

**Women's experiences in Indonesia**

# **INDICATORS OF GOOD PRACTICES CLIMATE PROJECTS**



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# PREFACE

Experience shows that many climate and investment projects ignore the socio-economic and environmental situation of a region, as well as the needs of affected communities. Such projects do not consider the practical and strategic needs of women. Not only them. International financial institutions, decision-makers of climate and investment project at national and international level as well as proponents of national climate and investment project that have gender policies, have not been able to fully integrate gender considerations into their decisions nor operationalize their gender policies in a meaningful way.

One of the reasons for this problem, based on the experience of policy advocacy to international financial institutions including the Green Climate Fund (GCF)<sup>1</sup> is in the fact about no rigid guidance on how to operationalize a gender policy at the implementation level. Gender policy remains the aspiration of those institutions.

This situation encourages Aksi! for gender, social and ecological justice to initiate a set of indicators for consideration in the decision-making of climate projects. These indicators are developed from a collection of women's experiences with good and bad practices of a number of climate and investment projects in Indonesia. It is hoped that the decision makers of international financial institutions, especially in this case the GCF and its partners in Indonesia, namely the National Designated

Authority (NDA) to GCF, the Ministry of Finance of Indonesia and the National and International Accredited Entities, and other financial institutions financing climate actions, would have a reference about aspects to be applied or to be avoided when it comes to proposing and financing a climate project in Indonesia, as well as avoiding a climate project that reinforces gender inequality and injustice.

We would like to thank the women who have been involved and actively participated in the process of developing this documentation of women's experiences and indicators for good practices climate projects. In particular to community women who have written their testimonies, and their supporting CSOs.

Last but not the least, we would like also to thank BothEnds and the Global Alliance for Green and Gender Action (GAGGA) consortium who have supported the documentation of women's experience and the publication of this book both in Bahasa Indonesia and in English.

Jakarta, August 17, 2017

Aksi! for gender, social and ecological justice

<sup>1</sup>Green Climate Fund (GCF) is a financial mechanism of the United Nations Framework Convention on Climate Change (UNFCCC), initiated during the COP 15 in Denmark in 2009. Source: Aksi!: Green Climate Fund (GCF), CSOs Guidebook and Local Access, 2017.

## *Collecting Women's Experiences*

# INTRODUCTION

In line with various agreements at the UNFCCC to reduce greenhouse gases, many initiatives come from governments, companies, research institutions, universities, non-governmental organizations and others to develop climate projects, both for mitigation and adaptation. International financial institutions also use this opportunities to co-financing climate projects or building funds for a joint finance. The Conference of the Parties to UNFCCC in Cancun in 2010, for example, agreed on the creation of a new fund called the Green Climate Fund (GCF). The goal is to address climate change problems and move towards a low-carbon economic development. The GCF aims to mobilize funds of US \$ 100 billion by 2020, and start financing climate projects since 2015.

A number of international financial institutions such as the ADB (Asian Development Bank), the World Bank, the EBRD (European Bank for Reconstruction and Development) and the CIF (Climate Investment Fund) and also including the GCF, have gender policies and gender action plans. But the implementation of gender policies and action plans in almost all international financial institutions is often disappointing, looks unmotivated and even tend to ignore it. Countries that have mainstreaming gender policies such as Indonesia for example, are also seen not understanding how to integrate gender considerations into climate programs and projects.

That involving women in climate actions is different than integrating gender considerations into the actions, seems to be something that still needs to be clarified and reminded.

One of the efforts to push for gender consideration in climate projects is to present women's views. The negative impacts of climate change, as well as the adverse impacts of climate projects deemed to provide solutions to climate change, are heavily borne by women due to their gender roles in their families and communities. Learning from women's good experiences from a climate project, certainly shows a set of good indicators that are important to be considered and applied to create good practices climate projects. However, problems arising from a climate projects show a set of indicators that should be avoided in developing climate projects.

Good experience in general means that climate projects are capable of meeting women's daily and strategic needs, such as the fulfillment of rights and involvement in decision making, thus empowering them. Generally, problematic experiences mean that such climate projects do not help women in facing climate change but instead bring problems to them such as the deprivation of their livelihoods or the loss of their rights. Thus bad practices project indicators are a sort of a warning to project decision makers to avoid it.

This book is a collection of eight women's testimonies, who dealt with climate and investment projects. It is an attempt to provide a direction for decision makers both at program and project level and at donor level, about which gender aspects to consider when making decisions on climate projects, in designing and implementing them. It should be understood that the indicators developed here, were derived from the experiences and views of women, who have been faced climate and investment projects; were not derived from the thinking of consultants, financial institutions, international agencies and governments.

The documentation of women's experiences in these eight communities in Indonesia was done through the following process:

1. Preliminary data and information collection on climate and investment projects in Indonesia and the presence of local community women interacting with the projects. Eight projects were selected as case studies that reflected the good experiences and bad experiences of those women.
2. A 'Story Telling Workshop' was an exercise to write down women's testimonies. This activity was conducted on 31 January - 1 February 2017 in Yogyakarta. The workshop was attended by 25 participants, consisted of women who gave their testimonies, activists from community supporting organizations, and women activists advocating climate change policy<sup>2</sup>. The objectives of the workshop were to explore women's experiences and develop indicators of good and bad practice. Women from eight project sites gave their testimonies orally, then practiced writing their stories based on a method of "*Story of me, Story of Us, Stories of Now*"<sup>3</sup> and helped by activists of the supporting organizations. In addition to exercising the verbal testimony into writing, the participants then discussed the lessons learned from the women's experience and drew the indicators of good and bad practice projects.

<sup>2</sup> Source: Aksi!, Kerangka Acuan Workshop Penulisan pengalaman perempuan, Yogyakarta 31 Januari – 1 Februari 2017.

<sup>3</sup> This method is used by the Feminist Participatory Action Research (FPAR) of APWLD (Asia-Pacific Forum on Women, Law, and Development) to explore women's experiences for advocacy purposes at the UN such as UN Experts or Committees. Source: presentation of Rina/APWLD: Preparing your Presentation to the UN Experts - *Story of Me, Story of Us, Story of Now*; and Marshall Ganz, Worksheet, *Telling your public story Self, Us, Now*, Kennedy School of Government, 2007

The Workshop on Story Telling, 31 January - 1 February 2017 in Yogyakarta



3. Writing the experience of women and developing climate project indicators took place in two phases. At first, women from eight project areas wrote their respective oral testimony into a written story with a structure agreed upon during the Workshop. Activists of supporting organizations were in charge of assisting these women if they have difficulty expressing themselves in writing. In the second phase, the writing team of Aksi! compiled all the women's writings and developed indicators of good and bad project practice based on the results of discussions on indicators in the Workshop as well as drawing directly from the experiences and views of women as reflected in their written testimonies.

This collection of women's experiences consists of several chapters. Chapter 1. provides the background, objectives and process of documenting women's experiences. Chapter 2. illustrates the realities encountered by eight women due to the impacts of climate and investment projects coming to their communities. Their experiences built indicators that showed a situation that encourages the process of empowering women, or otherwise. Chapter 3. provides indicators of a good project

practice based on the experiences of those eight women. Chapter 4. is about the conclusions and recommendations for parties that provide climate finance, especially to the GCF and its partners in Indonesia such as NDA<sup>4</sup> Indonesia and the Indonesian government, project implementers and civil society activists and organizations working on climate financing, the environment and gender equity.



The Workshop on Story Telling, 31 January - 1 February 2017 in Yogyakarta

<sup>4</sup> NDA (National Designated Authority) is the communication and coordination point to the GCF. NDA is appointed by a ministry or a cooperation among different ministries and agencies.. Sumber: Aksi!: Dana iklim Hijau, Panduan Bagi Organisasi Masyarakat Sipil untuk Terlibat dan Mendapatkan Akses Lokal. Edisi Bahasa Indonesia, Juli 2017.

## Women's Testimonies

# GOOD AND BAD PRACTICES CLIMATE AND INVESTMENT PROJECTS IN INDONESIA

Eight women from various regions in Indonesia delivered testimonies on their experiences with various climate and investment projects that entered their communities. They are:

- \* *Siti Paridah* from Lubuk Beringin village in Jambi was involved in participatory forest mapping as an effort to maintain forest as a livelihood for her family and community.
- \* Planting crops with an aquaponic system that is able to help the family especially during the drought is a testimony of *Peni Rahmadewi* from Temanggung in Central Java.
- \* A similar testimony was delivered by *Niswatin Hasanah* who is involved in a group of organic farm in Trawas, East Java, the Brenjonk Organic Group.
- \* *Saniah* gave a testimony about reforestation of mangrove forests by women's groups in Muara Tanjung in North Sumatra. They succeeded in increasing women's income while empowering women in their communities.
- \* *Hartati*, who gave written testimony about her life, her community and their livelihoods, is threatened with forced displacement and loss of livelihoods due to reclamation activities within the National Capital Integrated Coastal Development (NCICD) Project on Jakarta Bay.
- \* How the REDD+ project undertaken by KFCP (Kalimantan Forest Climate Partnership) in Central Kalimantan with an assistance from the Australian government, has had a negative impact on her life, her family and community, is told by *Herlina Sukmawati*.
- \* *Mar'atus Sholekha* from Batang in Central Java told the story of her community, who must face the Batang Power Plant project.
- \* Similar but in the context of different environment, also told by *Salawati Jalil* from Bengkulu in South Sulawesi, who had to deal with a Steam Power Plant (PLTU) in her area.

In addition to projects to address the impacts of climate change and resulted in positive impacts to the lives of women, communities and the environment, there are also climate and investment projects that put additional burdens and problems on women, as described by:

Their views on the climate and investment projects reflected their experience. Projects that they considered to be good practice were projects that improved lives and empowered them. On the other hand, projects that they considered as to have bad practices because they were actually threatening and adding burdens to their already difficult lives. Furthermore, they pointed out indicators that were categorized as good for consideration to create good practice projects, as well as bad indicators that a climate project should avoid.

