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Location : Baing, Wula Waijelu

Occp : Andreas (37 yo) / Minister

Umbu Hoara

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| Verbal conset |
| **Sorry, to rush you...**  **Well...from what you see, what are the women organizations or groups that exist in the district.** |
| **Yes, what kind of women groups are there?**  Is it the ones under the government’s coordination, right? Government.... |
| **Yes, whether the government, the NGO, or even the chruch.** |
| For women, there are PKK, yes PKK, next is also a ... saving and loan group for women (SPP) from the government as well, incidentally I was also once the part of um the executors in particular in the PNPM (National Community Empowerment Program: SPP is one of the PNPM program were focuses on provision of venture capital for poor women). Lots, tens, dozens of groups, hundreds were proposed but did not pass the verification ... else ... just partially. Next is the women social gathering group, gathering, gathering groups, um they usually do their activities at the Posyandu, when they come to check the babies, to weigh their babies there too, but not all (of them participate in the gathering). Umm..not all of them. It is thick (real) that I have seen in the field of governance. |
| While at the church, there is a commission for women, although we understand that the group is not too exist, right, only at certain occasion because they are only the resources, it is understandable, resources. Perhaps that’s what I know exactly. Besides, posyandu is a routine program of the government in health area, where women are proactive, yeah, group of posyandu. Perhaps it. |
| **Dari kelompok2 itu mana yang rutinitasnya?**  **From those groups, which one is a regular group?** |
| Posyandu, posyandu...PKK, for the condition here, it is just a name and they show up only in ceremonial activities or events, for example, there are activities in the district level, they are invited. But the echo or what is it...after the activities, there is no follow-up. |
| **So, from your point of view?** |
| Posyandu…posyandu. Saya setuju |
| Posyandu…posyandu. I agree. |
| **What about the *simpan pinjam perempuan* (SPP) (saving and loan group for women). They all disappear after receiving the money?** |
| It is even worse. Its name is for women, but the men are more dominant (in the group). It is just like *“sapi punya nama kerbau punya susu itu disitu”* (cows have the names, but buffalos have the milk) meaning the program is intended for women but the men/husbands who make use/enjoy it. |
| **Instead the men who acts?** |
| Men who enjoy ... I once worked as implementer. Things like that made me stepped back and got disappointed. For 3 years I worked in the program and the costs are billion of rupiah every year. |
| **What was your position?** |
| I was the leader of the PNPM for 3 years. But I resigned. (I) resigned because some of the things that I was not able to run and when the goal of a program, in my opinion, had been distorted, (I) better resigned, I resigned.  8 months after I resigned, they replaced me, they let me to find the successor.  And I do know well those groups. We facilitate, we empower (them), we give them money, but in the realization, women only have the name, the men who enjoy it. Even, *i guarantee this, um...the appointment in the verbal consent that I read before*, the government have also contributed in it; there are people from the government side, who deceived the groups. |
| **So, that is why you chose to resign?** |
| It is one of them. Other things, such as the roads, the fences, the bridges, um...later, try to visit the field, the posyandu houses, most of them were built when I was still leading (PNPM), and the posyandu houses, because we talked about health services, we supported (the construction). But there were people who played to get benefit from it. For example, at the time of auctioning process (to find the contractor), there was an intervention; had to win (give the project to) a particular supplier, (the project) had to be done by this, that, and many others (problem), whereas the procedure was already there. |
| And then, when we were working on the project, there was also a quality playing. For example, the mixture (proportion) for the stoned-wall was 1:6, they made it to 1:8, so it decreased the quality. For instance, the target for the iron roof was 0,22mm, but it came in 0,18mm (thinner). For example, we bought a sack of cement which weighted 50kg. But then it came in 40kg of weight. Um...that kind of specification that made me feel not in peace, not safe. |
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| **Uncomfortable. So was it better to step back?** |
| I resigned (by giving them) one document. Perhaps it is still here now. The reason was only in one sentece, that I was not able to do my job because in 3 years I had evaluated myself. Instead of (giving) irrational reasons, i just said that I was not capable of doing my job. I resigned. I was replaced after 8 months of my resignation. |
| **So, for SPP...what are the factors that cause it to fail?**  **Is it because of the women or (because of) the external factors?** |
