

Connecting Oceans Podcast

Connecting Oceans. Om Oseane te verbind. Menghubungkan lautan. Connecting Oceans is a podcast for trans-locales conversation between artists, activists, scholars, and community organisers.

The podcast is produced by the Amsterdam team of the Worlding Public Cultures: The Arts and Social Innovation project, the University of Amsterdam, the Vrije Universiteit, and the Research Centre for Material Culture. Connecting Oceans is part of the Reasoning Process which was conducted as the preparation for the Assembly. The first episode of Connecting Oceans brings the conversation between Tauriq Jenkins (activist, scholar, dramaturg, University of Cape Town), Dicky Senda [@dicky.senda](#) (writer, food activist, Lakoat Kujawas [@lakoat.kujawas](#)), and Diah Widuretno [@widuretnodiah](#) (scholar, activist, community organiser, Sekolah Pagesangan [@sekolahpagesangan](#)).

Audio recording translation

Terjemahan rekaman Audio

8.04

Nuraini Juliastuti

Saya ingin fokus pada hal tersebut. Saya sadar bahwa Diah dan Dicky, dalam dua atau tiga tahun terakhir, benar-benar serius aktif dalam diskusi publik mengenai lahan dan pertanian dan kebutuhan untuk secara serius memikirkan, berfikir tentang pengetahuan komunitas dan pengetahuan yang diproduksi oleh komunitas masyarakat adat. Dan saya dapat melihat bahwa Diah dan Dicky benar-benar berada di garis depan dari diskusi-diskusi ini, di Indonesia. Dan orang-orang mulai memberi perhatian pada isu-isu

tersebut. Dan saya ingat di sepanjang 90an atau bahkan di keseluruhan awal 2000an, diskusi yang digencarkan oleh Diah dan Dicky hanya muncul di dalam lingkaran aktivis yang terbatas. Aktivis Hak Asasi Manusia, atau aktivis lahan atau komunitas masyarakat adat. Tetapi kini, menurut saya, Lakoat Kujawas dan Sekolah Pagesangan sangat mendorong hal ini ke publik dan pentingnya dalam konteks Indonesia untuk merebut kembali ruang pengetahuan di dalam ruang publik karena ruang ini dulu, tetapi sebenarnya masih dikuasai oleh negara dan seluruh penjaga gerbang di sekitar mereka. Barangkali kita bisa mulai dengan gagasan atau pernyataan mengenai apa yang Diah dan Dicky rasakan. Kita tahu, saat ini orang-orang memberi perhatian tetapi kira-kira apa dampaknya bagi praktik anda? Apakah anda merasa ada perubahan berarti?

11.28

Dicky Senda

I would like to try to answer that, based on my experience and my perspective in looking at public response, right. In the last two years, we actually, I'm part of Timorese young generation who's been seeking for answers for what we haven't received since we were kids. Indigenous knowledge, contextual knowledge, our mother tongue, those that come out of our lands, we know nothing about. We are actually removed from them as a millennial generation. 80s, 90s, and today, is part of Timorese generations which are detached from its identity roots. And we were raised and live in our land, but as if we are removed from the land so that the early endeavors that we fostered is to address such gaps or to bridge the existing gaps. Something that we didn't create but the fact that

such a system has been applied for so long, brought about its existence and issues. What we do is to create the very space, to provide a gathering space, space for exchanging knowledge, space for learning the contextual knowledge, space to manage our local food, space for learning weavings, space for learning our mother tongue, something like that. So, in my opinion, those that drove us at early stages. And we've been using strategies and our own approaches as today's generation in such endeavors, as a generation raised during the internet era, a generation that is exposed to large amounts of knowledge from the outside. But there are endeavors to seek for identities, and we try to apply new approaches, using technology, using new spaces with the old values, meaning that such spaces existed in the past, using new mediums with old values or new approaches. And as a result, it was warmly welcomed, especially by the younger generation, because they feel like it's something that they haven't gained at school or public spaces. Something like that.

Diah 1

Translation:

To follow that, I'll add some more to Dicky's comment. So what we are actually doing is to try contextualizing the issues at the local level. The discussions in the early 2000s, the beginning of the millennium that I attended for the first time, in fact supported me to establish a framework in understanding global issues. But in my opinion, it's not sufficient to understand the diversity of issues and problems faced by local communities. So, every community has their own specific issue and cannot be generalized, it's so diverse in communities and villages. Every village has their own

issues. So, we develop locality approaches, it is the issues at the local level that we are trying to deal with. We are not dealing with big issues, meaning that it's undertaken in modest fashion at the local level. We are trying to translate those big issues that are still exclusive, in our opinion. It becomes discourse at activists' level, nationally or even locally, it's even difficult to understand such a thing at village level. It's still removed from big issues that seem to be very open, but they are still exclusive, in my opinion. In my opinion, there should be a local and contextual approach to adopt what we are doing. So, we are trying to summarize those big issues into something very close, to be something that is understandable for small communities. So, we hold the principles of approaching what we are doing with daily life. What we are doing should be relevant, contextual to what is taken, what kind of life is enlivened. So, the activities that we undertake are not something foreign, something strange for the entire members of Sekolah Pagesangan. Since it's something close, the sense of belonging, the sense of marching together, as it involves my interest, shared interests, are the values that drive us. The keyword for what we are doing is contextualization, then placing it in local context, to contextualize those big issues at local level, and then simplify it and make it understandable, not to be something exclusive and it becomes part of my life. That's the key of what we are doing. Early process will take a huge amount of energy because the very first thing to do is to build trust among us, and trust that we could work together. This trust building is such a work to be undertaken as it involves our interests and our life, our future. A huge amount of energy might be needed in the first 5-10 years, so as the trust has been built, participation will initiate. Our activities are rather small at its scale, we call them small streams. Yet we have very militant members. They have

