

STORIES OF HOPE AND STRUGGLE

2022



The
Samdhana
Institute

An Asian Center for Social and Environmental Renewal

**STORIES OF HOPE
AND STRUGGLE
2022**

Stories of Hope and Struggle No. 2022-01

The Stories of Hope and Struggle offer a glimpse into the lives of communities engaging with the Samdhana Institute. Our aim is to give a space for individuals and communities who are striving to nurture the environment, assert their rights, preserve their heritage and/or create a better quality of life for their families, to share their stories.

This year's edition are from partners in Indonesia, Philippines and Myanmar, engaging and struggling despite of, and because of the pandemic. Their experiences tell of the Indigenous and local peoples' resilience after the Covid-19 crisis in their initiatives on education, land security, health and environmental recovery.

#nurturinggeneration
#findingresilience
#yesthey can



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Cover Story:

The Badjao Indigenous Peoples in Surigao City, Philippines have been dealing with issues of tenure insecurity, even before the Covid-19 pandemic. Historically a sea gypsy people, they faced eviction from where the peripheries of the city port area they resided. Hit by the seasonal typhoons in December 2021, they are struggling to make their voices heard by the City Government to consider their economic and cultural needs in the plans to relocate their community.

Photo: Xenia Nichole Porras/ SAMDHANA



■ *Alegra Studio responds to the pandemic situation. (Photo Courtesy of Alegra Studio)*

The Show Must Go On: Preserving Community Arts During the Pandemic

The Alegra Art Studio is located at the far eastern edge of Indonesia in Lembata, East Nusa Tenggara (NTT). And yet, despite its remoteness, the studio was still profoundly impacted when COVID-19 arrived in Indonesia; its range of activities was limited due to movement restrictions (PPKM) enacted by the national government.

“We were preparing to participate in an event in Jogjakarta, in which we intended to showcase Alegra with around 45 participants at that time,” remembers Arnoldia Odi Ofong (or ‘Odi’), who is the Coordinator of the Alegra Art Studio. “As it transpired, the pandemic came and activities were curtailed, in spite of all the arrangements we’d already put in place.”

Moreover, a number of other routine activities, such as music and dance training, were affected after several members were exposed to COVID-19. Such unprecedented challenges were a major shock to the studio, which usually provides classes that focus on character building, environmentalism, socialisation and disaster response support (they recently went out to look for victims following the eruption of Mount Ile Lewotolok).



■ Alegra Studio win the first place out of 125 participants throughout Indonesia in Virtual Dance Competition. (Photo courtesy of Alegra Studio)

Since being founded in 2017, the studio has provided a wide range of benefits to the local community. As Odi explains, “there are panel discussions, for example about reproductive health, anti-violence against children and women; we also have initiatives about caring for the environment, collecting plastic waste and fundraising,” she says. In spite of the recent shutdowns, Odi and her team have tried to stay active, communicating regularly in order to plan their next activities.

Working in collaboration with the Rumah Solusi Beta Indonesia (RSBI) Foundation in Kupang, NTT, the Samdhana Institute has been supporting the continued development of the Alegra studio. This has been achieved through the GGF/CARE programme, which has included an event entitled ‘Workshop on the Inspirational Young Leaders Network’.

Through this support, Odi as a young female leader has been able to develop ideas and solutions with young leaders from other areas in NTT, such as Flores. In the meantime, studio managers and other members have returned to practicing dance and playing traditional musical instruments, by implementing a new pandemic-friendly system that involves dividing members into small sub-groups comprising a maximum of seven or eight people.

Initially, and in response to the pandemic restrictions, activities were limited to members who are teenagers or those in junior high and high school. Those aged four years old, or still in kindergarten and elementary school, were excluded from the exercises. “We practiced dancing, playing traditional musical instruments, explains Odi. “So one (performance) would be for no more than 50 people and (we would) still follow the health protocols,” she adds.

“Miss Ulung [from the Samdhana Institute] also came, so at that time she saw the Alegra activities, explains Odi, remembering how she demonstrated the value of the studio to guests during a recent visit. Since then, the frequency of activities at the studio have slowly begun to rise. Members have also started to participate in competitions via virtual conferences.