| The first is because of the women’s capability. Yes, the first factor is the women.  Whatever intervention (comes) from the outside, whether from husband or other parties, but if the women really understand that this program is intended for them, and also for her family actually, they should not be very easy to be fooled and intervened, to be influenced. So, number one (factor) is from the women, the related party. Because they do not have enough capability, so it is easy for the outside factors, whether from husband or from a third party, or others, to influence (them).  The saddest example is when they recieved a fund amounted to 3 million to 5 million, even 10 million per person. I gave it (the money) to them here, in front (of my house), but across the street, there were people waiting for them. For example, their husband, got the money and used it to buy drinks (alcohol), not using it to buy the household needs. Even, the money was not enough to pay for the business because it has been used to buy drinks and other things, to be spend wildly and often caused troubles. |
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| **Women community that goes well is posyandu. In your opinion, why is it better posyandu than in other groups?** |
| Well, this is a good question. It is because the health department, especially the nearest health centre, is really proactive. They really push it (posyandu), facilitate and empower (the women).  So the secret here is that if there is a continous guidance (to the group), then any group, including (group) for women, especially in the area of health, will run well. That’s what I see.  But if, after the group has been formed, there is no guidance, no empowerment, then it will just disappear, leaving the name (behind). |
| **What is the benefit for the structure in the community if women have maximum role?** |
| Um..first is about the quantity or the number of women, especially in church, there are more women. I also think that in the community, the number of women is bigger although they are not too prominent, (but) from the quantity (they are bigger).  Well if women are empowered in all matters, including in health, as a human, umm...women, especially mothers, it is very appropriate, yes, as an agent to bring changes, especially in the family, even in society.  Why? Because in the family, women are always in the house. Close to children and can socialize everything that is necessary for their children. While fathers (are also) needed, but maybe they have more outdoor activities. So the time (to be together) with the fathers is much less than (time for) mothers. It is the real situation here, yes, we are not talking about women from outside of Waijelu or outside of Sumba. So it is obvious that the position of women in Sumba in general, especially in Wulla Waijelu, is still around the household.  They have enough time to communicate directly with children in particular, even to those involved in the household and if these women are empowered, then they will be very appropriate to be the agent of improvement, of change, that's the first.  The second, in terms of commitment, honestly, women are more prominent both in attendance at any meeting, they are more loyal, they are more faithful, include meetings in the district. Which I compare, more women are present in the church worship as well, in every service, the number of women is bigger than men.  And at 3 o'clock later, I will be leading the worship of two funerals, we can see that the comparison (of attendance rates) between women and men is (up to) 80-90 percent. |
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| **Who have the control over an event?** |
| Their presence in an event. Thus, seen from that fact, they are the right agent to be empowered and also have great potential to absorb information from outside which are good for their internal household, family, community, and also for the church.  That is the influence. Only, perhaps when they are empowered, we have to understand our culture in Sumba, we have not seen entirely that women are equal to men in conveying their ideas.  Yes, So, the best ideas they convey, the best thing they will say and stand for, always, there may be certain households that see women as people who may be less worth hearing, underappreciated, which we take for granted. Maybe that’s. |
| **Is there any effort to push to that matter (equality and roles). Is there any effort that you do, minister? In form of?** |
| Well, the first in the church, certainly in our ministry, it is something vital, inseparable to provide awareness, umm understanding of the position of equality of men and women that are equal in God's eyes. So in terms of empowerment, respecting each other, looking at each other not by gender and sex, but based on the quality of what is presented by someone.  So we are trying to give an understanding that in order to appreciate what is presented, what is said by a person, it is not seen on who's talking, whether it is a man or a woman, but judging from what is the purpose and what is the intent of ideas they present, is it useful or not. It is the general view we can tell, even though it is not routine, but it is is part of the church's duty to provide insight to the people.  In the area of governance, the same thing happens, when invited to certain events relating to empowerment, the women are given special attention, seriously.  