medicine. The second layer is safety; feeling secure and being protected from violence and harm are the examples. The third is love, where humans can get or feel a sense of being loved and belonging. Then, the need to be recognized and confident are part of the fourth layer called esteem needs. Finally, self-actualization needs lead to a desire for self-development as well as livelihood.

The early findings of this research show that there are several civil societies in Jabodetabek that aim to improve refugees' wellbeing and fulfill their rights, especially on basic needs, shelter, education, and livelihood. The civil societies are following:

- Liberty Society is a social enterprise in the fashion industry that upholds women's empowerment and ethical business value. It empowers women refugees to build back their purpose and dignity[6]. It also gives opportunities for around 70 of them to learn sewing by conducting workshops in Batam, Bogor, and Serpong[7]. Moreover, throughout the COVID-19 pandemic, Liberty Society should shut down its 4 selling places. Still, it keeps moving on by producing healthcare such as masks to some company CSRs, social communities, and individuals[8].

- Church World Service (CWS) is an international non-governmental organization focusing on protecting urban refugees through empowerment in Jakarta. Its official website states that it provides shelter for unaccompanied and separated children (UASC) refugees, which looks like a dormitory[9]. It collaborates with UNHCR and local organizations to conduct classes and vocational training. Furthermore, it assists in allowance, living supplies, and healthcare providence[10]. Besides UASC, CWS opens opportunities for the refugee community to become voluntary teachers in their classes and interpreters[11]. Not only giving opportunities to work, but CWS also gives the training to enhance their skill[12].

- Founded in 2014, Cisarua Refugee Learning Centre is the first refugee established and managed school in Indonesia, which aims to share educational opportunities and resources for refugees in Indonesia, especially in Jabodetabek[13]. Obtaining education credentials is currently a major challenge they are facing. Hence, they have started the American-based GED program which is available worldwide and provides an accredited diploma for university entry. In 2021, they are running 12 GED classes, 18 conversation classes, and 1 reading and comprehension class every week[14].

- Help For Refugees was founded in 2014 by Afghani refugees Mohammad Baqir Bayani and Kalsoom Jaffari. This community was founded on the urgent need for basic education and a lack of positive activities for refugees in Indonesia. Now, the HELP 4 Refugee Learning center is not only offering informal education, but they also provide basic health services and other learning opportunities (workshops and training) to refugees in Jakarta[15].

The movements of civil society in responding to voluntary and forced migration poses unique challenges in encouraging society to uphold refugee's dignity. However, there are examples of programs and contexts where refugees are served and may even complement to gain their right to essential services, education, health care, shelter, and livelihood. To make an impact and change, we need a deeper understanding and knowledge of the role of civil society and how it can be gained by individuals and communities. To get that wisdom and knowledge, we need analytical tools based upon proven theories or best practices that might help us see and understand that civil society movement which might be one of the effective ways and strategies to achieve a better society in the absence of government participation.

Keywords: Civil society, Community empowerment, refugee community in Jabodetabek

Beyond Government: The Role of Civil Society in Empowering Refugee Communities in Jakarta Greater Area to Fulfill Their Rights

Vina Sanchia Arimbi, Ranggi Lukfi Aprilianzah

Background

Refugee issue is multidimensional and complex. It involves government and civil society; it brings economic, social, cultural, and environmental issues to ensure their wellbeing. Unfortunately, it has not become one of the national development priorities in Indonesia. After Presidential Regulation (Perpres) No. 125 year 2016, the government made no other regulation or policy to sustain their wellbeing. Therefore, challenges to access their rights appear, and inequality emerges. The situation shows that the refugee issue is somehow neglected and needs action from other actors who can fill or at least minimize the gap between refugees and their rights.

UNHCR reported that there are 13,416 persons in June 2021. In their monthly statistical report, it explains that refugees live in several cities, and most of them, 7,041 persons, live in Jabodetabek.
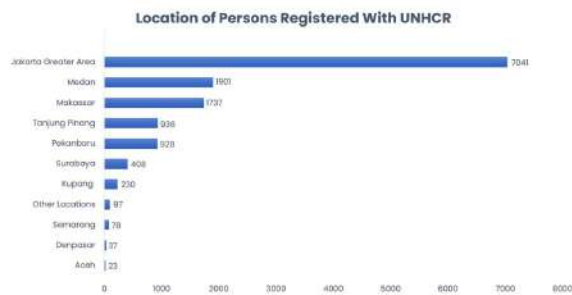
Location of Persons Registered With UNHCR

This fact is positively correlated with the emergence of community empowerment movements carried out by civil society in the Jabodetabek.

Research Question

How civil society empowers refugee communities in Jakarta Greater Area to fulfill their basic rights?

Methodology

Qualitative Research

Desk Research Methodology

Framework

Civil Society — Human Needs — Refugee

This research is a qualitative research using desk research methodology to prove the connections of the frameworks and the practices.

Early Findings

Liberty Society

A social enterprise in fashion industry providing livelihood for women refugees

Church World Service

A non-government organization (NGO) providing shelter, allowance, living supplies, healthcare, and education and vocational training for refugees

Cisarua Refugee Learning Center

The first refugee established and managed school in Indonesia aiming to share educational opportunities and resources for refugees

Help For Refugees

Founded by Afghani refugees, this community offers informal education, basic health services, and other learning opportunities.

Conclusion

- The movements of civil society in responding to voluntary and forced migration poses unique challenges.
- There are examples of programs and contexts where refugees are served and may even complement to gain their right.
- We need analytical tools based upon proven theories or best practices that might help us to see and understand that civil society movement which might be one of the effective ways and strategies to achieve a better society in the absence of government participation.

Making Sense of Global Compact on Refugee in Southeast Asia: A Case Study of Indonesia's Humanitarian Space

Anak Agung Istri Diah Tricesaria (1) and Nurul Azizah Zayzda (2)
1 HOST International
2 Jenderal Soedirman University, Central Java

Abstract

This research aims to discuss how the 'humanitarian space' provided by Indonesia as a form of its imperative humanitarian respond is no longer adequate to the recent global trend. This research looks at the diverse condition of refugee in Indonesia, the policy framework at national level and how it affect the practice of providing 'humanitarian space' in the refugee management taking place on local levels. The discussion focuses on the availability of access to basic rights such as education and right to work, initiatives that aiming to empower refugees and whether state's respond is in line with Global Compact on Refugees (GCR) framework. Finally, this research is interested to discuss empowerment as an alternative to 'humanitarian space' and see if GCR's ideas of empowerment has been implemented in Indonesia.

Acknowledging the importance of burden sharing not only among third countries, GCR emphasize on the importance of state's role including hosting countries while also taking into consideration the benefit host communities would get by involving refugee to national development agenda. GCR is drawn upon three main foci: encouragement of sharing-burden between states including of host countries and developed countries, empowerment of refugee and asylum seeker in host countries and when conditions are improved; assisting a dignified voluntary return to country of origin. These main foci are highlighted with practical approach that can be taken through the collaboration of different stakeholders including refugee themselves.

In terms of empowerment, GCR offers an array of ideas at the "Areas in needs of support" section of the document. It is important to note that in all of these ideas, GCR do not solely mention these are the needs of refugees, yet it uses the phrase "refugees and host communities". This demonstrates that central in GCR ideas of refugee empowerment is integral to that of the host community. Some of the ideas of empowerment are summarized as follows. Access to education of refugees can be realized with inclusive national education system from primary to tertiary level (Paragraph 68). Refugees' access to economic rights is laid not only in terms of opportunity but also decent work and even entrepreneurship programmes (Paragraph 70 and 71). An emphasis is given to women's economic empowerment and access to education, and to the youths by developing their capacities and skills and protect their physical and emotional well-being (Paragraph 75 and 77).

From the research, it was found that although Indonesia provides humanitarian space by allowing refugees to use its geographical condition as a transit point, Indonesia has only offered very limited protection of basic rights for refugee. In many circumstances, the provision of these rights is lacking in enforcement, policy, and legal framework. As a result, it has caused confusion especially on to what extend 'empowerment' can be pursued by different stakeholders including refugee themselves.

Main Findings

Indonesia has responded to the changing global context on refugee crisis by affirming its aged position to the evolving issue through the issuance of 2016' Presidential Decree on Handling of Refugees from Abroad. The decree acknowledges the definition of refugee and asylum seeker adopted from the 1951 Refugee Convention. Indeed, the decree provides legal framework to support the role of humanitarian organization in responding to refugee crisis very much like the case of the stranded Rohingya people in east Aceh. In this sense, the decree 'formalizes' only a small aspect of GCR that is concerning "reception, safety & security, registration & documentation" of refugees and asylum seekers.

As one of hosting country in Southeast Asia, Indonesia used to be a transit point for almost fourteen thousand refugees and asylum seekers of various nationalities. However, the accumulation of Australia aggressive border policy since 2014 and the global refugee crisis has resulted in longer waiting period for resettlement in third countries. The Indonesia status as 'transit country' has now become a sustained displacement where refugees and asylum seekers must wait for at least 10 years or even more to get a resettlement opportunity. At the same time, refugees and asylum seekers are not allowed to work, whilst resources from organization such as IOM and UNHCR are also limited.

Therefore, the humanitarian space operating in Indonesia must evolved, beyond the 2016' Presidential Decree and following the blueprint suggested in GCR. Instead of partially implementing GCR, Indonesia must look at the new challenge poses by sustain displacement as opportunity to draft an inclusive policy framework ensuring refugees' access to different rights that will allow them to be self-reliance and to be agent of development themselves, thus benefiting Indonesia economic growth.

To objectively assessing, Indonesia has made a progressive policy framework in terms of education for refugee children. The country allows refugee children to study in local schools. This initiative is finally supported by Ministry of Education's Circular Letter Number 75253/AA.4/HK/2019 about Education for Refugee Children issued back in July 2019. Although implementation remains at staggering pace, the circular letter is another indication of Indonesia 'partial' commitment to GCR.