“We took part in an event but via virtual [online], so we had the opportunity to take part in a national dance competition,” said Odi. “The participants were from all over Indonesia; we represented East Nusa Tenggara, and we won first place.” This victory adds to the studio’s growing list of achievements – they have already collected a number of awards at the regional and national levels.

As the PPKM regulations have now been lifted, the group has begun to revive their traditions of hosting performances in public places, but with strict health protocols in place and restrictions on the number of participants. “After (PPKM) started to loosen up, we sent our younger brothers and sisters to be involved in several events, but still wore masks when performing on stage, so we stayed diligent,” says Odi.

Now, Odi and the members of the Alegra Art Studio hope to be able to perform on stage again as they did in previous years. They are hoping to resume all the activities that were delayed due to the pandemic. With support from Samdhana, the studio has stayed active during the most difficult times, and is now ready to take the stage once more.



■ Youth members of Alegra Art Studio practice their dance in open space. Photo courtesy of Alegra Studio



■ *Planting trees by Forest Farmer Groups in Batang to secure their forest. (Photo Courtesy of BOMBAT)*

Batang Farmers and their Struggle to Secure Tenure Recognition

Forests are integral to the lives and livelihoods of Indonesian people. Local communities, or customary law (adat) communities, are the main actors in forest management, responsible for their own welfare, environmental balance and socio-cultural dynamics. Securing permits and recognition of tenure for these areas is therefore essential, not only to the survival of a traditional way of life, but the preservation of the Indonesian forests themselves.

Through the DGM-Indonesia programme, the Samdhana Institute has been working in collaboration with the Bocah Mbaturan (Bombat) group to secure recognition of forest management permits for customary communities. To date, this work has helped 13 communities or Forest Farmer Groups in Batang Regency to obtain a Social Forestry Decree (also known as the SK Kulin KK) from the Ministry of Environment and Forestry (KLHK).

On the island of Java in particular, forest areas account for 2.4 million ha of land, of which around 800,000 ha is protected forest, 1.6 million ha is production forest and the rest is conservation forest.



To date, forest areas in Java have been managed via the social forestry scheme; a sustainable forest management system which is implemented in State Forest areas or Private/ Customary Forests. Social forestry provides management schemes in five key areas, namely village forests, community forests, community plantation forests, customary forests and forestry partnerships.

Social forestry policy provides certainty for community management of forest resources, particularly in state forest areas. This policy has been well received by forest farmers who have not been granted legal certainty in managing forests, especially forest farming communities in Java and Madura.

Recognition of forest management has been accommodated through the Minister of Environment and Forestry Regulation (Permen LHK) No. P.83/2016 or P.39/2017, with two schemes related to Social Forestry Management Permits (IPHPS) and Recognition and Protection of Forestry Partnerships (Kulin KK). In line with this policy, communities and forest farmer groups are required to have a forest management permit, through which they receive recognition as communal forest owners.

“We socialise in each region,” explains Arifin, who is a Bombat Advisor. “Usually we meet in one place to discuss.” During such activities, Arifin gathers youth and local residents to explain the requirements that must be met in applying for a Social Forestry Decree. One of them is the geographic data of the forest area to be managed.

This process has been followed by a group from LMDH Sido Mukti in Ngadirejo Village, called Kacan Reban. Under Bombat’s guidance, residents went to the field to conduct mapping using a compass and GPS to determine the exact coordinates. This kind of mapping can take anywhere from three days to one week, depending on the area and weather conditions. All members of the community – young and old alike – became involved in this activity, in order to establish the boundaries of village administration and match data between property belonging to state-owned enterprise Perhutani and the village government.

“When we do the trekking, it is a combination of (people from) Perhutani, the village government, local parents and young children,” explains Arifin. After mapping, as many as six groups supported by Bombat initiated the document

preparation stage: LMDH Argo Lestari in Bawang Village, LMDH Wonokerso in Gondang Village, LMDH Wana Mulya in Tlogopakis Village, LMDH Parama in Paninggaran Village, LMDH Wana Lestari in Botosari Village and LMDH Sido Mulyo in Tenogo Village.