strong militancy. Because the process took place gradually, locally, and touched the personal lives of individuals. The bond among us is also personal, it's like a kinship, family. That is what makes us able to come this far. So, in my opinion, if the question is, does the openness of those big issues help, it's yes and no. The exposure of issues, is not saying that it has no relation. For me, it balances out the framework, there should be a movement in regards to those issues. Those humanity issues. But it's not enough, it should be abridged at the local level. Because it will be perceived differently in every community. So, we bring it closer, we simplify those big issues into highly contextual issues for the individuals who are involved in that movement. Probably that, I'm not sure if it answers your question.

Tauriq 1

Terjemahan:

Terima kasih, Carine. Sangat menarik mendengar beberapa kesamaan yang ada, khususnya, apa yang Dicky singgung. Terkait dengan warisan dan sejarah. Dan bagaimana proses gerak memori dan budaya antar generasi dalam cara-cara yang mewujud dan cara-cara yang sepenuhnya dan secara bebas diekspresikan oleh generasi saat ini. Dan saya pikir, banyak sekali pantulan atas apa yang Anda bicarakan. Khususnya ketika saya menyadari persoalan-persoalan sejarah yang menguak saat ini bersama dengan hal yang saat ini sedang saya geluti, selama 4 tahun terakhir. Gambar di belakang ini adalah sebuah wilayah yang disebut (tidak jelas). Ia adalah sebuah wilayah konservasi, sebuah situs sakral. Tepat pada bidang ini, sekitar 15 hektar dari keseluruhan 200 hektar, kini telah diprivatisasi. Bidang ini dijual oleh pemerintah kepada

sebuah pengembang swasta. Dan pengembang ini hendak membangun, yang dalam hal warisan dan budaya, lalai luar biasa dan secara historis, merusak, mengembangkan sebuah mal perbelanjaan multifungsi, kawasan hotel, tetapi yang penting adalah markas Amazon. Dan bagi kami, hal ini adalah sebuah pertarungan besar karena daerah ini memiliki sebuah sejarah atas 4000 tahun penderitaan pembantaian etnis. Bagi kami, ini adalah debat mengenai warisan terpenting yang kami miliki di negara ini. Bahkan, sejauh ini barangkali di keseluruhan Afrika Selatan dan benua Afrika. Karena ini lah tempat tersebut dan saya rasa semua orang akan memahaminya. Saya pikir kita semua mewarisinya. Kongsi dagang Hindia Timur Belanda, dalam hal bagaimana kita mempertanyakan situasi nyata kita sembari berefleksi sebagai masyarakat yang terlepas dari kolonialisme. Dan situs khusus ini sangat penting karena di sini lah pada tahun 1657, Kongsi Dagang Hindia Timur Belanda menghadiahkan pekerjaannya lahan di balik sungai-sungai sakral, terdapat dua sungai sakral (tidak jelas) dan sungai hitam. Mereka bertemu satu sama lain dan berubah, kolam-kolam sangat sakral bagi komunitas San dan Khoi. Ketika perkebunan tersebut dihibahkan oleh Kongsi Dagang Hindia Timur Belanda, mereka juga, untuk pertama kalinya menggunakan hukum Roman Belanda, dan jika Anda, bisa menamainya, pada dasarnya, kita dapat dengan tepat pada gambar di belakang saya, kita dapat menentukan bahwa ini adalah tempat yang paling pertama di mana tanah dicuri untuk pertama kalinya di bawah kolonialisme di negara kami. Ia adalah kawasan titik nol, ia adalah semacam pusat pembebasan dan perlawanan. Ketika lahan tersebut dihibahkan kepada para petani, perang tentu saja pecah karena lahan tersebut berekspansi, komunitas masyarakat adat yang terkurung oleh sungai, lalu kita melihat pendudukan pertama dan perampasan bertahap terhadap

komunitas masyarakat adat Khoi dan San. Dan perang yang pecah tersebut pada dasarnya memiliki sebuah efek domino dan berpindah menjadi (tidak jelas) yang berbuntut pada genosida komunitas tertentu, khususnya genosida Cape San. Ia juga berbuntut pada punahnya hewan-hewan yang sangat sangat sakral seperti (tidak jelas). Kita melihat sebuah migrasi besar-besaran komunitas masyarakat adat yang kabur dari episentrum ini ke seluruh penjuru Afrika Selatan. Sekarang Anda dapat melihat saya, dan heran, barangkali saya terlihat serupa dengan Anda. Ya, hal yang menarik adalah ketika Belanda menjajah tanah ini, mereka tidak memiliki buruh murah untuk menggarap lahan demi tujuan komersil. Karena mereka berperang dengan penduduk masyarakat adat and pada titik itu lah pada tahun 1657, Kongsi Dagang Hindia Timur Belanda memutuskan untuk memperluas, impor budak dari seluruh koloninya. Dan budak-budak berdatangan dari Indonesia, Jawa, Madagaskar, Malaysia, Gowa, India, Afrika Timur dan Barat. Mereka pada dasarnya mendatangi kolam-kolam ini dan menggarap tanah lapisan atas untuk pertama kalinya, dan mereka berkaitan erat dengan orang-orang belanda dan bagi budak yang ingin kabur dari perbudakan disambut oleh masyarakat adat Khoikhoi San karena kita memiliki musuh yang sama yaitu Belanda. Maka kini, terdapat sebuah penghormatan bagi keturunan komunitas KhoiKhoi San yang terbentuk dari sejarah global akan keragaman yang besar ini dan apa yang terjadi dari waktu ke waktu adalah hilangnya bahasa, dirampasnya lahan-lahan. Khususnya di Cape Barat, di sana terdapat tindakan-tindakan kolonial khusus atas penghilangan identitas, bentuk-bentuk pembantai etnis secara administratif, seluruh komunitas dari belahan dunia dan juga komunitas masyarakat adat di sini diletakkan di bawah cap dan kategorisasi khusus. Dan salah satu kategori tersebut hari

