

CAVEAT

INDONESIA'S MONTHLY HUMAN RIGHTS ANALYSIS

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MAIN REPORT |

Religious Law and Pluralism: The Fight for the Soul of the Indonesia's Courts

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ADDITIONAL FEATURE |
**Rethinking the Morality
Basis of Pornography**

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OPINION |
**Will the Real National
Police Please Stand Up**

The longer police misdemeanours go on unpunished public confidence in the institution will wane. So far senior police have failed to stamp their authority over misbehaving officers, or, have themselves been implicated in the crimes. If this is allowed to continue it will undermine the existence of the National Police as an organisation capable of enforcing the rule of law.

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CAVEAT:

Let her or him be aware

CONTENT

THE EDITOR'S CUT | 2

MAIN REPORT | 3

Religious Law and Pluralism: The Fight for the Soul of Indonesia's Courts

ADDITIONAL FEATURE | 7

Rethinking the Morality Basis of Pornography

OPINION | 9

Will the Real National Police Please Stand Up

RIGHTS IN ASIA | 11

REPORTAGE | 12

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THE EDITOR'S CUT

August is a very special month for Indonesia. It is a celebration of Indonesia's Independence Day which falls on August 17, and this year marks the 65th year. Amidst numerous positive achievements made by Indonesia there are a lot of works that need to be done. Alleviating poverty, protecting human rights, eradicating corruption, and strengthening legal reform initiatives are some of works that should be seriously addressed by the Government of Indonesia. August this year is also a special month for Moslems in Indonesia and elsewhere, as the holy month of Ramadhan comes.

Ramadhan is supposed to be a holy month for Moslem to fast. Fasting is not just refraining from food, drinks, and also sex during the day – between dawn and dusk, but beyond, is a moment of refraining from negative emotions and further, violent act. As it was happened in previous years, Ramadhan was often filled with violence committed by Moslem hardliners. Last year, FPI staged attacks on night clubs and bars that remained open during the holy month. They attacked food carts catering to those choosing to not fast during the day. This year, they have pledged 5,000 members, and promise more raids than ever before. This escalating situation led us to write a Main Report for this edition, titled, Religious Law and Pluralism: The Fight for the Soul of Indonesia's Courts. In this article, we tried to look into the philosophical basis of Sharia Law and come into conclusion that it is compatible with human rights and we don't need to conflict it one to another. It also respects pluralism in which Indonesia is founded upon.

In the Additional Feature we present you another issue which finds its momentum in this Ramadhan as well, and that is pornography. Ministry of Communications and Information Technology, led by the religiously strict Prosperous Justice Party (PKS), has vowed to block all internet pornography for the month of Ramadan. Though this decision has roundly been

criticized as completely impossible, few have criticized the decision as an infringement on the rights to privacy.

In our Rights in Asia column we have updates on human rights situations in Pakistan in which the flooding situation has caused more than 1,600 people have been killed by the flood waters that left more than 2 million people homeless and more than 20 million people affected. Updated situation on human rights in Nepal and Sri Lanka are included.

In Reportage you may find our latest activities in which we held movie screening entitled Defiance Cry, which was produced by ten ordinary women who come from various backgrounds of former drug users, sex workers, transgenders, and women with HIV. This activity was conducted in cooperation with the Asian Human Rights Commission (AHRC)/Asian Legal Resource Centre (ALRC) and the Women's International Shared Experience Project (WISE). You may also find update on program management training in Singapore which was attended by one of our staffs, Ajeng Larasati. This training was part of her JusticeMakers 2010 Fellowship, awarded by the International Bridges to Justice (IBJ).

Last but not least, Opinion piece presents you an article written by Zack Wundke, about Will the Real National Police Please Stand Up.

As usual, we welcome your comments, suggestions and criticisms to contact@lbhmasyarakat.org.

Thank you for your ongoing support.

The Editor

MAIN REPORT

Religious Law and Pluralism: The Fight for the Soul of Indonesia's Courts

BACKGROUND

Across Indonesia, August 11 will mark the beginning of Ramadan. For most of Indonesia's 200 million Muslims, that day will be the beginning of a month of peace, introspection and restraint. But for the extreme fringe, represented by groups like the Islamic Defenders Front (FPI), Ramadan will mark the start of a campaign of violence, intimidation and destruction in the name of establishing a state and legal code based on their version of Sharia law.

