

aiwa AUSTRALIA
INDONESIA
YOUTH
ASSOCIATION

Women's History Month

2024 Anthology



Foreword

Across generations and across countries, women have stood at the forefront of change and challenging norms. As we commemorate Women's History Month, the Australia-Indonesia Youth Association's Women's Empowerment Team believe that these stories deserve to be told, and that the voices of women and gender-diverse people in Australia and Indonesia can be honoured.

This anthology stands as a testament to the remarkable stories and experiences of women and gender-diverse people across the two countries. It is a collection of stories, poems, commentaries, and reflections — with each piece contributing to discussion of the complexities of being a woman and gender-diverse, navigating societal expectations and personal ambitions.



But this anthology is not just about the challenges — it is also a celebration of achievements, and a tribute to the mothers, daughters, sisters, and friends who inspire us with their kindness and their unwavering determination to create a brighter future for themselves and for generations to come.

May this anthology serve as a material recognition of the experiences of women and gender-diverse people, guiding us towards a world where every woman and gender-diverse person is valued, respected, and given the opportunity to thrive. And may you, as readers across Australia and Indonesia, stand in solidarity with women and gender-diverse people everywhere, amplifying their voices and creating space for their stories and experiences to be recognised, today and every day.

Happy Women's History Month!

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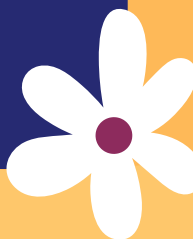
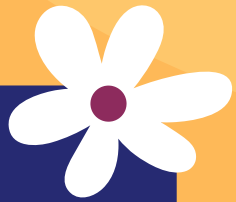
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Semangatmu Kartini Indonesia

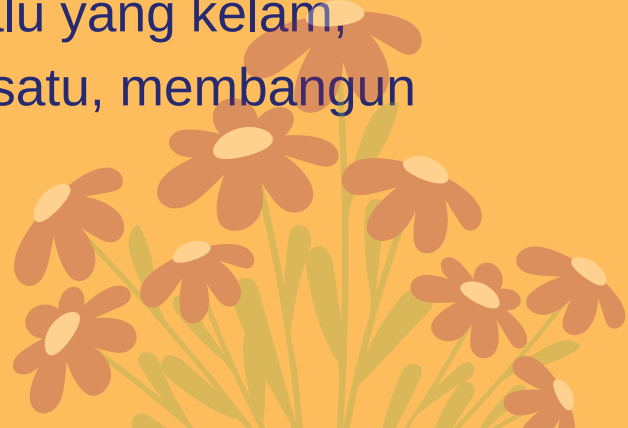

Salma Amanda Latifa

Dipersembahkan untuk perempuan Indonesia yang
tangguh,
Perempuan Indonesia, semangat dalam setiap
langkah.

Di dunia yang penuh akan cahaya dan warna,
Perempuan Indonesia berjuang,
Tak pernah layu layaknya bunga yang mekar,
Kemerdekaan hidup, hak untuk berpendapat dan
berkarya,
Adalah mimpi Ibu Kartini yang menjadi nyata.

Dalam harapan, tumbuhlah kesetaraan gender,
Terlepas dari belenggu norma lama yang terdahulu,
Hati dan pikiran bersatu, menjalani cita,
Membentuk masa depan yang penuh keberagaman.

Tak lagi terikat pada masa lalu yang kelam,
Para perempuan Indonesia bersatu, membangun
harapan,



Dalam mimpi bersama, cita-cita menjadi tujuan,
Kesetaraan bukan hanya sekedar impian, melainkan
kenyataan yang dihayati.

Semangat perempuan Indonesia, tumbuhlah kalian
seperti bunga,
Dalam tanah kemerdekaan, berkembanglah dengan
gagah.

Perempuan Indonesia, keyakinan bahwa setiap
rintangan adalah peluang,
Untuk meraih kemerdekaan hidup dan kesetaraan
sejati.



Memperjuangkan Mimpi Diantara Dua Peran

Januari Trisnaningtyas


Perempuan, sebagai separuh dari populasi dunia, berhak mengaktualisasikan dirinya sebaik laki-laki dalam mengenyam pendidikan. Kenyataannya, masih banyak perempuan yang kesulitan mendapatkan akses kesetaraan, terlebih setelah menikah dan memiliki anak. Statistik membuktikan bahwa hanya sekitar 38% perempuan Indonesia yang memiliki kesempatan untuk melanjutkan jenjang pendidikan pascasarjana dibandingkan dengan laki-laki yang mencapai angka 62%. Padahal pendidikan perempuan memberikan dampak yang luas pada masyarakat di berbagai bidang, mulai dari ekonomi hingga ketahanan sosial dan perubahan iklim. Situasi ini mengingatkan pada pengalaman menjalani kehidupan sebagai Ibu-mahasiswa di Australia lima tahun yang lalu demi menggapai mimpi.

Saya menghabiskan dua tahun masa studi program magister di Australian National University selagi mengandung dan melahirkan dua anak. Terbang pertama kalinya dari Indonesia ke Australia saat usia kandungan tiga bulan menjadikan proses adaptasi di negara kangguru ini tidak lebih mudah. Selain itu, jadwal temu dengan dokter perihal perkembangan kandungan silih berganti dengan jadwal kuliah dan tugas yang menumpuk.

Saat libur musim dingin semester pertama, anak pertama lahir dengan selamat meskipun harus masuk NICU beberapa hari untuk memastikan keadaannya sehat sempurna.

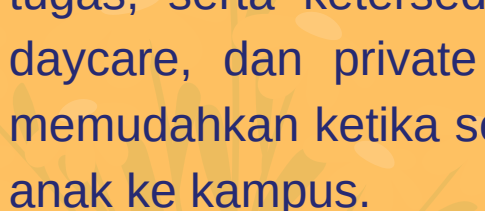
Resmi menjadi Ibu-mahasiswa, 24 jam setiap harinya berlutut dengan bacaan dan tugas kuliah disela-sela waktu menyusui, bermain, dan menidurkan buah hati. Depresi pasca melahirkan juga sempat menghampiri sebagai ibu baru yang jauh dari keluarga dan minim support system, membuat saya menghabiskan beberapa hari pertama menangis terus menerus di depan cucian yang menumpuk. Dalam kondisi seperti ini, cuti kuliah bukan merupakan pilihan bagi mahasiswa yang hidupnya bergantung pada beasiswa seperti saya. Ditambah lagi kabar kehamilan anak kedua yang hanya berjarak 8 bulan menambah beban fisik dan pikiran sehingga depresi dan masalah kesehatan jiwa menjadi tak terelakkan.

Menjalani mimpi saat sudah berkeluarga memang tak semudah itu. Ada peran dan tanggungjawab lebih yang harus diemban sembari mewujudkan mimpi. Tak jarang perempuan dihadapkan pada pilihan-pilihan yang membatasi dirinya, seperti memilih antara karir dan keluarga yang seolah tidak dapat berjalan beriringan. Pilihan antara produktif secara reproduksi atau produktif secara ekonomi ini berdampak pada banyaknya perempuan yang kesulitan mengaktualisasikan diri ketika sudah berkeluarga. Sebagai seorang Ibu-mahasiswa, saya seringkali meragukan kemampuan diri untuk menjadi mahasiswa serta istri dan ibu yang baik.



Padahal meskipun babak belur, saya berhasil menyelesaikan pendidikan dengan baik tepat 10 hari setelah melahirkan anak kedua. Menggendong bayi perempuan saya sambil berjalan di panggung kelulusan dan mendapatkan standing ovation dari hadirin membayar lunas perjuangan yang dilalui selama ini.

Keberhasilan dalam karir akademis maupun profesional bagi perempuan merupakan kerja kolektif dari lingkungan di sekitarnya. Peran keluarga terdekat sangat diperlukan, terutama suami, dalam kaitannya dengan pembagian peran dalam rumah tangga. Selain itu, dukungan dari lingkungan terdekat seperti support dari dosen atau atasan, kebijakan tempat kerja dan kampus yang ramah ibu dan anak, serta tersedianya fasilitas pendukung juga berperan penting dalam mewujudkan kesetaraan akses bagi laki-laki dan perempuan. Dibalik keberhasilan saya menyelesaikan pendidikan sebagai Ibu-mahasiswa, ada suami yang mendukung pendidikan istrinya dan bersedia bertukar peran sebagai bapak rumah tangga. Ada orang tua yang memahami dan memberi dukungan konsisten meskipun terpisah jarak. Ada bidan dan tenaga medis yang mendampingi di hari-hari pertama sebagai Ibu baru yang sedang belajar menyusui, memandikan, bahkan mengartikan tangis bayinya. Ada profesor-profesor yang memberikan fleksibilitas dalam kuliah dan mengerjakan tugas, serta ketersediaan fasilitas seperti parents room, daycare, dan private room di lingkungan kampus yang memudahkan ketika sewaktu-waktu harus membawa anak-anak ke kampus.