ini disebut kulit berwarna, atau yang dinamakan dengan kulit berwarna. Dan apa maksudnya dari waktu ke waktu, ia berarti bahwa komunitas-komunitas ini adalah keturunan sebenarnya dari wali tanah-tanah tersebut yang tidak diakui atas ke-Afrika-annya, bercerai dari ke-Afrika-annya. Hingga pada titik di mana bahasa, budaya dan kedekatan yang hilang terhadap hubungan simbiotik yang dimiliki oleh Khoikhoi San dengan sungai, dengan tanah, dengan kosmosnya. Dan, jadi, pertarungan warisan yang khas ini juga berarti bahwa ketika kami menolak Amazon untuk meletakkan 150000 m2 blok beton di (tidak jelas) untuk sepenuhnya, secara permanen menghancurkan (tidak jelas). Bagian dari permohonan kami adalah mengarahkan ulang sungai dan mendesak sebuah sungai sakral. Ruang ini juga merupakan sebuah wilayah sakral di sepanjang terobosan besar global dalam sains Barat yang telah dilaksanakan di sini karena observatorium Afrika Selatan yang kami (kehilangan koneksi).

Tauriq 2 (at this point, Carine already confirmed to Dicky and Diah that there's no need for translation for them. There was no live translation for this part)

Dicky 2

Translation:

I think that it's interesting, to follow what Tauriq said that there are similar patterns, repeated and those patterns are not about the devastating system. But, similar patterns occur hand in hand with endeavors for resilience, to survive with such things and to address them. It is also interesting, counteracting negative things undertaken by indigenous community. First, I see that through the historical lineage. What happened in

Timor is exactly similar to what Tauriq said. We were also colonized by the Dutch. And those similar patterns to disrupt also occurred in Timor. It remains until today, in my opinion. How massive or the impact of colonialism, the patterns of divide and rule and all kinds of things initiated by the Dutch, the impact remains until today, to my generation. It's rooted even to this day. In regards to the conflicts of indigenous community. And also, in regards to other patterns, there was a privatization of indigenous community living space which was forcibly dispossessed by the state, and it was then sold unilaterally for the interests of development and investments and so forth. I think that's a pattern that reoccur since the Dutch colonial era to this day. Those insidious ways are still practiced to this day.

Secondly, i see that there is a commonality in the removal of identity or the annihilation of identity. And it affects me, as a young Timorese, for example, I feel sorrow with my land and my kampong. And that's such a burden that we also bear as today's generation. We have no idea about what happened in the past, during the Dutch era, but we have to bear that as well. To be impinged on its adverse effect to this day. And if it's not reconciled, it will remain for our descendants. I think that's very sad. And that's something to be resisted, to be repaired. Of how, not necessarily the devastated nature or dispossessed lan, but what was interesting at the beginning was the religious conflict. How Christianization collided with local belief. How the customary law was collided with the positive law brought by the Dutch for example. Or how the government, or how corporations were backed by the government in dealing with indigenous communities. I think those things also occur here, that the patterns used in devastating the identity was even begun with destruction of nature, which already devastated our Timorese identity.

Because how wonderful it is that our family names or *fam* was originated from names of plants, animals, nature. And once they are demolished, our identity is demolished as well, or extremely demolished. And I think the effects are tremendous. Especially if we talk about how political power or religious power is exploited to ruin that.

Lastly, I see what is happening today, as I said earlier that those patterns repeat. What happens to our generation today, millennials, X and Y, is a labelling system. The stigma or labels given by a large institution, or powerful or higher system than the indigenous communities. For example, having the traditional house is labelled to be the poor. That having no money or inability to earn a certain amount of money in a day, we'd be labelled as the poor. Or for example, we refused our land to be grabbed, then we are labelled as anti-development, or rebels or criminals. We are criminalized. I think it is those labels that also drive the indigenous communities into a corner, and we, the young generation are also forced into a corner. Through labelling, for example, a windowless house, because it happened that our traditional house has no windows. Then it was considered to violate the health standard, then we were forced to have concrete-made houses. So, we could then have windows, but when we lose our traditional house, we lose many things, our relation to nature, knowledge about food, lose many things. So, I think modernity at this point, to follow what Diah said earlier, it's not something significant for us. At the smallest level, the most local, perhaps it's not something that we need. What we need is something that could correspond to our needs. We eat what we have, we drink what we have, based on the standard and customs that we have, we are already wealthy. But, again, something big from the outside, forces stigma instead. A negative label. And then, issues on the standard of