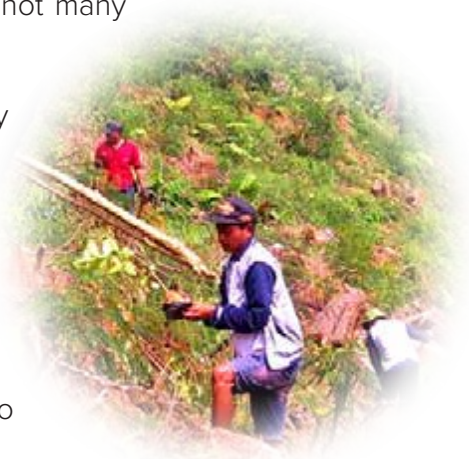
Their proposal was initially blocked due to Minister of Environment and Forestry Regulation number 9 of 2021; several aspects of this policy differed from the regulations for the SK Kulin KK application and the application for a Social Forestry Forest Utilisation Permit (IPHPS) that were previously submitted. To make matters worse, the process was also disrupted by the COVID-19 pandemic, which temporarily delayed the flow of activities.

These setbacks apparently did not dent applicants' enthusiasm for continuing the process; while waiting for a decree from the Ministry of Environment and Forestry, Arifin and the other residents prepared a polygon map to be presented to the Ministry of Environment and Forestry of the Republic of Indonesia (KLHK). In addition, they held a workshop that focused on introducing plants that are suitable for planting in each area.

“When we toured, we didn't just talk about administrative boundaries, but also talked about the environment,” said Arifin. “From this mapping, we can see which plots will be planted; later it will be seen what kind of land this is – is this a protected forest or a production forest, is it steep or sloping, is it prone to landslides or not – only then will we do the planting,” he added.

After the workshop, residents planted several crops with high economic value, such as coffee, oranges, avocados and sugar palms in almost all villages included in the cooperation area established by the Samdhana Institute. “Not much is planted,” said Arifin. “We made it like a demonstration plot; just a sample garden, because there are not many seeds, not enough for all parties.”

With support from Bombat, this activity encouraged communities to be more enthusiastic about managing land in their area, as it demonstrated a practical way to develop their livelihoods. Arifin believes a pragmatic approach is needed: “each village will be different, because topography is very influential,” he says. “We support these friends (so they) are happy to plant first, to know what to plant according to the topography.”



■ *Planting trees*



■ Coffe planting by BOMBAT team

Of the 13 villages assisted by Samdhana and Bombat, three have already received a SK Kulin KK, which provides them with a recognised business permit for utilisation of the area in a protected forest. The three organisations involved are LMDH Sekar Langit in Kembanglangit Village, Rekso Tri Mulyo in Tombo Village and Gunung Prau in Pranten Village. The decree can subsequently be used to run an environmentally friendly business based on the environment. This process is already underway with LMDH Sekar Langit in Kembanglangit Village.

The Forest Farmers Group in Kembanglangit Village has developed an agro-tourism area called Sikembang Park. Here, visitors can enjoy views of the beautiful and pristine pine forest while camping. Furthermore, managers of the park often hold tree planting activities, helping visitors preserve the beauty of the forest. At this location, they can also enjoy a cup of coffee cultivated by local residents at the Pinus Coffee Shop.

However, Arifin noted that management of the Sikembang Park has encountered obstacles, specifically in the form of capital needed to develop the business. This is due to competition with investors who run similar businesses in the area. “Because the area is one of the access points to Dieng, this location is crowded, so the circulation of money is substantial,” explains Arifin. “These investors are eager to buy land at high prices and then build the same industry at competitive prices,” he added.

For this reason, the management team of Sikembang Park, which comprises youth and local residents, continues to innovate in order to attract visitors. A positive sign has been the recent influx of out-of-town tourists since the COVID-19 pandemic abated in Indonesia.