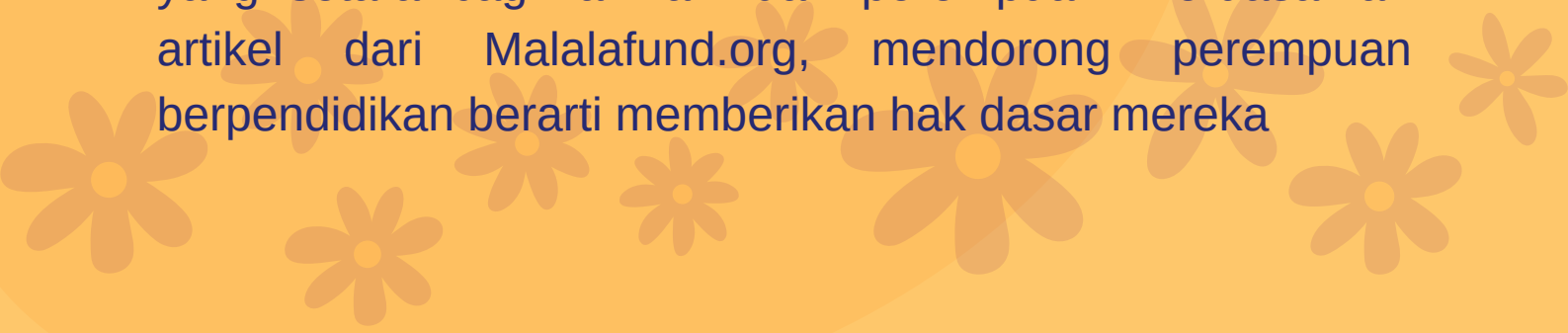


Ditambah lagi fasilitas kesehatan mental yang dapat diakses 24/7 baik didalam maupun diluar kampus menjadi pertolongan pertama bagi banyak golongan rentan yang membutuhkan, termasuk Ibu-mahasiswa.



Sayangnya, masih banyak perempuan yang belum bisa memperoleh akses dan dukungan dalam meraih mimpinya, terutama bagi mereka yang sudah berkeluarga. Urusan domestik dan pengasuhan anak yang menjadi tanggungjawab utama perempuan serta melekatnya stigma patriarki pada masyarakat masih menjadi penghambat bagi perempuan untuk mengembangkan kemampuannya secara optimal. Lebih jauh, faktor-faktor tersebut berkontribusi dalam menciptakan lingkungan yang tidak mendukung perempuan untuk mengembangkan potensi dan berkontribusi secara maksimal dalam masyarakat. Di Indonesia, dukungan dan fasilitas yang mendorong kesetaraan gender masih jauh dari harapan. Masih banyak kampus dan tempat kerja yang tidak memberikan cuti hamil dan melahirkan yang sesuai, termasuk minimnya fasilitas ramah ibu-anak yang tersedia seperti ruang laktasi, kids corner, dan tempat penitipan anak bagi ibu-mahasiswa atau ibu-pekerja.

Perlu adanya langkah konkret yang dilakukan oleh seluruh lapisan masyarakat untuk membuka akses pendidikan yang setara bagi laki-laki dan perempuan. Berdasarkan artikel dari Malalafund.org, mendorong perempuan berpendidikan berarti memberikan hak dasar mereka



sebagai manusia, memberikan akses penuh bagi mereka untuk menentukan masa depannya, mendorong pertumbuhan ekonomi global, mewujudkan masyarakat yang lebih sehat dan tangguh, bahkan mencegah terjadinya krisis iklim. Salah satu aksi nyata yang dapat dilakukan adalah dengan mendukung perempuan untuk menempuh pendidikan tanpa batasan usia dan menyediakan fasilitas pendukung yang optimal untuk perempuan, termasuk ibu-mahasiswa. Selain itu, pemerintah juga perlu berperan aktif dalam menciptakan kebijakan yang mendukung terbukanya akses pendidikan bagi perempuan, termasuk kebijakan yang ramah ibu dan anak. Dengan langkah-langkah tersebut, perempuan dapat memiliki kesempatan yang sama untuk meraih impian mereka dan menentukan masa depannya sendiri.





The Girl in the Corner of my Room

Afifah Zahra



The girl in the corner of my room greets me every
midnight
Her long hair was pitch black as her hollow, sunken
eyes
Wearing nothing more than a ragged, loose, white
dress
She stands there, wordlessly, sparing no movements

On our first meeting, cold sweat ran down my spine
She was as I've always been told, terrifying
She was a threat to me, to my life, despite being
unharmd
I must rid of her, that's what horrors have taught me

I woke up at midnight again and now to her cries
Her little sobs tugged my heart, and for a moment I
pity her
But I should not feel sorry for a girl who has brought
horror
So as always, I shut my eyes, waiting for daylight to
come

I recently found news of a little girl who was
kidnapped

The police gave up before they started the
investigation

A girl with long, pitch-black, hair and eyes the same
Wearing a familiar white dress and a wide toothy grin

At midnight, I woke up again but not because I was
awoken

I approached the girl in the corner who seemed
broken

Her fragile, small frame with a hunched-over posture
Made me wonder why I ever thought of her horrifying




Friendships are made in the strangest ways, I
listened to her talk

Holding her clammy, cold, hands as rage clouds my
thoughts

A little girl whose life was violently taken on her
birthday

To a disgusting cowardly, perpetrator who couldn't
keep their lust at bay.





Graphic and obscene, she describes everything
Now that I looked closer I could see the trails
Red on her stomach, neck, legs, and rear
Wounds that should have never been there

My neighbors have found out that I have a new
friend

They told me she was a demon
a girl whose life had ended right before it started

Even until death, the girl who has fallen victim was
blamed

No words of the perpetrator that killed her getting
held accountable

No words of the same demonization were thrown at
the perpetrator

No, it was her fault. Her fault that she has fallen
victim.

Her fault that her life was unrightfully lost.
My body was taken by a sudden flame of rage
The people pointed at me telling me I was
possessed

That it was the little demon, she was the one that
caused me to act this way
But they've never heard her human cries, agony,
and pain.

If so I shall free her of her pain, I wholeheartedly
accept her rage

My blood rushed through my entire body and all I
could see was red

I must rid of the demons, the people that keep
screaming in my ear

Until no more breaths were spoken and silence filled
the room

Crimson stains my face and hands, I look back at
the little girl

For the first time, she holds a different expression
than the usual default

Her eyes were glassy, a mixture of shock and horror.

I held her little head close to my arms, gently
stroking her head

"I've rid of the demons." I said, "You can rest now"



Vessel

Afifah Zahra

I am born out of a vessel and so shall I be
The same purpose I was taught of
The container of every emotion imaginable of
humanity

Mankind is filled with numerous emotions that of
extreme ends
And as a vessel, I must retain it
For that is what I am supposed to be

Violent, destructive, and deadly
A daily lesson that I've been receiving throughout
history

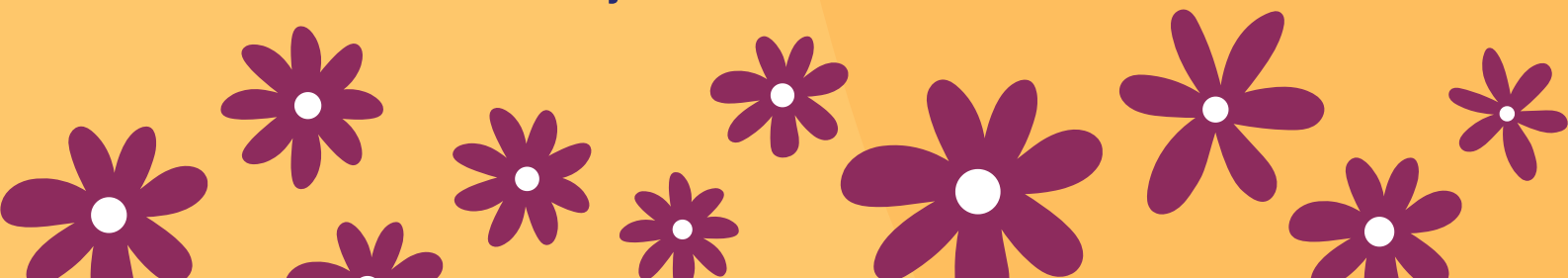
I am to submit and resist at the same time

The vessel has broken, its pieces cut through
peoples skin

Though it is I who is to blame, my violence
unacceptable

An irony never lost to the hands of time

After all, am I not just a reflection of their doctrine?





Beauty is Pain

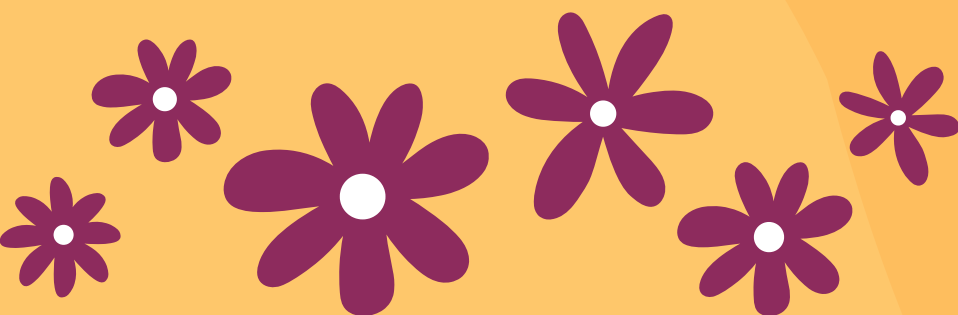
Afifah Zahra

Everyone tells me, beauty is pain
That all those procedures were worth it
Copy and pasting the models on the TV
On a model that was never to be, on me

Beauty is not merely in the looks
It is also in the mind, in how I act, in how I present
myself

Beauty is being docile, being straight-forward
Beauty is knowing what we want, but not wanting
much

That's not all, beauty is in how you talk
Beauty is knowing everything that goes on in the
world
But never speaking on it, because that's not our job
And what is beauty if we have a mind of our own?
None



Beauty is being responsible but never getting the
same respect as

Beauty is being the best in every aspect but never
better than

Beauty is being honest but not too honest so we don't
hurt

Beauty is being knowledgeable but never smarter
than

Beauty is equality but only in parts that won't threaten



Heart of Glass

Afifah Zahra

My heart is made out of glass
Polished from the corner to its ends
Filled with crimson liquid, it then starts to flow
Making my heart beat with a certain glow

My heart is made out of glass
It shines a certain way when the light hits
Capturing those with a keen eye for beauty
Was it adoration, love, or envy?