occupation. When the mining arrived, it seemingly provided employment. So, we have to welcome mining so that we can have jobs. We were not allowed to refuse the mining, because it means that we refuse the government's program. It's something that is put into conflicts and that drives us further into a corner. Or for example, by sending many labour from villages to urban areas, even those who are underage, human trafficking, they said that's the only available employment. We have to work in palm plantations, for example in Kalimantan or Malaysia, to be migrant workers, because that's the only employment provided by the government. But, the thing is that those who were sent, were underage for example, or undocumented for example, or human trafficking. So I think that there are things that occur and repeat from the past. Speaking of resistance, speaking of resilience, speaking of how we initiate reconciliations for example. From the issues I mentioned earlier, what the issues are today, politically for example, the practice of divide and rule remains until today and its pattern is utilized by legal political parties to separate people. Or for example, other issues on trauma as mentioned by Tauriq. The trauma to be dealt with. I think our trauma today, our generation, as the mining arrived, we were still very young. We know nothing about it. But today we feel that such trauma remains with our parents. With our fathers and mothers in kampong, they are extremely traumatized when they were against mining, which involved weapons, intimidations and the trauma remains until today. There was no reconciliation that could restore them and I think that will be an issue. And that's one of the things that we pay attention to in Lakoat Kujawas. To consider reconciliation as an issue that we should work on. To help our parents recover from a lasting trauma.

Lastly, I would like to say that it might be the effect of the divide and rule politics. That representative figures of indigenous communities, in my opinion, is one thing. For example, when they engage in a political arena. The representatives of the indigenous communities are expected to struggle or represent the voice of the indigenous communities. But in practice, it instead disunites its internal politics. I don't know what the exact cause is. There are many possibilities, unhealthy politics in Indonesia. Which drove people, an environmental activist who used to be nice, turned out to be unattractive as he entered the house of representatives. Or to put a single figure or representative could also be an issue that such figure excessively received attention that made him blind. Or whatever it is and he instead neglected his friends' voices. That's all.

Diah 2

Translation:

Ok, it's my turn. I might be slightly different to what Tauriq and Dicky shared. In Dicky's case, the background of the community which drives the movement was the indigenous communities. We are, in fact, not part of indigenous communities. We can be called local communities instead. I differentiate that because we are not. What is happening today, the customary law doesn't fully serve. It is the state's law that serves in our community. So whatever the rules governed by the village government, it becomes its foundation. That's the first. Secondly, the second difference that I can observe is that, according to Tauriq and Dick, quote and quote, the enemies are visible. For example, mining, colonialism, Dutch colonialism, and now also dealing with the state. They are all

relatively visible, identifiable. Which enemies that you are against. The causes of those changes. More or less, they are identifiable and visible. Evident. In our case, what we are dealing with is invisible. Invisible. It cannot be identified, who, it's not mining, it's not state, it's not something identifiable, so-called this is the exact cause, to be resisted. But they can be realized as they change lives and all dimensions of people's lives including identity. What is it exactly that we are dealing with, we can say they are modernity and global system, or globalization. So it is globalization that we have identified as an invisible enemy. Apparently. So globalization is higher than the state and the state even submits to globalization and in fact, not only it flourishes in cities but it's crawling to remove identities, living systems in villages including those that are located in Gunung Kidul, where we live. So globalization changes the worldviews, then identities, removes identities, the living system, including the food system. For example, without modernity, a particular food system that we have actually can last and survive and it is relevant to world development. But because of the global food system that restructures how to farm, distribution system, consumption system, and eventually remove all identities. From what, including the identities of local farmers who previously have their own system. So food represents identities. And when the food system is removed, the identity also vanishes. So it's not only the visible enemies that we are dealing with, they are actually higher than the state, mining, in my opinion. Higher than that. What we are actually dealing with is an enormous enemy. Food system, a global system that eventually intervenes, restructures the life order, to the smallest scale of society. So, to simplify it, we are actually experiencing the crisis of acculturation. The knowledge that we possess today is not sufficient to deal with such tremendous world development. So,

the young generation and old generation in our place are now dealing with such a crisis. Each generation has its own issues in dealing with world development in which the knowledge they own is rather incapable to address those changes. There's a crisis, there are conflicts.

Nuning 2

Terjemahan:

Saya ingin kembali pada apa yang Diah sebutkan pada potongan akhir responnya bahwa secara umum apa yang Pagesangan dan Komunitas di Gunung Kidul harus hadapi adalah hal-hal berbahaya ini yang merentang dari ketidakmungkinan untuk bersekolah atau melanjutkan pendidikan mereka. Dan pertanyaan-pertanyaan terus menerus ini adalah mengapa kemiskinan tetap ada, kemiskinan yang berjalan dari generasi ke generasi dan tampaknya pengetahuan mereka untuk mengatasi kemiskinan hanya terbatas pada uang, dana segar. Tetapi bagaimana cara mendapatkannya dan seringkali ketika saya melihat generasi muda yang tinggal di desa Wintaos di mana Sekolah Pagesangan berada, mereka memaksa diri mereka untuk pergi ke kota dari usia dini untuk bekerja sebagai buruh, buruh murah di perusahaan-perusahaan. Mereka memaksa diri mereka untuk bergabung dengan barisan pekerja migran dan berangkat ke luar negeri. Dan tampaknya tidak ada cara lain untuk berurusan dengan kemiskinan selain hal tersebut. Dan saya sangat tertarik dengan apa yang Diah katakan bahwa tampaknya setiap generasi memiliki masalahnya masing-masing. Pertanyaan semacam ini dan pengetahuan yang mereka miliki tidak dapat berhadapan dengan pertanyaan tersebut. Ia seperti jalan buntu seperti yang Anda