Urban Indonesians have learned to expect these outbursts. Last year, FPI staged attacks on night clubs and bars that remained open during the holy month. They attacked food carts catering to those choosing to not fast during the day, assaulted educational programs for the LGBT community, and crashed services for members of other faiths. This year, they have pledged 5,000 members, and promise more raids than ever before.

Even as their violence and militancy galvanizes public opinion against the extremists, their support base is expanding. FPI is enacting a systematic intimidation campaign against both Christian minorities and "misguided" moderate Muslims in Bekasi, a district west of Jakarta. In late June of this year, the groups united to push for government support of their central aim-

the full implementation of their version of Sharia law.

THE PATH

It is correct to say "their version," because Sharia law represents an incredibly broad tradition. Appropriate to its vague and broad nature, the word itself in Arabic means 'the path.' Similar to Halakha in Israel or Hindu Law systems, Sharia derives its authority from religion. But it would be mistaken to assume that Sharia law is derived only from the Koran. Historically, Sharia judgments were based also on precedent as well as analogical and logical reasoning. The various ways of interpreting the law, validating precedents and constructing decisions have evolved into a variety of codified systems. Even within these systems, scholars and religious leaders debate meaning, best practices and the validity of ideas extrapolated from other traditions.

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In most Sharia systems, the key to the system's legitimacy is its optional nature. Sharia law, according to most interpretations of the Koran, cannot be applied to non-Muslims. Its acceptance, ideally, is based on the esteem people have for the fairness and justness of its decisions. Aiming for this acceptance leads limited Sharia systems to strive for fairness and expediency in conflict resolution. Consequentially, even non-religious legal systems like the U.K have established Sharia

courts for the resolution of family disputes. The UK Sharia courts have no real legal power, cannot be used for criminal disputes and only have power as an arbitrator of conflicts such as divorce, inheritance and neighbourhood nuisances. Nonetheless, the courts have become remarkably popular among the UK's Muslim minority, and a similar religious tribunal, the Beth Din, has been used by the UK's Jewish population for centuries.

This version of Sharia, based on consent and limited in its power, is not the system groups like FPI are championing. They instead advocate a system of total Sharia law, similar to those used in Saudi Arabia and Iran, where strict punishments and codified discrimination are compulsory legal principles. Proponents of a hard-line interpretation favour Sharia systems because they believe in the infallibility, universal applicability and strict importance of anything suggested by their religion.

But proponents also make more complex arguments in favour of the adoption of strict, discriminatory Sharia law. The adherence to religious principle means that people trust the court more. Much as the commonplace swearing of a religious oath before testimony creates more honesty from witnesses, a system based on that same religiosity writ large may result in greater participation in and cooperation with the legal system.

To see beyond the theoretical discussion, one doesn't have to go to Iran or Saudi Arabia. Within Indonesia's borders, Aceh provides a striking case-study of the kind of legal system FPI would impose. On August 6, Aceh's "Vice and Virtue" police publicly beat five convicted offenders with a cane for the 'moral offenses' of gambling and adultery. Over 1,000 people came out to watch the event.

they create an effective deterrent to crime. That, combined with the quickness of Sharia systems (which have no lawyers, no discovery, and no appeals), means that it is "more successful" and dealing with

criminals. And dealing with criminals, supporters say, is key to getting justice for the victims. Though supporters of Sharia law are an extreme minority, their arguments are identical to those used in by secular regimes the world over to defend similar human rights abuses. For instance, arguments from deterrence, speed and closure for victims sound exactly the same from a proponent of the death penalty in the United States. Strict Sharia may not be the only legal philosophy that violates human rights, but it is certainly an increasingly powerful one.

THE REALITY

To see beyond the theoretical discussion, one doesn't have to go to Iran or Saudi Arabia. Within Indonesia's borders, Aceh provides a striking case-study of the kind of legal system FPI would impose. On August 6, Aceh's "Vice and Virtue" police publicly beat five convicted offenders with a cane for the 'moral offenses' of gambling and adultery. Over 1,000 people came out to watch the event.