# Participatory Forest Mapping Saved Our Forest

By Siti Paridah

Supporting group: Emmy Primadona Than, KKI WARSI

*My name is Siti Paridah. I was born and grew up in a village on the edge of a forest – Lubuk Beringin Village. Literally, Lubuk Beringin means a lake with a banyan tree. It is situated in Bungo District, Jambi Province. Since my husband died 12 years ago, I have had to take over the responsibility to support my family of three children. My husband died when our youngest child was 3 years old. Life has been very hard since; however, thank God, I can go through it.*



Siti was on her paddy field. Source: Heriyadi Asyari/KKI Warsi documentation

*Most of the villagers are farmers. We rely on our rice fields and plantations. Working in the rice fields is the women's everyday chore. Part of the harvest is sold and the rest is consumed while waiting for the next harvest. The men spend most of their time tapping rubber trees. The sap is tapped in the morning and*

*collected in late afternoon. The tap is sold only when it reaches one pikul (100 kg). Rubber is arguably the prime commodity in our village. In the dry season it generates enough profit but in the wet season, there is nothing we can do to earn money. It is the most miserable time of the year. We have to live carefully on our savings until the weather gets better.*

*Although our village is far from the district capital, we are lucky to have assistance from NGO WARSI in natural resource management, in particular forest resources. We are proud to say that the forest now becomes ours under the Village Forest scheme and we have full right to protect it. The forest provides us with uninterrupted water supply from the Batang River, which we have been enjoying and used to date.*

*Prior to the designation as Village Forest, illegal logging was rampant; a large quantity of timber was transported out of the village for sale. The illegal loggers were mostly outsiders. Unfortunately, we could do nothing stop them. We prohibited them from logging in the forest, but they ignored it, arguing that 'the forest is owned by the state; everybody may fell the trees and sell the timber.' Eventually, we could only lament on the loss of our forest. The supporting NGO tried to map the extent of forest belonging to the village in a participatory way. Awareness raising campaign of the significance of forest for life was continuously conducted through both formal and informal media. In the meantime, we, with WARSI's support, kept struggling for the legal right to manage our forest. Thank God, in 2009 we were granted the legal right to manage our forest under the Village Forest scheme. Finally, we have the right to drive the illegal loggers/encroachers out. Our village has developed a regulation prohibiting forest clearance. Anyone violating the regulation is subject to customary fines and will be*

*prosecuted if the violation continues. The village regulation remains in force and no forest clearance has happened to date.*

*We, the women of Lubuk Beringin Village, do feel the benefit of the forest, notably as the source of clean water (the Batang River). The river never stops flowing even during the longest drought. In 2015 a drought hit Jambi City, and a fierce forest fire broke out, paralyzing all the economic activities. Our village was not affected at all by the fire; the Batang River continued to flow. We still used the water for our laundry and domestic uses. A few years ago hydroelectric power was used to light our village, before the village was connected to the national electrical grid. Our forest is situated on top of a hill, which serves as a catchment area. No forest means no water, and no water means no electricity.*

*Nobody is allowed to catch fish in the river using long trawlers, tuba, electricity or poisons/chemicals to allow small fish to grow, and to be caught by the villagers when they are big enough. The crystal clear water of the river is used to introduce water recreation that attracts many visitors to come and enjoy fresh baths. A visitor once said that his stroke was getting better after bathing in the river. The news has attracted more and more people to come to bath, especially on holidays. The village has agreed that the ecotourism will be managed by Karang Taruna (youth organization), to reduce the unemployment rate in the village. Besides bathing, visitors can feed the fish in Lubuk Larangan (the sacred lake), where nobody is allowed to catch the fish. Those stealing the fish will be cursed and get ill. The sacred pond is harvested and eaten by all the villagers on the feast day of the Prophet's Birthday, and prior to Eid Al-Fitr. The excess is auctioned and the money is used to build mosques, village roads, etc., all subject to the villagers' consensus.*

*The villagers agree to reject oil palm companies, which want to expand their operations in the village. A company once offered a partnership scheme with 80%: 20% profit-sharing. Under the scheme, the villagers surrendered their lands, which the company would manage all by itself and after a certain period (i.e. when the lands started to be fruitful), twenty percent (20%) of the profit (harvest) would*

*go to the land owners. The villagers, however, rejected the offer as they had seen what happened to their neighboring village where such a scheme had been implemented. The promises made by the company were so sweet that those giving up their lands did not do anything to the company even though they received nothing promised after the period was over. We, the approximately 100 households living in Lubuk Beringin, live a simple ordinary life. We can afford to send our children to school and we earn enough to live by managing the resources we have.*



Villagers of Lubuk Beringin could meet their daily food needs from their garden. (Source: Heriyadi Asyari/KKI Warsi documentation)

*We want our story to be read or heard by many people. Forests and their resources are the integral part of the lives of those living in or around forests. If we cannot preserve them, we will be facing hard times. We have seen facts that where forests are exploited, life gets worse. Our neighboring village was severely affected by a flash flood as its natural resource was degraded. A number of villages in the districts of Sarolangun and Merangin exploited their natural resource for gold, severely degrading the quality of the river water. As for us, we support protection of forest – a life giving resource.*



## Project Profile

	Description
Project Name	Bujang Raba Community PES Project
Project site	Bungo Sub-district, Jambi Province
Donor	Rainforest Foundation Norway
Implementer	KKI WARSI
Objectives	<ul style="list-style-type: none"><li>• Support communities managing primary forests to prevent agricultural expansion, logging and mines.</li><li>• Promoting village forest management for carbon forest absorption while preserving biodiversity and hydrological functions</li></ul>
Period	2013-2023
Project activities	Involve people in project management with 3 strategies: Increased capacity and infrastructure of villages and forests Economic development of the community around the forest. Protecting the area and reducing forest pathology

## Indicators of Good Project Practice

- \* Women and men of the community **took the initiative together** to do participatory forest land mapping with the assistance of NGOs.
- \* **Providing information and awareness raising** on the importance of forests to their lives and livelihood through various means of communication including formal and informal media.
- \* Both **men and women of the community jointly make decisions** for their village, such as the ban on forest openings and custom sanctions for offenders; ban on catch fish using long nets, tubes, toxins, stun and other chemicals; water ecotourism and others related to the village governance.
- \* The village forest is intact and river is still flowing and used for daily necessities (**sustainability of environment**)

# Going through the drought with aquaponics

By Peni Rahmadewi

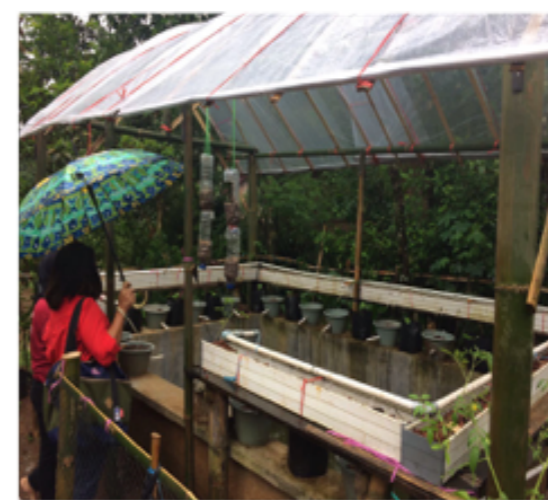
Supporting group: Helga Yohana, Yakkum Emergency Unit (YEU)

*My name is Peni Rahmadewi from Temanggung, to be precise from the northern part of Temanggung District. Our village is known to be prone to landslides. We have been assisted by YEU to date and run YEU's programs so that the women can take part in managing disasters and their associated impacts. There are three programs that we are running: 1) Aquaponics, 2) pest extermination and manufacturing of organic fertilizers, and 3) clean water management.*

*As for aquaponics, the reason why we run the program is to enhance food quality and family nutrition. Aquaponics utilizes the space available in our yard, which is prone to landslide, to raise catfish and grow vegetables using environmentally-friendly non-soil media. The training we previously got is very useful: we can now raise and harvest catfish, and learn much from aquaponics. What is so special about aquaponics for us? Our neighboring village, Telogo, has been experiencing multiple landslides and there is only one entrance to the village. If the women (housewives) did not apply aquaponics, it would be difficult for the villagers to get fish as during a landslide, the village is almost inaccessible. The village is still having problems but, with aquaponics women can harvest fish without worry. We still need to learn a lot about aquaponics. There is still much to learn.*

*As for pest extermination, the last landslide shows that the villagers seemed to have used chemical fertilizers excessively. From the training, we learn that such fertilizers will destroy soil fertility and hence drive landslides. The problem is how to steer the users towards organic fertilizers, which are environmentally-friendly. We are still learning how to make organic fertilizers and pesticide. The more we learn, the more we know that organic pesticide can be made from our crops such as turmeric, galingale and other natural materials, which turn out to be cheap. So far, the villagers sell these crops at a very low price as they have yet to know their other uses.*

*Raising awareness of such uses poses a challenge to us, hindered by our low educational level. Housewives know very well that low education may lead to less confidence. In our village, the highest level of most of the housewives is primary school; only few ever went to secondary school. How can we raise awareness of environmental friendliness while we do have difficulty in educating our own children due to our low education level? This is what as a matter of fact does concern us.*



A visit to the aquaponics culture project organized by the women of Muncar Village in Temanggung.

*With regard to clean water management, our village is prone to flood during the wet season and to drought during the dry season. During the drought, it is extremely hard to find drinking water, let alone watering our rice fields. We often need to go a long way and form a long line, wasting a lot of time to get clean water. There is a source of clean water in our neighboring village called Kali Dusun.*

*Given the large number of people wanting to get clean water, we have to wait for our turn patiently. Sometimes it is only in the evening when we can have the chance to do the laundry and get water for domestic uses. In short, getting clean water during the drought poses a big challenge. Assisted by YEU, we have initiated a program called PANSIMAS. It has yet to be successful though. We are facing a lot of obstacles. But we do have hope, we are doing all we can to fulfill the need for water. We do appreciate YEU's assistance. With the group or*

*individually, I feel that YEU's assistance gives me more courage even though my education level is low. Although I am stupid, I am brave enough to express what I feel and have in mind. Simply put, I want to be a progressive woman to educate my children and advance my village.*

## Project Profile

	Description
Project Name	Women's empowerment in disaster prone area through community based water management
Project site	Muncar, Telogo and Kemiri Village, Temanggung, Central Java
Donor	YAKKUM Emergency Unit (YEU)
Implementer	YAKKUM Emergency Unit (YEU)
Objectives	overcome water and food scarcity during dry season by using unproductive lands
Period	2013-2023
Project activities	<ul style="list-style-type: none"> <li>• production of food through the aquaponic system (a combination of fish farming and vegetable crops) that can be harvested in a short time;</li> <li>• add food to family;</li> <li>• increase family income</li> <li>• profits are contributed in the community social funds for other shared needs</li> </ul>

## Indicators of Good Project Practice

- \* Women **take part in disaster management** organized by the community and work on the impact of the disaster.
- \* Women **produce food** through aquaponic system for family nutrition and supply and income particularly during dry season or landslide.
- \* Women **take care of environmental sustainability** i.e. produce organic fertilizers using pest exterminators from their farms, such as turmeric, laos and others
- \* **Women's initiative in promoting clean water programs** to address water scarcity during drought.
- \* Women **are empowered** to articulate their opinions.