Arifin insists that not all forest areas in Batang Regency should be allowed to become production forest areas; some must remain protected forests because they provide habitats for wild animals, protect environmental sustainability, regulate water systems, prevent erosion and flooding and provide essential life support systems that cannot be replaced after they are gone.

“So don’t touch this zone,” said Arifin.



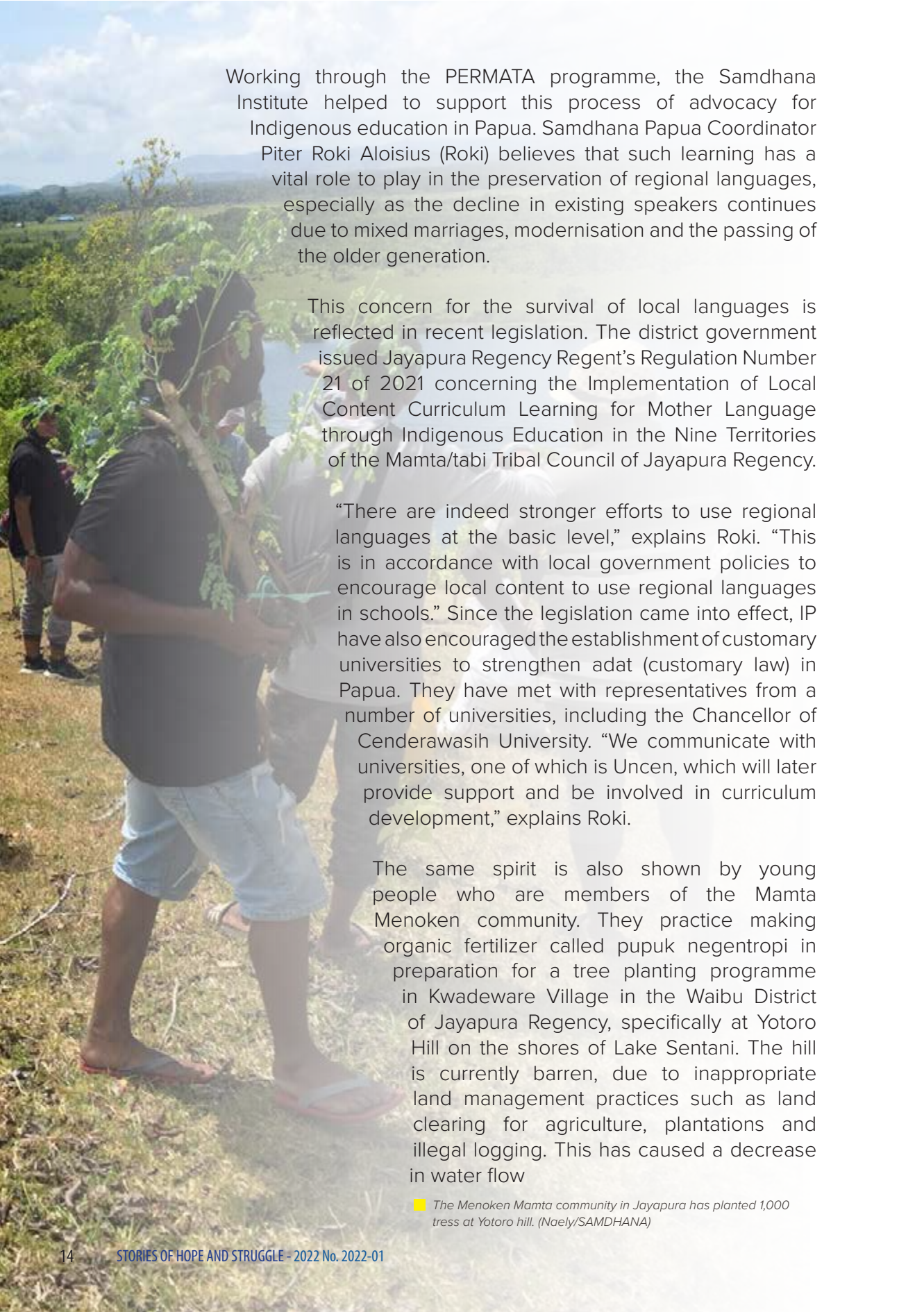
Jumiati from the Menoken community with Sarah Monim, a resident of the Hobong Village. (Andre Liem/Menoken Community)