The preliminary findings of this research conclude that Indonesia 'partial' commitment to GCR hinders them from looking at the bigger issue brewing nationally. As a result of sustain displacement, zero percent of resettlement, limited access to education and no permit to work, refugee condition in Indonesia is amongst the worst one. Being forced to be dependent to humanitarian aid, has deprived refugee from self-reliance and taking active part in contributing back to their host community. Meanwhile, different group who works

with refugee in Indonesia have commonly agreed on local integration in host community through the means of empowerment programs, right to work and other inclusive policy framework are the key to alternative solutions. Training and peer-partner programs has been initiated by UNHCR and most recently, JRS Indonesia have also started a livelihood empowerment project called Refutera. These initiatives are indeed in line with GCR blueprint particularly concerning jobs and livelihood for both refugee and host communities (Paragraph 70 and 71). Unfortunately, no government policy framework has been found to indicate legal support and enforcement like in the context of education for refugee children.

Keywords: refugee, empowerment, global compact for refugees, Southeast Asia

MAKING SENSE OF GLOBAL COMPACT ON REFUGEES IN SOUTHEAST ASIA: A CASE STUDY OF INDONESIA'S HUMANITARIAN SPACE

Anak Agung Istri Diah Tricesaria and Nurul Azizah Zayzda

BACKGROUND

The traditional setting of humanitarian space focuses the burden of responding only to state and humanitarian organization. Global compact on refugees (GCR) offers a new perspective where state should see refugees as part of its national development agents. In GCR, education access means inclusions at primary to tertiary levels and refugees' rights to work include opportunity, decent work and entrepreneurship program.

RESEARCH QUESTIONS

How has refugee empowerment been implemented as an alternative to 'humanitarian space' in indonesia? to what extent does the implementation follow the global compact on refugees'?

AIMS

- To discuss how the 'humanitarian space' provided by Indonesia as a form of its imperative humanitarian respond is no longer adequate to the recent global trend
- To discuss the availability of access to basic rights such as education and right to work

METHODOLOGY & FRAMEWORK

The data collection was done through desk research and observation.

This research uses the following GCR framework on empowerment:
- Access to education for refugees through inclusive national education system (Paragraph 68)
- Refugees' access to economic rights (decent work and entrepreneurship programmes (Paragraph 70 and 71).
- Women's economic empowerment and access to education as well as protection of their physical and emotional well-being (Paragraph 75 and 77).

FINDINGS

Finding 1: Regulation that allows the implementation of GCR
- The Presidential Decree 125/2016 about the Handling of Refugees from abroad
- Circular Letter Number 75253/AA.4/HK/2019 about Education for Refugee Children

Finding 2: The limitation of the regulation
- The Presidential Decree 125/2016 'formalizes' only a small aspect of GCR that is concerning "reception, safety & security, registration & documentation" of refugees and asylum seekers.
- The access to education has not yet been inclusive as it is limited only to refugee children of school age who hold UNHCR refugee card and are sponsored by certain funding institution.

Finding 3: The gap between GCR and practice in Indonesia
- There is no guarantee rights to work, vague stance for economic rights. Therefore, focusing on empowerment, small scale livelihood etc.

CONCLUSION

Indonesia commits to GCR partially as follows:
- The circular letter issued by Minister of Education does not automatically guarantee education access for refugee. Additionally, it is not inclusive as it only encourage education access for certain age of refugee children.
- Even though there has been encouragement of empowerment program, due to the lack of legal certainty, initiative of empowerment remains limited certain sector (education) and small scale (livelihood).

Therefore, Indonesia should look at into drafting an inclusive policy framework to respond the refugee's sustained displacement in host country.

REFERENCES

Adiputera, Yunizar. (2018). Allow Refugees to Work. Institute of International Studies. Accessed from http://hi.fisipol.ugm.ac.id/riset-iis/allow-refugees-to-work/
Church World Service. t.t. Refugee and Migrant Protection. Diakses dari https://cws-asia.org/refugee-and-migrant-protection/
Goodwin, Guy. S. (2018). The Global Compact and the Future of Refugee and Migrant Protection in Asia Pacific Region. International Journal of Refugee Law, 2018, Vol 30, No 4, 674–683. Accessed from https://academic.oup.com/ijrl/article/30/4/674/5310193
IOM Indonesia. (n.d.). Indonesian City Admits Migrant Children to Public Schools. Accessed from https://indonesia.iom.int/news/indonesian-city-admits-migrant-children-public-schools
IOM Indonesia. t.t. Migrant Assistance. Diakses dari https://indonesia.iom.int/migrant-assistance
JRS Indonesia. (n.d.) Urban Refugees. Accessed from http://jrs.or.id/en/campaign/urban-refugees/
Nugraheni, Arita. (2021). Mengabaikan Pengungsi, Mengabaikan Kemanusiaan. Kompas.id. Accessed from https://www.kompas.id/baca/riset/2021/06/25/mengabaikan-pengungsi-mengabaikan-kemanusiaan?status_login=login
Rahmi, Meutia Aulia, Septian, Eriando Rizky and Kusumaningrum, Santi. (2020). Menyambung Rantai Inklusi: Memahami Kerentanan dalam Sistem Administrasi Kependudukan di Indonesia. Accessed from https://puskapa.org/assets/uploads/2021/03/Menyambung-Rantai-Inklusi-Memahami-Kerentanan-dalam-Sistem-Adminduk-di-Indonesia.pdf
Thurer, Daniel. (2007). Dunant's Pyramid: Thoughts on the Humanitarian Space. International Review of the Red Cross. Accessed from https://www.icrc.org/en/doc/assets/files/other/irrc-865-thurer.pdf
Timmerman, Antonia. (2021). In Indonesia, desperation grows for refugee trapped in limbo for years. The New Humanitarian. Accessed from https://www.thenewhumanitarian.org/news-feature/2021/3/22/in-indonesia-desperation-grows-for-refugees-trapped-in-limbo-for-years
UNHCR Indonesia. (2019). Refugees, Indonesian get ready into business. Accessed from https://www.unhcr.org/id/en/12116-refugees-indonesians-ready-get-into-business.html
United Nations. (2018). Report of the United Nations High Commissioner for Refugees:
Part II Global compact on Refugees. New York.

The Narratives Representation of Refugees Identity in Indonesian News Online

Ari Wicaksono

Center for Migration and Border Studies (CMBS) Indonesia

Abstract

Indonesian online news media has a critical role in disseminating the information and crises of refugees and asylum seekers in real-time. In early 2018, the displaced refugees and asylum seekers issue in Kalideres Sub-district, West Jakarta significantly began to dominate public debates as represented in many national online news coverages. This study examines the representation of refugee identity constructed by national narrative online news media related to the refugee phenomenon in Kalideres from January 2018 untul February 2019 in which refugees were found stranded on the sidewalk and living under the tent due to the overcapacitiy of shelter and even immigration detention. This research questions how the Indonesian online media constructs the refugee and asylum seekers' identities and representation in Kalideres as described through news discourse published on national news websites.

This study employs a descriptive qualitative approach. It emphasizes the process of interpreting the phenomena and problems of the refugee crisis and it is described systematically without generalizing the results of the analysis of the data obtained. In the context of this study, the paradigm adopted is the post-positivist paradigm. The choice of this paradigm is closely related to the qualitative methodology that provides independent space for researchers where data interpretation does not involve the role of the news script maker. In gathering the data, this research employs documentation techniques. bBy searching specific keywords on the google web search engine for examples: Kalideres refugees, Kalideres asylum seekers, and Kalideres immigrants with a publication period from January 2018 - February 2019. ,T there are 39 online news articles published by 17 national online news portals which to described and visualized irregular refugee shelters in front of Jakarta Immigration Detention Center at Kalideres - West Jakarta.

In analyzing the data, this study employs social representation theory by Hoijer (2011) and the social semiotics analysis framework by Van Leuven (2005). The social representation theory is used to unlock media meaning of refugee existence and their representation described into news narrative discourse. Furthermore, the social semiotics framework is adopted to explore and analyze the categorized data into nine semiotics signs, there are

action, manner, actors, presentation, resource, time, spaces, exclusion, rearrangement, and addition.

The analysis result shows the representation of refugees' identity is constructed into two communication mechanisms: naming and stereotyping. Through the naming mechanism, 17 national online news portals represent the refugees' identity into six categories of identities such as refugees, asylum seekers, immigrants, illegal immigrants, citizens, and foreigners. In general, 15 news portals use the terminology of refugee and asylum seekers in referring identity of refugees in illegal shelters at Kalideres. The rest, news portals such as Kumparan.com and Republika use terms of immigrant in replacing terminology of refugee. The interesting point is that some news coverage was published by CNN Indonesia, Okezone.com, Medcom.id, Kumparannews, tribunnews.com, iNews, Liputan6.com, and Republika adopt the terminology of immigrants, illegal immigrants, foreigners, and foreign citizens in referring existence of refugees and asylum seekers in Kalideres - West Jakarta.

Another point of the analysis result shows that narrative media coverages also use stereotyping mechanisms in representing refugee's identity into seven categories of social representation. In general, 39 news coverage construct refugee's identity into seven stereotypes categorization there are refugees as central of environmental and sanitation problems, threats to national security, triggers of cross-cultural conflict among refugees or locals, central of urban space problems, representation of despair and hope, representation of victims of human crisis and conflict, and representation of domination of political policy and powers.

Keywords: Refugees, Identity, Stereotype, Representation.

REPRESENTATION OF REFUGEE'S IDENTITY CONSTRUCTED BY NATIONAL NARRATIVES ONLINE NEWS MEDIA[1]

[1] Ari Wicaksono

Center for Migration and Border Studies (CMBS) Indonesia

Introduction

- From early 2018 until February 2019, hundreds of refugee and asylum were found stranded on the sidewalk and living under the tent due to the overcapacity of shelter and even immigration detention Jakarta Detention Center at Kalideres Sub-district, West Jakarta.
- The Refugee issue in Kalideres significantly began to dominate public debates as represented in many national online news coverages.
- This study examines the representation of refugee identity constructed by national narrative online news media related to the phenomenon of Kalideres refugees from January 2018 until February 2019.
- This research questions how the Indonesian online media constructs the Kalideres refugee and asylum seekers' identities and their representation as described through narratives discourse published on national news websites.