There is an idea that I have delivered to the department of the empowerment of women (Women's Empowerment Agency office of Sumba Timur regency). It might be funny. I said like this:  Can the local government (local regulations) or DPRD (Regional Representatives Council) of East Sumba, create a regulation, so that in every village elections, there is a minimal regulation in every village, the village head election can be carried out if there is female candidate at least one person. It is the same with the rule of the party elections, the composition is there should be 30 percent of women (in a party) for the party to participate in the election.  Well, can the local government of East Sumba or the parliament of East Sumba learn from it and could create a such regulation? I spoke to them about it directly, I spoke about it in the meeting. And he said that it's a good idea, I received and he wrote, including name, my address and my phone number. Should this be discussed in the government, maybe one day we can call you, minister, to help defending this idea. This is good (idea).  And it is part of empowering women. For every village that hold an election, has at least one woman candidate, so the village can do the election. Otherwise, they must recruit a candidate again, until there is woman who becomes the candidate. Elected or not elected is another matter, of at least the determination of candidates, there are women (candidate) in each village. |
| **It is one of the ways?**  Yes, one of them. One of them. |
| **It was mentioned before that socially, women are not really appreciated. Is there any cause that makes women or makes it difficult for women to get involved or to play a role?** |
| Next, um...it is because the women are lack of capability. Feeling of inferiority. They feel inferior to act when given the trust, when facilitated to be empowered or given specific roles in society or in the church or in the government. They are reluctant to accept, reluctant to be willing. It is the jugdment from viewpoint, it is because the feeling of inferiority. And they feel that they are inferior because of their lack of capability, because they are not used to do (something), or even lack of education and also because of cultural influences. (They prefer to) give (the opportunity) to men. What is said by the men, is true. *Nyiama* Sumba language. What is said by the men, we only hear and follow it. Perhaps that’s. |
| **Is age also a factor for woman to make decision in household?** |
| Well..this is subjective. This is a subjective opinion. There is an influence of age. So, if the old people has said a word, whether it is right or not, but if it is from old people, (we) have to nod (to agree). The women will just accept it.  But if, even if a woman who is well-educated and has better ideas but does not want to confront with *big people* (older people), I think it is because of the influence of social, culture, and tradition. That is one of them.  However, there are certain moments, when women try to be different. But in Sumbanese tradition, it's difficult to directly (to be different) in front (of others)...it is the same with Javanese people (in front they will only say): *ngge ... ngge ..* (yes..yes...) Sumbanese will also say: *Jiama Jiama* yes yes,,, ... (yes right ... yes right ...). especially if the level and age of the person is higher. |
| **If the woman earns her own income. For exmaple, the wife is a teacher or has other job. Can it influence the decision making?** |
| This is subjective. There is a family. My people. I see it that way. She has a large income and she is influential in the household, but I see that the influence in the household is not because of her income, it is because of her mentality and her proactive soul, that makes her like that. So I think that it is not because she has income, while her husband does not have a job, then she is (acting) as though (she is) the head of the household, not because of the income. But I think it is her soul, that person, she is a teacher, proactive person, she has a soul of a leader, (she) gives big influence.  Instead I see a housewife, her husband is an officer, but she is dominant in taking the decision, including palying a role, both in the household and outside, on a certain event or meeting. Including attending the meeting of adat, it is the wife who is sitting in the meeting, and people do not call the name of her husband, but calling her name.  So when I see of the two families, it is not merely based on the income, but rather because the personality of a person, who is proactive to express ideas and dare to defend ideas. And other people regard this. |
| **Previously, Mr. Minister, you said that the community with good participation is Posyandu. Then, does it influence their function? Or is it just their participation that is big in number, but does not affect their function?** |