Aquaponics farming by 5 women's groups in villages in Temanggung, Central Java.

Source: YAKKUM Emergency Unit (YEU) at <https://www.facebook.com/yakkumemergency/posts/1038229732965499>; and YEU: <http://yeu.or.id/read/119/praktik-ketangguhan-perempuan--pembelajaran-dari-pertukaran-pembelajaran-kelompok-perempuan-gunungkidul-kulon-progo-dan-temanggung.html>

This Women's Empowerment Project received the "*Gender Just Solution Award 2016*" from Women's and Gender Constituency of the UNFCCC. This prize is awarded to climate projects that are deemed to empower women.



Source: <http://www.yeu.or.id/read/103/yeu-menjadi-pemenang-penghargaan-gender-just-climate-solution-award.html>

# FARMING WITHOUT SACRIFICING OBLIGATIONS

By: Niswatin Hasanah

Supporting group: Neni Rochaeini, Samdhana Institute

*My name is Niswatin Hasanah, a daughter of a farmer family in Penanggungan Village, Trawas, East Java. Born and growing up in a village makes me familiar with village life: its daily routines and pastimes. Besides, being a farmer's daughter, I am familiar with farming activities. It was unfortunate, though, that I could not get involved in farming, I did not know how to prepare land, plant – anything relating to agriculture. It was because, as a little girl, my duty was only to send meals to my father who was working in the farm. It has been customary that farming is only done by men, with women helping with non-farming activities.*

*After I got married, even up to three years ago, I still got irritated at my incapability to use my family's land, which consisted only of a few rice fields, and had to see them often neglected. Despite their small size, I had to spend considerable money to pay someone to take care of them. Being a mother wearing hijab, I found it difficult to work the farm. Such work seemed very heavy. My family grew rice, cassava and corns and the preparation, planting, and irrigation were unlikely to be done by a woman.*

*One day, I was introduced to Komunitas Organik Brenjonk (Organic Community of Brenjonk). I met and got to know many people there, mostly housewives like me. There, we were taught how to practice organic farming, which is independent of seasons, utilizes any surrounding land, utilizes the nature, and even waste and scrub, which are normally left useless.*

*Farming turns out to not be as difficult as, not as heavy as, not as expensive as I thought it was. Even in hijab, I can work the land. Eventually, we can grow a variety of crops we have never planted before such as gai lan, pakcoy (Chinese*

*cabbage), arugula, kale, Lorenzo, zucini, rocket, cauliflowers, okra, tomatoes, papayas and many more.*



*'Organic Vegetables House' at family scale*  
Source: <http://brenjonkorganik.blogspot.co.id>

*After joining the community and being taught how to make compost, MOL (a starter in the manufacture of solid organic fertilizer and liquid fertilizer), organic pesticide, and even being invited to observe the coaching clinic in person, the housewives are determined to choose organic farming. They even are brave enough to talk about it to their husbands. The housewives and I are now used to growing vegetables ourselves, fulfilling the family's nutritional needs, generating additional income, utilizing every inch of the yard, which was neglected in the past. The men themselves have started to support our activities.*

*Farm without sacrificing obligations – it is how I call it ... as doing organic farming is not complicated, not using up all housewife's time. We can still do it and meet our obligations as a mother at the same time: we can join an organization, educating our children, generating additional income without losing a single opportunity to watch our beloved children grow.*

*I do expect housewives are not shy about becoming a farmer as today farmers are not the same as yesterday ones. Now with organic farming, housewives have more confidence to conquer uncertain weathers and produce good healthy crops throughout the year, conquer the dryness of neglected lands, process them to make*

## Project Profile

	Description
Project Name	Brenjonk Organic Community
Project Site	Penanggungan Village, Trawas, Mojokerto, East Java
Donor	—
Implementer	Members of Brenjonk Organic Community
Objectives	Strengthening rural economic foundation by a community based organic farming
Period	Since 2007
Project activities	<ul style="list-style-type: none"> <li>• ecological farming: natural and organic fertilizer and pestizide, priority to biodiversity and ensure sustainability of open land (wet rice field, dry land, housing compound, as well as 'organic vegetable house' at family scale.</li> <li>• ecotourism to organic village, environmental education</li> </ul>

*them suitable for farming, and conquer the imported agricultural products that flood our country.*

*Indonesia is an agrarian country, isn't it? And is organic farming not the future? A new hope for rural housewives? Currently, the community of Brenjonk have turned Penanggungan Village in Trawas, East Java, into an organic village, where everybody who wants to know and learn organic farming can come. How beautiful it would be if all the other villages can do the same so no single plot of land will be left useless. And housewives would also refrain themselves from being lured to work in towns. Most housewives are still shy about becoming a farmer.*

## Indicators of Good Project Practice

- \* Women **receive information** about an organic farming that is independent from seasons, utilizes any surrounding land and the natural resources, and even waste and scrub, which are normally left useless.
- \* Women **participated and developed the program, are encouraged to express opinions** among the men in her village, and to get their support.
- \* Women now are capable to **grow their own vegetables, supply their family nutrition, increase their family income**, make use of every land that has always been neglected; **more economically independent and empowered.**

# Mangrove Forest is the Life of Fisherwomen

By: Saniah

Supporting group: Susan Herawati, KIARA

*My name is Saniah, the wife of a fisherman of Dusun III, Sei Nagalawan Village, Perbaungan Subdistrict, Serdang Bedagai District, North Sumatera Province. Sei Nagalawan is the only coastal village in Perbaungan Subdistrict, and borders Teluk Mengkudu Subdistrict. As a coastal village, the villagers are mostly fishers. We all know what kind of life a fisherfolk lives: poor and insufficiently educated as only few go to school. Despite the latter, I wish to lead a decent life for my children, to send them to school, up to college.*

*Mangroves used to grow well in our village and the catch used to be sufficient for our lives. One day, a fish-culture business came to the village and started to strip all the mangrove forests to establish tiger prawn farming. As a result, our mangroves are gone, replaced with fishponds.*

*At first, the villagers enjoyed the benefit of the operation: roads were improved, we enjoyed electricity and some of the villagers were employed to work in the ponds. Such enjoyment did not last long as the disappearance of the mangroves led to massive abrasion. During high tides, the seawater reached our houses and intruded into our wells and springs. Strong winds, once lessened by mangroves, swept fiercely through the village. Things got worse when the catch was declining. My husband and I were very much affected by climate change: we were deeply in debt as my husband was unable to fish at sea.*

*I started to realize that we lived close to and depended on mangroves – especially given the fact that mangroves can prevent abrasion. More significantly, we were also affected by the 2004 tsunami that devastated many of Aceh's coastal areas: high tides hit our village and we could even feel the tremors.*

*The Aceh's tsunami has convinced me more that women have very close relationships with mangroves – they are the life of women. It was only in 2005 when I met Jumiati – a housewife – and was invited to join women's fisher group "Muara Tanjung", whose members are all the wives of the local fishermen. I accepted the invitation after learning that one of the efforts Muara Tanjung planned to do was to replant mangroves cleared by the fishpond business and destroyed by abrasion. In addition, I thought that through the organization I could gain a lot of knowledge and experience.*

*Over time, Muara Tanjung has been successful in changing the mindset of the fisherwomen from relying on their husband's income to generating incomes by themselves. In the past, when my husband went sailing, all I did was waiting at home for him to bring some catches, doing nothing. I did not have any practical skill; I could only wait.*

*In the first years of the organization, the members, including me, replanted mangroves without any payment or financial help from others. We collected fallen mangrove fruits and planted the remaining branches. I even had to crawl in waist-deep mud to do the planting. Despite people mocking us, we kept working, kept the spirit up although we had to walk and crawl in mud. I was mocked and despised all the time. Many of my neighbors doubted what I was doing with the other women. I used the mockery to further boost my spirit to do more planting.*

*I believed the mangroves I had planted would bring a better future for my family. As time went by, the trees grew well and bigger and bigger. Never feeling bored or tired, we nurtured the trees collectively once a week. As the trees grew bigger, crabs started to live in between the roots. In the meantime, the fisherfolk enjoyed better catch and generated more income. In addition to planting mangroves, we*

started to further utilize the trees, processing them into a number of commercial food products such as kerupuk jeruju (chips), syrup, tea and dodol (a sweet toffee-like sugar palm-based confection). We also processed – and have been processing – the catch into chips.



*Fisherwomen's group in Muara Tanjung.*

Source: <https://gpswisataindonesia.wordpress.com/2014/04/12/mangrove-sei-nagalawan-mangrove-kampoeng-nipah-serdang-bedagai-sumatera-utara/>

Our initiative has become fruitful. Slowly, more organizations start to help us breed various kinds of mangroves and provide training to improve women's capacity, such as KIARA, GEF SGP as well as the local government to name a few. In 2012 GEF SGP assisted the fisherwomen of Muara Tanjung to develop the mangrove forest into a center for production and ecotourism.