Supporting the Revival of Local Languages and Natural Heritage in Papua

Indigenous Peoples (IP) in Papua have always respected the traditional values inherited from their ancestors. These traditions, which are imbued with noble values, continue to be passed down by one generation to the next, particularly from women to young children. This form of inheritance is encapsulated in the experience of Sarah Monim and eight women from Hobong Village in Sentani District, Jayapura Regency.

Amid their busy lives, these nine women from Hobong teach local customs, manners and languages to young children aged from six to 12. They are even willing to go unpaid in order to educate the younger generation, so they can be fluent in the language and customs inherited from their ancestors.

When Lake Sentani was hit by a flood in 2019, the resolve of Sarah and her fellow teachers at the Hobong Traditional School was tested to the limit. These difficult times were further exacerbated by the COVID-19 outbreak, which brought activities in various walks of life to a virtual standstill. In order to keep the learning process moving forwards, Sarah and her colleagues advocated for the inclusion of Indigenous education in the local curriculum, to be implemented in schools throughout Jayapura.



Working through the PERMATA programme, the Samdhana Institute helped to support this process of advocacy for Indigenous education in Papua. Samdhana Papua Coordinator Piter Roki Aloisius (Roki) believes that such learning has a vital role to play in the preservation of regional languages, especially as the decline in existing speakers continues due to mixed marriages, modernisation and the passing of the older generation.

This concern for the survival of local languages is reflected in recent legislation. The district government issued Jayapura Regency Regent's Regulation Number 21 of 2021 concerning the Implementation of Local Content Curriculum Learning for Mother Language through Indigenous Education in the Nine Territories of the Mamta/tabi Tribal Council of Jayapura Regency.

“There are indeed stronger efforts to use regional languages at the basic level,” explains Roki. “This is in accordance with local government policies to encourage local content to use regional languages in schools.” Since the legislation came into effect, IP have also encouraged the establishment of customary universities to strengthen adat (customary law) in Papua. They have met with representatives from a number of universities, including the Chancellor of Cenderawasih University. “We communicate with universities, one of which is Uncen, which will later provide support and be involved in curriculum development,” explains Roki.

The same spirit is also shown by young people who are members of the Mamta Menoken community. They practice making organic fertilizer called pupuk negentropi in preparation for a tree planting programme in Kwadeware Village in the Waibu District of Jayapura Regency, specifically at Yotoro Hill on the shores of Lake Sentani. The hill is currently barren, due to inappropriate land management practices such as land clearing for agriculture, plantations and illegal logging. This has caused a decrease in water flow

■ *The Menoken Mamta community in Jayapura has planted 1,000 trees at Yotoro hill. (Naely/SAMDHANA)*

from the watershed (DAS) in the Cyclop Mountains and the surrounding water catchment areas.

In order to restore Yotoro Hill to its former beauty, the Menoken Mamta community in Jayapura has planted 1,000 Moringa Trees using organic fertilizer. This activity involved various communities who are members of Mamta Menoken, including GKI PAM Yonokong Youth in Kwadeware Village, Kwadeware Village Youth, Papua Tour Guide Community, Tuli Jayapura Community, the Fun Walking Community and the Samdhana Institute.

“Our friends are happy to be able to join, because before we did not understand how to plant trees,” explains Vany from the Jayapura Deaf Community. “After participating in the Menoken, we now have experience so we know how to plant trees; we hope that what is planted in Yotoro Hill can be green,” she added.

Following this planting activity, the Menoken Mamta community will carry out routine maintenance on a daily or weekly basis. This will include checking the planted seeds, watering and adding negentropy fertilizer if needed. “This is only a small part of what the community of friends here will provide,” says Roki from the Samdhana Institute. “The next task is to be responsible for how to help the natural situation here to grow more and more fertile.”