Aceh's Vice Police were given authority to enforce strict Sharia in 2008. Most days, the Vice Police patrol the streets for anyone violating a strict code of moral conduct. If they find, for instance, a young couple that look 'suspiciously' romantic out of wedlock, they will take them into custody. In January, the vice police arrested one such young woman out with her boyfriend, a 20-year old student, and gang raped her while in custody. An International Crisis Group called the Vice Police, a "haphazardly recruited, poorly disciplined, and poorly supervised force that distinguishes itself more by moral zeal than legal competence."

The Aceh Vice Police are equal parts rogue element and state-sanctioned actor. Although they were originally meant to inform people about the Sharia codes and turn evidence over to police, the state has overlooked their expanded role in Aceh society. Their abuses are a symptom of a long shift from moderate Sharia to a more absolute interpretation. In 2001, as part of an agreement that ended decades of civil

war in Aceh by giving it autonomy, the Indonesian government authorized Aceh to use Sharia law. In 2003, the provincial governor announced they would open Islamic courts “in a gradual way, and moderately.” By 2009, Aceh's parliament passed a law that would allow stoning for adulterers, harsher penalties for already-criminalized homosexuality. The governor refused to sign the law, after outcries from the rest of Indonesia and the international community, but a law broadening the reach and responsibilities of Sharia officers was still passed.

Though Sharia in a limited role can be compatible with human rights, the kind imposed in Aceh cannot. Consider what happens when the system breaks down. In the aforementioned instance of the young student raped by Sharia officers, within that system she will have no legal recourse. In strict Sharia systems, unless the rapist confesses, it takes four witnesses to prove the charge. In addition, the testimony of men is given twice the weight of women, so if the offenders deny the charges, there is virtually nothing the victim can do to get recourse. This principle is compounded by other laws which can be used against women, such as the law that says a woman in public alone at night may be prosecuted as if she were a prostitute. In June, Aceh police carried out several raids with the sole aim of arresting women wearing tight pants.

Even in common scenarios, rights violations are common. Being unable to utilize the services of a lawyer, it is even less likely than in a secular legal system that a defendant will know or understand what they are being charged with or how to defend themselves. The sentences often involve corporal punishment resulting in permanent physical damage and disability. There is also no oversight and no appeals court to correct for injustice. Even in the best secular law systems, criminal rights are often trampled. Without the appeals court and defence attorneys to act as the check on an overzealous police and

judiciary, there is little to stop innocent people from being punished- especially those from targeted minorities.

Despite all these violations and injustices, many Indonesians, and the Indonesian state, approve of Sharia in Aceh via the ideal of legal Pluralism. Aceh can have a discriminatory legal system, proponents say, because it would be wrong for the federal government to impose its legal system on an area that doesn't consent to secularity. But if that logic is true, then how can the Aceh government impose its religious standards on non-Muslims or Muslims that disagree with their strict interpretation? Pluralism is infinitely regressive. It is a principle that equally supports Aceh's freedom to practice Sharia as it does for the minorities of Aceh to be free *from* the practice of Sharia. The only resolution to this riddle is a human rights system that defends individuals first and always from the predation of the powerful.

As the practices of Sharia in Aceh become more hard-line, this defense of the practice based on consent is weakening. According to a 2007 poll in Aceh by Conciliation Resources found that only 7.2 percent said that Sharia was important issue and only 23.3 percent were happy with its implementation. And yet 87.3 percent felt Sharia could solve the problems of Aceh. These results are mystifying. Perhaps, much like the rest of Indonesia, Aceh's strict Sharia proponent groups are merely a vocal minority, and are taking Sharia law in a direction not intended by the moderate majority. Or perhaps Sharia's status as a pluralistically defined 'path' makes it unsuitable as the basis of a universally applicable criminal code in the first place.

Pluralism is infinitely regressive. It is a principle that equally supports Aceh's freedom to practice Sharia as it does for the minorities of Aceh to be free from the practice of Sharia. The only resolution to this riddle is a human rights system that defends individuals first and always from the predation of the powerful.

THE FUTURE

On August 8, back in Bekasi, hundreds of FPI members forced their way past police and assaulted a congregation of Sunday churchgoers. According to an August 10

Jakarta Post article, dozens of Christian worshipers, mostly women, were badly beaten. But unlike earlier attacks, this one has resulted in an outpouring of public outrage online and in public, which may convince politicians that Pluralism does not mean supporting groups like FPI. Where hard-liners were winning political seats and enacting changes just months earlier, public opinion in Bekasi has begun to turn against FPI.