*I felt that such assistance could strengthen us and accommodate our needs to develop mangrove tourism and encourage community-based environmental management. The assistance was over now but we keep managing an ecotourism, which we call 'Wisata Mangrove Kampoeng Nipah' (lit. Mangrove Tourism of Nipah Village). We offer a number of tourism packages: mangrove class, mangrove-based food processing, and culinary, as well as accommodation: tourism huts, tourism boats, hall, homestay, and many others.*

*To further develop our business, we have formed a collaborative business cooperative called KSU Muara Baimbai, to handle the catch, provide savings and loan services, and manage tourism and the mangroves. With the cooperative, the fishermen have gradually started to be independent of brokers, although they have to pay off their debts to the 'boss'. Now, if they need money to repair their boats, or to send their children to school, they can go to the cooperative and borrow some money or to withdraw their savings in it.*

*Things do not always go smoothly of course. Conflicts often arise over land among individuals claiming to represent a community group. Also, I still have my greatest enemy to defeat: coastal abrasion as a result of climate change. In the beginning of the year, I keep seeing our mangrove declining in size. The mangroves that I take care of like my own children are slowly being swallowed by abrasion and high tides.*

*I have to keep learning to let the mangroves go. In my view, our greatest enemies are the more unpredictable weather conditions and high tides. I hope all the nation can be moved to start thinking of the future of Indonesia's mangroves as they are our lives.*



## Project Profile<sup>5</sup>

	Description
Project name	Community based mangrove forest management and ecotourism
Project site	Muara Tanjung, Kabupaten Serdang Bedagai, North Sumatra
Donor	GEF-SGP Indonesia, US\$ 20.000
Periode	2012-2013
Implementer	Muara Tanjung fisherwomen's group
Objectives	Provide skills and enhance family income
Kegiatan	<ul style="list-style-type: none"><li>• Seedling nursery and planting</li><li>• Management of mangrove forest for ecotourism</li><li>• Providing income by processing sea and mangrove products for food</li></ul>

## Indicators of Good Project Practice

- \* **providing information and raise awareness** about mangrove forests that are very close to the life of the coastal community.
- \* providing information and **encouraging initiatives** to self-replanting mangroves that have been destroyed due to shrimp farming and the abrasion of coastal region.
- \* **participate in the mangrove forest management program** as a community-managed educational production and tourism facility.
- \* **forming a cooperative** that can be utilized by coastal communities for the cost of repairing boats, education and savings.
- \* **providing co-benefits** from growing mangrove, becoming more independent and independent of the husband's income.

<sup>5</sup> Further information SGP-GEF, the Management of mangrove forest as a production facility and tourism education at: [https://sgp.undp.org/index.php?option=com\\_sgpprojects&view=projectdetail&id=18075&Itemid=272](https://sgp.undp.org/index.php?option=com_sgpprojects&view=projectdetail&id=18075&Itemid=272)

# Against the National Capital Integrated Coastal Development (NCICD)

By Hartati

Supporting group: Suci Fitriah Tanjung dan Nisa Anisa, Solidaritas Perempuan

*I am Hartati, a fisherwoman of Muara Angke, Penjaringan, North Jakarta, and mother of two children. I process green mussels: from collecting, boiling, paring to selling them on the market or to collectors coming to my house.*

*In the last few years, my income has been steadily declining. In the past, I could earn IDR 300,000 (approx. US\$ 22) every day. Nowadays, I sometimes earn nothing. As such, to make ends meet, I borrow some money from moneylenders, which I have to repay in installments every day. My husband collects and sells fibre ropes and used drums (round containers) and makes little money.*



Cleaning and processing mussels (SP doc)

*I am not alone; there are thousands of poor fisher families living along the coast of Jakarta. I have to think very hard and work harder just to make ends meet. I thank God if I can get some mussels to process and sell. If I do not, I have to find another way to make money. The other women and I often have pain in our lower abdomen, which according to doctors is a sign of hernia resulting from, among others, frequent lifting of heavy things.*

*Our lives have become worse since the reclamation project started nearby. Islet G, where luxurious apartments will be built, is one of the 17 artificial islets to be constructed in Jakarta Bay. Do not ask if the government has ever consulted us about the project, let alone asking for our consent. We knew the information on the project only when the islet was almost completed, and the information came from an NGO which often came to meet us, not from the government.*

*In 2015 we filed a lawsuit with the State Administrative Court (PTUN) against the government of the special capital region of Jakarta over the development permit of Islet G. On 31 May 2016, the court ordered a halt to any construction activities on the artificial islet. We have won but the government continues with the project despite the court ruling. We feel like being fooled. The law has become subject to business interests. If the law is powerless, should we wait for more ecological and humanitarian disasters?*

*On 13 October 2016, Jakarta government won an appeal against the court ruling. Currently, the construction of Islet G is being halted pending completion of necessary licenses including EIA. We are invited to and consulted in any stage of the process, but such consultation has been meaningless. The islet is already there, and we have lost our source of livelihood.*

*What I have written above is not all. The 17-islet reclamation project is integrated with a much bigger project called the Garuda project, which will cost an estimated 500 trillion rupiahs. Such a project will create a giant wall which encloses almost all the Jakarta Bay, hence blocking fishermen's access to the open sea.*



Protest actions against the reclamation activities of Jakarta City government (source: Tribunnews.com, Liputan6.com)

*The Garuda project was a result of an assessment by a Dutch engineer and business consultant consortium comprising Witteven+Bos, Royal Haskoning, SWECO, Deltares, and Ecorys. In addition, the government of South Korea agreed to grant USD9.5 million for the project research. I am convinced that the project was initiated with vested interests in mind, completely putting aside the interests of common people.*

*The government says that the project is to prevent one of the impacts of climate change – increasing tidal flood risks (rob). In fact, we think that tides are a natural process that is beneficial for marine biota living in shallow waters, including fish and clams, which are the main source of our livelihood and the source of nutrition to humans. We call this a natural process where the sea cleanses itself by regularly driving clean water from deep sea to the shores. Also, the coast of Jakarta is flooded because it is lower than the sea level and the city is sinking due to excessive and uncontrolled extraction of deep groundwater in combination with pressure from high-rise buildings.*

*This is not merely our problems, but the nation's. Building embankments in the area into which 13 rivers in Jakarta empty is also very dangerous. Experts say*

*that such reclamation will slow down the riverflow as the rivers cannot flow freely to the sea. A flood-free Jakarta seems to be miles away.*

*Furthermore, the sea, which provides food and nutrition to humans, should be accessible by all the people, and should not be monopolized or privatized. In light of this, the government's plan, in collaboration with businesses, to make Jakarta Bay a commercial area disguised as a project for the sake of communities, cannot be justified.*



*A mega project in form of the mythical bird Garuda dubbed as National Capital Integrated Coastal Development (NCICD)*

*Source: Indonesia-Investments, <https://www.indonesia-investments.com/news/todays-headlines/netherlands-s.-korea-set-aside-19-mln-for-research-on-indonesia-s-giant-sea-wall/item5894?>*

*As a woman, fisher and coastal community member, I think coastal communities need to join forces to save Jakarta Bay and we, as the citizens who have interests in and rights to the sea, should take part in the movement. Marine resources should be utilized to the greatest benefit of the people, not entrepreneurs. Being a maritime country bestowed with exceptionally rich resources, the state should bring prosperity to its people, to establish what a slogan says: "victorious at sea, prosperous on land".*

## Project Profile<sup>6</sup>

	Description
Project Name	National Capital Integrated Coastal Development (NCICD)
Project site	Northern part of Jakarta Bay
Donor	Indonesian government, Jakarta Provincial government and private investor in amount of US\$ 40 billion.
Period	The kick-off was in October 2014, construction phase is expected about 10-15 years
Implementer	<p>NCICD master plan was developed jointly between the Indonesian and Dutch government. The feasibility study was financed by the Dutch government in amount Euro 8,5 million. Korea International Cooperation Agency (KOICA) contributed for the reserach in amount of US\$ 9,5 milion.</p> <p>NCICD is led by a consortium headed by Witteveen+Bos (main contractor) and Grontmij, with sub-consultants KuiperCompagnons, Deltares, Ecorys and Triple-A.</p> <p>Jakarta Propertindo was aappointed to coordinate the reclamation of 17 islets.</p>
Objectives	Protecting Jakarta province from sea level rise and rob.
Activities	<p>First phase: improving 30 km dikes and creating 17 islets in Jakarta Bay.</p> <p>Second phase: building giant sea wall; 32 km wide dikes; constructing an aiport, seaport, tol road, housing compound, industrial area, waste treatment, water resevoir and green area on 4000 ha land.</p>

## Indicators of Bad Project Practice

- **lack of participation of affected women** from the fisher communities at village meetings, or at other spaces in decision-making process related to the project
- **lack of meaningful consultation** by the government or project proponents and executor with the fisher communities including the women. Although some fisher persons supporting the project were involved in the project socialization activities that conducted unilaterally by project implementers
- **lack early, clear and complete information** to the fisher communities, including women, and no information on the results of the claimed consultations
- the economic, social and cultural needs and interests of the fisher communities including women, were **ignored in the project's decision-making process**
- As the project began the construction, the fisher communities experienced adifficult situation: **eviction, and declining earnings**
- **The objection and resistance from the fisher communities, including the women, were responded with pressures, intimidation, threats of violence** from project executives, community-based groups who agreed to projects, and even families (the pro-projects). All of these had direct influence on women in their communities.

<sup>6</sup> Further information about this project, see among others Indonesia-Investment, Giant Sea Wall Jakarta; National Capital Integrated Coastal Development (NCICD) at: <https://www.indonesia-investments.com/projects/public-private-partnerships/giant-sea-wall-jakarta-national-capital-integrated-coastal-development-ncicd/item2307>

# Forest is our breath, don't grab our forest

By: Herlina Sukmawati

Supporting group: Suci Fitriah Tanjung dan Nisa Anisa, Solidaritas Perempuan

*I am Herlina Sukmawati, a Dayak woman from a remote village. The village name is Sei Ahas. It is situated in Mantangai Subdistrict, Kapuas District, Central Kalimantan Province, and had the population of 896. Reaching the village from the nearest town – Palangkaraya – takes about 8 hours of both land and water trips. I have to take a car, then a long boat and lastly a small boat (ces) to cross the Kapuas River.*

*Our village is located around a forest. All the villagers are engaged in farming, which is our main livelihood. Some of the villagers also have a side job, like me, I am a farmer and teacher. All our croplands are located inside the forest, thus we are primarily dependent on it. To access our croplands, we have to take a small boat, the only transportation means to cross the Kapuas river and small streams, all of which flow through the forest.*

*In the forest, Sei Ahas community can catch fish, collect rattan, tap rubber sap, gather medicinal plants, collect firewood and timber (for houses), hunt and farm. We practice shifting cultivation but we always plant new trees such as rubber, rattan and fruits before we leave to find a new plot. We grow mountain rice varieties called Garagai, Kalanis, and Sentang.*

*We used to live a prosperous and peaceful life as the forest provided all we needed. The villagers, men and women, always worked together to manage the forest and croplands. Our peaceful life changed when an oil palm company, PT. Rezeki Alam Semesta Raya (RASR), came to our village in 2004. It grabbed the lands we used to work. Very often, it used military officers to bring those supporting the*

*company into conflicts with those opposing it, who kept struggling to reclaim their lands that had been grabbed by the company.*



