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File Name : Waing-Mans Perspective

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Location : Waingapu

Occp : Mans of Kampung Raja Prailiu (53 yo) / (A, B, C, D, E, F)

Umbu Hoara (**Interviewer**)

|  |  |
| --- | --- |
| Interviewer: | We are recording. |
| A: | Yes. |
| Interviewer: | We are from STIE sir. Thank you very much for your presence with us. So, we are doing this for the research. There is a research between STIE; we are from STIE with a University from Arizona, America, where the white people go. The research is about malaria; so what kinds of barriers found in dealing with malaria, the role of women. So we want to ask about these matters and we purposefully gather the men here in order to here from the men’s perspective.  Take it easy. We deliberately separate the group. We did the interview with the women and now we interview the men. Your name will not be noted so this interview will not influence you. Your name will not be used anywhere. This is limited for this research. We hope that the information that you give are in accordance with the real condition. Especially now is the election period, you may think that we are from particular political team hahahaha |
| A & B: | Hahahaha We hope not. |
| Interviewer: | Lest you say so. This is purely research because it is about health. |
| B: | Team of MK (one of the candidates). |
| Interviewer: | This is not related to it. Hopefully we can do it in an hour and a half. We will talk and if possible we will make it quick. |
| B: | We hope that we can make it quick, it is better because we have to go to another meeting. |
| Interviewer: | Oh, there. |
| B: | We are also to be attending there. That is the problem. |
| C: | Let’s give the first chance to the former .... |
| A: | Give the first chance to.. |
| Interviewer: | It is not one by one. So everyone speak. If someone speaks then the others may add, so we combine. Thus, we start now. can we ask, firstly, in what kind of groups are women around us, women in the family or around us, men, get involved to? What kinds of groups exist here? Special groups for women. |
| A: | He talks about women. |
| B: | You guys please tell what kind of groups that exist, ikat groups (weaving). |
| C: | Ikat groups, saving and loan guarantee groups....what else (confused about the groups' name) |
| Interviewer, A & B: | Women (replied accordingly to empasize the name of the saving and loan guarantee groups) |
| Interviewer: | Oh, the one from PNPM. |
| C: | Like that, that kind of group also exists. |
| Interviewer: | Oh, those groups. |
| C: | It is for all, not only for men, not only for women, not special for women too. Ikat groups are also like that. It is for women and men. |
| A: | Men and women. |
| Interviewer: | Oh, together. |
| A: | Yes, together. |
| C: | For the saving and loan group, it is special group, right? It is clear that it is for women. |
| Interviewer: | In the saving and loan group, do they have regular meeting or how? |
| C: | No... |
| A: | Only once in a while. |
| C: | Frankly speaking, sometimes they have meeting, sometimes they don’t because it is difficult to conduct a meeting. It depends on the awareness because for us, in Sumba, it is genrally difficult to join groups. |
| Interviewer: | Hmmm... |
| C: | For the ikat groups, it is still ~~like that~~, it is called as a group but its operation is done individually. |
| Interviewer: | Yes, yes. |
| B: | Also the same with farming group, they are of the same kind. |
| C: | Yes, it is clear that they are the same. |
| B: | Yes, same kind. |
| C: | Yes, same kind. Because the group manage its own field (farm). |
| B: | It is actually... |
| C: | For the ikat group, it should be done in groups because they do it at home so they actually can focus (on what). |
| B: | The farming groups are also the same because if we propose for a loan in form of.....what is it (terminated)....in form of hand-tractor, rice milling, and other forms, it is just a formality. From all the names in the proposal, especially the big machines, the most common goods distributed to the groups are fertilizer and for the members are the seeds. The use of hand-tractor will later be.... |
| C: | Different... |
| B: | What is it... |
| C: | Deviated. |
| B: | He uses for his purposes, he manages it alone, and the money will come. In the meeting, the members of the group will pay low (or get low paid). It is true that it is only Rp. 10,000 per acre. However, later it is not clear where the money goes. So i see that the aid in form of machines given for this group is useless. It is not directed to the goals. For the seeds and fertilizer, they are distributed. Probably of little value. |