Methodology

- Research paradigm: post-positivist approach;
- Method of collecting the data: documentation technique;
- Data limitation: national online news sites & published from early 2018 until February 2019;
- The primary data is taken from google search engine by searching specific keywords;
- Method of data analysis: social semiotics by Van Leeuwen

Total 39 online news from 17 national news websites published from January 2018 – Februari 2019
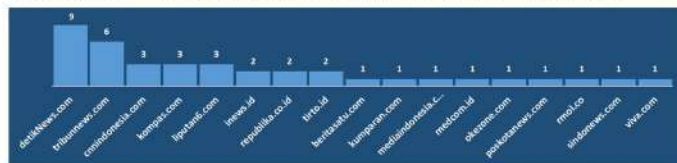
Theoretical Approach

A. Social Representation Theory (Hoijer, 2011)
- The social representation theory proposed by Hoijer offers a contemporary approach in studying social representation in a media research context. This theory explores how the media and socially represent societal and political issues coloring our age or some specific two time periods;
- This theory emphasizes two fundamental communication mechanism, with a set of subcategories, there are anchoring and objectification;
- The social representation refers to cognition stamping the collective thinking of society.

B. Social Semiotics Analysis (Van Leeuwen)
- A social semiotics approach of representation and communications sees all modes as meaning making systems, all of which are integrally connected with social and cultural system.
- Media contains semiotics structure that is interconnected and is the product of object manipulation as a function communication of each sign represented through words;
- Van Leeuwen emphasizes four dimensions in social semiotics analysis that aim to unlock the representations and ideology explained through the structure of the text, these are discourse, genre, style, and modality. This research emphasizes discourse dimensions with a set of sub-categories, these are action, manner, actors, presentation, resource, time, spaces, exclusion, rearrangement, and addition.

Analysis Results

1. NAMING MECHANISM

No.	Online News Sites	Refugee	Asylum Seekers	Immigrant	Illegal Immigrant	Foreigner	Foreigner Citizenship
1)	detiknews	37	43				
2)	cnnindonesia	32	9			4	
3)	tribunnews	20	31	-	1		2
4)	Tirto.id	17					
5)	Kompas	16	2				
6)	Sindonews.com	16	4				
7)	iNews	14	2	2	2		
8)	RMOL	12					
9)	mediaindonesia.com	8					
10)	Beritasatu.com	6					
11)	Postkotanews.com	5	6				
12)	Liputan6	2	5	14	2		
13)	Okezone.com	2	4	4			
14)	Viva.co.id	2	5				
15)	Medcom.id	1		4			
16)	Kumparannews		2	1			
17)	Republika		2	1			9
	Total	**190**	**115**	**26**	**5**	**4**	**11**

Sumber: Olahan Data Peneliti tahun 2019

Illegal Immigrants, 1,42%
Foreigners, 1,13%
Foreigner Citizenship, 3,13%
Immigrants, 7,40%
Refugees, 54,13%
Asylum Seekers 32,76

2. STEREOTYPING MECHANISM

representation of environmental and sanitation problems, 11.02%
threats to national security, 10.24%
representation of victims of human crisis and conflict, 18.90%
representation of despair and hope, 22.05%
representation of domination of political policy and powers., 12.60%
triggers of cross-cultural conflict among refuges or locals, 19.69%
representation of urban space problems, 5.51%

Recommendations

- Building capacity for reporters in creating narrative migration is matters;
- The future challenge, media should promote the existence of refugees as a representation of victims of human crisis and foster cross-cultural communication gap among refugees and locals;
- Media as the agent of change for refugees' social protection.

References

- Höijer, B. (2011). *Social Representations Theory: A New Theory for Media Research*. Nordicom Review 32, 3-16.
- Leeuwen, T. V. (2005). *Introducing Social Semiotics*. New York: Routledge.
- Kress, Gunther. (2003). *Literacy in the New Media Age*. London: Routledge Falmer

East Cengkareng Refugee Community Housing Solution which Intersect with The Host Community

Reza Rezaie

Individual Researcher

Abstract

At the end of December 2020, the cumulative number of refugees registered in Indonesia was 13,745 persons from 50 countries, more than half of the population are Afghan refugees (UNHCR Indonesia, 2020). During uncertainty about the relevant legal instruments, social interaction between the refugees and their host communities cannot be avoided (Zulfa, 2018). This research is conducted in East Cengkareng, specifically in an area close to the Taman Palem Mall, with a total of 5 respondents. East Cengkareng is an area of Tzu Chi Foundation Flat Housing Complex, which now is one of UNHCR's active partners (UNHCR Indonesia, 2021). There are now 2 Afghan refugees who are studying in Tzu Chi East Cengkareng Senior High School and live in Tzu Chi Flat Housing Complex (Haidari, 2021). Nearby, there are 6 other apartment complexes for middle-low families, and this area is known with Chinese-Indonesia lives there too. Some interaction happens in public areas such as Citizen Hall, soccer field, swimming pool, children playground, and market. This information leads to a question on "What is the Housing Solution for Refugees within the host community in the East Cengkareng". The aim of this research is to elaborate a connection on Maslow's basic need theory of a human beings and Vitruvius theory on the three basic elements of good architectural design that were strength, functionality, and beauty and meet the WHO Housing and Health Guide which will create the Housing Solution for refugees that will grow together with the host community in the East Cengkareng.

Maslow's hierarchy states that there are five categories of human needs that dictate an individual's behavior. Those needs are physiological needs, safety needs, love and belonging needs, esteem needs, and self-actualization needs (Maslow, 1943). According to Vitruvius, architecture is an imitation of nature. When birds and bees build their nests, humans use natural materials to build houses to provide them with shelter. Vitruvius believes that the three basic elements of good architectural design were strength, functionality, and beauty (Kruft, 1994). Those three elements must be there on designing a building, a house too. The house is the place helping to meet the basic physiological needs and helping a person to maintain his/her life. In this respect, the Theory of Maslow's Hierarchy of Needs maintains that the house not only meets the sheltering-related needs but also physiological needs (Hablemitoğlu, 2010). WHO published "The WHO Housing and Health Guide" which brings together the latest standard on a healthy residence that will improve the housing condition which can save lives, prevent diseases, improve the quality of life, reduce poverty, and help alleviate climate change. In view of urban development, aging population and climate change, housing is increasingly important to health (WHO, 2018).

In the research, the present researcher proposes the qualitative method. Studying the problem for qualitative researchers is using an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is inductive and arranges patterns or themes. The final written report or presentation enrolls the voices of participants, and a complex description and interpretation (Creswell, Qualitative Inquiry and Research Design: Choosing among Five Approaches (2nd ed.)., 2007). The object of this research is 5 refugees who lives in the East Cengkareng. The data source is taken from desk research and interviews. The technique of the data analysis in this study is descriptive technique procedures. Cresswell states that the detailed description means the authors describe what they see. This detail is provided within the context of the setting of the person, place, or event (Creswell, Educational research: Planning, conducting, and evaluating quantitative and qualitative research (4th ed.), 2012).

In the East Cengkareng, refugees live vertically. The 2 underage respondents live in Tzu Chi flat housing complex and the other 3 aged 25, 30, and 51, live independently in an apartment complex. The 5 respondents were asked several questions on how the housing gives them protection and happiness. Their residence currently doesn't make them feels at home. All of them like to do outdoor activities for their mental healthcare. At this moment, the respondents feel their room is hot even though it has circulation in it. Sound can be annoying but only respondents with lower floor felt disturbed. On the cultural part, all the respondent mentioned a need for space to have a comfortable sitting room where they can have a small talk with their neighbors or a farming area.

As the answer for to the research question "What is the Housing Solution for Refugees within the host community in the East Cengkareng". From the interview, we can conclude that vertical housing is proper for refugees living in the East Cengkareng's host community. The reasons would be there's an NGO helping refugee's community too, low-price apartments which haves public facilities such as market, park, and soccer field. For the building design, we suggest on giving the touch of refugee's culture, andculture and align with the WHO health housing standard on room temperature, water treatment, air quality and noise reduction.

Keywords: access to health care; asylum seeker; refugee; psychology; qualitative research
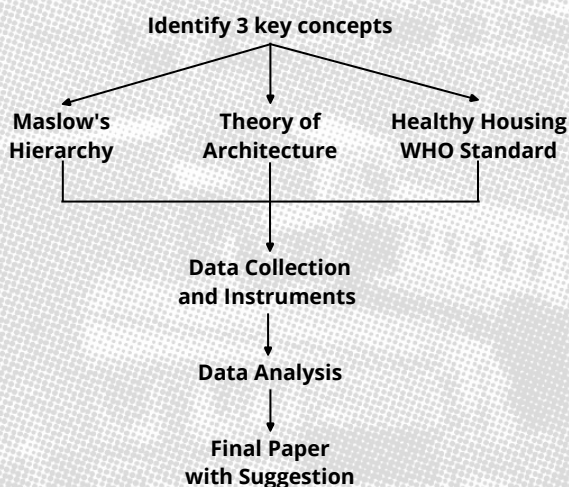
Picture 1 : Framework Chart

Picture 2 : Suggestion on Vertical Building design for Refugees and Host Community

REFUGEES' HOUSING SOLUTION WITHIN THE HOST COMMUNITY

IN THE EAST CENGKARENG

REZA REZAIE

Both sides of the building are used for the road access. There's a parking area in the Ground Floor

The dry market is used in the morning. The stairs can also be used as a place to watch the soccer matches

On the 3rd floor, there's an outdoor space which is used for children play area and sport area. On the outskirts, there is a 1.5 meter high wall for the safety and security of residents

On top of the building is the area for urban farming and the placement of solar panels for energy saving and renewable. The skylight is made of patterned laminated glass so that the light can enter but the heat is blocked

The public facilities are market, park, and soccer field

CONCEPT

Shape looks like a "Lock" so that refugees will feel safe. The facilities are needed for the mental health of the refugees. Market and Soccer field will create a good social interaction with the host communities.