A government effort to appease FPI, by promising to ban all online pornography during Ramadan, was recently declared totally impossible by the Communications ministry. That effort may describe the militant Sharia movement as a whole: receiving government lip-service, but too impractical and too extreme to expect anything but long-term failure. Aceh's example, where a 'moderate' Sharia system gave way to a religious police state over the course of a decade, should be a lesson for defenders of human rights. Nonetheless, there will likely never be an Aceh-like Sharia system in Jakarta or the rest of Indonesia; too many of Indonesia's Muslims respect the rights of others and are determined to stick to the path of peace. Sharia, and discriminatory legal codes like it, may be 'the path' for some. But despite the attacks that will come in August, it will never be the way forward for Indonesia. (SN).

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ADDITIONAL FEATURE

Rethinking the Morality Basis of Pornography

It's been a difficult year for pornographers in Indonesia. In March, Indonesia's Constitutional Court rejected an appeal from free speech advocates to overturn the nationwide ban on pornographic materials. Following up on that decision, the Ministry of Communications and Information Technology, led by the religiously strict Prosperous Justice Party (PKS), has vowed to block all internet pornography for the month of Ramadan. Though this decision has roundly been criticized as completely impossible, few have criticized the decision as an infringement on the rights of producers and consumers of porn.

Both the Ministry and the Constitutional Court's reasoning was ostensibly based on the most common argument to ban pornography: harm to the community. That debate, whether or not porn harms the community, is a separate one; one long enough to merit its own article entirely. Most data, based on studies in Japan, the U.K and the U.S, concludes that there is no link between the presence of porn in a society and an increase in major sexual crimes. The discussion on what it does to the tendency of men to objectify, however, women is much less clear. Many argue that it is degrading to everyone involved. Some argue, however, that porn lifts the stigma against sexual minorities who, though they cannot connect in public, may find normalcy in their sexual orientation via the privacy of the internet. In agreement with this view, a new wave of 'sex-positive' feminists argues that pornography can actually be empowering for women, and that a state's

attempt to dissuade them from participating in it is just another form of domination.

Putting those questions aside, a much more pertinent issue, though no less complicated, is the interaction between pornography and human rights. Not whether or not it is harmful or beneficial but whether or not the state has a right to ban it in the first place. In any discussion of the legality of porn, there

is little consensus in the human rights community. Ostensibly, an appeal to human rights applies to both sides. So where should a conscientious human rights advocate stand?

As any legal defender or human rights advocate knows, it is unreasonable to expect to always represent likable people. Drug users, for instance, may make choices we might not approve of. Or at least, choices we would not choose for ourselves. But it is often because the groups we

represent are morally ambiguous that they are most in danger of having their rights abused. Independent of what one thing of the product they make, human rights advocates should defend the rights of pornographers as a way to fight for those rights for everyone.

The first right in question is the right to free speech. In systems like the U.S and U.K, high courts have declared pornographic materials to be protected forms of speech, falling into the category of art. Certainly, the ability to create and view art, as well as political speech, is an important right. In order to protect pornography under this rationale, one doesn't have to believe that

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all, or even most, pornography is artistic or political. Rather, the concern is that the state has no fair or objective way to decide what pornographic material is worthwhile. Once a state says a pornographic piece of art is 'obscene,' what is to stop them from declaring the same thing about a political expression? Or a religious one?

This argument is particularly persuasive when one considers how arbitrary and varied ideas about obscenity are. Around the world, and indeed, even within Indonesia, the ideas about what qualifies as 'sexually obscene' may vary. As much as an uncovered shoulder may seem perverted to some, while for some far-flung residents, exposed breasts may be commonplace and unexciting. Within a pluralistic and heterogeneous society, there seems to be no metric for consensus.

If we disapprove of state that prevents two consenting adults from expressing their love in the privacy of their bedrooms, how can we say that videotape cannot be part of that experience? To endorse a ban on pornography is to invite government officials into the bedroom, and once the state has a place there; it is very difficult to ask them to leave.