| Interviewer: | Yes... |
| C: | And sometimes it is not distributed on time. For example the seeds. They are distributed after we have planted the corns and they have grown. |
| B: | We just got the seeds after that. |
| C: | And it is what we protested. I often protested. |
| B: | 80% of the problems are caused by the administrator or by other things. Sometimes, they distributed the seeds and fertilizer when we were about to harvest the corns. So I say that they are freaky people. |
| Interviewer: | If we go back to the women, from all the groups that exist here, in which group do they have dominant attendance pr participation? In what group? |
| C: | Only the ikat groups. |
| B: | Ikat groups. |
| Interviewer: | Ikat groups, right.... |
| C: | It is just like what you said. For the meeting, it is difficult to conduct unless there is an order from the above that we will have a meeting, then we have a meeting. When we make the plan for the programs of the group, it is |
| B: | We can say that the members actually started the group with the hope that they can get a big loan, right? So the officers from particular department come, or from the office of the subdistrict, and suggest to make a group, for example the ikat group for women. With the suggestion, the women become enthusiastic to form the group. However, after they form the group, the fact is not as what they expected. Why? They form the group to get aid to run their business. But they only get Rp. 500,000. What can they do with that small amount of money? Each member gets Rp. 500,000. Those who have small shops also get Rp. 500,000. That money can only be spent to buy two balls of yarn. What can they do next? And the amount of money tends to be always unchanging, it never rise from Rp. 500,000 for each member of the group. |
| Interviewer: | Is there any Posyandu (health centre) here? |
| B & C: | Yes. |
| C: | It is done routinely. |
| B: | It is a routine. |
| C: | On 12th here. |
| Interviewer: | Oh, the location is here. |
| A: | Here is the location. |
| B: | The health centre is routine. |
| Interviewer: | It is always done on 12th. |
| C & B | Yes it is. |
| C: | Except the 12th falls on Sunday, and then it is moved to Monday. |
| Interviewer: | From what I understand, the women get involved, maybe in the ikat group they get involved. Next, in the health centre, do the husbands tell them to join or is it from them? Their awareness or because you aksed them to join the health centre? |
| C: | Sometimes if they forget, we remind them. But they already know that on the date the health centre is certainly done. Except they forget, we can remind them. |
| B: | For the health centre, they come by their own initiatives. |
| C: | They come by their own initiatives especially those who have babies under 5. |
| Interviewer: | Yes...how many cadres are there? |
| B: | We start counting from the Darma’s mother, Ellen’s mother... |
| A: | 4 people. |
| C: | There are around 6 cadres if I am not mistaken. Six maybe. |
| Interviewer: | About 6 people. |
| B: | There are 6 people. |
| C: | Because recently I saw that there were 6, maybe. |
| A: | The *lord* is the leader here.  \*lord = people of high rank/nobility.  Henceforth, written as *rambu / tammu rambu* = the woman with the highest rank in that village. |
| Interviewer: | Oh, *Rambu* is the leader. She is the leader. |
| C: | Six, if I am not mistaken. |
| A: | Eh, it has been very long time for her to be the leader. How many years huh? |
| D: | Since the twins were babies. |
| C: | Since the payment was left for the lower level officers, there are 6 cadres. |
| Interviewer: | Yes, yes. The cadres were appointed by the government or how were they selected? |
| C: | Eh, no. |
| D: | No. |
| C: | It is from here. |
| B: | It is from here. |
| C: | The selection is based on the ability to write and read because there are many people here who still cannot read and write. |
| Interviewer: | Oh, from here. |
| D: | The lord who did the selection. |
| Interviewer: | Tammu rambu. |
| D & B | Tammu rambu. |
| Interviewer: | Then, are they being paid? Are the cadres getting paid? The cadres, only cadres. |
| D: | The cadres get paid. |
| C: | I think there is allocation for the cadres. |
| B: | Yes. |
| C: | There must be incentive money. |
| B: | There are incentives. |
| Interviewer: | Incentives. In your opinion, is the incentive enough? |
| D: | I don’t know exactly. |