Green Roof with Solar Panel

Water Treatment

Air Circulation

REFUGEES' HOUSING SOLUTION WITHIN THE HOST COMMUNITY
IN THE EAST CENGKARENG

REZA REZAIE

The aim of this research is to elaborate a connection on Maslow's basic need theory of a human beings and Vitruvius theory on the three basic elements of good architectural design that were strength, functionality, and beauty and meet the WHO Housing and Health Guide which will create the Housing Solution for refugees that will grow together with the host community in the East Cengkareng.

During uncertainty about the relevant legal instruments, social interaction between the refugees and their host communities cannot be avoided (Zulfa, 2018).

Why East Cengkareng?

East Cengkareng is an area of Tzu Chi Foundation Flat Housing Complex, which now is one of UNHCR's active partner (UNHCR Indonesia, 2021).

There are now 2 Afghan refugees who are studying in Tzu Chi East Cengkareng Senior High School and live in Tzu Chi Flat Housing Complex (Haidari, 2021)

IDENTIFY 3 KEY CONCEPT

- Maslow's Hierarchy
- Theory of Architecture
- Healthy Housing WHO Standard

Interview and Data Collection

Data Analysis
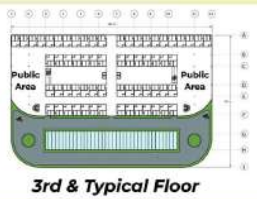
3rd & Typical Floor
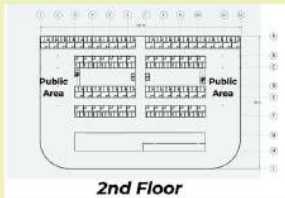
2nd Floor
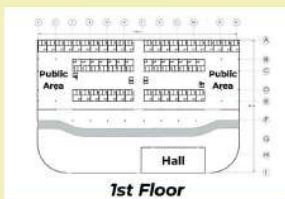
1st Floor

The circulation is using wire mash in both of the sides. This will bring the wind in and push the hot temperature out throught the tall central holes with another function, which is the skylight.

Other reason for using wire mash is to create a place to contemplate with clear mind and to prevent the refugees kill them selves by throwing their body out of the window.

The hall before the wire mash wall, is used as general area for the refugees to gather for a simple thing to such as sewing in groups, small talks, or children's play area.

From the hall's side, there's an area for skylight and we can see the whole internal building. Every side of the room get good lighting.

All of the wall material is using concrete with noise reduction so the sound from the out side of the building is not going to disturb the residents.

The total is 370 units.
Each 2 bedrooms unit sizes 6,2m x 8,5m
each bedroom sizes 2,5m x 4m

Risk and Subpolitics: Urban Movement Against Water Scarcity in Yogyakarta, Indonesia

Saqib Fardan Ahmada

Individual Researcher

Abstract

The tourism sector is one of many ways for a region to develop its economy. However, the tourism industry also brings consequences. Several works discuss the impact of the tourism industry, which brought externalities to local communities (Deyà Tortella & Tirado, 2011; Trisnawati, 2012; Wang & Yotsumoto, 2019).

This relation between the tourism industry and local communities cannot be separated from the urban context, especially in Yogyakarta. Yogyakarta is a city known as a tourism destination in Indonesia. Thus, the logical consequence of this condition is that a tourism destination must provide accommodation for tourists to stay which is hotels and apartments (Sesanti, 2016).

In order to respond to the condition of massive hotel construction, a group of city dwellers, who named themselves Warga Berdaya (Empowered Citizens), done the Jogja Asat campaign. WB is one of the movements that focus on hotel rejection. In addition, it is an actor who can actualize the unrest of the community around the hotel regarding the threat of this industry. For this reason, WB was used as the unit of analysis in this article. Depart from that description, the main question of this article is how is the process of Warga Berdaya as a subpolitics phenomenon rejecting the construction of hotels in Yogyakarta through Jogja Asat campaign?

In the context of urban management, this research can contribute to providing views on issues related to placemaking, social initiative, and empowerment. The demonstration of the WB movement in voicing and empowering urban communities can be an important lesson about how local communities interpret space and place in their environment.

Risk and Subpolitics – Conceptual Framework

The concept of subpolitics itself developed within the emergence of the notion about risk society. The idea of risk society was born from the monumental book by Ulrich Beck entitled Risk Society: Towards a New Modernity.

This concept is also known as manufactured risk, where the risk is produced by human activities that produced the physical injury because of the industrial processes (Nurshafira, 2018). Behind the success stories of economic progress and prosperity, there are unintended consequences, such as the risk of an accumulating ecological crisis (Simatupang & Swara, 2019).

This phase of modernity, which is marked by the existence of a risk society, is also referred to by Beck as reflexive modernity. Reflexive modernity is a condition in which agents (individuals) increasingly want to be free from the confines of the existing structure (Beck, 2015). With this rationale, they can act reflexively, creating and changing themselves and the society in which they live. This is where the concept of subpolitics comes into play with risk society.

Subpolitics, as Beck mentioned, is distinguished from general politics, in which agents outside formal politics can appear on the social stage (Chan, 2008). These agents can be seen as professional groups, intellectuals, research institutions, and citizen initiatives (Beck, 1997). This is referred to as everyday politics, which can be seen through people's daily activities and choices in informal politics of social movements. Subpolitics against the administrative logic of complex systems and operates outside existing political institutions using its informal network (Chan, 2008).

Methodology
To answer the research questions, this article employs qualitative research using a case study approach. The author analyzes qualitative data collected through face-to-face interviews held from July until September 2020. The interviewees were divided into Warga Berdaya (individual and institution/community) and local communities affected by hotels and apartments.

Findings
By taking the case of Jogja Asat campaign, this study shows that WB has become a subpolitics. The essence of the findings in this study can be described as follows:
First, WB was initially present as a response to concerns about what was happening to the conditions of Yogyakarta city. Groups such as bicycle activists and street art artists are the initiators in voicing the issue of public space. This network then reacted to the unrest by holding an activity in the form of methi kutho (caring for the city) with the theme "Empowered Communities to Improve Urban Space". This spirit of independence then became the basis of its presence.

Second, the emergence of the term Jogja Asat was echoed by WB based on the dryness of the villagers' wells due to the existence of hotels/apartments. For this condition, WB brought the narrative of "Jogja Asat" as a campaign to the public in Yogyakarta. The threat of drought is part of the risk if the hotel construction process continues.

Third, various steps were taken by WB, among others, by making a documentary film "Belakang Hotel" (Behind the Hotel) and murals on the streets in Yogyakarta. However, scientific messages are still conveyed to prove what WB has done.

Last but not least, the actions taken by WB did not stop at just voicing or campaigning. WB also empowers the villages (kampung-kampung) that networked with it. WB builds local community participation in order to be able to speak out for their environments. WB has the principle that it can be an "umbrella" for activism in the villages by providing a support system following what is needed by the community.

The community positions WB as an "intellectual actor" who can answer their concerns, especially about the impact of a hotel or apartment. WB's principle in encouraging community participation is how citizens can fight for what will be achieved for their respective environments while still being protected by WB so that these initiatives can be interconnected.

In conclusion, WB who voiced Jogja Asat arise because of its concern about the threat of water scarcity in Yogyakarta. WB was campaigning this concern through an informal way with the movement in the local communities. In addition, WB as a non formal coalition emphasizes more on each individual or group's role according to their respective abilities and is not regulated by a strict division of functions. The whole process WB has carried out has become an illustration of how the subpolitics process works.

Keywords: Risk, Subpolitics, Urban Movement, Water Scarcity, Warga Berdaya

RISK AND SUBPOLITICS:
URBAN MOVEMENT AGAINST WATER SCARCITY IN YOGYAKARTA, INDONESIA

Saqib Fardan Ahmada

Introduction

In order to respond to the condition of massive hotel construction, a group of city dwellers, who named themselves Warga Berdaya (Empowered Citizens), done the Jogja Asat campaign. WB is one of the movements that focus on hotel rejection. In addition, it is an actor who can actualize the unrest of the community around the hotel regarding the threat of this industry. For this reason, WB was used as the unit of analysis in this article.

Main Question

How is the process of Warga Berdaya as a subpolitics phenomenon rejecting the construction of hotels in Yogyakarta through Jogja Asat campaign?

Conceptual Framework

Risk society is also known as manufactured risk, where the risk is produced by human activities that produced physical injury because of the industrial processes. ⟶

Subpolitics is distinguished from general politics, in which agents outside formal politics can appear on the social stage. These agents can be seen as professional groups, intellectuals, research institutions, and citizen initiatives. This is referred to as everyday politics, which can be seen through people's daily activities and choices in informal politics of social movements.

Method

To answer the research questions, this article employs qualitative research using a case study approach. The author analyzes qualitative data collected through face-to-face interviews held from July until September 2020. The interviewees were divided into Warga Berdaya (individual and institution/community) and local communities affected by hotels and apartments.
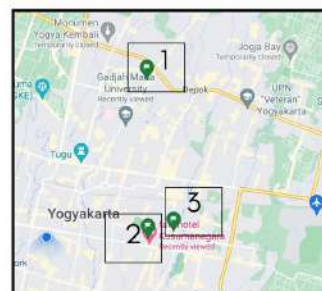
WB Intervention in local communities (based on this article):
1. Karangwuni
2. Balirejo
3. Miliran

Findings

1. WB was initially present as a response to concerns about the urban management of Yogyakarta city.

2. *Jogja Asat* was echoed by WB based on the dryness of the villagers' wells due to the existence of hotels/apartments

3. Various steps were taken by WB, among others, by making a documentary film "Belakang Hotel" (Behind the Hotel) and murals on the streets in Yogyakarta.

4. The actions taken by WB did not stop at just voicing or campaigning. WB also empowers the villages that networked with it.