It is not hard to imagine how the right to free speech in pornography is related to other kinds of banned materials. In banning both pro-communist and pornographic materials, the constitutional court of Indonesia used identical

argumentation. It is unsurprising that countries that block online pornography are far more likely to also block online information that is critical of the government, as happens in both China and Turkey. It seems reasonable that in order to campaign for the right to free speech in important instances, one must also defend it in the case of porn.

The right to sexual privacy is intimately involved with the freedom of speech. Their aim is the same: to allow individuals, alone or with other consenting adults, to pursue goals that make them happy. So long, of course, as they aren't harming a third party. Sexual privacy is the right that allows gay men and women to love whom they choose,

even if others in society hate them for it. This is also the same right that allows consenting adults (of legal age) to have sex before marriage. A state that disregards this right has the ability to step into people's bedrooms, regulate who they can have sex with, and how, and when. Criminalizing homosexuality is not only a human rights violation in and of itself, but an invitation to societal abuse and discrimination. Additionally, sexual privacy has particular significance for women. The ability to buy and use contraceptives, to choose who they will marry and sleep with, and to have access to sexual education is key to both their empowerment and general well-being. Few women would choose to return to a time when men, and the state, controlled their sexual decisions.

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OPINION

Will the Real National Police Please Stand Up

By: Zack Wundke

On Sunday the 23rd of August a rally in Central Jakarta urged the President to take immediate and decisive action to clean up the nations beleaguered police force. A petition containing 500 signatures including members from Community Legal Aid Institute (LBH Masyarakat), Indonesia Corruption Watch (ICW), Commission for Missing Persons and Victims of Violence (KontraS) was presented and read out to the crowd in attendance, with Taufik Basari, an advocate, human rights lawyer, and Chairperson of the Board of Directors of LBH Masyarakat telling the rally, "We strongly urge President Yudhoyono to take extraordinary, courageous, fundamental and firm measures."

Among the petition's demands is for the President to take effective action to dismiss senior members of the National Police who have been involved in case fixing, corruption or serious disciplinary breaches. Activists then affixed personal messages intended for the President to at 'tree of hope'. But given the number of scandals now involving the National Police and senior officers it now appears this demand would require SBY to quite literally - and to borrow from the tree metaphor - chop off the upper branches of the tree that is the National Police. The police are still reeling from the allegations reported in *Tempo* magazine over the implausibly large bank accounts of senior officers, and so far serious investigative action has taken place. The President still refuses to be drawn on such issues, and his focus seems to be on the more trivial issue of whether or not it would be possible for him to take office for a third term..

In the latest saga in this ongoing drama of ineptitude, National Police Chief Gen. Bambang Hendarso Danuri's whereabouts was unknown for 3 days and his absence from a number of events was unexplained, before finally he reappearing on the 16th of August. Police spokespeople gave a range of alibi's justifying the disappearance, some more believable than others, and Danuri himself never clearly explained what happened since his re-emergence. It has been widely speculated in the media that Danuri has cracked under the constant pressure of the scandals currently rocking the force, including his own failure to reveal transcripts of wiretapped telephone conversations which he alleged implicate Corruption Eradication Commission in graft. His disappearance delayed the hearing and does not demonstrate that the Chief of National Police is serious about applying the rule of law unto himself. Danuri has since been sued for 'telling a public lie' over his failure to produce the transcripts and wiretaps he claimed to have.

In a democratic society such as Indonesia the police should play an essential role in ensuring the application of law and the protection of citizens rights, but currently this scandal wracked institution in Indonesia is in dire need of saving, largely from itself. If no one from within the National Police is willing to put their foot down and start extracting the rotten apples from the force, then who will?

The longer police misdemeanours go on unpunished public confidence in the institution will wane. So far senior police have failed to stamp their authority over misbehaving officers, or, have themselves been implicated in the crimes. If this is allowed to continue it will undermine the existence of the National Police as an organisation capable of enforcing the rule of law. In a democratic society such as Indonesia the police should play an essential role in ensuring the application of law and the protection of citizens rights, but currently this scandal wracked institution in Indonesia is in dire need of saving, largely from itself. If no one from within the National Police is willing to put their foot

down and start extracting the rotten apples from the force, then who will?