| C: | I don’t know exactly. I saw recently (*that the cadres received the incentives*)but I don’t know the payment was for how many months. |
| D: | There must be incentives to buy, for example soaps and other needs. |
| C: | I happened to see that each of them received Rp. 150,000. Was it the incentives for the meeting or was it their monthly incentives, I think like that. |
| B: | They get incentives. |
| Interviewer: | So, there are incentives. According to the men, the husbands, as far as you know, what are the duties and responsibilities, yes the duties of the cadres? What do you exactly know about the duties of the cadres? These women cadres. |
| C: | Honestly, in every event of the health centre, they always present there. Some write the names, some weigh the babies, and other tasks. That is all their duties. |
| Interviewer: | Oh, like that. |
| Interviewer2: | In Bahasa Indonesia. It is mentioned before that the women get involved in some groups, for example ikat group, saving and loan group, farming group. When they get involved in those groups, is it because of their own will or what? Is there any discussion with the husband to decide or is it their own will to involve? |
| B: | Yes. To say that it is their own will is one reason. But we can also say that it is because the push given by the government. If you do not get involved in the groups, you will not get help. |
| C: | It can be the motivation from the husbands and the government. For example the fertilizer. If you do not get involved in the group, the shop will not sell you the fertilizer because you are not a member of the group. |
| B: | For example, to buy the fertilizer, the shop will not serve you although you are a farmer. It is the poor system of the government. It is not effective. |
| Interviewer2: | Like the cadres earlier, they participate to be the cadres although they have been selected. Like what? Is anyone here whose wife served as cadre? |
| Interviewer: | None. |
| C: | None. |
| Interviewer: | So the cadres here are appointed by the cadre leader, tammu rambu, those, who are capable, are appointed. |
| Interviewer2: | I think that’s all. |
| Interviewer: | Okay, we continue. Well, in puchasing goods for the household, in your opinion, whether husbands are more dominant or the mothers, wives? So we want to see, for example, when purchasing clothes, for children, or for husband and wife, who is most dominant? |
| D: | The women are most dominant. |
| C: | Frankly speaking, women pay more attention to the things we mentioned before. It must be the women. We can say that they are closer (to children), we can say like that, but it does mean that (the children) are not close to the father, but it is the mother who knows the needs of the children. They only inform what things are needed. |
| Interviewer: | So the women, mothers. If for example, purchasing chicken and pig to be kept as livestocks, do the women buy the animals directly or is there any discussion (with the husband), or how? |
| D: | Compromise first. It is impossible for the women to know because we, the men, who look for it, i think they should cooperate. |
| C: | It is clear that to purchase there must be a compromise. But for the profit-sharing system of the small animals, it is done by the women. The profit-sharing system means that if the animals breed, we share the babies if the owner told since the beginning. The women must be capable of doing that. The men can also do that. If we see that there is a neighbour or relative who have many pigs or chicken, we ask them to lend the female for us to be kept and later if the female breeds, we share the babies. |
| Interviewer: | For example, to purchase chairs, kitchen tools, is there any compromise, or? |
| C: | Certainly, compromise first. |
| B: | It depends on the needs. If the women happen to take a walk (to be somewhere and see the the things that are needed) and if they have money, they will definitely buy the things. |
| C: | Definitely they will buy. |
| Interviewer: | So, they will buy first, and they inform the husband later that the money has been used to buy (the things). |
| C: | The money is for them too. |
| B: | Here is the thing. If we think economically, if I have to go back home to inform my husband about this, and then I have to back to the shop again, I will spend more money on transportation. That is the logic. I just want to buy this pan, i have to go back home and go to the shop again and to go there and back, and I have to spend Rp. 10, 000. If I just buy it, and later when I arrive home, it is needed in the kitchen indeed, I just buy it and later I will just say....”well, I have bought this.” She tells her husband that it is not a proble. If I have to go back home to inform, and then go back again to the market, I have spent Rp. 10, 000. It affects economically, right? |