"The issue of water scarcity was chosen because it is felt to be very crucial and can touch the whole community. When you talk about water, everyone will need access to that, and because the hotels for sure require a large supply of water." (GR,05/07/2020)

Rebuilding Spiritual Lives in the New Land: Religious Practices Among Afghanistan Refugees in Indonesia

Ulima Nabila Adinta

Gadjah Mada University, Yogyakarta

Abstract

This study discusses Afghanistan refugees who have been stranded in Indonesia as a transit country. These protracted refugees have to deal with the reality that the chance of getting resettlement in a third country has become slim, and the option of returning to their origin country will only jeopardize their lives. Indonesia is not a state party to the 1951 Refugee Convention that lays a responsibility to assimilate refugees in the resettlement countries. Indonesia, however, has opened its door for refugees based on humanity's solidarity and the fact that Indonesia's legal framework on human rights acknowledges the right to seek asylum in other countries and abides by the non-refoulment principle. The situation has become problematic when the number of refugees coming to Indonesia has continued to increase, but Indonesia does not have a comprehensive refugee policy to support them. Given the uncertainty and increasing length of stay, the question emerges: how do people manage their lives in response to this protracted, yet impermanent, situation? In particular, how do refugees build relations with one another and with their Indonesian hosts? In West Java, Hazara refugees from Afghanistan respond to their uncertain situation by forming a strong co-ethnic community to navigate their new environment. This study will examine how Afghanistan refugees are coping with these sudden and drastic cultural, social, and economic changes in the new land through the lens of their religious practices.

Keywords: refugees, co-ethnic, religious practices, hazara, transit country

Background

Indonesia has been a transit country for asylum seekers and refugees since the exodus of Indochinese refugees by boat 40 years ago with established migration flows between refugee-producing States in Asia and the Middle East. Their situation is all the more precarious in that those who flee by boat fall prey to pirates, while those held in camps along borders are subject to military attack. Indonesia's location and geography—a vast archipelago made up of 17,000 islands with a coastline of almost 55,000 kilometers make its porous borders almost impossible to control (Towle, 2014). And stated by Brown (2017), in 2013, Australia enacted tough border policies to "stop the boats", leaving Indonesia to play host to a burgeoning number of refugees who now spend years, rather than months in the country, awaiting resettlement through the UNHCR to a third country such as Australia, Canada, or the United States. There are no pathways available for refugees to settle in Indonesia, furthermore, they are not permitted to work and have limited access to education and affordable healthcare.

Based on the data collected by UNHCR, by February 2021, the country hosts 13,497 asylum seekers and refugees from 48 countries of origin, seeking a durable solution, either via resettlement arranged by the United Nations High Commissioner for Refugees (UNHCR) or through an onward passage to Australia. The refugees from Afghanistan have a percentage of 57 percent with a total number of 7,583 refugees. The majority of refugees from Afghanistan are ethnic Hazara, those who are self-settled living in Cisarua, Bogor, West Java. Although data on the ethnicity of refugees is not collected, it is widely understood that most of these Afghan refugees are ethnic Hazara. Hazaras are Persian-speaking Shia Muslims who are both ethnic and religious minorities in Afghanistan, making up around 9 percent of the total population (Bacon 1951; MacKenzie and Guntarik 2015). More recently, Hazara refugees have been resettled in Australia, North America, Europe, New Zealand, and Australia (SBS 2013; Brown 2017).

This study focuses on Hazara refugees living in urban centers of Puncak, West Java. Brown (2017) demonstrates that while they live in and amongst the Indonesian population, Hazara refugees remain socially isolated from their hosts. By knowing the situations from the recent studies, this research will then examine in greater detail the role of religion in facilitating the process of adjustment and in reconstructing the moral orders and spiritual lives of Hazara refugees in West Java.

Research Question
How do Hazara refugees negotiate their groups into local communities with different religious backgrounds?

Framework and Methodology
Two concepts lay the groundwork for this research. First, a transit country, defining as "a country that refugees and migrants pass through along the way to their preferred country of asylum—it may be located anywhere between the country of origin and the country of destination" (Kilibarda, 2017, p. 215). The second concept is associated with religion as a basis for community reconstruction and social identity, as we know that most refugees came with few material belongings and little preparation, the refugees may have complex needs rooted in religious beliefs and practices, customs, diet, and traditional ways of coping with crises. According to Zhou et al. (2001), the refugees start to cluster around their people and to reconstruct or create anew, interlocking systems of kin, friendship, and co-ethnic relations. To explore this case, the study will examine the structure and development of the communities, both the ethnic Hazara refugee community and the local community using ethnographic data and participatory observation in Puncak, Cisarua, Bogor, and in-depth-semi-structured interviews to gather data on religious practices; experiences of resettlement; sense of belonging and status. Ethnography can help identify and analyse unexpected issues and the other main benefit is its ability to deliver a detailed and faithful representation of the participant's behaviour, attitudes, and emotions.

Main Findings
By grounding on the concepts and on the recent studies it shows that religious lens plays an important role for the Hazara refugees in the negotiation process amid a multicultural

Indonesian society. In particular, they have little meaningful contact with the host population and do not adopt the language, behaviors, or cultural practices of their neighbors. They respond to their protracted situation by forming a strong ethnic community that is distinctly separate from that of their Indonesian counterparts. It is understandable that they're using religious belief as a way to rebuild that life to strengthen their spiritual lives.

Conclusion

The study is still on-going, for the temporary conclusion, religions may contribute to refugee adaptation and why religious practices may yield differential outcomes. While religion is a key cultural institution for reproducing and interpreting new forms of social relations, it can also enable a displaced group to resolve the tensions that have grown out of an entirely new set of environmental challenges.

Rebuilding Spiritual Lives in the New Land: Religious Practices Among Afghanistan Refugees in Indonesia

by Ulima Nabila Adinta, Universitas Gadjah Mada

Introduction

Indonesia has been a transit country for asylum seekers and refugees since the exodus of Indochinese refugees by boat 40 years ago with established migration flows between refugee-producing States in Asia and the Middle East.

Based on the data collected by UNHCR, by February 2021, the refugees from Afghanistan have a percentage of 57 percent with a total number of 7,583 refugees. The majority of refugees from Afghanistan are ethnic Hazara, those who are self-settled living in Cisarua, Bogor, West Java. Hazara refugees remain socially isolated from their hosts. By knowing the situations from the recent studies, this research will then examine in greater detail the role of religion in facilitating the process of adjustment and in reconstructing the moral orders and spiritual lives of Hazara in West Java.
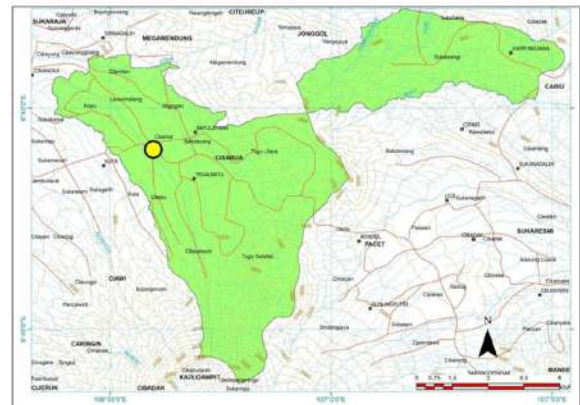
Maps of Cisarua.

? Research Question

How do Hazara refugees negotiate their groups into local communities with different religious backgrounds?

Methods

The study will examine the negotiation process of the communities, both the ethnic Hazara refugees community and the local community using ethnographic data and participatory observation, and in-depth-semi-structured interviews to gather data on religious practices; experiences of resettlement; sense of belonging and status.

Ethnography can help identify and analyse unexpected issues and the other main benefit is its ability to deliver a detailed and faithful representation of the participant's behaviour, attitudes, and emotions.

Preliminary Study

The religious lens plays an important role for the Hazara refugees in the negotiation process amid a multicultural Indonesian society.

In particular, they have little meaningful contact with the host population and do not adopt the language, behaviors, or cultural practices of their neighbors. They respond to their protracted situation by forming a strong ethnic community that is distinctly separate from that of their Indonesian counterparts.

Next Step of Research

1. Finding a collaboration with the institution related to the topic
2. Finding a time to do a fieldwork

Literature

Brown, T. (2017). After the boats stopped: Refugees managing a life of protracted limbo in Indonesia. Antropologi Indonesia, 34-50.

Kilibarda, P. (2017). Obligations of transit countries under refugee law: A Western Balkans case study. International Review of the Red Cross, 99(1), 211-239.

Mackenzie, L., & Guntarik, O. (2015). Rites of passage: Experiences of transition for forced Hazara migrants and refugees in Australia. Crossings: Journal of Migration & Culture, 6(1), 59-80.

Towle, R. (2006). Processes and critiques of the Indo-Chinese comprehensive plan of action: an instrument of international burden-sharing?. International Journal of Refugee Law, 18(3-4), 537-570.

UNHCR. Indonesia Country Fact Sheet-February 2021. Retrieved from https://www.unhcr.org/id/wp-content/uploads/sites/42/2021/04/February-Fact-Sheet-Indonesia-FINAL.pdf accessed 10 June 2021

Zhou, M., Bankston III, C. L., & Kim, R. Y. (2001). CHAPTER Two REBUILDING SPIRITUAL LIVES IN THE NEW LAND: RELIGIOUS PRACTICES AMONG SOUTHEAST ASIAN REFUGEES IN THE UNITED STATES. Religions in Asian America: Building Faith Communities, 8, 37.