Bambang Hendarso Danuri's missing in action stunt has demonstrated how inaction and sweeping issues under the carpet is only compounding the problem of the police. If the Chief of Police has taken to hiding, responsibility lies with the government to stand up: the same government to whom SBY was elected to on a campaign platform to eradication of police corruption. The perfect stage for SBY to demonstrate his mettle and commitment to reform has now been set. With the upper echelons of the National Police in disarray and the media and public now demanding action, the only thing left is to see if SBY is willing to ascend to that stage.

Zack Wundke is the Editor of CAVEAT.

RIGHTS IN ASIA

Information contained in this column is provided by the Asian Human Rights Commission (AHRRC).

PAKISTAN: Flooding situation not addressed by aggravated by the authorities

The flooding in Pakistan following the heavy rains is one of the worst natural disasters in Asia in the last few decades. While millions are affected, the response from the authorities has been poor. More than 1,600 people have been killed by the flood waters that left more than 2 million people homeless and more than 20 million people affected. Around 5000 villages were inundated and thousands of people are stranded with no hope of relief from their government.

According to reports in the Pakistan press intentional breaches were made in the protective embankments at Ghospur and Thorhee bands, Sukkur district, Sindh province in order to protect the agriculture lands of President Mr. Asif Ali Zardari Mr. Qaim Ali Shah, the chief minister of Sindh province, Mr. Khursheed Shah, the federal minister and other politically influential persons in the coalition government. The breaches have affected the urban population of Sukkur district and its adjoining areas where many places remain submerged.

Nepal: Nepal Army declares murderer Maina Sunuwar innocent after internal inquiry

On 17 February 2004, fifteen-year old Maina Sunuwar was arrested from her home by 15 personnel of the then Royal Nepalese Army. They were looking for her mother who had reported the gang rape and killing of her niece by security personnel earlier that month.

Maina was then taken to an army camp. The details of the enforced disappearance, torture and killing of this 15-year-old girl while in army custody has triggered the

indignation of the Nepalese civil society and the international community.

The continuous struggle by her parents to know the truth about the fate of their daughter and to get justice has therefore received overwhelming support. In spite of this continuous pressure, the Nepal Army is still resisting attempts to introduce accountability within its ranks and the civilian justice institutions have so far failed to make the Army abide by its rulings. The Nepal Army announced on 14 July that an internal inquiry had found Major Basnet 'innocent' of the torturing to death of Maina Sunuwar. The families of the victim are shocked and call for further international support.

Sri Lanka: Contempt of Court law urgently needed

Sri Lanka suffers from an exceptional break down of the rule of law after decades of politicisation and executive control of public institutions. Courts play a key role in protecting justice and enforcing the law and human rights. The role of the court cannot be fulfilled unless they win the confidence of the people. However, in Sri Lanka fear of institutions obstructs the effective work of the judicial system. The current contempt of court law was designed to protect the independence of the judiciary but is repeatedly used against claimants and other victims of institutional misconduct. The Bar Association of Sri Lanka has now produced a draft law on contempt of court. To support its enactment please visit <http://campaigns.ahrchk.net/contemptofcourt/> It should be enacted as soon as possible so that a law can assist in the prevention of this abuse.

REPORTAGE

Defiant Cry: A Movie Mad by Ten Ordinary Women

Lembaga Bantuan Hukum Masyarakat (LBH Masyarakat) in cooperation with the Asian Human Rights Commission (AHRC)/Asian Legal Resource Centre (ALRC) and Women's International Shared (WISE) Project held a movie screening entitled Defiant Cry, on Friday, August 13, 2010, at the Institute of Italian Culture, Jakarta. The movie itself is produced by ten ordinary women who come from various backgrounds such as female drug users, sex workers, transgender and women who are HIV positive – all of whom had received a ten-day training on film-making and use of internet technology to advance their advocacy efforts.

WISE itself is a program which was initiated by AHRC/ALRC and uses Asia as its work region. Prior to coming to Indonesia, WISE has worked in Pakistan to empower ten ordinary women who have suffered from gender-based violence and live in poverty. After Indonesia, WISE will continue its work in Thailand/Burma and Sri Lanka. "WISE aims to provide training for women to make a film and use the internet technology as a media of communication and encourage them to carry out and continue this sort of activity once the WISE program finished," said Danielle Spencer, Project Coordinator of WISE.