| Interviewer: | So, it is not a problem? |
| B: | Yes, it is not. It just simple matter. |
| D: | No problem. |
| C: | Because it is needed at home. |
| Interviewer: | But, if ever there was any moment when your wife has bought something and you do not agree? Is there? |
| B: | Yes, there were also such moments. |
| C: | Yes. |
| B: | Something that is not needed, clearly without notification first, may cause pros and contras. |
| D: | If the goods are already bought, just accept them. |
| B: | For example, one of the examples is we, sumbanese women, rarely use lipstick. If she happens to go to the market, and she buys lipstick, what is the use of that thing that you buy? We will definitely complain. Although it is only Rp. 5,000 but if it is used to buy mustard, it will be better (*laughing*). |
| C: | Hahahaha |
| D: | What is the purpose of buying such thing? The red lips are not for eating hahahaha. |
| Interviewer: | But, if the money used to buy food and household needs? |
| B: | Yes..yes...no problem. |
| D: | It is better if it is like that. |
| B: | The place you are visiting now for this research is not an area or location occupied by employee (*government employee*). The people are all farmers. That is why we talk about that. |
| Interviewer: | It is okay, indeed..... (*terminated by informant B*). |
| B: | We point at the problem of lisptick, right? We are all farmers, we can be said as economically weak, we are weak economically. |
| C: | One of the examples is about jewellry. For example, we happen to have money but without notification first, we must think about our economic condition, right? In fact, we do not need it yet actually, we do not need it because based on our standard of economic (*life*), we still cannot afford it. However, because we want to have it, there were some happenings which were out of notification and it must lead to pros and contras. But, the thing (*jewellry*) has been bought, it is impossible to return it. |
| Interviewer: | (for purchasing) Cellphone, phone credits...is there any.... |
| B: | It is not a problem here because no one here buys phone credit up to Rp. 10,000. The highest price is Rp. 5,000. |
| E: | The standard is five thousand. |
| B: | The standard is five thousand hahaha. |
| B: | Five thousand can be used 3 days, 4 days for texting only. If you need someone, you call them. If you don;t want to call, then forget it hahahaha |
| Interviewer: | Probably, in your family, the mothers do what kinds of job? What about you, your wife? |
| B: | My wife is a government employee. |
| C: | Farmer. |
| D: | Farmer. |
| E: | All are farmers. |
| Interviewer: | Farmers and ikat weaver. |
| C: | Yes. |
| D: | Aaaaaa. |
| E: | Farming and ikat are the sources of income. |
| B: | Daily activity is weaving ikat. |
| E: | Ikat, that’s it. |
| B: | It is daily. |
| D: | Not all people have farm field here. |
| Interviewer: | For farmer, work in the farm? |
| C: | Only those who have farm work on the farm. |
| B: | If we say that as farmer is a term used in the identity card, then someone is a farmer. They cannot be called as enterpreneur because they have no business to run. If they are called as enterpreneur, the profit gained from weaving ikat is only ten thousand. |
| D: | Only *kabakil.* |
| Interviewer: | So there are women who only do *kabakil*. |
| D: | Only *kabakil.* |
| C: | Yes. |
| D: | We, if only... |
| C: | putar ujung kain, *kabakil ,ndata* |
| Interviewer: | Oh, Ndata. |
| B: | Only that. |
| C: | That’s all the source. |
| D: | If there is someone deliver (order to do kabakil) |
| B: | In the identity card it is clear that they are farmers, sir. |
| Interviewer: | Yes, yes. I mean, maybe having a farm field as I mentioned before. |
| C: | Some have, but some do not. |
| D: | Some have, and some do not, not all. |
| Interviewer 1&2: | Or is there anyone who sells goods in the market? |
| B: | Yes, yes. |
| C: | Yes. |
| D: | I also sell goods in the market. |
| Interviewer: | On the ground, right? |
| Interviewer2: | My wife sells goods in the market. |
| D: | The market where the people stand. |
| Interviewer2: | Oh, yes. |
| B: | Husband and wife, sir. |
| Interviewer2: | Oh, you and your wife sell goods in the market. |
| B: | During the rainy season we work on the farm hahaha. |
| Interviewer: | Are the profit suffiecient, sir? |
| D: | That is what we talked to the RT. They only give five hundred, what can we do with that small amount of money? |