My heart is made out of glass
It was never mine, to begin with
Crafted by the hands of those above me
Tempered by that of a violent society

My heart is made out of glass
I must preserve what was not mine
Even if fire-covered stones were thrown
I must stay unabashed, on my blood-covered throne



My heart is made out of glass
A rush of crimson bursts as its shell shatters
Screams telling me the scratches from my shards
hurt
But my heart is no more, I'm only giving back what
They gave me



Investing in Indonesia's Female Waste Pickers

Alfin Nurul Firdaus & Jayne Fendyk



It might be easy to think that men and women share in the burdens of climate change and environmental pollution equally. Yet, the reality is that the effects of the anthropocene are offering up new injustices that unfairly impact women - not least of all in Indonesia. In light of International Women's Day 2024, we investigate one group in particular who are facing disproportionate impacts from waste pollution - women waste workers. As we highlight in this article, women waste workers in Indonesia continue to face difficulties arising from a growing waste crisis alongside societal norms that prevent women from being active players in a long-term solution.

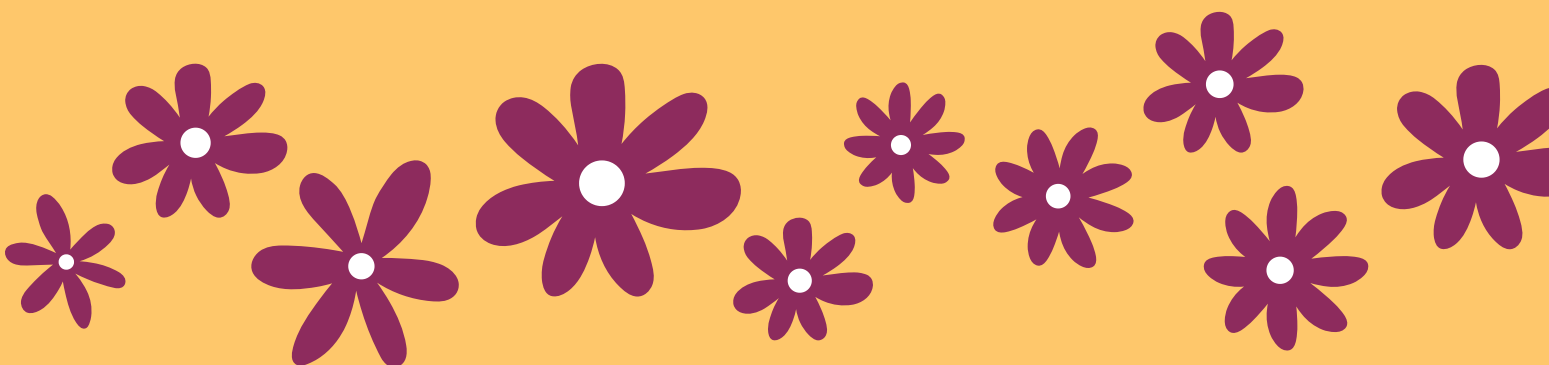
As we highlight in this article, women waste workers in Indonesia continue to face difficulties arising from a growing waste crisis alongside societal norms that prevent women from being active players in a long-term solution.



*A female waste picker in
Probolinggo, East Java*

It is no secret that population growth and rampant consumerism have propelled a new waste crisis. Despite being the world's fourth largest country in terms of population, Indonesia is the second biggest marine polluter in the world after China. According to recent statistics, approximately 4-12 million tonnes of plastic flow into the ocean each year, with Indonesia accounting for over 600,000 tonnes of the waste. The lack of a formal waste management system exacerbates the issue, and several of Indonesia's main rivers (namely Ciliwung, Citarum, Progo and Brantas) are cited in popular studies and media as some of the most polluted waterways in the world.

While Indonesia lacks a formal waste management sector, it does have a large informal sector of plastic waste pickers and waste collectors which play a significant role in the recycling ecosystem. Yet, many waste workers are not well-paid, exposed to additional health risks and face widespread stigmatisation and marginalisation.



Recent statistics suggest that this informal sector contributes approximately 10-15 percent of recycled plastic compared to formal waste banks, which typically account for no more than three percent of plastic recycling efforts.




A typical routine for these waste collectors involves venturing out into their community, often urban or peri-urban areas, equipped with sacks, bins, or carts to collect plastic waste. Income limitations means it is unlikely that the pickers will use proper safety equipment such as gloves or sturdy footwear. The waste they gather is then sorted and segregated based on its composition, with valuable waste sold to specialised waste collectors. In other words, the more plastic waste they collect and sell, the more money they can earn.



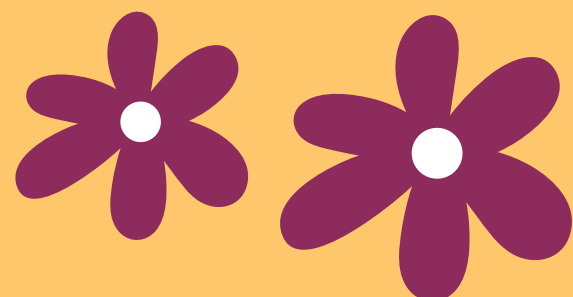
We can view the treatment of waste workers as a gendered issue. Women are more likely to be the key decision-makers in Indonesian households around waste. However, women make up a minority of employed waste collectors, because employers typically favour men who they believe can better undertake tasks involving heavy lifting and long-distance travel.





Women waste pickers begin from a standpoint of increased vulnerability and fewer options for earning a living compared to male waste pickers. Factors contributing to this include higher rates of illiteracy among women pickers, increased poverty levels, time constraints due to household duties, a lack of marketable skills, and limited access to information about the value of materials they collect, safety precautions, and government assistance programs.

As a result, the lived experience of being a waste picker can be very different for men and women. Across Indonesian cities, surveys reveal that informal waste pickers who gather recyclables directly from households are predominantly male, comprising up to 80 per cent of this demographic. Conversely, female waste pickers often collect materials from dumpsites and landfills, with certain sites composed of mainly female waste pickers. Male waste pickers often have advantages, are better equipped to negotiate higher prices for the materials they collect and typically trade larger volumes. Women, on the other hand, tend to gather lower-value recyclables, leaving the heavier and more valuable materials to men.



Additionally, male waste pickers typically have better access to equipment while women often rely on bags and baskets. These disparities mean that many women have limited access to more profitable materials or must travel in search of them, which compromises their earning capacity.

It is important to situate women's experience within long-standing cultural expectations that normalise women's primary role as wives, mothers and caregivers. However, that means that often women experience the "double burden" of having to juggle their employment as a waste picker alongside their caring responsibilities. These factors have engendered structural injustices that prevent women's career advancement, or hold them back from earning a decent wage to support their families. According to a 2021 study by the International Solid Waste Association, male workers at the Bantar Gebang landfill on the outskirts of Jakarta earned significantly higher monthly earnings than their female counterparts, with male workers earning approximately \$196 per month (AUD) compared with a woman's \$138 dollars.



In addition to a gender pay gap, intersectional perspectives on gender equality emphasise how these women, who typically represent the lower economic stratas of society, face unique and compounding circumstances. Many female waste pickers are disproportionately exposed to additional health and safety risks, as they frequently lack safety gear like masks, gloves, and boots. Female plastic waste pickers are more likely to experience breast cancer and reproductive health issues from exposure to waste chemicals which can further disrupt their quality of life, their ability to properly care for their family, and earn a living.

In 2017, the Indonesian Government pledged to divert 70 percent of waste from landfill. However, the vast and varied impact of plastic pollution on economic, social, political and cultural domains means that there is no “one-size fits all” approach to solving the waste crisis. Moreover, all levels of government, small to medium enterprises (SMEs) involved in plastic recycling, businesses and individuals have a role to play. However, women must be part of the solution.



In the last few years, several organisations have begun to call for a reorientation of the waste sector to acknowledge the unique opportunities that women bring and the challenges they play in the waste sector. Investigating waste pickers across low and middle-income economies, Barford and Ahmad argue “for true sustainability and the best version of circularity to be achieved, deeply ingrained social challenges must be

resolved.” Some solutions include advocating for women’s voices, supplying gender-disaggregated data and financing innovative waste-solutions led by women-led companies.

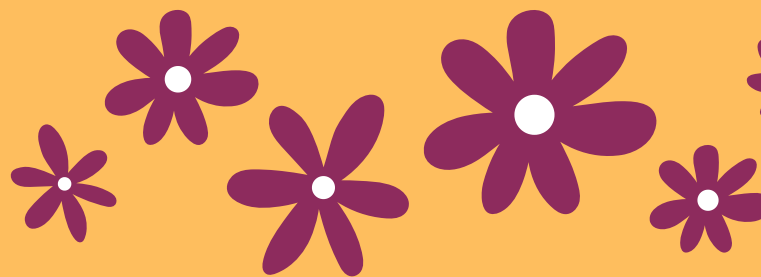


Training waste pickers on how to identify valuable plastic

As a former employee of Plastic Bank Indonesia, I (Alfin) understood the value that women waste pickers played as pivotal agents of change in the industry. I also saw some fantastic initiatives taking place to support them, including to provide safety utilities such as gloves, vest, shoes as well as health insurance, just to name a few. However, more can be done.