In addition to restoring the ecosystem, this planting programme can also improve the economic circumstances of the surrounding community. For example, the Moringa plant can be consumed as a traditional form of herbal medicine, or it can also be processed and sold as a basis for pharmaceuticals. In addition, residents can supplement their income by implementing an planting betel nut as part of an intercropping system.

Tourism offers another potential avenue for development at Yotoro Hill and the wider Sentani area. Showcasing the natural wealth or the region and the customs of the people of Kwadeware Village is expected to help the area become a hotspot for eco-tourism in the years ahead.

By supporting the preservation of local languages and helping to revive natural resources, the Samdhana Institute is working alongside the communities of Sentani District to ensure the continuity of their natural and cultural heritage. By planting seeds of development today, we hope to see the blossoming of a brighter, greener future in the years to come; by collaborating with communities, this future will remain firmly rooted in local wisdom.



■ Menoken Mamta community (Naely/SAMDHANA)



■ People lining to refill oxygen tanks in the second phase of Covid. (Photo from Myanmar)

Covid and Coup: My Experience of Living in Myanmar

The author of this story works for an NGO in Myanmar that supports local communities affected by Covid-19 pandemic and military coup.

In Myanmar, my experience of the Covid-19 pandemic can be clearly divided into two stages. The first stage was from February 2020 to January 2021, while the second phase began in February 2021 with the military coup and has continued through to the present.

The Covid-19 outbreak reached Myanmar in mid-February 2020, but was relatively well contained. Although the number of active cases increased to 19,000 in December 2020, the infection rate gradually dropped to 8,500 active cases at the beginning of June 2021. Nevertheless, there were around 3,000 deaths nationwide in a 12-month period spanning February 2020 to January 2021.



Healthcare Amid Conflict in Kanpetlet, Chin state. (Photo from Myanmar)

During this period, villages, towns and cities were actively engaged in responding to the crisis, with encouragement and support from government leadership. Communities and small towns implemented special measures designed to curb the spread of the virus. As a result, the number of active cases began to decrease.

During this time, the state encouraged the production of homemade masks to address the shortfall of factory-produced surgical masks, while also distributing hand sanitizers, masks and face shields. Other community measures included raising awareness on how to respond to Covid-19. NGOs and humanitarian organisations also distributed masks and hand sanitizer to communities in areas most affected. These responses to the pandemic yielded positive results.

During these 10 months, in my community (Kanpetlet, Chin State), the schools were closed and communities faced food insecurity. Over the past decade, many families stopped doing rotational farming due to the boom in yam plantations (cash crops), improvements in infrastructure and accessibility to the rice market. Many who stopped rotational farming faced food shortages, forcing them to search for food and other goods (such as fuel) from outside – which were only available at very high prices. As a result of food insecurity at

■ CSO Preparing for Masks and Hand Sanitizer to distribute.
(Photo from Myanmar)

the beginning of 2021, all of the families in my community started rotational farming again.

After the coup d'état on 1 February 2021, there followed a series of peaceful demonstrations nationwide. This was met by a violent crackdown by the military regime, which included the arrests of peaceful protesters. The country faced a catastrophic situation, so soon after the outbreak of Covid-19. Following this turn of events, civilians began taking up arms to defend themselves.

During the national protests from February to the end of June 2021, there were also around 100 deaths recorded nationwide due to the pandemic.

At the end of June 2021, the pandemic experience entered a new phase. Catastrophic conditions precipitated a rapid rise in the death toll, from 3,000 to 19,000 in just five months (from July to November 2021), making Myanmar home to one of the worst Covid fatality rates in the world.