Spencer quoted a global survey conducted in 1999 by the World Bank amongst 60,000 people living on less than a dollar per day. When asked what they felt would make the greatest difference to their lives, the number one answer, above even food and shelter, was access to a voice. Women and girls are worst affected by poverty worldwide and yet are crucial participants in the successful development of their country. Women were therefore a vital target group to engage in this participatory video project within Asia.

In Indonesia, the participants come from backgrounds of HIV and drug use. They

were selected because their life experience and background would be useful as lessons for others. In addition, they have been too long stigmatised and too often discriminated, leading them to peripheral of the society where their voices are unheard.

Female drug users are easily stigmatised and rejected by their families, while male drug users are considered to be common bad boys. A female sex worker is considered as immoral – which negates the notion that their existence is inseparable from the presence of male sexual predator. A male transgender will be expelled from the family meanwhile a female transgender will be forced to be still 'female' by the family. Women with HIV are considered sinful people who are believed to have gotten the HIV from a 'free-sex' act. Based on this dire condition, these women are invited to the training and to make a movie that portrays the problematic nature of women's rights in relation to poverty and HIV issues in Indonesia in general and Jakarta in particular. The movie is simply their interpretation of such problems from their perspectives and put into the social, economic, and cultural context.

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IBJ Fellows Gathered in Singapore to Unite for Justice

Ajeng Larasati, LBH Masyarakat's staff member who has been awarded as one of the JusticeMakers Fellows 2010 of the International Bridges to Justice (IBJ) flew to Singapore on August 10, 2010 to attend a one week training on program management and legal defense practice. The training itself was jointly organized by the IBJ and the Lien Centre for Social Innovation of the Singapore Management University (SMU). The training took place at Lee Kong Chian School of Business and The American Chamber.

The training opened with an introduction to IBJ by Karen Tse, CEO and Founder. She

shared her experience, views, and values in running IBJ. One of her particularly inspiring sayings was that “today we live the dream we had yesterday, and make visions for tomorrow”. After that, all of the participants were asked to tell the others about themselves and share their dreams. Some guest-trainers were invited by the IBJ, including Mrs. Persida Acosta, Chief of Public Attorney’s Office in the Philippines who gave a presentation about protecting lawyers when at risk.

The rest of the six day training was filled with very practical materials using the sharing-session method. Duet Leslie Medema and Sue Suh gave their presentation about fostering motivation and leadership in a very attractive way. Their presentation was ended nicely as the session was full of emotions throughout its entirety. Meanwhile Constance Bernstein provided a session about the non-verbal attributes of a persuasive presenter which showed the participants about body language of a good presenter and how to make a good and effective presentation. Another trainer who shared her experience about media-management was Francesca Segre. Overall, the training was filled with practical material, lessons learned from fellow participants’ dreams and experience drawn from the skilled trainers.

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ABOUT US

Born from the idea that all members of society have the potential to actively participate in forging a just and democratic nation, a group of human rights lawyers, scholars and democrats established a non-profit civil society organization named the Community Legal Aid Institute (LBH Masyarakat)

LBH Masyarakat is an open-membership organisation seeking to recruit those wanting to play a key role in contributing to the empowerment of society. The members of LBH Masyarakat believe in the values of democracy and ethical human rights principals that strive against discrimination, corruption and violence against women, among others.

LBH Masyarakat aims for a future where everyone in society has access to legal assistance through participating in and defending *probono* legal aid, upholding justice and fulfilling human rights. Additionally, LBH Masyarakat strives to empower people to independently run a legal aid movement as well as build social awareness about the rights of an individual within, from and for their society.

LBH Masyarakat runs a number of programs, the main three of which are as follows: (1) Community legal empowerment through legal counselling, legal education, legal clinics, human rights education, awareness building in regard to basic rights, and providing legal information and legal aid for social programs; (2) Public case and public policy advocacy; (3) Conducting research concerning public predicaments, international human rights campaigns and advocacy.

These programs are conducted entirely in cooperation with society itself. LBH Masyarakat strongly believes that by enhancing legal and human rights awareness among social groups, an independent advocacy approach can be adopted by individuals within their local areas.

By providing a wide range of opportunities, LBH Masyarakat is able to join forces with those concerned about upholding justice and human rights to collectively participate and contribute to the overall improvement of human rights in Indonesia.

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