| It is very affecting on their function. As they continue (to do so), for example, they already have a mandatory schedule for a visit to Posyandu, the mothers rarely forget that schedule. For example, around here, every 4th, every month there is a visit to Posyandu. So if we look at the women, oh, they have a schedule, this means, oh, the 4th is a permanent schedule to control in posyandu. Take the children...  Well, from their faithfulness, their goodwill in the organization, in Posyandu, it affects the way they take care of their children. Children under 5 years old should be continually controlled, given imunization, until the maximum limit determined by the health department. Well, women are the ones who know about this. |
| **So (they) already have awareness?** |
| Yes, that’s what I see. It is not only I see, but I know it well. Although they are not pregnant, they, who still have to go to posyandu, become the agent to help the health workers to inform, to direct the pregnant women to always get checked, controlled. Even if that person does not want to go, but the women who are the member of posyandu, through the cadre or by themselves, report it to the midwife. The woman A is pregnant for so far. Well, the health workers then handle that problem. It is what I see and it is the reality. |
| **How can the people access the health service in Wula Waijelu?** |
| In Wula Waijelu, health access, from the facility, the building is already suffucient. In the district, there are buildings for puskesmas (health centre), pustu (branch of puskesmas), and polindes (village clinic). Especially there are pustu in some remote areas, which including polindes. Every village has polindes. However, the building is there, but there is a lack of health workers. Not enough. There is a building, 2 building that I protested (the construction because there will be no use). Even now, there are 3 buildings which are not used. The building is constructed, with expensive cost, (it was) asked, (it was) demanded, (it was) constructed, (it was) realized, but there is no service there.  There is a building that has never been used since it was first built. The other 2 were once used but not anymore because there is no enough workers. Or, it could be the placement of the workers which is not done properly. Thus, there are workers who are determined to work there, do not want to stay there. There is a building in Kalala which is now used by the goats. So (it has been like that) since it was first built. It is not only me who speak about this. I have speak to the district that this building was asked (to be built) and with expensive cost, then it was built, but never been used. And it is used by the goats. So the building already starts to wreck. |
| **What about the medical instruments and medicine?** |
| For the medicine, sometime ago, the health department also knows about it, there is usually a lack of it. There is usually a lack of medicine, especially at the peak of malaria, as the season changes, like it is now, we are now careful (of malaria). Yes, it is usually the lack of medicine. Also, when the season change, from rainy season to the dry season, there will be many people get sick. and if we go to the health centre, there are many people at the front, the are waiting in queue, and usually (at that time, they health centre is) lacking of medicine, running out of medicine. It has been several times for us to inform to the upper level (health department).  In terms of medical devices, it is still very poor. Need improvement of some tools. Why do I say so, precisely because of the shortage of tools, for certain illnesses, (the patient) should be referred (to larger hospital). The maximum limit for hospitalization in the health centre is 3 days. (If the patient should be hospitalized) more (than 3 days), they should be taken to Waingapu.  Then, in terms of health supporting factors, particularly in wulla waijelu, is the clean water.  District with the worst clean water access is wulla waijelu district. Whether it is for the whole community, and also specifically in the field of medical or health centers, its pustu, and polindes. There is no clean water and plumbing, just depending on the wells. And, there are plumbings, the pipes are there, there are three pipes arranged in the ground. The program for the pipeline is there, but the water never come out and again I say this is because of the government factors. I have been talking about it. This is the fact. |
| **What about the most dominant disease?** |
| Malaria, malaria, even from a health department once said that once wulla waijelu was in the highest level in the Southeast Asia, that’s waht we've heard. Become an endemic area, sensitive to malaria. Therefore, the most (dominant) disease here, that never been stopped, anytime, it is malaria. |
| **So, this is a big problem? Crucial matter?** |
| I agree with that. For priority in terms of disease, specifically wulla waijelu, is malaria, malaria, although other diseases are not neglected. But in terms of comparison, malaria is very high in percentage. |
| **In particular, your involvement related to (the issue of) malaria, as a leader in the church? In the community?** |
| Um..our involvement, every year the church has socialization event for health in each year. The church has a health a socialization program, both about infectious diseases, diseases that are vulnerable to the people or the community and always cooperate with the health centre, in this case also with the health department. Last year we held a screening of the film which was about some problems of health, several years in a row we have that cooperation. Not only about malaria, but certain diseases, especially new diseases that are very threatening communities, such AIDS. Socialization for the community understanding of AIDS is always held. |