Considering this, one should reflect on the theme of this year's International Women's Day: Investing in Women - Accelerate Progress. The deliberate use of the term 'investing' encourages governments and businesses to no longer just pay lip-service to women's burdens through token words of empowerment, but to value and invest in their role as change-makers. When it comes to the burgeoning waste crisis across the country, investing in women's waste workers can not only help to erase inequality across the sector, but provide a comprehensive, inclusive path to solving the waste challenges of today and the future.



About the authors

Alfin Firdaus is a former employee of Indonesia's Plastic Bank. She is currently studying Environmental studies at The University of Melbourne specialising in waste management as an 2024 Australian Awards recipient. Jayne Fendyk is a recent graduate from the Masters of Asian and the Pacific Studies program at the Australian National University. She is particularly interested in the nexus of gender and politics in Southeast Asia, and her thesis focused on Indonesia's anti-sexual violence laws. Jayne and Alfin were both participants of the Australian-Indonesia Youth Exchange Program (AIYEP) in 2020-21.



Photo: Alfin and Jayne in Surabaya, 2023



Can Climate Change Serve as a Catalyst for Elevating Women's Roles, Resilience, and Leadership?

Syaharanie Mulya Hannun

Ranked third among the world's most vulnerable countries to climate risk, Indonesia grapples with a myriad of environmental and economic challenges stemming from climate change. The consequences are profound: from a significant decline in coral species diversity by 30 to 60% over 15 years to an alarming economic toll amounting to Rp544 trillion between 2020-2024 alone, as disclosed by the Indonesian Finance Minister. Beyond these immediate losses, projections suggest that climate change could slash Indonesia's GDP by 0.66 to 3.45% and potentially reach 40% by 2050, emphasizing the urgent need for robust climate adaptation initiatives. Additionally, The World Bank estimates that 76 million Indonesians, roughly 27% of the population, reside in high-risk flood zones, with 40 million among them living in poverty.

Furthermore, it is jaw dropping to observe coastal communities are navigating the challenges posed by the climate crisis. Positioned on the front lines of climate hazards, these communities rely entirely on the sea and its ecosystem for their sustenance. The profound impact of climate change has significantly altered their way of life. The escalation in sea levels precipitates a myriad of detrimental consequences like, heightened occurrences of high tides, storm surges, and coastal erosion.



Confronted with these pressing circumstances, coastal indigenous communities face the imminent threat of becoming climate migrants. According to estimates by indigenous community alliances, there are at least 559 indigenous communities, with 67% residing along coastlines and the remainder inhabiting small islands. The majority of these communities depend on fishing as their primary source of livelihood. Their vulnerability is stark, particularly as sea levels rise at an average rate of 4 millimeters annually. Moreover, Indonesia ranks fourth globally in terms of the trend of sea level rise, a sobering reality underscored by projections from the National Research and Innovation Agency (BRIN) indicating the potential loss of 115 islands in the coming decades.



Despite the fertile soil nurtured by our volcanic surroundings, rural communities, especially those reliant on agriculture, are facing disruptions due to climate change. Unpredictable weather patterns have thrown planting and harvesting cycles into disarray. In places like Cirebon, West Java, where agriculture is a cornerstone of livelihoods. If rainfall is excessive, the rice fields will flood, causing the rice plants to rot and fail to be harvested. The Ministry of Agriculture Records that 2,269 rice fields in the country have experienced crop failures due to the impact of climate change. Coordinator of Plant Pest Control for Cereal Crops at the Ministry of Agriculture, stated that the number of fields affected by floods or experiencing drought is also increasing. This poses a significant threat to their livelihoods, as the failure to harvest means financial ruin for many.

A farmer from Rembang, Central Java, Tri Ema Marini, who began farming in 2013, admits to facing difficult times in the last two years. Her harvests have failed five times due to prolonged drought associated with climate change and the difficulty of accessing water sources. She suffered losses of around Rp700 million. This is a very saddening situation because these people are often not coming from a privileged family.





If you believe that urban people are immune to the impacts of climate change because of the city's perceived infrastructure and accessibility, think twice. Evidence from UNICEF research reveals that climate-related hazards significantly affect the entire sanitation process, from household toilets to treatment facilities, and even contaminate water supplies. Floodwaters and high tides frequently result in water entering toilet facilities, causing drains to back up. Moreover, research findings indicate a moderate correlation between unhygienic water sources and diarrhea, highlighting the significant health implications of poor sanitation practices. This poses a considerable risk to urban populations, especially women, noting that in urban areas, 40% of the poorest households are led by women. Despite playing a predominant role in food production worldwide (50-80%), women own less than 10% of the land.

Climate change affects everyone, but women are disproportionately vulnerable to its impact due to their limited access to resources necessary for preparedness and adaptation.

Women constitute a significant portion of impoverished communities reliant on local natural resources for their sustenance, particularly in rural settings. In these areas, women bear the primary responsibility for household water supply, energy provision for cooking and heating, and ensuring food security. In the coastline, women experience greater vulnerability compared to men. The economic vulnerability level of coastal indigenous women is higher than that of men. They have almost no opportunity to go to sea, because gender-based division of labor considers sea work unsuitable for women. Moreover, the gender construction of work division between men and women in coastal indigenous communities also impedes women's access to recognition as fishermen on their Identity Cards (KTP). The lack of status as fishermen affects their rights fulfillment. For example, women fishermen cannot access assistance, subsidies, and government programs related to fishermen if they cannot demonstrate their job status as fishermen on their ID cards.



How Indonesian Women Navigating the climate risk

Indonesian women are actively addressing the impacts of the climate crisis, with organizations like PEREMPUAN AMAN leading international climate negotiations, exemplified by their involvement in COP 21 in Paris. Their commitment extends to programs aimed at enhancing the resilience of indigenous women and communities over the next five years.

Additionally, Solidaritas Perempuan prioritizes ecological justice, evident in their statutes, and implements initiatives like the Gender Into Urban Climate Change Initiative (GUCCI) to address climate change through action and policy development. At the grassroots level, women in coastal, rural, and marginalized urban areas are also spearheading efforts to adapt to climate change, demonstrating their proactive engagement in climate action.



Women in Coastline Navigating Climate Change

However, these women are high in resiliency and hardly back down and are unwilling to be silenced. Amidst questionable government policies and decisions, in September 2023, in Sumenep district of East Java province, a collective of women is spearheading a protest against the local government's proposal to establish a salt farm spanning 20 hectares (49 acres) of land along the coast of Gersik Putih village. They argue that such a plan threatens their livelihoods as fishers and endangers the long-term sustainability of the marine ecosystem, which has been their source of income for generations. Additionally, the fishers assert that the salt ponds could be exacerbating the flooding issues that have plagued the area in recent years. Extended from the coastline area.

Coastal women are integral to every aspect of fisheries activities and are central to coastal development efforts. They face a double burden, balancing household duties with the responsibility of earning income for their families.

In Cemara Beach, Banyuwangi, women predominantly manage domestic tasks while also contributing to household income through various productive roles, such as preparing provisions,


assisting in fishing, managing stalls, and engaging in local culinary enterprises. Despite the patriarchal norms dictating their roles, women actively participate in income-generating activities to support their families. This dual role underscores the resilience and adaptability of female fishermen in the face of economic uncertainty and environmental challenges.

The experience of women navigating a double burden, balancing household responsibilities with income generation, has been a persistent aspect of many societies for generations. While it's not necessarily a novel occurrence, the ways in which women confront and navigate this double burden may evolve over time in response to changing societal norms, economic conditions, and environmental challenges. It is possible that the protest led by these women could become a generational event, especially considering the deeply rooted connection these coastal communities have to their livelihoods and the environment. The issues they are protesting against, such as the potential threat to their traditional way of life and the sustainability of the marine ecosystem, are not only immediate concerns but also have long-term implications for future generations.

Women in Rural Area using Local Wisdom to be resilient

In rural villages, farming remains a crucial means of providing for families, ensuring self-sufficiency in rice despite challenges posed by seasonal changes, decreasing land availability, and population pressures. Women in these communities often bear the brunt of environmental degradation, particularly the destruction of the Rindu Hati, Bengkulu Province conservation forest, which exacerbates flooding disasters. They play a pivotal role in preserving local narratives surrounding forest conservation and addressing issues like illegal logging.


Despite these challenges, the community demonstrates remarkable economic resilience, especially evident during the COVID-19 pandemic. They maintain food security through their own farms, sustaining rice and coffee harvests without disruption. The production of high-quality Robusta coffee serves as a vital income source, allowing them to meet basic needs and even gain financial stability amidst isolation. The village's response to the pandemic highlights the utilization of local wisdom and traditional practices, such as reliance on faith, communal prayer, and the belief in the benefits of hard work for immunity.



Moreover, the response of these villages to the pandemic underscores the resilience ingrained in their cultural fabric.

Drawing upon local wisdom and traditional practices, such as communal prayer and the belief in the healing power of hard work, these communities weather the storm with unwavering resolve. These age-old practices not only bolster their physical and emotional resilience but also foster a sense of solidarity and mutual support, essential for overcoming adversity.

In navigating the complex interplay of climate change and socioeconomic challenges, women in rural areas emerge as agents of change, harnessing their resilience and resourcefulness to build a more sustainable future. Through adaptive strategies rooted in indigenous knowledge, they not only confront the immediate threats posed by environmental degradation but also lay the groundwork for long-term resilience and prosperity within their communities. The utilization of local wisdom in their response to crises serves as a testament to its enduring value and underscores the importance of passing it down to future generations for continued resilience and sustainability.



Urban Yogyakarta Women in Mitigating the Impact of Climate Change through Women-Led Community Wastebanks Waste banks serve as pivotal community-based initiatives in the fight against climate change, offering a tangible solution to mitigate its impact.