Urban Transformation of A Traditional Settlement Shaped By Global Tourism. The Case of Ubud

Gede Maha Putra, I Nyoman; Nurwarsih, Ni Wayan; Permana Adhinata, Made Bayu

Warmadewa University, Bali

Abstract

The Ubud area, in Gianyar-Bali, is a place that has a strong attraction to tourists because of its unique place-identity which is rooted in its tradition. The traditional physical built-environments and rooted activities that take place in them have been maintained and sustained by its people. The success of Ubud in sustaining its tradition that attracts tourists consequently invites global investment. Ubud is nowadays experiencing rapid changes in spatial planning and architecture due to high investment in tourism. This situation threatens the identity of the area that is located in the middle of the island of Bali. This study aims to formulate the place-identity of a traditional settlement that is rooted in tradition but because of its attractiveness to tourists have transformed rapidly. Place-identity is closely related to the memories and experiences of a person or a group of people who live in a particular place as well as visitors who come but do not stay in that place. The identity of a place can be contained in a place narrative. Place narrative forms meanings both individually and collectively. To define the place-identity of the Ubud area, three stages of research have been carried out. First, a critical review of the literature has been carried out to formulate a place-identity concept framework that is in line with the characteristics of Ubud. In the second stage, historical analysis was done using the urban morphological method. Morphological analysis confirms that Ubud has a strong relationship with the history of the first settlement in Bali. At the beginning of the 20th century, it was developed to accommodate international visitors. Today, the map of Ubud shows that the main area is now occupied by international businesses while the peripheral areas are filled with accommodation. Although the map confirms that areas for local people are shrinking, the majority of its inhabitants feel that they get many benefits from the occupation. A small number of local people feel being excluded in the development because they are not involved in the leisure business.

Keywords: place-identity, urban transformation, traditional settlement, cultural tourism

**I Nyoman Gede Maha Putra, 1
Ni Wayan Nurwarsih, 2**

AUTHOR 1

I Nyoman Gede Mahaputra: Lecturer at Architecture Department, Universitas Warmadewa and senior Researcher at Warmadewa Research Centre. Focusing on architecture and urban design particularly on the issues of space-identity, traditional vs modern, history of architecture, morphological analysis of the urban area, etc. As a lecturer, he manages and teaches classes of Urban Design, Architecture Design Studio, and Design Method. He has published articles in journals, periodicals, and mass media as well as speaking in numerous seminars, conferences, and public lectures.

AUTHOR 2

Ni Wayan Nurwarsih is a lecturer at the Architecture Study Program at Warmadewa University. Research focuses on patterns of space formation and space consumption.

Urban Transformation of A Traditional Settlement Shaped By Global Tourism.
The Case of Ubud, Indonesia.

" Place-identity is closely related to the memories and experiences of a person or a group of people who live in a particular place as well as visitors who come but do not stay in that place. The identity of a place can be contained in a place narrative. Place narrative forms meanings both individually and collectively. "

Ubud On The Internet And In Reality

The notion of Ubud as a peaceful place was reproduced in the tourism brochure. It is used to attract visitors. If we hit the word Ubud in google we will find how the word Ubud has been recognized as a place where people will find peace and harmony. Beautiful hotels, resorts, villas with beautiful rice fields flooded the internet.

However, in reality, Ubud is full of shops, accommodation of various scales, restaurants, and cafes, and other facilities. The number of ricefield has declined sharply. One can only find a peaceful place in higher rate accommodation: resorts, villas, or five-star hotels. Moreover, each facility and business develop their own identity. This has resulted in Ubud as an arena of contested identities.

IMAGE OF UBUD ON GOOGLE SEARCH ENGINE
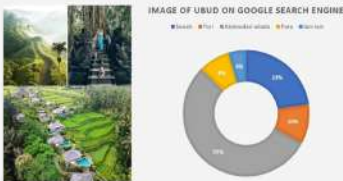
Negotiated identity

Local people tried to get an advantage from the fame of Ubud. They used their parcel of land as capital to gain economic benefit. The people redevelop their houses from inward-looking known as pola natah to a more outward-looking. On their parcel, the boundary walls that are facing the road were demolished to make way for commercial spaces. In extreme cases, the house was raised on a platform where all ground floors were rented out. As a result, all houses on the main roads are nowadays facing outward.

Losing Memories Vs Economic Benefit.

Having been developed as the main tourist destination, Ubud enjoys many financial gains. Most people of Ubud are happy with the current situation. On the other hand, some people of Ubud lost their childhood memories due to the extensive development of the area. One resident who was raised in Ubud and spent some time abroad expresses her resentment of rapidly changing Ubud. She lost her childhood memory and could not connect with the new Ubud. Another resident who is a farmer said his income is diminishing. Furthermore, some visitors said that Ubud is no longer an innocent village but an urbanized area.

E-MAIL :

gedemahaputra@gmail.com
niwyn.nurwarsih@gmail.com

Analysis And Result

Historical analysis resulting in the history of Ubud. The historical roots of the traditional settlement of Ubud were not single but multiple. Several versions were found based on secondary data analysis. One version linked the origin of the settlement in the Markandeya Purana Text. The text told that Ubud was developed as one of the earliest areas to utilised subak systems for their ricefields. Another version mentioned the history of Ubud has a strong relationship with the kingdom of Sukawati whose descendants become the ruler of modern Ubud. It is believed that this ruling family introduces a high and stylistic culture to the peasant society. From the interview, we found that the origin of the word Ubud is coming from 'ubad' which means medicine. Therefore, Ubud is believed as a place to recover, a place of tranquillity where one can find peace of mind, body, and soul. These three roots have produced a shared identity of Ubud as a place of peasant community with artistic value.
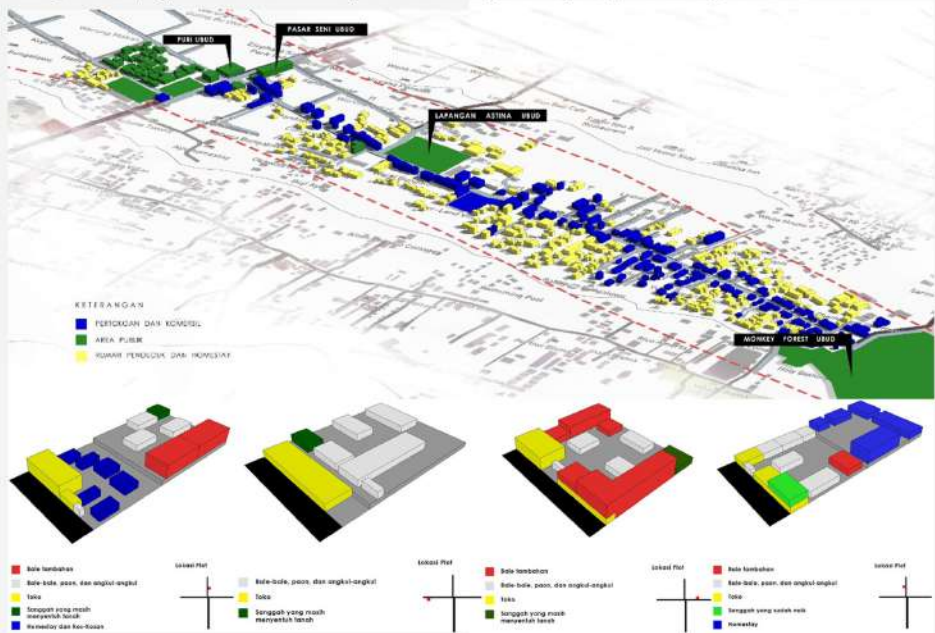
Conclusions

The area of Ubud is rooted in a traditional settlement based on agriculture and peasant people with magical culture. These created an environment that is believed bring benefit to the ill souls. Therefore, the area is also believed as Ubad or a source of recovery.

The image of Ubud, particularly its agriculture and cultural events, has attracted tourists since the second decade of the 20th century. Since then, the area has greeted millions of numbers of tourists. These foreign visitors necessitate agriculture and traditional lands to transform into leisure amenities. This has pushed to transform. The morphology study shows that the locals negotiate their identity independently.

The negotiated identity may result in the changing landscape of Ubud in the future. Its attractiveness may lose and tourists probably leave the area. Therefore, it is suggested that the authority should start thinking about the transformation of the area. A new public policy to manage the transformation in order to sustain its identity should soon be formulated. This will guide the physical development of the area while maintaining its place identity.

71

Spatial Quality of Domestic Violence Survivors' Safe Houses

Jesslyn Amanda Kurniadi; Dr. Julia Dewi, S.T., M.T.;
Dr. Ir. Susinety Prakoso, MAUD, MLA

Pelita Harapan University

Abstract

The Indonesian National Commission on Violence Against Women (Komnas Perempuan) stated that there was an increase in domestic violence against women during the Covid-19 pandemic. They reported 319 cases of violence that had been reported during the pandemic, two thirds of which were cases of domestic violence (Komnas Perempuan: KDRT Meningkat Selama Pandemi Covid-19, Mayoritas Korban Bungkam, 2020). Data from LBH APIK also shows that there have been 110 cases of domestic violence that have been reported during the first three months of Large-Scale Social Restrictions. The cases has reached half of the number of domestic violence cases for the whole year of 2019 (Muna et al., 2020). According to a statement from Dave Lumenta, the increase of domestic violence cases during the implementation of quarantine occurred due to the impact of increased stress levels due to staying at home all day long and uncertainty of income (KDRT: Perempuan kian "terperangkap" di tengah pembatasan sosial Covid-19 "saya tak mau menyerah tanpa perlawanan., 2020).

Local government has provided safe houses for women and children who are survivors of domestic violence. A safe house is a temporary residence used to provide protection for survivors in accordance with determined standards. The intensity of the meetings between survivors and workers in safe houses also varies according to the stage of recovery of the survivor (Abrahams, 2010). Safe houses are generally managed as a non-profit public sector. It is considered as low-cost housing, therefore floor area per occupant tends to be limited. In fact, sufficient space is needed to accommodate interactions between survivors and workers. Cases of child rape allegedly committed by child protection officials at a safe house in East Lampung prove that some safe houses are not as "safe" as expected, thus surveillance is an important matter on safe houses to ensure safety of occupants (Firdausya, 2020). The current designs are usually based on practicality and ease of maintenance rather than healing purposes (Dandekar, 1993).

This study aims to find the physical and psychological needs of the residents, identify the kind of spatial quality that can support the recovery of residents, and create design strategies that provide a sense of security for survivors which impacts survivors' behavioral development while in a safe house (Abrahams, 2007). Literature review method is used in order to find the needs of domestic violence survivors and to identify design criteria that support those needs. Then the criteria are applied into design strategies, which are then developed further using inputs received from a designer who have experience on designing a safe house. Lastly, domestic violence survivors are interviewed to confirm if the needs and

strategies found on literature reviews are applicable as safe house design characteristics.