| **It is in the organization. Personally, what is your participation in handling malaria?** |
| I am always invited by health center to meeting events related to health, including those associated with the malaria. For example in the program of the distribution of bed net, I was invited to the socialization, including the prevention of malaria as ways to prevent it. If there is a source person from outside, even from abroad, I am always involved and invited.  The health centre always respect us, so we have a broader space to promote awareness of healthy living to the community so that in some activities in the health center level, related to the socialization to people, we are always invited.  A few weeks ago or a month ago, there was also a meeting, I was not able to attend because I have another service. The meeting was in health center, about malaria, it is about the understanding of the community, the importance of using bed nets, and a healthy lifestyle at home, closing the places of mosquitoes where the lay eggs, the water puddles. That we often speak about it through the pulpit (Sunday service at the church), through the meeting.  Including, cover the body during the hours of mosquito attack. At 6-8 in the evening, it is the dangerous hours of mosquitoes to attack us. Then recognizing the symptoms of malaria to get a quick medical treatment. These things are often delivered in the socialization in health centers and we are too (socialization in church). Anything that is possible for us to say, we say. |
| **Why is (the number of people getting) malaria is high here?** |
| I also question the same thing, to medical workers, I also asked why Wula waijelu have such a rating. According to the information, whether this is accurate or not, but what I heard, the analysis is that there are many estuaries here, that’s the first. And secondly there is a big lake here, the wairara lake. It is the nest where mosquitoes lay their eggs. Once someone from Germany, if I am not mistaken, he tried to suggest to splash the insecticides into the lake so that the mosquito larvae may die. But the lake is about 300 more hectares wide, like a sea. If the water if full, there’s a lot of mud and water is very quiet, not the surging water, not the moving water. So, it is the best place for them to grow there. In addition, there are also small lakes, estuaries and so forth.  Well, when there is such a proposal, there is a mindset of the people that states, it is dangerous for us to disturb the lake, it is sacred, it is *pamali* (prohibited), (there are people) died already (because they were) cursed and so on; that the place is sacred and is not permitted to be treated in badly and so on. In fact, from the medical veiwpoint, it is for the people to get free from malaria.  The next, with the malaria is so high here, I followed several times the research on malaria here, for example, to catch the mosquitoes, whether the mosquitoes at the seafront, directly on the shoreline, the mosquito that people can catch a few hundred meters from the beach, or the mosquitos at home like this or in the jungle. It was done several times, that’s what I heard.  There were even people who were hired to stand in order to catch mosquitoes but the mosquitoes should not be dead. It was, if i am not mistaken, one year or two years ago. Research on malaria is carried out continuously, because according to the medical workers, nowadays, there is more than one type of malaria, has a variety, so it needs special treatment as well. |
| **What are the efforts taken by the women to reduce malaria? What actions?** |
| Well, at first glance, this subjectivity again. Because health centre continues to socialize, to give guidance. Impact from people with malaria, especially for mothers, even everyone including us as well. Indeed, the efforts, especially the cleanliness of the environment is one of the things they prioritize. Environmental hygiene, getting rid of things that make the mosquitoes breed around the environment, including the use of mosquito nets, reducing the activity outside the house, as well as avoiding our body being uncovered during the hours (of the attack). That's what I have seen so far, it is the socialization that is given to women.  Including not only prevention, because here is a high area, there is a suggestion, especially for the mothers, even all the people, for a routine check of malaria. Now it is free of all at the clinic, but we, who do not have Jamkesmas, still pay Rp 5,000, and nothing else. So there is a suggestion for a mandatory check, routine control. So do not wait for the pain to go there (to the health centre, but it is suggested for us to control at any time. |
| **It is the effort taken by the health department. What about the women?** |
| They do the prevention. |
| **Is there any family or people who never get malaria?** |