Dry land rice planting

*The conflicts not yet being resolved, a climate change project was set up on our land in 2011 – the Kalimantan Forest Climate Partnership (KFCP), which would implement a REDD pilot project. Later, I learned that KFCP was funded by Australia and would cover an area spanning 120,000 Ha, which means that it would cover the entire village of mine. KFCP would implement the REDD pilot project not only in Sei Ahas, but also in 5 other villages and 7 sub-villages (dusun), including Kalumpang Village and Mantangai Hulu Village. With KFCP operating in our village, we had even more problems.*

*Like PT. RASR, KFCP came in sudden, without prior notice. A meeting was held in our village hall to form the Implementing Team (TPK) and the Monitoring Team*

*(TP). I was present in the meeting. The members of TPK were selected among the people nominating themselves for the position while those of TP was appointed. Only village officials could become TP's members. In the meeting, KFCP explained that it would replant the ex-mega rice project (PLG) area that had been burned. The land in question had in fact started to regenerate and be covered with thick scrub. The species to be planted had already been determined by KFCP. No clear information was given concerning what REDD is and what its purposes are. The terms used were also difficult to understand, such as carbon, or were given in English.*

*KFCP caused problems for the community, including women. The community members, men and women, could no longer access the forest easily. The forest in which the project was being implemented was prohibited to enter as it was designated as protected forest. Notice boards were erected prohibiting the villagers from entering the forest. KFCP was also supported by the Swamp Office (Balai Rawa), which built permanent dikes to prevent access into the forest. As noted above, the river has been the only way through which the forest (where our farms are located) can be accessed.*



*A notice board saying a prohibition of villagers to enter the forest.*

*Source: Solidaritas Perempuan*

*Therefore, we lost our economic, social and cultural access to the forest. Women were having difficult times to collect rattan for their handicraft business, and to gather medicinal plants.*

*The presence of KFCP also led to social conflicts. The local community began to suspect each other because KFCP only invited certain individuals to its meetings and 'paid' them IDR50,000 to compensate for the lost time. The other participants, who were also present but not invited to such meetings, did not get any money, causing social jealousy. Thus, some earned money, some did not, leading to horizontal conflicts. Today, suspicions still remain among the villagers despite the project being ended in 2014.*

*I did not get clear information on REDD programs or KFCP. Information-sharing seemed to be just a formality and much of it was in English, which was beyond our comprehension. We are used to speaking Dayak and still have difficulty in understanding Indonesian language, let alone English.*

*KFCP provided no room for discussion, notably for women. Even only men (the household heads) were invited to the meetings. Where women were present, they were either governmental official or representing their husbands who could not come. The women present did not talk much as they did not understand what was being discussed very well. Thus, decisions were made mostly by men. The women in my village do not talk much, not being brave enough to speak their mind. Even if they voice their opinions, these are mostly ignored.*

*The women were commonly involved in the nursery, but I was not. However, the women involved (those from Sei Ahas, Kalumpang or Mantangai Hulu) were confused by the program as they were told to plant the seeds without being informed about the purpose of the planting. While the program promised IDR1,800/seed, in reality the women were only paid IDR500/seed, and the payment was often late, as noted by one woman from Kalumpang Village during our discussion. This represents one of the many violations of the agreement between the village and KFCP.*

*We were afraid to submit our complaint to KFCP although KFCP provided a complaint box for the villagers to submit any complaint about the REDD project. The box was placed in front of TPK's house and we hesitated and felt afraid if TPK read the complaint and knew who wrote it. We also never heard KFCP ever read and discussed a complaint.*

*The coming of Solidaritas Perempuan to my village in 2012 brought about big changes, not only for the women in Sei Ahas, but also those in Mantangai Hulu and Kalumpang. We began to have the courage to speak in village meetings and we got more aware that KFCP had violated our rights as women. KFCP had violated our right to manage and utilize forest products for our needs. We need the forest badly for our lives and livelihood. The forest is our breath. We cannot live without it.*

*Accordingly, some women and I joined forces to fight for our right to manage the forest. We, the women, felt the government had been unfair to us when designating our forest and lands as protected forest without prior consultation with us. We, Sei Ahas women, did not fight alone, but fought with women from Kalumpang and Mantangai Hulu, who were experiencing the same problem after KFCP started. These women often met, discussing the problems, changes, interests and needs in their respective villages. Such a thing had never happened before. This happened as a result of Solidaritas Perempuan strengthening us. The women had the courage to question their rights, and take the initiative to attend village meetings although they were not invited.*

*We did not speak in our respective villages only. We also informed about empty promises made by KFCP to the wider community. We were promised prosperity*

*but our rights were violated. We went to meet with the local government, i.e. the REDD Joint Secretariat of Central Kalimantan; to the national government, i.e. the Ministry of Women Empowerment and Child Protection, and the Ministry of Environment; and the World Bank, which once planned to fund the project extension. We also made our voices heard through local and national radios. We spoke about what forest means to women, the impacts of the KFCP project and the expectation of women to have sovereignty over forests. We thought we needed to do this so people knew that we, the women, from the time of our ancestors, had had much concern about our forests and environment.*

*KFCP's operation is a very bad experience to us. We do not want this to reoccur. There was no improvement to our wellbeing. The project left us with problems and conflicts. We, the women, want to get more involved in making decisions concerning our villages as we have the right to decide what is best for our villages for our interests.*

*I believe that communities, both men and women, can have sovereignty over their own lands although it is achieved through long and bitter struggles. We believe if we are sovereign, we can be prosperous again because we can freely access and manage our forests, freely choose what we want to grow, be free from restrictions on forest utilization. Because we have long been protecting and maintaining forests for the generations to come.*

*Please support us, the women of Sei Ahas, so we can claim sovereignty over our forests again because to us forests are our breath and lives.*

## Project Profile

	Description
Project name	Kalimantan Forests and Climate Partnership (KFCP), a REDD+ demonstration activity
Project sites	Covering 7 villages and 7 sub-villages in Kapuas reGENCY of Central Kalimantan province in an area of 120,000 hectares, mainly composed of forest and peat land.
Donor	Australian government through Indonesia-Australia Forest Carbon Partnership (IAFCP) in amount of AUD\$ 47,000,000
Implementer	Indonesia government, Ausaid, Care International
Period:	2009 - 2014
Objectives	<ul style="list-style-type: none"> <li>• Reducing GHG by reducing deforestation and degradation of peat swamp forest;</li> <li>• Develop and test a practical and effective REDD + payment mechanism;</li> <li>• Build institutional and technical readiness for local governments to implement REDD+</li> </ul>
Activities	<ul style="list-style-type: none"> <li>• Reducing emissions from deforestation and forest degradation by preventing fires, restoring and protecting peat forests, and developing alternative livelihoods</li> <li>• Rehabilitation and restoration of degraded peatlands by blocking the canal and reforestation;</li> <li>• Develop GHG emission monitoring systems, measurement and accounting, providing data for basic reference;</li> <li>• Applying a fair and accountable payment mechanism that links payments with key stakeholders (at national, provincial, district and national levels) with results-based performance; and</li> <li>• Support capacity research and development.</li> </ul>

## Indicators of Bad Project Practice

- **Lack of information about projects** being provided to the community and nothing at all to women, including information on the potential risk of losses incurred, or information about community objections to the project.
- **Unclear information about the institutional arrangement** of project management, also the legal arrangement of the land ownership / land of the project site.
- **Lack of inclusive consultation process** including attention to gender balance, Women are **not informed about the results** of the claimed consultation.
- The views, knowledge and experience and even the **interests of women were ignored** in the project's decision-making process.
- Project activities of blocking canals **limited access of women into the forest area** and to detour their walks to their garden and to collect rattan. They have **safety concerns**. Women need to think more on **how to maintain their livelihood** that are dependent from the forest and have **work more to fulfill the family needs**.
- The **emergence of horizontal community conflicts** triggered by lack of understanding about the project, non transparency nature of the project and no accountable oversight mechanisms provided.
- It **does not take into account the risk of socially, economically and culturally negative impacts on women**. Communal lives were destroyed i.e. 'gotong royong' (voluntary working together for the communal lives) and monetization of cultural norms.
- **Women from the villages resist the project.**



# Women against the Thermal Power Plant

By: Mar'atus Sholehah

Supporting group: Aulandari Putri, Solidaritas untuk Keadilan Warga Batang (SKWB)/Solidarity for Batang Community

*My name is Mar'atus, a daughter of a fisherman of Roban Timur Village, Batang District, Central Java. As a woman and a member of Batang community, I am still fighting against the thermal power plant (PLTU) in Batang. Other members of Batang community and I have articulated the adverse impacts of the plant which we have been experiencing. We just want our voice to be heard and responded to. We used to be prosperous prior to the operation of the plant. The plant operation has only brought bad impacts on our health, economic and social conditions. We do not ask for promises; we want concrete actions by the government to bring us the rights and justice we deserve. We might not be highly educated, but we deserve to get justice and government's support for environmental conservation. On contrary, the government seems to support the plant and close their eyes to what we have been feeling and experiencing. How would a country develop if it closed its eyes to and never responded to its citizen's voices?*



A protest placard against the thermal power plant and JBIC (Japan Bank for International Cooperations). Source: SKWB

*Initiated in 2011, during the regime of President Susilo Bambang Yudhoyono, the 2 x 1000 MegaWatt thermal power plant project went stagnant for about 4 years due to massive opposition from the community whose land would be expropriated for the project. The community were divided into the pro and con groups. It was only after President Jokowi came to power that the project resumed in August 2015.*

*Controversies aroused even at the time when the project was being planned. Conflicts between the developer and the local community refusing to sell their lands were inevitable. The implementing company used various strategies to persuade the community to sell their lands, even criminalization. Cahyadi was among the locals who were criminalized. He owned two hectares of land and strongly rejected the plan. Along with his like-minded neighbors, he spearheaded the opposition to the project. As a result, he was sentenced to seven months in prison.*

*A few others were also sent to prison for allegedly leading the rallies. One of them was a member of Roban Village. We did what we could to free him; however, he turned traitor and became the supporter of the project despite all his persistent opposition to the plant previously. Our village is now arguably in disharmony as more members of the con group have joined the pro. Probably, they are not able to resist the lure of easy money offered by BPI (Bhimasena Power Indonesia).*

*Already, the project has adversely affected the locals, both farmers and fishermen. The company has erected zinc fence around the rice fields which the owners refuse to sell, to block the access. It is ironic that the owners cannot harvest their own lands! As their lands have been fenced, they have to secretly harvest on their own*

lands, sneaking in through the bottom of the fence. They are used to having their hands or back scratched, or to escaping from the security guards who catch them sneaking in. Similarly, the fishermen have been much affected by the drilling at sea whose drilling waste buries their fishing gears.