■ Youth Volunteers in Covid Care Center before the Coup. (SAMDHANA)



■ *Preparing new organic vegetable garden in the neighbouring community of Narulang in Opol town.
(Photo courtesy of Latai Muller, Columban Lay Missionary)*

The Roots of Recovery: Community Farms Putting Food on the Table

In the Philippines, COVID-19 has affected families in many different ways. For households in disaster-prone settlements, livelihoods have dried up; people here traditionally work as daily wage workers and have lost their jobs due to the economic downturn. Throughout the semi-urban communities of Opol in the Misamis Oriental region, many have struggled to put food on the table and pay their bills during the pandemic.

For many, the impacts of the pandemic are more than just financial. As families cope with the psychological and physiological consequences of COVID-19, mental health issues have surfaced. Even young school students have shouldered the burden, with a sudden shift to remote and digital modes of learning. Parents too have been faced with additional demands, tutoring their children while also struggling to provide the expensive technology needed for distance learning. According to reports from the Barangay Nutrition Scholars and the Department of Social Welfare and Development (DSWD), malnutrition has significantly increased among toddlers.

In a bid to address the rising levels of hunger in the community, the Parish of Our Mother of Perpetual Help (OMPH), administered by Fr. Enrique E. Escobar, began advocating 'square-foot organic vegetable gardening' from April to November 2020.

■ Some 30 youths and young mothers participated; developed their gardening skills according to agro-ecology principles. (Photo courtesy of Latai Muller, Columban Lay Missionary)



This project involved family-based and community-centric activities which promoted social cohesion, by encouraging family members and neighbours to work together. This emphasis on collaboration was key to establishing and maintaining a series of gardens, which were then able to fulfil the daily consumption needs of the community. Around 200 people (comprising just 0.01% of parish members) participated in the project, many of whom noted that the home gardens had helped them through the lean months.

Inspired by the industry of the gardeners and driven on by the lingering uncertainties surrounding the pandemic situation, the OMPH Parish decided to extend its support to more families suffering similar – or sometimes even more dire – hardships. In July 2022, with support from a micro-grant by the Samdhana Institute, the OMPH Parish – this time working together with Babaye sa Baybay Women’s Association (BayBay) – established a new organic vegetable gardening programme in the neighbouring community of Narulang in Opol town.

Just eight months earlier, in December 2021, the families in Narulang, most of whom live below the poverty line, had been hit by seasonal typhoons and flooding. Devastated by the disasters and still reeling from the effects of the COVID-19 pandemic, these families sought alternative solutions to meet their food needs. Some 30 youths and young mothers participated; together, they developed their gardening skills according to agro-ecology principles. They were also trained in producing organic liquid fertilizer. The participants were able to learn simple tricks, like using banana leaves as seed bags rather than plastic bags. They also improved their methods of seed sowing and building vegetable beds.

These groups are expecting to harvest their first produce just in time for World Food Day on Sunday, 16 October 2022. To mark the occasion, they will set up vegetable stalls at a dedicated food festival. This event will be hosted by a group of supporters, including the Archdiocese of Cagayan de Oro (ACDO), Samdhana, the City Agriculture Office of Cagayan de Oro, and various other local stakeholders and Indigenous communities.



■ Samdhana partners meet Minister of Environment and Forestry in the biennial PeSoNa Festival, Jakarta. (Anggit/SAMDHANA)

Local Community Products are Making a Comeback

Following two years of restrictions associated with the COVID-19 pandemic, local communities in Indonesia are finally beginning to revive marketing campaigns for their natural resource-based products. This is evidenced by the growing number of products appearing in exhibitions and festivals nationwide.

One such event is the biennial PeSoNa (*Perhutanan Sosial Nasional*) Festival, which was held at the Manggala Wanabakti Building in Jakarta from 25–27 January 2022. Organised by the Ministry of Environment and Forestry (KLHK), this year’s festival was centred around the theme of “Kopi Agroforestry”.

The Samdhana Institute was present at the festival, exhibiting information via three stands situated near the main entrance. Here, the work of 32 partners and communities was showcased, comprising representatives of social forestry and recipients of the Indonesian Special Grants (DGM-I) mechanism for the development of livelihoods.

The three Samdhana booths were devoted to non-timber forest products (NTFPs), weaving and tourism, respectively; a reflection of the various areas of work and collaboration associated with the Institute and its partners throughout Indonesia. In each location, results from partners and communities were showcased to the public.