| Umm...I have to answer this question accurately, if it is the health workers who conducting this study. But I understand that question in this way. If the person is living a healthy life, their environment is not polluted, there are no mosquitoes, and the follow the habit of healthy living, they definitely would not get malaria. But if he is living recklessly, carelessly, malaria must be everywhere  Waijelu must get (malaria). Everyone gets (malaria). But, when they get malaria, not only people get themselves cured. Perhaps, everyone gets malaria, but not everyone cured themselves.  So even though he knows he gets malaria but he does not want to go to the doctor, it is the problem of havig the awareness to get treatment, not going to the doctor, but using traditional medicine. Well, for us, sumbanese, generally we eat papaya leaves, it is the cure for malaria for sumbanese. Then, buying generic medicine at kiosk, when they feel headache, (they think that) “Ah, I get malaria, perhaps.” They but medicine such as *bodrex, resokin*, though *resokin,* according to the instruction, is to prevent, not to cure (malaria) actually.  And there are also people who go to the traditional healer. It is still posibble for people to go to the traditional healer. When they have headache (they go to the traditional healer and get checked), but then when they cannot do anything else anymore (too critical), they are taken to the doctor, and in fact it is malaria. There are malaria in stomach, in the blood, in the bone, in the head. But still there are people who take it as *Na’i* (sabunese version of stomachache), and then they go to the healer.  Yang berikut persentase orang yang gila disini, orang gila disini lumayan. Ada yang seanteru satu keluarga itu mamanya, dari neneknya, anaknya, anaknya ke cucunya, ada disini yang gila, Lebih dari satu keluarga.  Next is the percentage of crazy people here is quite high. There is a family where the whole family is crazy, the mother, grandmother, children, grandchildren. There are more than one family. |
| **What is the reason?** |
| Um..we, general people think that it is genetically passes down. But from what i’ve heard from the medical explanation, that if a pregnant woman gets malaria, it will affect the grow of the baby’s brain. So, if the baby is genetically damaged, it will continously pass down to the next generations. It is right what the people say that it is genetically passed down. There are (many people with) malaria gene. Many. There are many crazy people here, both men and women, in almost every village, more than 1-3 people, older and young peole. And I think, there is a person whose child will be buried later (in the funeral), is also carzy, they went to waingapu several times (for treatment), and also here (health centre), in fact it is malaria. Malaria which goes to the brain. |
| **So everyone gets malaria?** |
| Yes, but there are people who get malaria and cure it by drinking *peci* (alcoholic drink). It is what’s funny here. They say that if you get malaria, just drink *peci*. This is true. They drink it. |
| **Do they get better?** |
| Well, suggestion (deceiving thought). It is just suggestion. They did not get better. At the time, it disappeared because of the alcohol. Several days later, it comes back again. |
| **For the distribution of the mosquito net, was the use informed? Or it was just distributed?** |
| Oh no, the socialization was done even before the mosquito nets were delivered, that’s what I know precisely. When it was distributed, it was not directly given to the people. Especially when the number of nets is limited, there was a priority scale. The top priority is the pregnant women, women who were just giving birth, who have children. So, if the nets are limited, if it not given one by one to each person. But, for one household, husband and wife have more 3 children, they got, if i am not mistaken, 3 nets. That is when the nets are limited. If there are enough, then one person gets one net. I still have the example, I just opened a new one last night. I still have the stock. (all people) always get, no exceptional; not only farmers, general people, but all people because malaria does not see (whether you are) farmer or office worker. |
| **I want to confirm. Is the mosquito net the best way to prevent malatria? Effective way?** |
| Yes, seen from the result. But the best (way) is, as mentioned before, to put away things that can facilitate the malaria, the mosquito to breed. Mosquito net is one of them. I also miss it sometimes. When we sleep, you know when we sleep, one hand gets out, one foot gets out. Or, when we get close to the net, the mosquito from outside can bite us. I don’t think that it is 100% preventing the malaria. But perhaps, the best way is for the people altogether and capable of keeping their health, putting away the places, such as covering the holes (in the ground), the used cans, the water tunnel is running well, there is no water puddle, garbage, and so on. |
| **Since when have you lived here?** |
| Since 2005. |
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| **Since 2005 until now, did they do fogging?** |
| Yes, but not thoroughly. |
| **When was the last?** |
| It was long time ago, I was still in Paranda village (neighboring village of Hadakamali/Baing). It was about 8, or 6 years ago. There must be a data in the health centre. There was a fogging. |