Our village used to be peaceful and serene, but since the project started the peace and serenity have been disrupted severely. The operation have adversely affected us socially and economically. Prior to the operation, fish, shrimps and squids used to be abundant; a fisherman could have 10-25 kg of catch, or even more, from a single fishing trip. After the drilling, the catch has drastically decreased. The fishermen are lucky enough to get 10 kg a day; some often get less.

In addition to the impact on the local economy, the project has also adversely impacted the social lives. The pro and con groups no longer greet each other, having prejudice against each other. My expectation is for all the community to work hand in hand to preserve the environment, eliminating the prejudice, putting aside selfishness, making no distinction between leaders and non-leaders. Let's fight together to defend our lands, sea and environment for future generations.



Protest actions by Batang fisher and farmer communities against the thermal power plant. Source: SKWB

From the time Roban Village was first informed about the plant to build what was called the largest thermal power plant in Asia, the local community had expressed their opposition to the plant. Meetings were held to seek solutions to prevent the project from going ahead. Five years later, no solution was in place nor did the government respond to our opposition. Various efforts were made: we went to the provincial government and even to the presidential palace, staging rallies, many times. Still, the government gave no response nor did it offer any satisfactory solution. In the last few years, some of the locals have been caught meeting with the company secretly.

When it was reported that the president would come to observe the progress of the plant development, the local community assisted by some activists performed an action at sea, voicing the impacts of the project on the community. As the president did not turn up, the protesters left some letters containing their aspirations with the Air and Marine Police (Polairut). Does the President not promise to bring prosperity to the nation? Then why is he not willing to hear our aspirations? We feel that our complaints have never been responded to, nor have they ever been heard at all. Government officials seem to close their eyes to our protests. To them, investments more important than the people's lives.



Formation of fisher boats saying 'reject the steam-power plant'. Source: <https://m.tempo.co/read/news/2016/06/08/09077936/financial-closing-pltu-batang-ditunda-perjanjian-jalan-tol-mundur>

## Project Profile

	Description
Project name	PLTU (Thermal Power Plant) Jawa Tengah, 2 x 1000 MW
Project sites	Batang regency, Central Java
Donor	Japan Bank for International Corporation (JBIC) in amount of US\$ 2; the other US\$1.2 billions is provided by nine international commercial banks, including Bank of Tokyo-Mitsubishi UFJ, Mizuho Bank, DBS Bank, Sumitomo Mitsui Banking Corporation, OCBC and four others; remaining of US\$ 800 million from JV firm
Implementer	PT. PLN, Bhimasena Power Indonesia (BPI) composed of Adaro Power, J-Power, and Itochu Corporation
Objectives	Supplying electricity for Java and Bali
Period	2016 - 2020
Project activities	Construction of a thermal power plant in the capacity of 2 x 1000 MW

## Indicators of Bad Project Practice

- from the beginning women and the other affected communities **did not get clear information** about the project.
- local government supporting the project **did not provide a space for public participation** to express their opinions or approval
- communities including women were **unaware of environmental assessment process and the granting of permits**, hence, opinions of the community were ignored and neglected.
- expropriation of land and livelihoods of farmers and fishermen **triggered land disputes**.
- the **community members were divided** into the group of willing and of rejected selling the land.
- the communities **lost the access to freely manage their land and its agricultural produce**.
- **pollution due to a discharge of mercury** in amount of 226 kg every year into the sea that made fish in the region no longer feasible to consume
- the loss of agricultural land, the buildup of drilling muds on the coast, and pollution from mercury discharge into the sea, resulted in the **decrease of income of more than 100,000 community members**.
- **a negligence of the status** of the Regional Marine Conservation Area.
- **criminalization of community members** - the case of 7 months imprisonment of a farmer leader who resisted the project.

# The Story of a Thermal Power Plant

By Salmawati Jalil

Supporting group: Muhammad Al-Amin, WALHI Sulawesi Selatan

*My name is Salmawati Jalil, a woman from Butta Turatea in Jeneponto, who was born and grew up in Bangkala Subdistrict, to be precise Mallasoro Village. Bangkala Subdistrict is a subdistrict whose population is mostly composed of farmers, fishers, seaweed farmers, and seaweed businesspersons.*

*The subdistrict is situated on the coast and so are its villages: Kawaka, Mallasoro and Punagaya. As such, it is exceptionally rich in marine resources; the villagers catch fish and cultivate seaweed for a living. In addition, it has vast land which is used to grow crops. Both the sea and the land provide the villagers with enough resources to live prosperously so they do not need to go outside the region to find other jobs.*

*I have a story to tell about Bangkala. When I was 11 years old, friends of my age used to herd goats. After classes, they would ask me to join them watching their grazing goats and playing. Our playing ground has, however, been now gone.*

*When I was 13 (first grade of secondary school), my friends and I would go to the sea to look for shells, catch fish or just swim. All the experience teaches me a valuable lesson that nature is the wisest teacher.*

*The year 2010 was the time when a thermal power plant began operational in my village. Ever since the construction phase, it has caused a lot of problems to the villagers. The villagers can no longer grow crops, fish at sea and cultivate seaweed. Quite a lot have gone to other regions for a living. Some become casual construction workers, and many become housemaids.*

*Prior to the construction of the plant, the local government promised employment to Punagaya community. To the villagers' disappointment, most of the workers working in the plant were from other villages or regions. They complained and feel*

*disappointed. It turned out that the plant required that only high school graduates or those having a certain skill would be recruited. Most of the villagers were only primary or secondary school graduates; even some have never gone to school at all.*

*Currently, Bangkala community are suffering from the impacts of the plant. We have no land to grow corns, and sweet potatoes, which were once our main source of livelihood. We have no fish to catch. We can no longer cultivate seaweed as the breeding farms have been destroyed. Our coast has also been severely degraded, and is not as beautiful as it used to be.*



Seaweed culture and processing were the main livelihood of the communities especially the women.

*Sad things have happened lately. Some of my friends and relatives, and my parents died after consuming clams. Following an examination by the provincial Center for Food and Drug Inspection (BBPOM), the clams were found to contain two hazardous chemical substances: cyanide and arsenic. Our sea used to be clean but since the operation of the coal-based plant, it has been polluted with poisonous substances.*

*To us, the problems we are facing in Bangkala, which are sourced from the operation of the plant, are the impacts of climate change and a form of violation of human rights. It is so sad to see Punagaya women struggling to find clean water, to see the women and seaweed farmers in Kawaka Village continuously experience repeated harvest failures due to the increasing temperature of the seawater. It is sad to know that the fishermen of Kawaka have to sail further to catch fish. And the greatest concern is when we know that four of Mallasoro community members died and more than 80 others got sick after eating poisonous clams.*

*We believe we can help Bangkala community resolve their problems. We believe that with your support the women of Bangkala can be enlightened and will join forces with us to establish sovereignty over their homeland, so that they will not be marginalized in their own home.*

*Help us save Bangkala community from climate change and environmental degradation!*



The Thermal Power Plant in Bangkala.

Source: <http://listrik.org/news/bosowa-energi-membangun-pltu-tahap-i-dan-ii>

## Project Profile<sup>7</sup>

	Description
Project Name	PLTU Punagaya Jeneponto:
Project site	Punagaya Village, Bangkala Sub-district, Jeneponto Regency, South Sulawesi Province
Donor	PT Bosowa Energy and Chinese investors in amount of US\$ 330 million
Implementer	PT Bosowa Energy, joint venture of PT Sumberenergi Sakti Prima, contractor: Zhejiang Thermal Power Construction
Objectives	to meet the demands of electricity in the province of South and West Sulawesi due to rapid economic development
Period	2010-2017
Project Activity	Construction of two thermal power plants in two stages. Stage I: 2x125 MW; stage tahap II: 2x135 MW

## Indicators of Bad Project Practice

- \* **Affected communities, including the women, were not informed** about the project.
- \* There was **lack of participation and consultation** about the project, including during relocation and the development of the relocation plans. There was even no information on relocation.
- \* The government and project implementers **did not conduct a full assessment of the impact** of relocation due to project activities.
- \* The **EIA did not undertake a gender analysis on impacts** of environmental change and also due to changes in the economic and social situation arising from project activities.
- \* The process of preparing AMDAL that **did not involve the participation of affected community**, so that their votes and interests were accommodated.
- \* **Communities were intimidated to give up their lands** and willing to be relocated by military personnel.
- \* They received a **cheap compensation** (Rp 7,500/sqm or around US\$ 0.50/sqm for land and house) and **didn't not receive any guarantee of improving** the quality of life
- \* The **evictions triggered migration** of hundred thousands of villagers to other areas particularly to the city of Makassar **working mainly as construction workers, domestic workers (for the women) or pedicab drivers.**
- \* Since the project operates the remaining communities have **lost access to to livelihoods due to pollution of the coastal area** that kill their seaweed farming
- \* The local government's **promises that the villagers would be employed in the project stays an empty promises.** There is **no special measures to prioritize local villagers to work in the project** since the job requirement having a minimum of high school education. Locals also can not access the workplace because their education mostly is below the high school.

<sup>7</sup> Further information at: Bosowa Energi Membangun PLTU Tahap I dan II, <http://listrik.org/news/bosowa-energi-membangun-pltu-tahap-i-dan-ii/>; Walhi Sulawesi Selatan, A report of mapping activities on impacts of Jeneponto steam power plants to the environment and communities in South Sulawesi, 2016; Walhi Sulawesi Selatan, A report on monitoring and analysis of infrastructure projects in South Sulawesi, 2016.

## Women's Views

### INDICATORS OF GOOD PRACTICES CLIMATE PROJECTS

Indicators are signs, facts or trends that show or provide information about a particular situation. From the experience of women who deal with climate and investment projects coming into their areas, it can be concluded that there are two main situations they encounter - good situation and bad situation.

The facts put forward by those women in their written testimonies and then summarized -in boxes- show that a good project had helped their lives such as enhancing knowledge and skills, increasing incomes, more motivation and courage to engage in village affairs that were previously a dominated territory of the men.

On the other hand, projects that they considered as bad and problematic based on their experience, are among others having displaced them from their land and houses, neglecting their existence, not providing information and not letting them be involved in decision making.

#### 1. Good Practices and Bad Practices Based on Women's Experience

Good and bad project indicators as the conclusions drawn from women's experience in Chapter 2. can be seen in Tables on the next page.