These innovative hubs operate on a simple premise: individuals deposit recyclable materials in exchange for incentives or monetary rewards, fostering waste reduction and resource conservation.

By encouraging recycling and waste segregation at the source, waste banks effectively curb the volume of waste sent to landfills or incinerators. This reduction in waste disposal not only lowers greenhouse gas emissions but also relieves pressure on natural resources, making a tangible impact on environmental sustainability. Moreover, waste banks catalyze economic resilience within communities by creating opportunities for income generation and job creation. By incentivizing recycling and promoting sustainable consumption and production patterns, they pave the way for long-term prosperity while minimizing environmental harm.



In the village of Kalicode, nine extraordinary women are leading the charge in a community waste bank initiative, demonstrating the power of grassroots action in combating climate change. Voluntarily taking on this pivotal role, these women have become champions of environmental stewardship, empowering their community to embrace sustainable practices that bolster climate resilience.

The community waste bank they oversee serves as a beacon of sustainability, offering residents a platform to actively participate in waste reduction efforts.

Through their leadership and dedication, these women have not only instilled environmental awareness but also fostered a sense of collective responsibility towards building a greener future.

Their remarkable efforts have not gone unnoticed. The district surrounding Kalicode has earned accolades in numerous green competitions hosted by the Yogyakarta government, underscoring the community's commitment to environmental excellence. Through their innovative initiatives and effective waste management strategies, they have set a high standard for sustainability and community engagement.



By championing the waste bank initiative, these women are not merely tackling waste pollution; they are laying the groundwork for long-term climate resilience. Their voluntary leadership serves as a beacon of hope, inspiring communities worldwide to take action against the pressing challenges of climate change. In their dedication and determination, we find a powerful reminder of the transformative potential of grassroots movements in shaping a more sustainable future for generations to come.

Conclusion

In conclusion, the intricate web of challenges posed by climate change in Indonesia necessitates a multifaceted response that recognizes the pivotal role of women in driving resilience and sustainable development.

The dire consequences of climate change, from coastal erosion to disrupted agricultural cycles, disproportionately affect women, particularly those in rural and marginalized communities. However, far from being passive victims, Indonesian women are emerging as proactive agents of change, spearheading initiatives to mitigate the impacts of climate change and build resilience within their communities.

The stories of Indonesian women navigating the climate crisis underscore their resilience, adaptability, and unwavering determination to safeguard their livelihoods and environments. From leading protests against detrimental government policies to managing waste banks and preserving local ecosystems, women across Indonesia are demonstrating their invaluable contributions to climate action and sustainable development. Moreover, the intersectionality of gender and climate change highlights the need for gender-responsive policies and initiatives that empower women to actively participate in climate adaptation and mitigation efforts. By ensuring equal access to resources, decision-making processes, and opportunities for women, Indonesia can harness the full potential of its population in addressing the challenges posed by climate change.

In essence, climate change serves as a catalyst for elevating women's roles, resilience, and leadership in Indonesia.



By recognizing and supporting the agency of women in climate action, Indonesia can build a more inclusive and sustainable future for all its citizens, ensuring that no one is left behind in the face of environmental challenges. Through collective efforts and collaboration, Indonesian women and communities can pave the way for a greener, more resilient, and equitable society for generations to come.



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Redefining Resilience: Indonesian Women Tackling Quarter-Life Crisis Challenge

Tika Amalia Sholeha



Quarter-life crisis (QLC) is a worldwide phenomenon. It's a life phase when we feel uncertainty about our future and explore balance in finding our true selves as well as building social relationships in career, romance, family, etc. Several sources have a different interpretation of the definition of QLC, but they agree it usually happens around 20s to 30s. In this phase, people are in transition from adolescence to young adulthood, adapting to the new phase of life resulting in anxiety, depression, and loneliness. No wonder, Harvard Business Review stated, this is the worst time of our life.




Experiencing QLC is not always bad as it positively helps our self-development, like unlocking new sophisticated characters in the game. But, hey, do you want to challenge yourself by becoming more resilient? Let's roleplay as Indonesian Women!



Being an Indonesian woman while facing the QLC phase has never been easy. Ranked as the second most dangerous place in Asia, Indonesia shows the unideal condition of women's safety, health, and opportunity. Moreover, the latest Gender Gap Index (GGI) shows a score of 0.679, which remains unchanged in 10 years, showing a lifetime struggle for women.

Having an unideal condition to face an unideal phase of life will be a difficult journey for Indonesian women. This is rooted in gender discrimination. This article will discuss three types of gender discrimination that Indonesian women commonly face and how it impacts our lives while facing QLC.

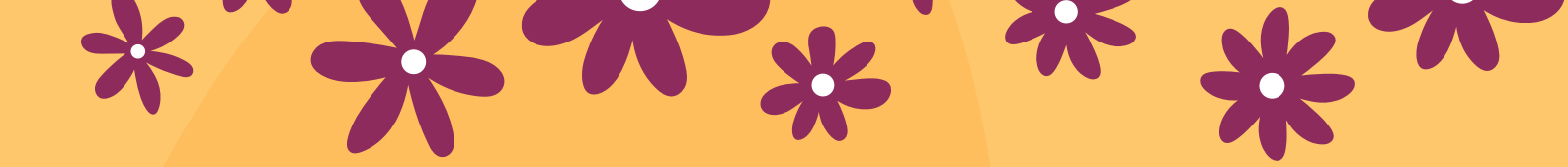
First, double burden. Being a woman means burdening you with additional roles created by social norms and expectations. Moser (1993) identifies women's role in society as performing productive work, reproductive work and community-managing work. In productive work, women are expected to earn their income to fulfil their needs. While navigating careers and struggling to find a job are faced by all women around the world, having limitations on the job because of lack of education and options due to social constructs as women expected to become homemakers trap Indonesian women into lower wage positions.



The load of taking care of family doing chores, taking care of the elderly, and child rearing (especially for married women) has limited them to reach several positions that restrict their potential income. While reproductive work is not considered a paid job, ILO estimated that unpaid care work is worth 9% of global GDP, representing a total of \$11 trillion in purchasing power parity. Lastly, women are also expected to contribute to the community as they will represent their families in neighbourhood activities.

Second, marginalization. In Indonesia, women's participation in labour and earning income complement men.

This leads to an inequality of salary between men and women. According to ILO, women earn 23% less than men on average. Even when they have a higher position in management, the gender pay gap still exists. The limited women's participation in work as shown in the unchanging number of working women (only around 53% in the past 5 years), makes them vulnerable to unpaid overwork as in some manufacturing industries. Moreover, government policy worsens women's economic opportunity by legally subjecting women as secondary earners to higher taxes, discouraging women from joining or remaining in the workforce.



Third, subordination. During early adulthood, we usually do our self-discovery on what we can do to contribute to ourselves and create meaning for the larger society. Unfortunately, women's voices are being less considered in family, work, or even society. In family matters, women's contributions are more expected in managing a household and being a good wife, and mother. Their contribution to family income is usually valued less. In 2022, data shows around 40% of Indonesian women left the workforce because of marriage and childcare. To broaden the scope of inequality of value contribution in the national state, policy on providing affordable and good quality childcare is not a priority.

In work, women's contribution is sometimes valued less because of the natural inherent of being pregnant or as simple as a monthly period. Companies tend to see this as a burden and reason for the incapability of women to contribute more.

Furthermore, in society, the presence of women is respected more on their status. As marriage is considered an achievement in Indonesia, single women tend to get a stigma as considered to be socially incompetent.

Despite this fact, being a woman is never easy for me and my fellow women in Indonesia. Passing QLC in this condition becomes our playground to level up resilience. On this International Women's Day, I would like to share these beautiful quotes from the Indonesian female hero, RA. Kartini. She says, "Tiada barang mustahil di dunia ini! Dan sesuatu barang yang hari ini kita teriak-teriakkan mustahil sama sekali, besok merupakan kenyataan yang tidak dapat disangkal!" (There is nothing impossible in this world! If what we shout about seems impossible, tomorrow, it will become an undeniable reality!). So, let's raise our voices fighting for our rights no matter how sleepy we are. Maybe, what we wish will happen as we wake up and open our eyes in the morning.

Happy International Women's Day!






Experiences with contraceptives

Tyler Connelly

In 2019 I decided I wanted to start taking the pill. This decision seemed both necessary for contraceptive reasons but also convenient in the sense it would regulate my very unpredictable menstrual cycle. After consulting my doctor, she immediately put me on my first pill “Estelle”. I’d heard good things about Estelle from my doctor and friends who said that it helped them regulate their cycle and even helped out with things like acne.

However, my experience was far more dreadful and instead after only a couple weeks I found myself constantly falling onto the floor in random and uncontrollable break downs. And whilst I knew these outbursts were completely irrational, it still felt like something out of my control. So of course, I stopped it. I talked to my doctor, she nodded, said that this happens often, and stuck me on another pill...

Enter my new pill, called, “YAZ”. Frankly, well, YAZ sucked. I didn’t have the same emotional breakdowns with YAZ as I had on Estelle, but what I did have was an extra 12kg in 12 months, which as a surfer, meant my surfboard was no longer able to hold me. This of course was my breaking point, so I got off the pill and started doing some research.



And what I found was endless accounts of women with similar experiences to my own, particularly a study in Denmark which evidenced that women who were on hormonal contraceptives were 50 percent more likely to be diagnosed with depression six months later.

I also became enlightened to the many ways that the pill affects the body, that I didn't even know existed. Such as that the pill is linked to the blunting of the hormone cortisol, which elevates our fight or flight response and therefore diminishes our body's ability to deal with stress.