katakan di dalam buku Anda, Diah. Mereka terjebak dalam lingkaran-lingkaran macam ini dan apa yang mereka coba lakukan saat ini di Pagesangan adalah pada dasarnya adalah untuk menerabas hal-hal tersebut dan mencoba untuk menciptakan sebuah pengertian baru tentang apa yang dimaksud dengan penghidupan atau kehidupan yang layak (good living). Mencoba untuk melihat apa yang tersedia di lingkungan mereka dan melakukan sesuatu dengannya. Jadi saya ingin, ketika saya menyimak Anda, Tauriq, Diah dan Dicky, saya terpaut dengan apa yang Tauriq katakan di awal mengenai mendengar dan saya menyadarinya dan saya ingin, saya agaknya dapat tindakan mendengar tersebut muncul di permukaan. Alat yang sangat penting dalam metode-metode anda, dalam praktik-praktik Anda. Dan karena selayaknya keadaan Anda, Anda harus berhadapan dengan masalah-masalah dan kemudian Anda mencoba untuk mengajak orang-orang di komunitas Anda untuk mengimajinasikan kembali sesuatu yang baru merentang dari hal-hal yang tampak seperti tambang, perusahaan-perusahaan, dari hal yang tak terlihat seperti apa yang Diah coba jelaskan.

Tauriq 3

Terjemahan:

(tidak jelas) adalah sesuatu yang tentu saja tidak datang dalam satu malam. Dan martabat, kami meluncurkan sebuah komisi kebenaran dan rekonsiliasi, di (tidak jelas) di bawah demokrasi Donoald pada dasarnya. Tetapi komisi tersebut tidak sepenuhnya mempertimbangkan perampasan masyarakat adat dan pencurian kolonial yang terjadi pada 1600an. Dan maka, dalam hal sebuah katarsis nasional, bahwa kesempatan bagi orang-orang untuk sadar akan apa yang kita harus sepakati adalah satu hal tersendiri.

Bagaimana kesadaran akan pelabelan trauma. Di Afrika Selatan, kita sejatinya beroperasi dari derajat trauma dan derajat kekerasan. Ini adalah salah satu negara dengan kekerasan tertinggi di bumi. Ia masih terguncang dari perencanaan khusus *apartheid*. Dan dengan hal tersebut, termasuk ketimpangan ekonomi dalam salah satu bentuk masyarakat ekstrim dari bentuk pembagian sosial semacam itu, saya pikir, kita harus melihat kerangka dekolonial mengenai seperti apa penyembuhan nantinya. Dan saya pikir hal yang sangat penting, adalah kenyataan: kemampuan orang-orang untuk berbicara mengenai kebenaran apapun yang mereka pahami, sedemikian rupa lah kebenaran tersebut. Dan terkadang kebenaran yang saya rasa benar hari ini, dalam waktu 2 minggu, seorang antropolog, seorang arkeolog atau seorang penyair atau seorang perempuan tua duduk di luar (tidak jelas), akan dengan cepat mengubah kenyataan saya. Dan kita harus terbuka terhadap hal tersebut karena, jika kita mengamini gagasan atas satu-satunya hal yang nyata adalah apa yang kita dengarkan. Dan, bagaimana kita berkarya dari musikalitas dari banyak paduan nada yang membunyikan notasi-notasi pada saat yang sama. Semangat pengakuan. Dan saya pikir mengetahui adalah martabat. Mengetahui siapa kita merupakan martabat di dalamnya. Martabat berada di dalam mengetahui apa yang terjadi pada nenek moyang kita, untuk sungguh-sungguh memahami tantangan yang mereka hadapi. Martabat juga berada dalam memahami seberapa jauh kita melangkah. Saya pikir bagian dari mendengarkan juga adalah menunda (undo) dalam beberapa kewenangan tradisional dan dewan tradisional bahkan dalam pergerakan revivalis dan komunitas-komunitas yang masih memiliki semangat budaya yang berekspresi, masih beroperasi dalam hukum adat. Dan banyak bagian di Selatan di mana hukum adat adalah cara hidup yang utama. Bahwa