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| **According to some women (key informants), there was a fogging 3 years ago.** |
| Perhaps it was not done thoroughly because I did not get it. But it was done before, the fogging. Also when there was an issue about dengue fever. They did fogging. Because the dengue fever was found in Mburukulu village (a village in the neighboring district, Pahunga Lodu). There was a case. |
| **What is the impact?** |
| Because people are not familiar and so forth. Also, perhaps in the area of the city, the fogging is good in quality, but in an area like this, fogging is done inside the house, but the mosquitoes run to hide in the forests. Who wants to climb *menggit* tree, the *banyan* tree and do fogging there, because the mosquitoes are hiding there. Although I also did it, (to see) how far the success of this fogging will be. Because, it is said that the mosquitos fly about 300 meter from the original place. So, I said, if we do fogging down here, (the mosquitoes are going) up there on the *tuak* tree. It is proved when someone climbs the tree and shake the leaves, the mosquito will fly away (from there), and so forth. |
| **Do the women get involved in doing fogging?** |
| They get involved by putting away things that..such as the food which are uncovered hahaha |
| **Is there any woman participate (in fogging)?** |
| No. Not only the women, not all men can do it. There are cadres who have been trained to do fogging. They have special uniform and use special techniques. I also see that they also pay attention to the wind direction, where the wind comes from, so when they do fogging, the smoke will spread. |
| **If there is a new product that can prevent or eliminate mosquitoes. In your opinion, what the public response would be like?** |
| First, do not do it spontaneously, that there is a product, directly executed or implemented. There must be notifications, socialization, understanding because the public mindset is still lacking, usually we tend to respond patiently to the new things that come up. It is one of them.  For example is what i mentioned before, a new way for the prevention of malaria is by spraying the insecticides in the lake, (it did not happen) because of lack of socialization. They said that it is *pemali* (prohibited) if the lake was littered, it was done there, it is a sacred lake, and so forth, it was not allowed. When in fact, it was a great way to reduce mosquito development in the lake. So, because of that, the (insecticides) was not sprayed there.  In fact there is one more that is to remove all the moss in the lake, there was a proposal, a thinking to do that way, but it was hard. First, if there is something new to be applied to prevent malaria or to handle malaria, socialization is important in order to be perceived, accepted, understood. And also the impact of the new thing is important. The impact, the impact of the new thing (way or product).... |
| **Here is a new tool. It is not for sale yet. It is a kind of mica paper, invisible, and this white dots that seem to repel the mosquitoes, only repel mosquitoes, not killing them. simply put in the wall only. Can last up to a month. This is a simple tool, I myself do not know the impactyet. But if you look that the product is simple and does not kill mosquitoes, possibly the side effect is also small. This is their product, from the United States. what the public response would be like?** |
| This is subjective. Although if I talk, i will represent others, I think, seen from the benefits and the use, there is no objection. There is no objection. Just maybe, the health department should be more observant also to be open about its side effects.for example, Some mosquito nets can cause itching, it also does not kill mosquitoes but repel mosquitoes. Some mosquito nets, not the regular bed nets, have certain substance.  So, this product must have its positive side. There are also things to be aware of. Thus, if it is to be implemented, it must be accepted by the people, but I also hope that the health workers are willing to speak openly about the side effect.  Because of this, the mosquito olfactory is better than human olfactory, precisely because of the good smell ability so that they could avoid the tools that are not avoided by humans and that if they cannot avoid it, there will be a counter reaction in their body that it does not good for them. And if mosquitoes can feel it, then human can also be influenced by it, just maybe not as fast as the reaction of mosquitos to reject it. Lest at any time, How long will this tool be used? |
| **4 weeks, 1 month.** |
| For example, in four weeks, all the aroma (substance) has gone, then the effect appear. I think we should appreciate every technique. Just, they must have side effects.  But there is actually a traditional way. Whether it is true or not medically, it is the basil leaves. I think certain people use the basil leaves as traditional tools, traditional materials which repel mosquitoes around us. Planting a lot of basil leaves in the yard will repel mosquitoes. |
| **Some say that they use gardenia flower.** |