The pill also decreases oestrogen levels and stimulates progesterone receptors, two factors that actually dampen the reward process of the brain, literally decreasing feelings of joy that we are supposed to get out of experiences. And finally I found out that both my pills contained significantly high levels of synthetic hormones in comparison to other contraceptive options available. Enter Kyleena, an IUD that has under 10 percent of the number of hormones in comparison to the pill - that's a whole 90 percent less nonsense that I would have to experience.

Officially 3 years into Kyleena, I'm the happiest I've ever been on contraception, and I'm quick to share my experience with other women to help them overcome the same issues. In fact, I have even started advocating for better education on women's contraceptive options, stressing the importance of hormonal and mental health side effects. As feminist Sara Ahmed says, "The past is magnified when it is no longer shrunk". By taking my own and other women's very real experiences on the pill, and shedding light on them, we have the ability to use our own two hands to finally bring to attention the seriousness of women's mental health disorders on the pill, that have been neglected for far too long.



Empathetic Rebels: Activism in the Graduate Education Narrative

Edeliya Relanika

This essay validates that scientific writing can be a path to enhance empathy for the less-than-ideal conditions around us. Scientific writing can go beyond criticizing dystopias that make you more pessimistic about life. It can serve as an initial guide for more humanistic organizational reform actions.

This insight is based on my experience conducting scientific research for my Master's thesis project. During the completion of my graduate studies, I investigated the constructive ideology behind the provision of communication education practices in the department where I studied. This research at least provided insights into the reality of educational ideology in my department, which is deeply concerned with mainstreaming communication education from an Indonesia and Asia perspective.

In writing social critique through empathetic scientific writing, I decided to begin with issues that had concerned my conscience relating to communication education practices.

This was evident when I had to research the thesis topic on the reality of the construction of communication education in my own department.

By utilising an intuition to various sufferings around us, is a powerful force that drove me to advocate for an issue with genuine empathy.

My research topic for this thesis seemed ideal for recommending a more local-wise approach to communication education; that is more rooted in its national identity. On the other hand, researching this topic can be challenging work since not everyone is willing to accept constructive criticism for the sake of improving the institution.

Within an imperfect organisational system, it does not mean that no one wants to improve it. It's just that they may not have enough agency to influence change, even if they hold high positions or are part of influential circles. So, what causes this? We must learn to probe the deeper roots of the problem.

Seniority is a Foe of the Better Transformation

Seniority can hinder various initiatives that support the ideals of a more just change. Seniority, in my case, refers to a few senior academic figures who believe that major changes in the communication education system can only be executed by them. Ultimately, uncontrolled seniority will continue to suppress innovative thoughts from other groups.

Academic Community Living in Their Own Bubbles

Apart from seniority, the academic community in my previous school tends to live separately in different circles. Due to each circle often pursuing its own agenda, it becomes difficult to unite them, in strengthening the department's vision and mission. Each group seems conditioned to compete in advancing its own programs.


What if Seniority and Group Exclusivity Keeps Running?

This will hinder intellectual transparency. It means that the organization will find it difficult to hold a conducive intellectual dialogue. The difficulty in uniting harmonious dialogue can be influenced by the sectoral ego of certain groups, once again supported by seniority and the exclusivity of specific groups.




Lessons Learned by Accepting the Views of Divine Femininity and Masculinity

Henceforth, unbridled seniority and group exclusivity are archetypes of toxic masculinity.



In an ideal situation, one educational organisation should be able to maturely, efficiently, open-mindedly, and justly accept various ideas for system improvement.

Throughout these challenging study experiences, somehow, I have been more intense in nurturing my divine femininity. Divine femininity here is referred to as the awareness of using my research; as a means to increase empathy for many difficulties in the department. As a result, I become less prone to judging the imperfections of the education system because such judgments need some continuous support from a more supportive academic community.



Through my Master's thesis research, I have become more sensitive to the difficulties faced by progressive individuals in creating a more inclusive educational environment. Not only among academics, but I have also become more exposed to the suffering of my classmates who have become the victims of indifference by their own academic supervisors. All of this can happen due to the sharp competition of seniority and exclusivity among their mentoring professors.

The embodiment of ideal divine femininity can actually drive the masculine spirit to realize genuine justice. This does not mean femininity can only surrender to the existing status quo.

Through scientific writing, the balance between divine femininity and masculinity has the potential to become a source of inspiration and hope for those who are oppressed.

The proof? Some of my classmates were finally inspired to learn more about various structural disparities that occur in the institution where they acquire knowledge. Even though I had weird goodbyes with my own academic supervisor and examiner, at least they would understand the frictions within their own kin and got some suggestions to reform it.



Perempuan: Sang Manajer Pengelolaan Sampah Dimanapun dan Kapanpun

Anisah Meidayanti

Versi Bahasa Indonesia

Kata manajer terkesan eksklusif dan dikenal sebagai posisi yang prestisius. Dalam data Badan Pusat Statistik Indonesia pada tahun 2020 hanya 33% perempuan yang menempati posisi manajerial di Indonesia. Namun, ada satu tugas dan tanggung jawab yang sering menempatkan perempuan sebagai manajer. Tugas dan tanggung jawab itu adalah pengelolaan sampah sebagai bagian dari proses menjaga kebersihan dan kenyamanan lingkungan.


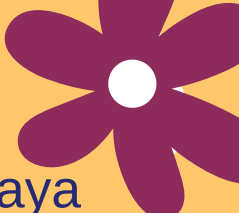

Tugas dan tanggung jawab pengelolaan sampah meliputi kegiatan yang berkaitan dengan penyediaan tempat, pemilahan, pengelolaan dan pembuangan sampah. Walaupun isu kesetaraan gender telah banyak diperbincangkan di Indonesia, tapi tugas dan tanggung jawab pengelolaan sampah masih dominan dilakukan oleh perempuan.



Tidak hanya dalam skala rumah tangga, melekatnya pengelolaan sampah dan perempuan juga terjadi di ranah publik. Bank sampah misalnya, sebagai sektor pengelolaan sampah skala massal, banyak dari petugasnya adalah perempuan. Di Kota Surabaya, terdapat bank sampah di beberapa kampung yang dikelola oleh kelompok ibu-ibu yang tergabung dalam organisasi kemasyarakatan PKK (Persatuan Kesejahteraan Keluarga)

Aktivitas pengelolaan sampah yang mereka lakukan adalah pemilahan, penyortiran, hingga daur ulang. Kegiatan lainnya adalah pengelolaan keuangan dan sosialisasi pemilahan sampah kepada warga sekitar. Walaupun bank sampah lebih sering disebut sebagai komunitas sosial yang bersifat publik, tidak banyak laki-laki yang terlibat dalam prosesnya. Kalau pun ada, mereka hanya melakukan tugas yang identik dengan tugas laki-laki. Salah satunya adalah mengangkut sampah dengan kendaraan tertentu.







Hal ini pun terjadi di Bank Sampah Induk Surabaya (BSIS), sebagai bank sampah dengan skala yang lebih besar dan manajemen yang lebih baik. Dalam jurnal Analisis Bias Gender Pada Program Bank Sampah Induk Surabaya, pembagian kerja dilakukan berdasar bias gender. Perempuan identik dengan pekerjaan domestik serta nalurinya yang sabar dan teliti dalam bekerja.

Oleh sebab itu, banyak pekerja perempuan di BSIS ditempatkan di bagian penyortiran. Berbeda dengan pekerja laki-laki yang banyak ditempatkan di bagian pengangkutan dan penjemputan sampah. Lebih lanjut dalam penelitian Pembagian Kerja Pada Tenaga Perempuan, ada perbedaan gaji serta beban kerja yang didapat oleh mereka yang bekerja di bagian penyortiran dan pengangkutan.


Pengelolaan Sampah dan Asas Keadilan Gender

Pengelolaan sampah merupakan aktivitas dan konsep yang netral gender.

Setiap orang memiliki tanggung jawab dalam pengelolaan sampah. Hal ini pun tertuang dalam UU No.18 Tahun 2008 pasal 1 ayat 4 yang berbunyi “Penghasil sampah adalah setiap orang dan/akibat proses alam yang menghasilkan timbulan sampah.”




Namun pada prakteknya, perempuan masih ditempatkan sebagai satu-satunya pihak yang bertanggung jawab dalam urusan pengelolaan sampah. Apalagi dalam prosesnya, fasilitas dan akses pengelolaan sampah di Indonesia masih minim dan belum optimal. Hal ini semakin menambah beban kerja perempuan dalam mengelola sampah.




Pengelolaan sampah yang optimal akan berdampak pada berkurangnya gas emisi rumah kaca. Indonesia sendiri telah berkomitmen untuk mencapai net-zero carbon pada tahun 2060. Dalam mewujudkan komitmen tersebut, Indonesia telah menjalin berbagai kerjasama untuk mengurangi emisi karbon. Salah satunya dengan pemerintah Australia yang bermitra dan kebersamai Indonesia dalam menghadapi masalah iklim dan energi. Termasuk di dalamnya adalah memajukan kesetaraan dan inklusi gender.

Keadilan gender perlu menjadi basis pemahaman untuk menghadapi tantangan krisis iklim. Pengelolaan sampah yang berbasis keadilan gender akan mengurangi beban kerja perempuan dalam pengelolaan sampah. Serta menekankan pemahaman bahwa isu lingkungan adalah tanggung jawab semua gender.