The writers of women's testimonies

## Summary of indicators of good and bad practices projects

Project	Indicators of Good Practice Project
Participatory Mapping Project	<ul style="list-style-type: none"> <li>provided information and do awareness raising on the importance of forests through various formal and informal communication media;</li> <li>facilitated initiatives from the community for participatory forest mapping;</li> <li>enhanced women's participation in community governance on forests, water resources and their utilization</li> </ul>
Aquaponic Project	<ul style="list-style-type: none"> <li>provided space for women to take an active role in their community activities;</li> <li>raised family income, provided food and improved family nutrition;</li> <li>encouraged women to express their views in community governance</li> </ul>
Organic Farming Project	<ul style="list-style-type: none"> <li>provided information on organic farming systems that could break seasonal boundaries;</li> <li>enhanced skills to use the bare land around the house; increased income, capable of self-supply of vegetable and meet family nutrition;</li> <li>active participation in developing programs and community meetings</li> </ul>
Mangrove Education and Ecotourism Project	<ul style="list-style-type: none"> <li>provided information and raise awareness on the importance of mangrove for the life of coastal communities;</li> <li>built a group of fisherwomen that took initiative to replant mangroves that have been lost due to the expansion of shrimp ponds and affected by abrasion;</li> <li>participated in a mangrove forest management program for production and community-based education;</li> <li>form eda joint venture that increases income, and made the women independent from the husband's income.</li> </ul>

Project	Indicators of Bad Practice Project
National Capital Integrated Coastal Development (NCICD) Project	<ul style="list-style-type: none"> <li>not involved local communities including women in the project decision-making process;</li> <li>lack of consultation and ignored views, needs and interests of the communities, hence, knowledge and experience of women were neglected;</li> <li>did not provide information in a correct, clear and complete manner;</li> <li>triggered evictions;</li> <li>caused decreasing income of the communities;</li> <li>exercised pressures, threats and intimidation</li> </ul>
Kalimantan Forest Climate Partnership (KFCP) Project	<ul style="list-style-type: none"> <li>lack of project information to communities and no information at all to women;</li> <li>communities were not clear about the institutional arrangements of the project ;</li> <li>created uncertainty among the community regarding the legal status of land ownership on which the project is located;</li> <li>lack of inclusive consultation process;</li> <li>views, knowledge, experiences and interests of women were not considered in the project decision-making process;</li> <li>restriction of women's access to their gardens in forest areas;</li> <li>increasing women's workload to meet their family's needs;</li> <li>causing horizontal conflicts within communities; triggered a resistance of women's groups</li> <li>did not take into account social, economical and cultural negative risks and impacts on women;</li> <li>triggered a transformation from communities' traditional norms and values of living and working together into monetary values;</li> </ul>
Batang Thermal Power Plant Project	<ul style="list-style-type: none"> <li>did not provide a space for community to express their opinions and consents;</li> <li>did not provide clear information about the project, including environmental assessment process and its permits;</li> <li>communities' incomes declined due to drilling activities and mercury pollution;</li> <li>negligence of marine conservation area;</li> <li>caused land disputes between farmers and companies;</li> <li>triggered conflicts among community's members: between the one who pro and against the project;</li> <li>criminalization of community's leaders - imprisonment of villagers who defended their land</li> </ul>
Jeneponto Thermal Power Plants Project	<ul style="list-style-type: none"> <li>lack of project information in a transparent and comprehensive manner</li> <li>lack participation and consultation to get communities' consents including women.</li> <li>no full assessment of the impact of the eviction</li> <li>lack of gender analysis of impacts of the changing environment as well as and changes in economic and social setting</li> <li>no involvement of community including women in the process of environmental analysis process</li> <li>evictions through intimidation by military personnel</li> <li>the community was forced to receive minimal compensation without any guarantee of improving the quality of their livelihood</li> <li>evictions caused communities lost their homes, land, access to jobs and livelihoods</li> <li>income of the community including the women decreased due to pollution on the coastal areas that kill seaweed plants and could not be harvested anymore.</li> <li>triggered migration to cities and mainly work as construction labors, domestic workers or pedicab drivers</li> <li>gave empty promises that the community would be hired on the project.</li> </ul>



The summary of their experiences combined with the results of the discussion in the Workshop described in the Introduction section, were then developed as key indicators to consider when developing a good practice climate project program or approving a proposed climate project.

## 2. Eight Indicators for Good Practices of Climate Projects

There are eight main indicators drawn from experiences of those women. The application or negligence of these indicators would determine whether a climate project is accepted or rejected by the community; whether it would success in

### 1. Information Disclosure

Information disclosure is an important indicator in making decisions for climate policies, programs and projects. This indicator ensures that women and their communities potentially affected by a project have the right to full and complete information about the climate projects. Indonesia itself has a Public Information Disclosure Act no. 14 / year 2008 which guarantees the right of Indonesian citizens to obtain information completely, correctly and openly. Women also have the right to obtain information related to documents and to the drafting processes of climate policies or projects in the pipeline or being implemented by the government and project implementers.

Information disclosure needs to pay attention to the following matters:

- Information materials provided are documents that are used (a) as public information, (b) as material for decision-making by project financiers and proponents, such as project concepts, project feasibility studies and project's environmental and social impact assessment; (c) results of public consultations, if conducted; (d) information produced by the project implementer for reporting purposes to project financiers such as implementation reports, project monitoring and evaluation;
- Information submitted needs to be complete, correct and in languages understandable to affected peoples, especially women;
- Information is provided throughout all stages of the project cycle, from planning, implementation, and monitoring to evaluation;
- Information is provided through various formal and informal media accessible to affected community, particularly women, in project site areas;
- Information provided to all affected communities and the public, needs to be gender sensitive, without a discrimination based on gender, ethnicity, religion and beliefs, age, sexual orientation or to those with special needs, and regardless of whether community members agree or disagree with the plan or the project.

helping communities to overcome the climate problems they faced, or instead to add new problems for them; whether it would success in empowering women, or even increasingly trapped women in the gender inequalities.

The eight indicators are (1) information disclosure; (2) environmental and social assessment; (3) consultation and participation; (4) eviction and relocation; (5) security and safety; (6) complaints; (7) local initiatives and wisdom; and (8) co-benefits.

### 2. Environmental and Social Assessment

Each proposed project must undergo a process of analyzing the risks and impacts of environmental changes that further affect social, economic, political and cultural change on women's lives in the community. The risk analysis should prevent material and non-material losses of women and local communities in the project area.

The environmental and social assessment of climate projects should cover the following:

- recognition of the social, economic and cultural connection between women and the environment;
- providing gender segregated data and impact analysis by taking into account the socioeconomic, political and cultural situation of women;
- integrating gender analysis into the Environmental Impact Assessment (EIA) that examines impacts and risks of environmental changes on women directly, or indirectly due to changes in the economic and social setting;
- social, economic, and cultural impact assessments should integrate gender assessment and incorporate accurate information about women's ownership on land, house and other assets, as well as women's access to natural resource and the use of economic and socio-cultural resources;
- preparation of EIA should involve potential affected community including women, hence, their particular localities are considered in the risks and impacts assessment, and furthermore their interests and needs are included in the mitigation measures;
- an in-depth socio-cultural analysis should be done to avoid harmful changes in patterns of community interaction and horizontal conflicts in the community - among the peoples and within families;

### 3. Community Consultation and Women's Participation

Community consultations including women on proposed climate projects are a transparent way to provide an understanding of the project objectives, gain input from the community, and to minimize community resistants to the proposed project.

For women, their involvement in the consultations is a realization of the CEDAW Convention, which states that women need to be involved in all development planning and implementation in their region and participate in all activities of their community. The involvement of women in consultations makes women's views, knowledge and experiences able to be conveyed and even be considered in the project decision-making process.

In conducting community consultation and involving women's participation attention need to be paid to the following:

- Consultation is conducted to obtain community's views on a proposed climate project, to get their consent or hear their disapproval. If the community agrees on the proposed project and gives their consent, consultation is continued throughout the project cycle -at the planning and project designing, project implementation, monitoring and project evaluation;
- The consultation is conducted by inviting the community including the women at early as possible to make it known by all community members without making a distinction in terms of gender, ethnicity, religion and beliefs, age, sexual orientation, or to those with special needs, as well as regardless of whether particular community members still disagree with the project. In the event of a representative is needed, the representative must be appointed based on the selection by the community;
- Special measures should be made to ensure that women and other socially marginalized groups can participate in all project consultations;
- Information, data or other documents used as decision-making materials during consultations, should be provided to the community as early as possible with a purpose that community has enough time to understand the contents of the consultation material and able to make decisions. Furthermore, documents should be provided in languages understood by the community, especially the women;
- Consultations are conducted in an atmosphere of free from intimidation and no pressure or coercion nor promises, and citizens including women are free to express their views without fear;
- Views of the community members attending consultations should be included in recording the results of the consultation, and distributed back to them. Their views conveyed during consultations should be reported in the project document

### 4. Eviction and Relocation

Climate projects should not trigger eviction. If an eviction can not be avoided due to particular reasons such as for example a result of climate change like sea-level rise or loss of land and house due to landslides in the rainy season, or any other situation where people see a relocation is needed, then a relocation can be done based on a consent from affected communities.

A relocation referred to herein is (a) a full or partial, permanent or temporary physical displacement of houses, lands and livelihoods (b) expropriation of economic resources in the form of loss of land, assets and access to assets, income sources or ways of livelihood of women and the community; (c) restrictions on land use or access to legally designated territories; and (d) material and non-material displacements that have sociocultural and cultural impacts to women and their communities.

Implementation of relocation should pay attention to the following:

- Relocation should be conducted with a gender-sensitive approach, respecting and fulfilling the rights of women and the community, and without any pressure and threat of violence against affected communities especially those who disagree;
- Relocation can occur solely on the basis of a consent from community members including women through a gender-sensitive consultative process, without a discrimination based on gender, ethnicity, religion and beliefs, age, sexual orientation or those with special needs, and is free from coercion or promises, with the availability of complete information that is clearly understood by the affected community;
- Climate project proponents should provide a full assessment of the impacts of relocation due to project activities, prevent from potential negative impacts and ensure that the lives of relocated people become better than before relocation;
- Community including women are involved in the relocation planning and implementation in various aspects including time and means of relocation, opportunities for new jobs including capacity building, etc.; as well as on planning in new relocation sites;
- Cash compensation should be the last resort if compensation in the form of better houses and more productive land, for any particular reason can not be done. The form and manner of compensation should be a decision taken jointly by the community including its women.