| C: | They will distribute the fund later. |
| B: | For the market (selling in the market), the money is from the loan-saving group. They only have to exoand it. |
| Interviewer: | Oh... |
| B: | So later they will get five hundred (thousand), sir. As far as I observe and see, the funds that they receive never exceed the five hundred thousand. What can you do with just five hundred thousand? |
| D: | It is only for labelling (or reputation). |
| B: | If there is a new business, people have to build the shop (*building*) first. The people have nothing but they (*the government)* ask to build the shop. And later the shop must be filled with goods. |
| Interviewer: | So I can conclude that the capital is the barrier. |
| D: | Capital is the main barrier. |
| B: | It is the main barrier. |
| C: | When the fund arrived, it will be soon used up to repay the capital. |
| D: | It is also the same for ikat, the main barrier is the capital. |
| B: | Ikat has the same capital problem. |
| D: | Ikat needs a large sum of money as capital, big. |
| B: | A ball (of yarn) costs Rp. 80, 000. One ball is only one sheet. |
| D: | Everything used since the process of spinning the yarn is rented. |
| C: | Everything is money. |
| D: | Everything is money until the all the process done, until it becomes an ikat cloth. |
| B: | Only give Rp. 500,000 to the people. |
| D: | Five hundred thousand or one million has no mean at all. |
| A: | It is really not enough. |
| B: | People will be hesitant about that because they have already receive this thing, they want it or not, they have to receive that five hundred thousand. Whether the money will return or not, they don’t think about it anymore. Because when they form the group, they do not promise anything to the people, how much will the fund be. For example, five million each without an agreement. If the group is formed, they will get certain amount of fund. |
| Interviewer2: | So, maybe we can continue...es mentioned earlier, you have business in the market, and also weaving ikat. So, to divide, for example, father has to do this, mother has to do that. For division, is it like that or is there any agreement? |
| D: | Yes. There is an agreement. Woman definitely works in the market. |
| B: | It depends. |
| Interviewer: | Of course women have to work in the market. |
| B: | It depends, sir. It depends on the situation and condition, sir. |
| C: | For weaving ikat, when there is a process that can be done by man, the man will do it. It means that the wife works in the market. Later, in other process that cannot be done by man, the wife will do it, and the man works in the market. |
| Interviewer2: | Who decides that? |
| C: | It is from each person because everyone has specialty and weakness. So, for example, to spin the yarn, the men can do it and for weaving, the men cannot do it. Some men can do it, but women definitely more dominant. |
| Interviewer2: | I mean, who decides that, like |
| C: | It is from self awareness, self awareness. |
| Interviewer2: | Do men decide? |
| C: | No, no, it depends. |
| B: | It depends on the needs. For example it is a need now that the women do weaving, right. It is automatically the women who take actions “I do weaving ikat” and the men will go to the market because it is impossible to compromise, like..”what if mother do the weaving or I do the weaving” it is not possible. |
| C: | In fact he cannot do weaving. |
| Interviewer2: | Yes, yes. |
| D: | Because there is no demand. |
| Interviewer2: | It is automatically, right? |
| D: | There is always a cooperation, it cannot be done only by one person. |
| Interviewer: | So there is always a cooperation. |
| C: | Yes. Maybe for the work such as to dig for roots (used as coloring in weaving ikat) will be done by the men because men have more strength. |
| B: | To dig for (coloring) ingredients, fo example. |
| D: | For coloring. |
|  | For coloring, it is of course done by the men. |
| C: | For the coloring process, it is definitely done by women. |
| D: | Men cannot do it. |
| C: | Because the women know the measurement. We only provide the ingredients. Red is for *Kombu*. The men will provide because they are stronger to pound (the roots). For the process of nilan, it is done by the women. Men only look for it and bring it back home. The next process done by women. |
| B: | Because it is quite difficult to find the ingredients, we have to go to distant place. |
| D: | It is good if the owner give it for free. If the owner asks us to buy, so we have to buy. We only need the roots. |