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Tanpa hitam di atas putih, perempuan mengemban tugas sebagai manajer yang bertanggung jawab dalam urusan menjaga kebersihan dan kenyamanan lingkungan. Tanpa peran mereka, cita-cita *sustainability environment* hanyalah slogan semata. Namun di sisi lain, perempuan adalah kelompok yang paling rentan terkena diskriminasi dan dampak krisis iklim. Untuk optimalisasi pengelolaan sampah sebagai upaya mengatasi masalah krisis iklim, keadilan gender perlu diupayakan.




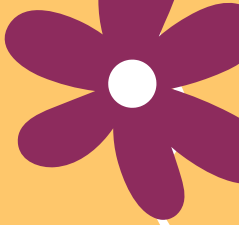

English Version

The word manager has exclusive meaning and is prestigious. A report from the Indonesia Central Statistics Agency explains that in 2020, only 33% of women will hold managerial positions in Indonesia. However, any task and responsibilities often take women as managers. That is waste management, as part of maintaining the cleanliness and comfort of the environment.


The tasks and responsibilities of waste management include activities like provision of premises, waste sorting, reuse, recycling, throwing in the garbage, etc. Even though gender equality has been discussed a lot in Indonesia, the tasks and responsibilities of waste management are dominated by women.

Not only on a household scale, women and waste management are stuck in the public domain. For example, in the waste bank, as a mass scale of waste management, many of the employees are women.

In Surabaya city, there are several waste banks managed by the mother community, which is made up of members of social organizations called PKK (Persatuan Kesejahteraan Keluarga).



This also happened at Bank Sampah Induk Surabaya (BSIS), a main waste bank with a larger scale and better management. According to the journal “Gender Bias Analysis in The Bank Sampah Induk Surabaya,” the division of work was carried out on gender bias. Women are synonymous with domestic work and their instincts to be patient and detail-oriented.



For this reason, many female workers at BSIS are placed in the sorting section. This is different from male workers, who are mostly placed in the waste transportation and pickup sections. Furthermore, in research on the “Division of Labor among Female Workers,” there are differences in salaries and workloads received by those who work in the sorting and transportation sections.

Waste Management and Gender Justice

Waste management is a gender-neutral concept and activity. Every person has responsibilities for waste management. This is also stated in Indonesian Constitution Number 18 of 2008, Article 1, Paragraph 4, which reads, “A waste producer is every person and/or as a result of natural processes that produce waste.”

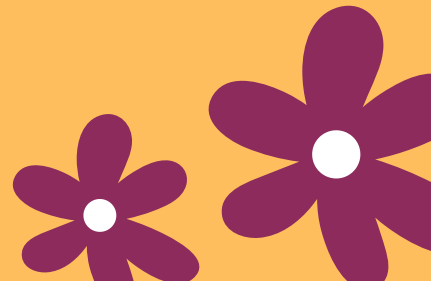
But in practice, women are still the only ones who have responsibility in matters of waste management. Especially in the process of waste management, facilities and access in Indonesia are still minimal and not optimal. This case increases women's workload in managing waste.



Optimal waste management can affect gas emissions. Indonesia has committed to achieving net-zero carbon emissions by 2060. In realising this commitment, Indonesia established cooperation to reduce gas emissions. One of them is the Australian government, which partners and collaborates with Indonesia in facing climate and energy problems. This includes advancing gender equality and inclusion.



Gender justice needs to be the basis for understanding how to face the challenges of the climate crisis. Waste management based on gender justice will reduce women's workload in waste management. As well as emphasising the understanding that environmental issues are the responsibility of all genders.



Society makes women carry out their duties as managers who are responsible for maintaining the cleanliness and comfort of the environment. Without their role, the ideal of environmental sustainability is just a slogan. However, women are the most vulnerable group to discrimination and the impacts of the climate crisis. To optimise waste management in an effort to overcome the climate crisis problem, gender justice needs to be pursued.







Kotak Surat Adinda




Meylisa Sahan

Lilin ulang tahun baru saja ditiup dan aku genap berusia lima puluh tahun. Emas, melambangkan jumlahnya dan kerutan di wajahku sebagai saksi perjalanan hidup. Pada usia yang sudah setengah abad ini, aku memutuskan untuk merayakannya di rumah bersama dengan suasana sukacita dan hangatnya Kota Kefamenanu di bulan Mei. Foto peringatan ulang tahun pernikahan ke 28 orang tuaku masih terpajang rapi, diapit foto lainnya. Kegiatan makan malam kami jadikan sebagai puncak acara malam ulang tahun emas itu.

Setelah pergi cukup jauh dari rumah, bertahun-tahun hidup mengembara dan sendirian di tanah perantauan rasa rindu akan rumah makin kuat. Aku merindukan sejuaknya kamar kedua orangtuaku, kamar yang selalu ku jadikan tempat bersembunyi paling aman ketika mulai banyak tamu yang berdatangan di rumah saat natal dan tahun baru. Aku sering pura-pura membungkus diriku dalam selimut dan berakting tidur nyenyak untuk menghindari acara ramah tamah keluarga.



Selain kamar kedua orangtuaku, tentu saja kamarku menjadi tempat paling kusukai. Dulu ketika kamar ini belum berubah fungsi menjadi kamar semua orang, aku paling banyak menghabiskan waktu untuk membaca, menulis, menggunting majalah, mendekorasi kamar, mendengarkan musik atau mewarnai. Sebagai anak rumahan sejati, kamarku adalah tempat paling suci untuk menyimpan semua hal yang kusukai. Namun sejak aku pergi, kamar itu disulap menjadi ruangan serbaguna karena bisa jadi kamar tamu bisa juga jadi gudang. Tapi, lemari masa kecilku tetap berdiri teguh di salah satu sudut kamar yang jika dibuka, banyak sekali tulisan yang ku buat. Aku suka menggunting resep masakan dari bungkus gula pasir dan menempelkannya di pintu lemari, lalu membuat potongan-potongan kecil berbentuk hati, menempelkan fotoku menggunakan baju dengan gambar mobil balap mini di pinggir danau dan menuliskan sebuah catatan pendek tentang kehilangan nenek. Aku juga menempelkan sebuah artikel yang ku tulis ketika masih di bangku SMP tentang seorang artis yang kontroversial. Lemari itu macam salah satu benda yang ikut tumbuh bersamaku. Di pintu sebelah kiri, ada daftar cita-cita yang ku inginkan. Salah satunya terwujud, aku berhasil menyelesaikan kuliah magister dan sekarang bekerja sebagai dosen.




Lemari ini punya dua laci bawah, masing-masing kiri dan kanan. Aku membuka laci kiri, hasilnya nihil hanya beberapa kertas tidak penting. Kemudian membuka laci kanan dan menemukan sebuah kaleng biskuit. Seingatku biskuit ini masih dijual sampai sekarang, tapi saat itu aku mendapatkan kaleng beserta biskuit ini sebagai hadiah natal dari mama. Kaleng itu kemudian ku buka, isinya lebih dari pada dugaanku.

Ada beberapa foto aku dan adikku ketika masih kecil, cincin mainanku, beberapa struk belanja dan sebuah amplop berwarna putih yang bertuliskan—untuk adinda, dari masa mudamu.

* * *



Adinda. Apa kabar? Ini aku, masa mudamu.


Aku tidak tahu apakah surat ini akan sampai padamu, sempat kau baca atau mungkin selamanya surat ini akan menjadi penghuni kotak kaleng yang dulu kau panggil Indah. Ya, namanya Indah. Sejak kecil kau suka sekali menamai semua hal-hal yang ada di sekitarmu, katamu biar lebih dekat. Nama yang kau beri juga biasanya kau catat di buku kecil yang sepertinya sudah hilang entah kemana.




Adinda, ketika menuliskan surat ini aku sedang duduk di meja belajar yang baru saja bapa beli. Aku senang sekali ketika tadi sore bapa mengajakku ke toko perabotan. Awalnya ku kira kami akan membeli kursi makan baru, karena menjelang natal biasanya ada saja barang di rumah yang berganti. Tapi ternyata acara berkunjung ke toko perabotan ini dilakukan khusus untuk diriku. Bapa bilang, ini saat yang tepat untuk membelikan aku sebuah meja belajar karena aku berhasil mendapatkan rangking tiga di kelas. Mendengar kalimat bapa, mataku jadi liar dan bersemangat menelusuri seluruh penjuru toko dan melihat meja belajar mana yang aku inginkan.

Semua meja belajar ku coba, ku amati dengan baik, lalu aku seolah-olah sedang menulis diatas meja untuk merasakan getarannya, ku coba buka beberapa meja belajar yang menyatu dengan lemari kecil, ku ketuk beberapa kayu dari meja belajar tersebut dan ku timbang-timbang warna mana yang cocok dengan suasana kamarku. Akhirnya, setelah kurang lebih tiga puluh menit ku putuskan untuk pulang bersama dengan sebuah meja belajar berwarna coklat muda lengkap dengan rak kecil bagian atas dan lemari buku yang menempel di sebelah kanan. Aku bahagia sekali.

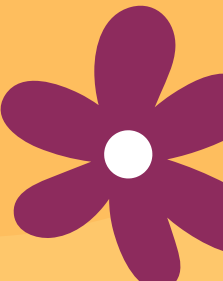





Sepanjang perjalanan pulang aku tidak berhenti tersenyum dan membayangkan kegiatan apa saja yang bisa ku habiskan di meja belajar itu. Membaca novel sudah pasti, mewarnai tentu harus di meja, lalu apa lagi ya? Ah, semakin ku bayangkan jantungku semakin berdegup. Aku terlampau bahagia. Oleh karena itu, surat ini juga harus ku tuliskan di atas meja belajar ini. Di rumahmu pasti ada meja belajar juga kan, Adinda?