The first phase experienced by the survivors is the acceptance phase, where the survivor has just arrived. In the first few weeks they have many emotional and physical needs. Therefore, in this phase the survivors have a high intensity of meetings with workers. The second phase is where the survivors begin to feel secure and try to rebuild and test their own boundaries. Apart from that, this phase is also seen as an opportunity to explore new freedoms. Third, in the awareness phase, survivors are more competent to pay attention to themselves and their situation, the resources available to them, and what they want to do next. In this phase, the survivors generally begin to express their feelings in ways such as talking to other residents, workers, counselors, as well as volunteers. The final phase is the phase in which the survivors and the workers accompanying them begin to prepare to leave the safe house (Abrahams, 2007).

Several provisions exist to optimize the use of safe houses as facilities for the physical and psychological recovery of survivors. High-quality and well-maintained accommodation, adequate security measures, bedrooms with privacy, private bath facilities, shared kitchens, communal areas, quiet rooms for interviews and counseling, easy access to workers, and small-scale safe houses (Abrahams, 2007). It can be concluded that the needs of survivors can be grouped into five groups, namely: (a) certain ambience characteristics; (b) spatial arrangement that enhance intensity of meetings; (c) promoting certain safety criteria; (d) maintaining certain level of privacy; and (e) creating certain level of flexibility. The group of needs will be linked to design criteria that can support recovery.
The five design criteria that can affect the recovery of survivors included in these five needs are: (1) surrounding environment, is a variable that can be perceived by other sensory aspects other than visual (Andritsch et al., 2013); (2) physical permeability created by the building has a role in shaping society; (3) security and privacy regarding visual permeability; (4) spatial dimension and shape, as the most rigid or space-forming elements to change among other elements, has a significant effect on defense capabilities (Sommer, 1969); (5) connection with nature related to physical and psychological recovery (Heerwagen, 2006; Ulrich, 1984).

Several design criteria influence the physical and psychological recovery of humans. These criteria are interpreted by design as a design strategy based on categories of needs. The application of design strategies can potentially create ideal spaces that not only physically protects survivors of domestic violence but also develops survivors' readiness to return to society. Each strategy presents design criteria that should address the needs of the survivor. The implementation are as follows: (a) certain ambience characteristics by using shape and size of the space to connect with nature, and the surrounding environment; (b) spatial arrangement that enhance intensity of the meeting by examine physical permeability as measurement; (c) promoting certain safety criteria by combining physical and visual permeability; (d) maintaining certain level of privacy using physical permeability and the shape and size of the room; (e) creating certain level of flexibility. The plan is evaluated

using The DepthMapX Software. In this program, if the color is getting bluer, the permeability is lower and vice versa. Floor plan analysis proves that strategies applied to the design have succeeded in creating layers of surveillance and privacy that are subtle and not intimidating. Result shows that the physical and visual permeability of the design is achieved. The design strategy still needs to be tested further in a real-life setting in order to prove its validity.

Keywords: safe house, spatial quality, domestic violence

Spatial Quality of Safe Houses for Domestic Violence Survivors

Jesslyn Amanda Kurniadi* · Julia Dewi* · Susinety Prakoso*
*) Architecture Department Universitas Pelita Harapan

Introduction :
Numbers of domestic violence cases increased during COVID-19 Pandemic
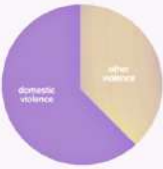
From 319 cases of violence that had been reported during the pandemic, two thirds of which were cases of domestic violence. Local government has provided safe houses for women and children who are survivors of domestic violence. Safe houses are generally managed as a non-profit public sector. It is considered as low-cost housing, therefore floor area per occupant tends to be limited. The current designs are usually based on practicality and ease of maintenance rather than healing purposes (Dandekar, 1993).

Source : Indonesian National Commission on Violence Against Women (Komnas Perempuan: KDRT Meningkat Selama Pandemi Covid-19, Mayoritas Korban Bungkam, 2020)

Objectives

Based on the formulation of the existing problems, this study aims to:

1. Identify the physical and psychological needs of survivors and the kind of spatial quality that can support the recovery of residents

2. Analyze what kind of architecture provides sense of security to survivors and its influence on survivor behavior development.

3. Create design strategies that provide a sense of security for survivors which impacts survivors' behavioral development while in a safe house

Research Framework
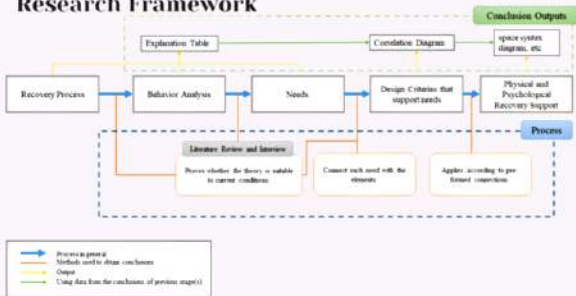
Literature review method is used in order to find the needs of domestic violence survivors and to identify design criteria that support those needs. Then the criteria are applied into design strategies, which are then developed further using inputs received from a designer who have experience on designing a safe house. Lastly, domestic violence survivors are interviewed to confirm if the needs and strategies found on literature reviews are applicable as safe house design characteristics.

Literature Review
Survivors' Behavior and Needs Analysis

1. The acceptance phase, where the survivor has just arrived. In the first few weeks they have many emotional and physical needs. Therefore, in this phase the survivors have a high intensity of meetings with workers.

2. The second phase is where the survivors begin to feel secure and try to rebuild and test their own boundaries. Apart from that, this phase is also seen as an opportunity to explore new freedoms.

3. The awareness phase, survivors are more competent to pay attention to themselves and their situation, the resources available to them, and what they want to do next. In this phase, the survivors generally begin to express their feelings in ways such as talking to other residents, workers, counselors, as well as volunteers.

4. The final phase is the phase in which the survivors and the workers accompanying them begin to prepare to leave the safe house (Abrahams, 2007).

Several provisions exist to optimize the use of safe houses as facilities for the physical and psychological recovery of survivors. High-quality and well-maintained accommodation, adequate security measures, bedrooms with privacy, private bath facilities, shared kitchens, communal areas, quiet rooms for interviews and counseling, easy access to workers, and small-scale safe houses (Abrahams, 2007). It can be concluded that the needs of survivors can be grouped into five groups, namely:

    A. Certain **ambience** characteristics;

    B. **Spatial arrangement** that enhance intensity of the meeting;

    C. Promoting certain **safety** criteria;

    D. Maintaining certain level of **privacy**; and

    E. Creating certain level of **flexibility**.

The group of needs will be linked to design criteria that can support recovery.

Interview

An interview was conducted with a designer who participated in a safe house project. In this interview the author got information about what design strategies were implemented in the project to ensure safety and recovery for survivors.

Sumba safe house is a safe house designed for victims of sexual violence for teenagers and children. This project was built due to the high sexual crime rate and the culture that considers the victim a family disgrace, so that many victims are evicted by their families.

zoning   circulation map
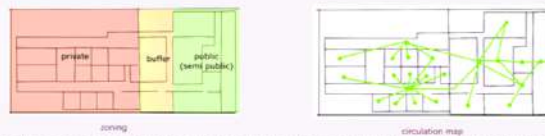
The design strategy applied here is the division of space which is broadly divided into three parts, namely the general zone, the buffer zone and the private zone. For preventive measures against external threats, this safe house does not have a very closed/protective element because the location of this Safe House is located in the local area office complex which is the place for complaints of violence.

Result and Conclusion

Partial design strategies based on the needs of survivors

Privacy

Security
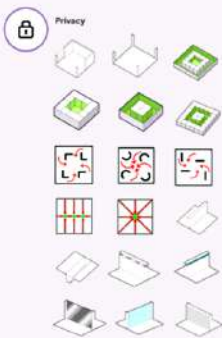
Spatial form and placements of function and circulation areas are the strategies. Then the use of transparent materials on one side, such as the use of one-way film

Placing space vertically according to the level of security required. Then there are also differences in materials and openings, as well as circulation.

Spatial Arrangement

Low intensity entrance is camouflaged with the surroundings. For high-intensity encounters, access is made as much as possible and centered on one or several points.

Ambience Characteristics

Reception room that contrasts with the outside area, either with the height of the room or various shapes.
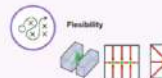
Flexibility

A room flexiblity depends on the intention of the room. Rooms that have a high level of flexibility tend to have high spatial permeability.

Conceptual Design Alternatives

From previous theories and partial strategies, we construct two conceptual alternatives.
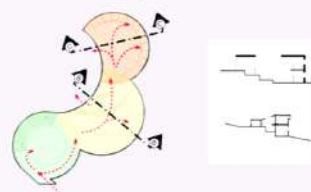
Alternative 1 : Zoning is divided into three areas, with the living area away from the reception area. The common room is a semi-open place that wants to incorporate natural elements into the space. The floors are terraced and consists of 2-3 floors that have their respective functions on the perimeter.
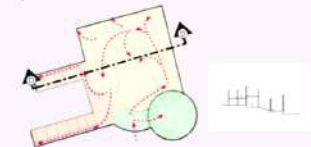
ALternative 2 : the middle area of the common room is a garden and around it is a large staircase that continues to rise following the contours of the land until finally arriving at the living area.

Schematic Des

For the gate, using cam by matching the patter the entrance

then for the circulation function areas it is pla area, while for function middle of the circulatio the common room or se

semi-open applied in dining room, and the m on the ground is on th the private area

There are two entranc area, namely below and is located behind the hidden.