Products featured at the festival included banana chips, tubers, coconut pudding, green tea, white tea, processed sago and forest honey. There were also bracelet craft products from the Juhu Community in Hulu Sungai Tengah, ikat weaving from Tanimbar, natural weaving from Sumba and noken bark from Papua. In addition, there was information sharing about natural tourism packages, such as hermitage tours from Gerduren in Banyumas and Sikembang nature tours in Batang, Central Java.

Samdhana also presented the Kopi Inclusion stand. This is representative of Samdhana's commitment to encouraging the involvement of networks of persons with disabilities (PwD) and supporting them in accessing opportunities for engagement. On this occasion, Samdhana invited Netra Coffee in Jakarta and Tuli Coffee (KOPTUL) in Depok, West Java to introduce the public to coffee blends specially created by disabled baristas.

Tri Erwinskyah Putra (more commonly known as Erwin) is a KOPTUL barista. He gave visitors to the Kopi Inclusion stand a warm and enthusiastic welcome, providing an introduction and explanation for each of the coffee creations featured at the booth. In addition to showcasing a range of PwD coffees, this stand also facilitated opportunities for learning and language exchanges between baristas and visitors.

■ *Tri Erwinskyah Putra*

Alongside Erwin, the Kopi Inclusion stand was also manned by a barista from Kopi Netra named Restiawati. Despite having a visual disability, she demonstrated her aptitude for brewing coffee with the visitors.



The coffee stand also provided a platform for showcasing results from partners and community managers who manage their own coffee businesses. This included processed coffee from Ciwaluh in Bogor, coffee from Kasepuhan Karang in Banten and Massenrempulu coffee from Enrekang in South Sulawesi. Other products featured included coffee from the Bener Meriah and Teritit regencies in Aceh, Jangkupi Lubuk Kembang coffee from Rejang Lebong, Sabrang coffee from Jember, Sikembang coffee from Batang and Gerduren coffee from Banyumas in Central Java.

At the PeSoNa Festival, Samdhana held a talk show entitled *Coffee and Archipelago Tradition*. Hosted by Bang Andri Wijaya, the show was supported by the Indonesian Directorate of Social Forestry Business Development and Customary Forests (BUPSHA), the Centre for Social Forestry and Environmental Partnerships (BPSKL), Jabal Nur and Classic Bean. Other key personnel involved in the show were I Made Darsana (LPHD Wanagiri), Jemali (BenerMeriah), Aventinus (Waarebo) and Engkos (Kasepuhan Karang).

■ Restiawati

Jaisa was the only female expert on the panel, who shared her knowledge about coffee traditions in her hometown of Enrekang.

In addition to the Talkshow, Samdhana also held two seminars, namely the Seminar on Development of Social Forestry Partners and GEDSI Coffee Talk / Gender Responsive Social Forestry. The GEDSI coffee conversation presented Winarsih as a key stakeholder from Sabrang Village in Jember. She related her experiences of the management of Social Forestry (PS) and the application of GEDSI (Gender Equality, Disability and Social Inclusion) in the management PS.

By bringing a diverse range of stakeholders together from different professional and geographic backgrounds, while also facilitating greater involvement from the PwD community, Samdhana is helping to accelerate and expand the ongoing revival of community-based products in Indonesia. Now that the pandemic era has begun to subside, growers and sellers can finally begin planning for the future. Particularly with regards to coffee, recent events have provided reason for optimism and a taste of things to come.

The **Samdhana Institute** is dedicated to the rights and values of indigenous peoples and local communities. We envision a future in which natural, cultural and spiritual diversity are valued, where communities can enjoy fair and equitable access to land and full recourse to the rule of law. Working alongside local communities, leaders and civil society, we address barriers to social and environmental justice, by facilitating support and helping to build resilience. Together, we are committed to the wellbeing, dignity and development of indigenous peoples and local communities in Southeast Asia.



Photo by Anggit/SAMDHANA

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