kita juga memiliki kesempatan untuk membicarakan isu gender, sesuatu yang terkadang tampak sebagai isu hak asasi manusia kontemporer, tetapi kami menyadari bahwa, sebagai contoh, komunitas Khoikhoi San adalah komunitas matriarkal. Komunitas-komunitas ini dipimpin oleh perempuan, atau tingginya kesetaraan gender tidak hanya dalam struktur, tetapi bagaimana cara kuasa dibagi dan didistribusikan di dalam komunitas San dan Khoikhoi sebelum masa kolonialisme. Dan lalu bagaimana kita hari ini? Dalam kasus kami, tingginya tingkat racun maskulinitas juga merupakan percabangan dari bagaimana campur tangan kolonialisme membatat kualitas tertentu atas diri kami. Mendengarkan sungai, mendengarkan kosmos, tanah, adalah sesuatu yang penting bagi kami, khususnya di Cape Barat. Kami adalah orang berada pada salah satu yang tampak sebagai, kamp konsentrasi urban berblok beton. Dan ibu pertiwi, banyak dari komunitas ini yang dinamakan dengan kulit berwarna dan komunitas kulit hitam di daerah-daerah urban. Ibu pertiwi adalah blok beton karena itulah yang akrab dengan anak-anak muda. Tetapi terdapat hubungan simbiotik yang sangat sangat dalam dan interaksi personal dengan lingkungan yang saya pikir membuka semua rentang gagasan, dan juga ekspresi khusus dan wujud diri. Lalu apa yang dianggap sakral? Saya pikir, sebuah generasi milenial contohnya, adalah mereka yang harus bergulat dengan gagasan mengenai apa yang dianggap sakral pada lahan-lahan traditional sebelumnya. Tetapi, beberapa pergerakan dengan gencarnya, sebagai contoh, dan saya mendengar apa yang Diah katakana mengenai globalisasi. Dan saya pikir dalam banyak hal saya sepenuhnya setuju. Apa yang menarik adalah bahwa ada gerakan-gerakan global yang mulai untuk mempertanyakan tanah-tanah colonial, yang mulai mendiskusikan asumsi-asumsi di seputar identitas. Ketika saya, contohnya, saya

memimpin banyak sekali diskusi *love-unity* bersama tetua adat San dan Khoikhoi. Diskusi-diskusi ini cenderung menantang dan sulit karena beberapa komunitas terkadang menjadi sangat, pemimpin komunitas mereka mendapatkan sebuah cara bagaimana mengambil keuntungan dari persatuan ini. Dan ada keberanian yang sungguh hebat bagi orang-orang yang ingin bersatu karena ia bukan saja sebuah pertanyaan mengenai duduk bersama, berjabat tangan dan berpelukan. Tetapi kenyataannya beberapa bagian dari komunitas yang tertindas sebenarnya mengambil keuntungan dalam beberapa generasi. Dan bagaimana kita mengimajinasikan kembali dan bagaimana juga kita mendengar dengan cara yang berbeda. Dan saya pikir, untuk terlibat dengan makna mendengar yang dalam baik mendengar secara spiritual atau mendengar (tidak jelas) berarti memiliki pemahaman yang penuh terhadap lingkungan. Dan pemahaman yang penuh terhadap lingkungan dan bagaimana ia selalu bergeser. Karena kemudian pada masa keterlibatan dan negosiasi ia menjadi hal yang penting. Di dalam resolusi konflik, saya pikir seringkali hanya untuk bisa mendengar dan kita bisa mendengar orang-orang yang ingin bersaksi tentang sesuatu, yang ingin mengatakan sesuatu. Dan untuk mengakui bahwa apapun yang mereka katakan saat ini dalam konteks sejarah lisan merupakan cerita mereka sendiri. Ia benar-benar, sempurna dalam caranya tersendiri. And kami memiliki hak untuk membangun sejarah kami dan membangunnya kembali. Dan dari sebuah blok beton di manapun di dataran Cape, jika Anda melihat arah blok beton tersebut menuju pegunungan, seberapa jauh ia dari lautan dan bertanya apa yang dulunya terjadi sebelum beton ini hadir. Kita mulai menggali lapis-lapis sejarah berlapis. Dan saya pikir tingkat pengakuan warisan berada pada penyediaan alat-alat bagi orang-orang untuk bisa mengimajinasikan mau tidak

mau, mengukur lingkungan dalam cara-cara khusus yang dapat menghasilkan pengakuan warisan tertentu. Jadi, sebagai contoh, apa yang kami lakukan bagi situs tersebut adalah menominasikannya sebagai situs warisan nasional, yang juga merupakan usaha untuk mendaftarkannya sebagai situs warisan dunia UNESCO. Dan saya fikir ketika seluruh komunitas mulai melihat pentingnya makna warisan, tidak melalui cara pandang turisme tetapi melalui perspektif martabat, ia menjadi sesuatu yang sangat kuat. Ia menjadi sebuah agensi karena pribadi-pribadi yang dinamakan kulit berwarna kini dapat mulai untuk melepaskan diri dari sebuah narasi tertentu yang membingungkan. Dan mulai untuk menerima keberanekaan, keberagaman dari seluruh apa yang sejarah dan keterlibatan berikan kepada kami. Dan hal tersebut dapat diterima sepenuhnya, sebagai sesuatu yang indah. Di Afrika Selatan kami memiliki konsep yang disebut dengan Negeri Pelangi. Dalam banyak hal ia masih menjadi sebuah konsep. Tetapi saya fikir ketika kami menggali sejarah kami sendiri, maksud saya, apa yang Dicky katakan memasuki arsip-arsip yang dapat ditempuh, bagaimana ia dapat melihat rincian judulnya, bagaimana jejak wilayah tersebut. Dan bagaimana sejarah diartikulasikan dan dikomunikasikan kepada sebuah generasi. Karena sejarah lisan dari seluruh sepeuh tetapi juga sejarah yang tersembunyi. Bagian dari mendengarkan, saya fikir adalah memiliki rasa penasaran yang enerjik dalam menggali sejarah yang berada di bawah kaki kita. Karena ia mengandung darah atas bidang-bidang ini, ia menyimpan tulang sumsum leluhur kita, ia juga menyimpan keajaiban transformasi. Kimia yang benar-benar tertimbun di dalam lapisan sejarah yang tidak terucapkan. Dan maka anak muda kemudian dapat menjadi terobsesi dan antusias dan sepenuhnya memaknai arti pemberdayaan dan semakin seseorang mengetahui tentang

tempat yang ia miliki, akar-akar yang secara alami di bawah kakinya mulai terbenam ke dalam tanah. Dan dalam konteks kami di sini, saya pikir hal tersebut adalah hal yang sangat penting dalam keadilan restoratif bagi makna komunitas yang lebih bermartabat.