2-way film layers are p all corners, especially to maintain privacy then areas that maxi are located in the mid

Table 1. Design characteristics by survivor recovery stages

weeks they
have a high

ild and test
y to explore

nselves and
this phase,
other resi-

nying them

cal and psy-
n, adequate
, communal
ll-scale safe
rouped into

Stages	Description	Characteristics	Needs
Acceptance	The crucial phase. Helping survivors settle down and feel comfortable after the attempt made after escaping. Administrative procedures are brief and prioritize the most critical ones.	The first impression is welcoming, homely and not too institutional. But not too domestic either so that survivors don't remember the rough times in their previous homes.	Specific ambience characteristics
	The first weeks of survivors in a safe home have many emotional and physical needs and demands.	Higher intensity of meetings with workers to support survivor recovery	Spatial arrangement that enhance intensity of the meeting
	Survivors are still shrouded in fear of being found by perpetrators of violence.	High level of security and concealment	Certain level of security and privacy
	Survivors need time to feel mentally safe and comfortable with safe house procedures and begin to put their trust in safe homes	Needs of time and space for reflection	Certain level of privacy
Feeling Secure	Survivors begin to feel safe and begin to test to what extent the boundaries and rules that were previously prohibited by Exit access can be considered the perpetrators.		Certain level of flexibility
	The desire to interact with other residents to support each other and hear the experiences of previous residents.	Higher intention to meet other residents	Spatial arrangement that enhance intensity of the meeting
Awareness	Survivors are better able to cope with themselves and their situation, the resources available to them and to think about what they want to do next.	Survivors can choose which access is safer according to themselves.	Certain level of flexibility
	Survivors want to learn new skills	The need for communal spaces that are open to residents as well as outsiders (the community)	Spatial arrangement that enhance intensity of the meeting
Preparing to leave	Prepare to support their lives outside the safe house	The intensity of encounters with workers outside the psychological field increased	Spatial arrangement that enhance intensity of the meeting
	Setting up an Individual Support Plan	It takes time to digest and learn what is needed independently or with the help of workers	Certain level of privacy

Source : summarised from Abrahams, 2010

Design criteria to accomodate healing

Several design criteria influence the physical and psychological recovery of humans. The application of design strategies can potentially create ideal spaces that not only physically protects survivors of domestic violence but also develops survivors' readiness to return to society. Each strategy presents design criteria that should address the needs of the survivor.

The five design criterias are :

- **Surrounding environment**, is a variable that can be perceived by other sensory aspects other than visual (Andritsch et al., 2013);

- **Physical permeability** created by the building has a role in shaping society;

- Security and privacy regarding **visual permeability**;

- **Spatial dimension and shape**, as the most rigid or space-forming elements to change among other elements, has a significant effect on defense capabilities (Sommer, 1969);

- **Connection with nature** related to physical and psychological recovery (Heerwagen, 2006; Ulrich, 1984).

diagram of connection between needs and design criteria

Connection between needs and design criteria

If concluded, the design criteria that can support physical and psychological recovery include the surrounding environment, physical permeability, visual permeability, connection with nature, and the shape and size of space. For physical recovery, the supporting criteria are physical permeability; and spatial dimension and shape. Meanwhile, for psychological recovery, the supporting criteria are all the criteria listed above.

Precedent Study

Precedent studies were conducted to determine the design strategies used by existing safe houses that can support the physical and psychological recovery of survivors. Two precedents were chosen to study what aspects they have and whether the aspects that have been concluded in the literature review are contained in these precedents. A matrix composed of survivor needs and architectural elements supporting recovery will be used to analyze both precedents.

project. In this
mented in the

teenagers and
that considers

ded into three
tive measures
e element be-
x which is the

Circulation map

plan analysis using DepthMap X

Refugio para Mujeres Victimas de la Violencia, Uruapan, Mexico (source: ORIGEN 19°41' 53" N. Gordoa, 2017)

This one-story building intends to determine the significance and function of its protection against survivors by making the architectural elements fluid.

The Ada and Tamar De Shalit House, Tel Aviv, Israel (source: Sumber : Goldreich, Geron, 2018)

The main concept of this safe house is a tough, safe, and protective exterior, and a soft interior facade, centered on the courtyard, and focused on healing.

The criteria obtained from the precedent study are:

1. Wall around the site prevent illegal entry of people. Small, unobtrusive gates to not attract attention and still maintain a high level of privacy.

2. Spaces with high privacy requirements have small dimensions and are placed on the edge of the site. Gathering place has a larger area and simpler access and is located in the middle. So that the interaction that occurs will be more in the center area of the site.

3. The more layers of room, the higher the level of privacy achieved and vice versa.

4. The position of the window that can still provide sunlight, maintain a level of privacy, and does not make the survivors feel intimidated can be achieved by placing the window higher and layering a one-way film.

Schematic Design

For the gate, using camouflage strategy by matching the pattern of the wall with the entrance

then for the circulation area between the function areas it is placed in a private area, while for functions located in the middle of the circulation, it is applied in the common room or semi-private area.

semi-open applied in the kitchen and dining room, and the mass area hidden on the ground is on the ground floor of the private area

There are two entrances to the private area, namely below and above. Entrance is located behind the circulation to be hidden.

2-way film layers are placed in almost all corners, especially in private areas to maintain privacy from survivors, then areas that maximize gatherings are located in the middle (2)

Visibility and permeability test using DepthMap X

The plan is evaluated using The DepthMapX Software. In this program, if the color is getting bluer, the permeability is lower and vice versa. Floor plan analysis proves that strategies applied to the design have succeeded in creating layers of surveillance and privacy that are subtle and not intimidating. Result shows that the physical and visual permeability of the design is achieved. The design strategy still needs to be tested further in a real-life setting in order to prove its validity.


Conclusion

Spaces with architectural expressions that can provide a sense of security and freedom for survivors can be realized by analyzing the needs of survivors, matching them with responsive design criteria, and designing several strategies based on these and integrating them in the final design. The limitation of the research is that the search for data cannot run optimally due to large-scale social restrictions that are taking place making it difficult to obtain data directly from safe houses. Furthermore, this research will be used as a basic design guide for safe houses.

References

Abrahams, H. (2007). Supporting Women After Domestic Violence. Jessica Kingsley Publishers.
Abrahams, H. (2010). Rebuilding Lives After Domestic Violence? Understanding Long Term Outcomes. In Jessica Kingsley Publishers. https://doi.org/10.1017/CBO9781107415324004
Amindoni, A. (2020) KDRT: Perempuan kian "terpenjingkap" di tengah pembatasan sosial Covid-19 "saya tak mau menyerah tanpa perlawanan" Bbc.Com. https://www.bbc.com/indonesia/indonesia-52763350
Andritsch, E., Stoger, H., Bauernhofer, T., Andritsch, H., Kasparek, A. K., Schabert-Moser, R., Ploner, F., & Samonigg, H. (2013). The ethics of space, design and color in an oncology ward. Palliative and Supportive Care, 11(3), 215–221. https://doi.org/10.1017/S1478951512000077
Dandekar, H. C. (1993). Shelter, Women and Development First and Third World Perspectives. https://digitalcommons.calpoly.edu/books_toc/2
Firdaosya, L. (2020, July 14). Kasus Safe House di Lampung, KPPPA Evaluasi P2TP2A. Media Indonesia. https://mediaindonesia.com/read/detail/328149-kasus-safe-house-di-lampung-kpppa-evaluasi-p2tp2a
Heerwagen, J. H. (2006). Investing in People. The Social Benefits of Sustainable Design. Rethinking Sustainable Construction, 1–17. http://www.cosuif.edu/wp-content/uploads/2012/08/Heerwagen.pdf
Muna, A. N., Paul, D. T. B., & Krismantari, I. (2020). Indonesia's rise in domestic violence during the COVID-19 pandemic; why it happens and how to seek help. The Conversation. https://theconversation.com/indonesias-rise-in-domestic-violence-during-the-covid-19-pandemic-why-it-happens-and-how-to-seek-help-142032
Nugrahery, D. E. (2020). Komnas Perempuan: KDRT Meningkat Selama Pandemi Covid-19. Mayoritas Korban Bungkam. Kompas.Com. https://nasional.kompas.com/read/2020/06/03/21280400/komnas-perempuan-kdrt-meningkat-selama-pandemi-covid-19-mayoritas-korban?page=all
Sommer, R. (1969). Personal Space. The Behavioral Basis of Design.
Ulrich, R. (1984). View Through a Window May Influence Recovery from Surgery. Science (New York, N.Y.), 224, 420–421. https://doi.org/10.1126/science.6143402

Forced Displacement and
Urban Management Conference 2021

Project Lead	Akino Tahir (RDI UREF)
Project Coordinator	Teresa Arsanti (RDI UREF)
	Zico E. Pestalozzi (SUAKA)
Scientific Commitee Coordinator	Nino Viartasiwi (RDI UREF)

**Organizing Committee &
Session Conveners**

RDI UREF	Ayu Prestasia, Risye Dwiyani, Febrianty Hasanah, Jean Sonia P. Langi, Ikrana Ramadhani, Marupa Hasudungan, Salsa Putri, Violin Janey Hewis, Rizka Nurul Annisa, Ariel Tandian, Naufal Rasendriya, Deiny Setiawan, Megan Tanoyo
SUAKA	Rizka Argadianti Rachmah, Julio Castor Achmadi, Atika Yuanita Paraswaty, Desy Rahmawati, Anak Agung Istri Mas Ratnaningrum, Bonang Rahardjo, Angga Reynady, Pulung Sinandang
Mixed Migration Center	Hanh Nguyen
Œcumene SpacesForDignity (Œcumene Studio)	Insaf bin Othmane Hamrouni
Advocates For Refugees - Singapore (AFR - SG)	Mathilda Ho, Dr Robin Bush, Caitlin Fernandez, Richa Liz Mathew, Aleithia Low
Graphic Recording	Eine Ayu Saraswati
Website Development	Mukhtar Aashury (SMART)
GatherTown Development	Said Fariz Hibban

CUREF SUAKA

Forced Displacement and Urban Management Conference 2021 is organized by Resilience Development Initiative Urban Refugee Research Group (RDI UREF) and Indonesian Civil Society Association for Refugee Rights Protection (SUAKA)

For more information, visit **www.conference.rdiuref.org**

9 786027 118621