Adinda, kau sudah pergi begitu lama dari rumah dan kehilangan banyak momen bersama dengan bapa dan mama. Kau masih ingat tahun ketiga mu pulang ketika sedang libur lebaran, mama berbaring disampingmu dan menceritakan tentang proses kelahiranmu. Cerita ini sebenarnya sudah sering kau dengar, tapi kau selalu merengek minta cerita ini terus diputar. Mama membuka kisah kelahiranmu dengan menunjukkan luka sesar di perut dan menutup cerita dengan penyesalan karena melepaskanmu pergi merantau di usia muda sehingga rasanya mama tidak pernah punya cukup waktu untuk membesarkanmu.



Mama bahkan tidak ada saat kau menangis karena patah hati. Mungkin itu sebabnya kau, Adinda tumbuh menjadi seorang wanita yang dingin. Hidupmu yang sendiri membuatmu selalu berada dalam kondisi bertahan, kau harus selalu menjaga dirimu. Tanah perantauan tidak pernah bisa ditebak, musuh dan kawan tipis sekali bedanya. Cermat! Adinda harus cermat!



Adinda, apakah kau masih suka menulis? Apakah kau masih suka mendengarkan kisah banyak orang lalu kau rangkai menjadi cerita-cerita yang diwakilkan satu tokoh dalam tulisanmu? Apakah kau masih suka membenamkan diri bersama novel-novel romansa yang manis? Adinda, apakah kau percaya dengan cinta? Pernahkah kau merasakan jatuh cinta, Adinda? Ku harap kau akan tumbuh bersamanya. Di masa muda yang serba membingungkan, kala itu aku jatuh cinta pada seorang pria yang mengumbar masa depan. Ia banyak menceritakan pandangan hidup, bumbu-bumbu tentang kehidupan berdua aku dan dia tentu berubah menjadi hidangan cinta paling nikmat. Ah, saat itu aku begitu naif. Aku jatuh cinta pada isi kepalanya, aku cinta pada masa depannya, aku jatuh cinta pada semua cerita yang ia buat, aku jatuh cinta pada hidupnya yang bebas, aku jatuh cinta dengan apapun yang ia cintai. Aku mencintainya.

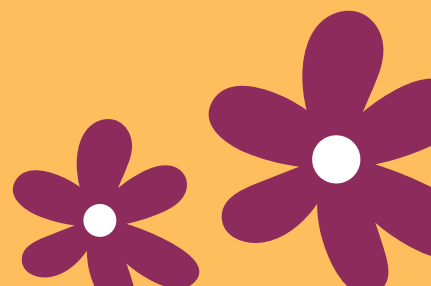


Tapi Adinda, cinta itu tidak lama. Maaf jika harus ku ingatkan lagi masa ketika malam dan pagi hanya ditemani oleh tangisan air mata cinta yang kandas. Ia mengkhianati kita karena alasan yang tidak jelas. Apakah kau ingin tahu bagaimana hidupnya sekarang? Sempurna. Hidupnya sempurna, Adinda.



Ia kemudian jatuh cinta dengan perempuan lain, membangun keluarganya sendiri dan beranak-pinak. Anaknya empat, semuanya perempuan. Semoga saja tidak ada satupun anaknya yang mengalami nasib seperti aku, dicampakkan tanpa maaf.

Adinda, hidup terus berjalan. Rasa patah hati itu mendorongku untuk kembali merantau sejauh mungkin yang ku bisa, seasing mungkin di tempat yang baru. Aku ingin menjadi bebas, aku ingin terus merasa hidup atas diriku atas cita-citaku. Aku ingin terus penasaran sepanjang hidup sehingga waktu yang ku lalui akan terus membawaku pada proses belajar. Aku ingin menjadi satu lagi orang baik setiap harinya. Aku tidak ingin mati sia-sia, Adinda. Aku ingin jadi seseorang.



Adinda, tulisan ini harus berakhir. Mama sudah memanggil, ini acara ulang tahun pernikahan bapa dan mama yang ke tiga puluh lima. Beberapa saat yang lalu, Hans baru saja mengetuk pintu kamar berkali-kali, sepertinya mereka semua protes karena acara makan malam akan tertunda jika aku tidak kunjung keluar kamar. Oh Tuhan, bau ikan bakar! Adinda, di masa depan sering-seringlah beli ikan bakar, itu makanan kesukaanmu.

Adinda, akan aku ceritakan lagi semua hal tentang kita di masa lalu. Agar kau tak lupa siapa dirimu sebenarnya. Aku mencintaimu, Adinda. Sampai jumpa.

Salam, Adinda.

Aku dari masa lalu.





Pixel Paradox

Vonna Meisya

In the realms of pixels, voices collide,
Whispers masked, intentions hide.

“Be thin, be fair,” they proclaim,
In the labyrinth of comments, a toxic game.

Yet, in the mirage of empowerment’s glow,
A paradox emerges, casting shadows low.

“Girls support girls,” the mantra they share,
Yet, behind the screens, shadows of despairs.

Revenge’s bitter taste stains the screen,
Shared by some, in a heartless sheen.
In the virtual realm, where judgments swarm,
Can social media shield, or does it harm?

Tell me once again, in this beautiful yet fake realms,
Can safety for women truly find a place?
In the dichotomy of likes and disdain,
A question lingers, does empathy remain?

Village Women's Voice on Education

Elis Munawaroh

Elis interviewed women from trained and non-trained backgrounds about the perceptions of education with women in her village. This is an extract of some of the responses from the women, including the initials and age of the respondents.

Pendidikan terakhir (last education)

E.A., 29 years old: SLTA senior high school

A.K, 23 years old: S1 bachelor degree

J.R.N, 22 years old: SMA (senior high school)

Menurutmu, apakah seorang Perempuan layak mendapatkan pendidikan lebih tinggi? (do you think a woman have the right to receive higher education?)

E.A., 29 years old: Menurut saya, seorang perempuan layak untuk mendapatkan

A.K, 23 years old: Sangat layak, karena perempuan ada sekolah awal bagi generasi setinggi tingginya, jika mampu hingga Sarjana makan boleh saja, jika mampu sampai Master atau Doktor juga sangat

boleh asalkan mampu dan memiliki keinginan kuat selanjutnya (Very feasible, because women have early schooling for generations as high as possible, if you can get up to a Bachelor's degree it's fine, if you can get up to a Master's or Doctorate it's also very fine as long as you're able and have a strong desire)



J.R.N, 22 years old: Yes. I do. Because a woman has right to have a dream even it's high dream. And she's worth to get a good job and full fill their life necessities

Menurutmu, Pantasnya seorang perempuan mendapatkan gelar pendidikan sampai jenjang apa? (In your opinion, what level of education does a woman deserve?)

E.A., 29 years old: Sampai pada jenjang yang menurut perempuan tersebut layak menjadi

A.K, 23 years old: setinggi tingginya, jika mampu hingga Sarjana makan boleh saja, jika mampu sampai Master atau Doktor juga sangat boleh asalkan mampu dan memiliki keinginan kuat (as high as possible, if you can get up to a Bachelor's degree it's fine, if you can get up to a Master's or Doctorate it's also very fine as long as you're able and have a strong desire.)



J.R.N, 22 years old: Personally, a woman can get high level of education even until equivalent to a doctoral degree.

**Apa tanggapan kamu tentang seorang perempuan yang memiliki pendidikan tinggi?
(What do you think about highly educated women?)**

E.A., 29 years old: Perempuan yang memiliki pendidikan tinggi lebih terbuka dan bijak dalam

A.K, 23 years old: Sangat Berkelas, Cerdas, dan Berwibawa menurut saya itu adalah tanggapan dan pandangan orang lain saat melihat perempuan berpendidikan tinggi (Very classy, intelligent and authoritative, in my opinion, those are the responses and views of other people when they see a highly educated woman)

J.R.N, 22 years old: I think if a woman get high education it's good. Because when she will be a mother of course she have to can educate her children well. And a woman has right to get good future

Apakah kamu setuju jika pendidikan hanya untuk seorang laki-laki? (Do you agree that education is only for men?)

E.A., 29 years old: Tidak setuju / disagree

A.K, 23 years old: Tidak, semua orang berhak untuk berpendidikan menurut pendapat saya (No, everyone deserves to be educated in my opinion)

J.R.N, 22 years old: Absolutely not. Because a man and woman have the same right to get what they want.

Jika kamu dapat mengulang waktu, apakah kamu ingin melanjutkan sekolahmu? (If you could go back in time, would you want to continue your studies?)

E.A., 29 years old: Ya, tanpa berpikir panjang saya akan mengejar semua hal yang saya impikan.

A.K, 23 years old: Tentu, saya akan berjuang untuk terus bisa berpendidikan dan menjadi bagian wanita perubah generasi yang memiliki kualitas pendidikan tinggi (Of course, I will fight to continue to be educated and become part of the changing generation of women who have high quality education)

J.R.N, 22 years old: If I could go back in time, I really want to fix what is broken.

Menurut kamu hal apa yang bisa menghalangi seorang perempuan untuk melanjutkan sekolah lebih tinggi? (In your opinion, what things can prevent a woman from continuing)

E.A., 29 years old: Pemikiran orang tua yang kuno, yang berpikir bahwa perempuan tidak perlu berpendidikan tinggi.

A.K, 23 years old: Adat/ Budaya yang dianut masyarakat seperti budaya patriarki atau pemikiran terkait wanita hanya bisa di dapur yang sudah mendarah daging di masyarakat (Customs/culture that society adheres to, such as patriarchal culture or thoughts related to women only being in the kitchen, are ingrained in society)

J.R.N, 22 years old: The things that can prevent a woman for continuing her education that is her family's economy and her family that don't want to support.