Dicky 3

Translation:

I'm interested in response to Nuning. It also answers a critical question addressed by Nuning earlier. And also, an interesting closing sentence which ended what Diah earlier and what Tauriq just said. What I initially actually look at, what is it, to respond to what Diah said about, actually what is happening today is the so-called crisis of acculturation or that the conflicts that occur today are related to what is understood as what is not visible. Globalisation, it appears in forms of values, perspectives, identities or ways of living which are different to what we have. And that is called globalization. But I would like to respond to that, it's interesting to relate it to what we've been doing in Lakoat Kujawas. For example, I see many interesting things, again. Perhaps because we've been working a lot on archives, we eventually found, it's similar to collecting missing puzzles. Or what we end up doing is collecting interconnected narratives. What Diah said, perhaps, not perhaps. It seems that what actually happens is that each generation has its own crisis. I agree with what she said. And what we found instead, to find occurring patterns. The crisis that happened in each generation and what they did to address those issues accordingly. That's what we are actually producing from the archiving works in Lakoat and we've been trying to translate that. Or what Nuning mentioned, to reimagine it. What it would like for a generation to deal with their issues

and conflicts and how they could answer such issues and conflicts. What ways of reconciliation would look like, or how did they tackle it, how did they imagine it. And for us, as today's generation, is trying to look at it in its whole. I think the problem today was caused by something which is disparity. We are talking about ecosystems, there is a gap. Of course, we don't refuse modernity, we are in fact part of modernity. But I think, globalization later becomes something which, or capitalism, for example, becomes more powerful within indigenous communities, or becomes something which is more powerful than the indigenous communities themselves. It has a different meaning. It becomes something which is too dominant or excessive. And we think that it becomes an issue as something becomes uneven. Because, again, in the context of Mollo, as we explored how each generation deals with their issues, we found that the acculturation process actually takes place in each generation and they can exceed it because they counterbalanced between what they had and what came externally. It is counterbalancing between what is visible and invisible. But the very issue or what is not balanced is caused by something dominant. Or there is something, in our context, such a powerful system then obliterated, for example, cultural spaces. Or education is no longer contextual or the existing access of information is rather unequal because of that system which is, again, uneven. And it's all about ecosystem, I think, as inequality persisted and what each generation of indigenous community does it to restore the ecosystem, to attempt to make it equal because in its practice, for example, in Mollo, the indigenous communities were open to Malay, Chinese, during the Cendana trading period, or Javanese as the New Order developed, they were open to new things but there were certain ways of dealing with it. And also, to answer the critical question said

by Nuning. Why does poverty remain, and what standard should we apply to address such an issue or to solve it. I think the answer is to return to the so-called equal system, As we no longer have a centralized system, as everything was designed by the external system. We have our own standar. We are given space to choose. We are given space to have our own standard. The locality, the contextuality. I think once they are given, so that the ecosystem serves, the balance in the system. But what is happening these days, the question is that, poverty remains, because of an unequal system. Unequal, it exactly is.

Talking about to listen, to imagine. What we've been working in Lakoat Kujawas represented by 2 words that we always use: revitalization and preservation, and the value we'd like to foster is something local but also universal, namely solidarity and collaboration. I think, globalization is in line to such values. Solidarity-collaboration, but even with the local, it's well-accepted. I think to approach a particular value which locally exists, and at it exists and well-accepted, I think that's our endeavor to counterbalance the system. That's what we've been doing with revitalizing kampong and also preservation. It's all attempts to come to terms, learning from our elders, acculturation therefore takes place.

And, furthermore, lastly, to respond to what Tauriq said, what does the concept of truth look like? Or how, then, endeavors to counterbalance them would look like. I see what Tauriq said, as an endeavor to counterbalance. What we've been working on in Lakoat for example, as mentioned earlier it was about human and nature, but also the equality between human and the globalization itself. How we could engage in conversations with them or to counterbalance them. I think, through listening and nurturing local capacity,

and again to this day, we for example, have been organizing a shared program with the young generation of Mollo, discussing modernity and globalization. One of the interesting findings, an interesting statement from them: they listen to BTS, they are such a generation that has been familiar with Facebook, Instagram, and so forth. But on the other hand, they also long to be in company with their environment, learning about local knowledge. They reached a conclusion that they wanted these things to be balanced, as on one hand they already have a sturdy root, but on the other, they are also open to new things from the outside. I think as the balance is regained, as the ecosystem works, what we are dealing with today, undoubtedly, could be a better change. I think.