## 5. Women's Human Rights Defenders

Women who defend their rights have to be guaranteed protection and security from all forms of intimidation, pressure or violence. Climate projects have to protect women's human rights defenders and consider following matters:

- Women have the freedom to advocate the protection and fulfillment of the rights, the rights of themselves, of their communities and the environment. This would also include the freedom to discuss ideas and principles relating to the rights.
- do not create or reinforce any form of stigmatization and discrimination that is usually used by the supporters of a project as a tool to discredit women and their communities;
- avoid using violence, threats of violence in a form of intimidation, torture, arrest or criminalization or even imprisonment .

## 6. Complaint Mechanism

A climate project must have a grievance redress mechanism to receive complaints from affected people about the project and its operation and seek solution collaboratively with them. This mechanism should be gender sensitive and responsive to the special needs of women.

A gender sensitive and responsive grievance redress mechanism comprises of aspects among others as follows:

- provision of information on the grievance redress mechanism to affected communities including the women in the area of the climate project. The information should include complaints mechanism, structure and process, and complaints handling, the place of receiving complaints. Information on the availability of a complaint mechanism should be shared when the project is informed to the community;
- the complaint handling team must include gender experts and female staffs;
- complaints made by women or complaints represented by organizations appointed by female complainants, need to be pro-actively publicized through media that is understandable or accessible to other women and communities;
- if the complainants and organizations representing their complaints are dissatisfied with the results of the complaint handling, they may take the complaints to a legal proceeding.
- in handling complaints there should be no discrimination based on gender, ethnicity, religion and beliefs, age, sexual orientation, or those with special needs or those who disagree with the project.

## 7. Community Based Initiative and Wisdom

A good climate project is when it is created from existing initiatives and efforts that women and communities have made in addressing climate change. Aspects for consideration in encouraging community based initiatives are as follows:

- support or facilitate community initiatives including initiatives that have been developed or undertaken by women before. For example, women's initiatives in mangrove planting, organic farming, or utilization of available natural resources;
- give priorities the sustainability of natural resources surrounding the community, for example, utilizing forest and water resources for the benefit of the community wisely;
- based on the daily activities of the community, according to the needs and knowledge capabilities possessed by the community;
- give priorities the application of local wisdom of women and communities including paying attention to the 'sacred' areas that the community believes containing spiritual values.

## 8. Additional Benefits (Co-Benefit)

A climate project should not only contribute to greenhouse gas emissions reduction or contribution in adapting to the impacts of climate change, but also provide additional benefits to local communities including women. These additional benefits can be in various forms, among others improving the welfare of society and eliminating gender inequality for women.

Co-benefits of a climate project to the community including women are for examples as follows:

- encourage women to participate in the implementation of projects or programs, to express opinions both within the family and community;
- provide additional benefits socially, economically and environmentally. For example, mangrove plantation projects that also provide opportunities for utilization of mangrove plants to become food products with economic value, community based micro-finance or cooperatives; improve nutrition and family health; develop ecotourism.

## *Women's Suggestions*

# CONCLUSION AND RECOMMENDATIONS

Eight women shared their testimonies in this book. Their experiences with climate and investment projects show that some received benefits from climate projects, but others experienced lost of livelihood and forced displacement. Those projects in this documentation were supported by international financial institutions, government of other countries as well as foreign and domestic private investment.

Indicators of good practices and bad practices of a project and its impact on the lives of these women, then can be drawn from their experience.

### **1. Conclusion**

Women who benefited from a good project practice stated that the following aspects would enable them to receive benefits: (a) project information is clearly communicated to the whole community, including women and other socially marginalized groups, (b) participation and consultation with communities and involvement of women from the planning process to the implementation and evaluation of the project, (c) support to community-based initiatives and local wisdom, and (d) create co-benefits for communities, including women . Meanwhile, women experiencing problems with a climate or investment project

in their areas, pointed out that the following issues triggered problems for them, namely: (a) lack of or insufficient project information to the community, especially women; (b) no participation and consultation with the community, including women, from planning to implementation and evaluation of the project; (c) there is no consent from the affected communities, including women, was asked to them; (d) lack of a grievance complaint mechanism; (e) there is no guarantee of public safety and security; (f) violations of national laws; (g) environmental pollution and loss of livelihoods; and (i) evictions.

Those views based on women's own experiences combined with the discussions during the Story Telling Workshop resulted in eight key indicators that they think will determine whether a climate project is accepted or rejected by the communities; succeeded in helping communities overcome the climate problems they faced or instead creating new problems for them; succeeded in empowering women or in the contrary increasingly trapping women in gender inequalities. The eight indicators are (1) information disclosure; (2) consultation and participation; (3) environmental and social assessment; (4) eviction and relocation; (5) security and safety; (6) complaints; (7) local initiatives and wisdom; and (8) co-benefits.

## 2. Recommendations

Women's experience is often ignored and not taken into consideration in developing climate policy, program and action although women experience more burden compare to the men due to the existing gender relations in the societies. Since women more often identify their needs and interests as of their families and communities, the views of women here do not reflect theirs only but also the views and interests of their families and communities.

The experience of these women, who then produced a range of indicators for good practice of climate projects, needs to be considered by decision-makers at both the project proponent and implementation level, project proponents and project funders. In particular, the indicators proposed by these women need to be considered by multilateral financial institutions as well as those agreed in the UNFCCC context such as the Global Environmental Facility (GEF), the Adaptation Fund or the recent Green Climate Fund (GCF).

The recommendations of the women for good practice climate projects are as follows:

- Acknowledgement that women and men have different experiences due to their gender in the societies and therefore specific measures have to be developed in involving women in the communities in the decision and implementation of a climate project;
- Acknowledgement that women are not just a victim of climate change but they can play a key role in making a climate project a success. Women's experiences show that;
- Women have also views about how a climate project should be processed to be a good practice one and suggested 'Eight Indicators for Good Practices of Climate Projects' to be considered in making decision about climate projects that is laid out in Chapter 3..

## *Profiles*

# ORGANIZATIONS INVOLVED IN MAKING THIS DOCUMENTATION

**Aksi! for gender, social and ecological justice** is critically engaged in debates and discourses on the financing for development and climate change. The objectives are ensuring the protection of women's rights and the rights of affected communities by projects coming to their places, and supporting actions of marginalized communities to achieve gender, social and ecological justice. Aksi! was initiated in April 2012 by five Indonesian feminists.

**KKI WARSI** or the Indonesian Conservation Society was established in January 1992 initiated by 20 NGOs from four provinces in southern Sumatra (South Sumatra, West Sumatra, Jambi and Bengkulu) concerned with the problem of conservation of natural resources and community development. At the beginning of the KKI Warsi was a discussion forum to respond critically to the exploitative forest management policies without considering its sustainability.

**KIARA** or the People's Coalition for Fisheries Justice is established on 6 April 2003 through an initiative by WALHI, Bina Desa, JALA (Advocacy Network for North Sumatra Fishermen), Federation of Fishermen Nusantara (FSNN), and individuals who pay attention to marine and fishery issues. KIARA is committed to strengthening groups of fisherfolk and communities living in coastal areas and small islands.

**Samdhana Institute** is a community that, after learning together with farmers and indigenous peoples, is committed to the intergenerational sustainability and universal values of nurturing people, nature, and culture. The organization is formed by a small group of rights, environmental and development practitioners, who share the commitment to give back what they have learned for the next generation with extensive knowledge, experience, and local and global networks.

The vision of the Samdhana Institute is for an area where natural, cultural and spiritual diversity is valuable and environmental conflicts resolved peacefully, with justice and equality of all parties. To achieve this, requiring communities directly managing their local natural resources, local communities and indigenous peoples have clear rights, have a road ready for justice, have strong and skilled leadership, and stable financial resources and access to appropriate technical support.

**Solidaritas Perempuan/SP (Women's Solidarity for Human Rights)**

is a feminist organization founded on December 10, 1990. Since more than 26 years, SP works with grassroots women with a vision to create a democratic social order based on the principles of justice, ecological awareness, respect to pluralism and non-violence based on equality in which men and women share equitable access and control over natural, social, cultural, economic and political resources. Solidaritas Perempuan (SP) has 781 members in 11 communities / branches in 9 provinces in Indonesia, works directly with grassroots women to build and strengthen the movement for justice and sovereignty.

**Solidarity for Justice of Batang Residents (SKWB)** is a group of farmers and fisherfolk of Batang area, who from the beginning to now still reject the Batang Steam Power Plant project. It is a platform for the peoples to defend their rights on agricultural land, coastal area as their livelihoods. SKWB is born from the empowering process conducted by Greenpeace Indonesia.

**WALHI South Sulawesi** or Indonesian Environmental Forum South Sulawesi branch is an independent, non-profit environmental organization in Indonesia. Walhi was founded on 15 October 1980 as a reaction and concern over injustice in the management of natural resources and livelihoods, as a result of development paradigm and process that is not sustainable and unjust. WALHI is a civil society group consisting of non-governmental organizations (NGOs / NGOs / NGOs), Nature Lovers Group (KPA) and Self-Help Groups (KSM). WALHI is presented in 27 provinces of Indonesia, one of them in South Sulawesi to promote justice and sustainability of environment and natural

**Yakkum Emergency Unit (YEU)** is one of the YAKKUM units established since 2001 with a focus on emergency response and disaster risk reduction initiatives. In 2016, YEU provides humanitarian assistance in over 250 villages in Indonesia, East Timor, Myanmar, the Philippines and Nepal, and encourages cooperation with 350 community organizations including Indonesia.



# A POEM FROM JAKARTA BAY

By Arti Astaty, a fisher woman of Jakarta Bay

*jakarta bay, the bay with sea richness  
fish, crabs, and the shells  
we lived in peace and sufficient  
the rain and the storm were not a barrier*

*we are local fisherfolk, we do not want reclamation  
the reclamation made us feel oppressed  
fisherfolk wants enforcement of justice  
we do not want to be evicted*

*sea belongs to us, belongs to the Indonesian nation  
now our sea is in mess  
stacks of soil spread out here and there at the bay*

*the reefs, houses of fishes, were already falling apart  
this is injustice to us, the fisherfolk*

*resist the reclamation of jakarta bay  
reclamation has made our lives miserable*

*stop reclamation of jakarta bay  
stop, stop, stop reclamation !!  
we fisherfolk want to live in peace and prosperity  
forever on the shores of jakarta bay*

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