| Yes, it is also a traditional habit of people in the past. There are some local grass that smells strong. I think it's a type of fogging of Sumbanese people in the past. Just burnt it and put it under the bed. Later, when the stench smoke spread, all (the mosquito) run away. Also, it is usually burnt when there is someone dies, after the burial of the bodies to eliminate scent. But also influential for the other purpose (to repel mosquitoes). |
| **If it is sold at Rp. 2,000, will the people buy it?** |
| Eh, not only for Rp.2,000. Even more than that, they will buy it, if they want to be healthy. But, even if it is given freely but does not promise that people will be healthy, they will not look at it (they will not buy it). For example, the mosquito net is given freely to the people. But still many people do not use it. They were urged to control themselves freely at the health centre, they do not go. Well, what I see here is the person. Is health their top priority or not? Or is it only a side issue? And wait until they cannot breath anymore (they are sick severely), the will be willing to go to the doctor.  Even if it is given freely, if it is not their priority, they will not use it. But if it is for sale, even if it is very expensive, people will look for it because they need it. If they can say, just give it freely for us hehehe. |
| **Finally. Effective way of delivering information to the public in Wula Wijelu, in what way?** |
| Now is the age of technology. With some tools ... it can be used. But it must be delivered in the mother tongue, Bahasa Sumba, or Bahasa Sabu. If not, use simple language, because here people understand Bahasa Indonesia, but it is rather difficult for them to response (in Bahasa Indonesia), limited. Anyway delivery with simple language. That’s in terms of delivery, but in terms of strategy, to be successful, then cooperation with relevant elements, including government, cadres, health centers, including the church, is needed. We always work together. "Treat people means treat the church, treat chruch means treat the people" maybe it is the motto that we hold so far, so we always cooperate.  So, to bring people to listen to health instruction, generally cannot be done solely by the health workers. It should involve all the people. I think it is the best way and the health department has used this method.  It was just two weeks ago that I was interviewed by the health department related to the cooperation of the health department with the Synode of GKS (Protestant Church in Sumba) in dealing with the problem of people who defecate at any place. So, until now, there are banners in the church which urge people not to defecate at any place, in the forest. They should do it in the toilet. |
| **So using banners?** |
| Also using projector, it is better because not only in words, but people can watch it. That is how we deliver. But for the strategy, so that the delivery will be effective, there must be cooperation with several related compounds, church, government, NGOs. There are several NGOs here, that work here. |
| **In your opinion, how can women participate more in preventing malaria? Preventing the spread of mosquitos?** |
| Perhaps, it has been asked before. One of them is to continously make them aware of the importance of healthy living. When they know the importance of healthy living, especially mothers, women, about the causes of the spread of malaria itself. As I said earlier it is the environmental hygiene. |
| Not just telling that the causes are the dirty water, littering, do not bury secondhand goods, irregular sleep patterns and so forth. But it is also necessary to do a control from the upper level (department) , not merely in the meeting telling that the department inform about that, but doing inspection directly to look at the surroundings. Let’s give understanding to the people, “now, bury soiled items, close the water puddles, try to do environmental sanitation. One month from now, we will do inspection to your community, to your houses.” |
| **Women as agents. How women can be involved more? Although socially women are not considered. How to change that viewpoint?** |
| If you want to elevate the role of women then we need change the mindset of men. I always suggest, when talking about women: women Problems exist because there are men, men problem exists because there are women. So do not carry out only limited awareness among women but men also need to be given an understanding. |
| If we want to give space to women to play a role, so that she has free space to play a role, to visit her friend, attend meetings and so on, then men need to get an understanding. |
| Apalah artinya perempuan mengerti dan mau terlibat tetapi ruang gerak dibatasi oleh suaminya atau |
| What does it mean for women to understand and want to be involved but the space is limited by her husband or men. Thus, one way to make women have more extensive and maximum role, is to give men an understanding, awareness. This is a problem of culture yes, the tradition, not as easy as turning the palm of the hand. But as we say in the Bible, but if repeated continuously, it must be effective, although not necessarily, but at least one, two, three and so on are changed. But if only once, it may not. |
|  |
| **So we can change the song “wanita dijajah pria sejak jaman dulu kala” (“women are colonized by men since a long time ago”) hehehe** |
| **Well, it is 3 o’clock, sir. The time is up. Thank you.** |
| Thank you. |