Diah 3

Translation:

Okay, it's my turn, right? I'd like to respond to Nuning's question. Perhaps, the very outline that I'm about to say is all about the crisis of acculturation and the significance of listening. That's the tagline. Nuning, earlier asked, why poverty remains and the young generation is stuck with such poverty so that there's no other way than being urban labourers. The first thing that I'd like to comment on is that, the poverty that you referred to, its terminology in fact refers to a very modernist sense. So, modernity is simply seen from its economic perspective. To measure wellbeing, poverty is solely seen from the income that could be valued economically. It never sees how much resources that we own, or how local cultural values of surviving. It's been considered to be the yardstick or parameter in assessing or defining poverty in our modern society today. The worshipper

of modernism. That's the first thing. The second, I'd like to, right off the bat, give an example of diversity in the crisis of acculturation that took place in our village. For the generation, such as, I just go straight forward. For the generation who was born before the 60s, they might be around 70-80 years old today. On average 70-80 years old, when they would be asked about the meaning of wellbeing, wealthy means that they have a sufficient food supply. My barn or my *pesucen* could guarantee the sufficiency of my food supplies until the next harvest season. This generation, relatively needs no cash except for property tax usually and to purchase salt. What they cannot produce is merely salt and cloth, perhaps. They can produce 90% of their basic needs, they could produce food, shelter and clothing by themselves. But to produce salt, sugar, food additive substances, and on average, money is only needed to buy sugar, salt and pay taxes. That's it. So, relatively they need no money and they can survive by taking ways or systems that they've applied over time. So, when they are asked about the meaning of wellbeing, it's food sufficiency. Very simple. Sufficient food until the next harvest. When I asked the millennial generation, those who were born in the 2000s. They have different answers. Their answers were, when I have money. Money could buy food, mobile phones, fashion, pleasure. Things like that. There's a crisis, there's a break. There's a difference. The old generation, or I call it old generation, my parents who were born in the 50s and 60s, they did not include modern economic parameters to their life. They in fact could survive. But when the young generation was asked about the meaning of wellbeing, money was absolutely the main thing. The old generation, loaded barn, means wealthy. Yet, the young generation has their barn in markets because everything has been available there and they need cash. These young millennials live in

today's era, as I mentioned earlier, a barn and all their needs can be purchased. That means that there's break, there's a crisis, that there's distinction in knowledge held between old and young generations. There's a distinction in cultural change of how the old generation that is still alive today is dealing with crisis. In my days, I needed no money, but now I need money, because my children, my grandchildren need money to follow today's lifestyle, it is like that these days. So, through this distinction, the crisis of acculturation occurs, the old generation feels that it was not like this in the past. Life on earth was not like this, there's no scooters, no smooth roads, no tourism, no beaches that's full of outsiders and tourists. Now, everything is about buying. Money used to have no value, but it does today. It becomes god, it will become god that drives everything. So there's a cultural difference. And the young people also experience crises, because the knowledge they learn from their parents is not enough, it's not fulfilling. So the knowledge learnt from their parents and their community, the community in fact still operates with old patterns. While today, they receive information through gadgets, there are exchanges and increasingly world development. So they could not follow the culture that their community and their parents taught. These young people also experience the crisis of acculturation because the knowledge they gain is not powerful, incapable of reacting to such rapid world development. That's the big picture. So, in relation to Nuning's question. How important is it to listen, it's very vital. It's a fundamental thing, the principle. So as one once doesn't want to listen, we would not be able to deal with anything. There even has been a misunderstanding in looking at problems. Well, it's basically already different. When we don't want to listen to young people's needs that in fact already have a diverse demand based on world development

and to keep referring to the old cultural pattern, we would not be able to attend to the young people's lives. Listening is an extremely vital thing and fundamental. Without listening, we would not be able to make decisions based on our capability. The very first thing in fact is to listen, to listen to what the old generation wants, to listen to what the young generation wants. As they have realized the issues, the issue is that there's this disparity, there is this crisis, the cultural crisis between young and old groups. It begs the question of how to live with wellbeing, and what does it mean to have wellbeing. Where is the compromise? It should also be discussed in detail, there should be a process of listening, there should be a process of accepting, there should be a process of analyzing the listening processes. What to offer, principally is, once the process of listening has taken place, we then should understand what is the problem. So if we understand that the basic theory in globalization is to create dependency. What Pagesangan school does offer is contradicted by such dependency, empowerment. It's about how to seek alternatives to how we bring extremely narrow gaps to the fore, in order to not be drifted by the wave of globalization. Because wherever it is, globalization basically is all about making the world's society depend on it. Being dependent. To counter it, it's something which is not simple, to be empowered, to be independent. So that's what Sekolah Pagesangan is offering. The process of being empowered means that to follow the process of that listening, we later interpret, analyse, and discuss what actions to follow. So it's a long process. Even now, we are still learning. We never say that we've won, we've been able to deal with it, we've been empowered. To be empowered is such an ongoing struggle in our entire life and I've never claimed that we've won, we've made it. I even imagine that there are many failures that we've taken,

we feel that to fight for empowerment is not merely about achieving success. It's about how to restore the humans' dignity. Because the very idea of empowerment is dignity. It's a life process. How to run your life. It's more about how to establish dignity in empowerment, to build dignity. Perhaps. So, the process will be very long, as long as my life, as long as my friends' life at Sekolah Pagesangan. But that should be done absolutely. And it's absurd, difficult and seems to be utopian. But there is nothing that we can do. That's the only thing to be done even though it's difficult. Maybe, that's from me, Nuning.