| C: | Buy... |
| Interviewer: | For example, together compromise with one another about the tasks mentioned earlier. |
| D: | There is always as togetherness. |
| Interviewer: | Yes. Do you work? |
| B: | I am a farmer too. |
| Interviewer: | Oh, farmer, but your wife works for the government. This is interesting hehehe. |
| Interviewer2: | Interesting hehehe. |
| Interviewer: | If, I am sorry umbu, if for example, your wife works, hope it is not, maybe in our culture we are not like that, about the education...em...is there any decision made solely by the women, or what do you think? |
| Interviewer: | Oh yes. |
| B: | It is just a matter of choice in life. I chose to be a farmer and she chose to work for the government. About education, we are both educated. |
| Interviewer: | Really....is it also the same for the income? |
| B: | From the viewpoint of income, government employees do not have debt at the bank. I think it is balanced. But if they have debt, I think the farmers’ income is higher. |
| Interviewer: | In your opinion, what is the position of the women, as wife, in the family? Generally, from the viewpoint of culture, or for example, women have to deal with kitchen stuffs, the men will only wait or like that, although it is mentioned earlier that in doing weaving, the task is not just being given. What is your opinion? |
| C: | It is right sir. We often watch about gender equality. Here, the issue of gender is one of the ...we may say equal, equal in terms of making decision. We make decision together. So it is not like what happened in the past. In the past, women were seen as not knowing many things other than cooking. But now, it has changed; women can read and write, have educational background, and are equal to men. |
| B: | At least equal (to men). |
| C: | They are not seen as subordinate to men anymore. The women, sometimes when the men go on a trip, women are asked not to follow. |
| Interviewer: | Like when the men go to work for living, but... |
| C: | But there is nothing like that. |
| Interviewer: | Is there anyone here whose wife goes to Jawa or Malaysia to work? |
| D: | None. |
| B: | None. |
| C: | Children yes. |
| D: | None from around here. |
| Interviewer: | Daugther? |
| C: | Daughter. Son and daughter. |
| Interviewer: | But not married yet. |
| C: | Yes, after they got there. They found their s and got married although the partners are also from here. |
| B: |  |
| Interviewer: | None, right? Can |
| D: | Let me aswer first because I just got out from the hospital. |
| Interviewer: | Yes. |
| D: | Yesterday, my children were hospitalized. There were 3 people in one house who suffered from diarrhea, the red one and the white one. |
| Interviewer: | Diarrhea, |
| C: | Cough is more dominant. |
| B: | Malaria is a routine health problem, routine. |
| C: | Malaria is not far away. |
| D: | I am the first person to be taken to hospital. |
| Interviewer: | What kind of illness do you often suffer from? |
| D: | As I said before, it is malaria. |
| B: | That’s routine. It is the quickest (to spread), and cough. |
| C: | It is because of the weather. It is very hot. |
| D: | This is too...i feel like my head is going to break into pieces, it’s painful, too painful. It is also with fever. |
| B: | Also happen to us here. |
| Interviewer2: | Are you still sick? |
| D: | Yes, i am sick. |
| Interviewer: | Until right now? |
| D: | Yes. It has been a week. First was my wife, the second was my child who just got out yesterday. |
| Interviewer2: | Did they say that it was malaria? |
| D: | Yes. All were malaria. I have not recovered yet. My parents also have not been recovered. |
| B: | It is Malaria here. It occurs routinely. I say that it is routine because my child has to check the blood every month. If they get sick, their blood have to be checked. For clearer information, the names’ list is on dr. Rien’s office. It is always like that. It is always malaria. |
| Interviewer: | About the cough, is it more on children or adults? |
| B: | There are various factors. It happens more on children. Maybe it is because of the body endurance. For us, adults, cough occur less on adults. It is more fatal on children. |
| Interviewer: | Why does it occur more and faster on children? |
| B: | Maybe it is because of the body endurance. Maybe we talk about nutrition for the children here. Eating behaviour is not directed correctly. Children eat food that is available. The most important thing is to get full. |
| Interviewer: | So it is also about nuttrition. |
| B: | It depends on the income, our income. If we want to eat to satisfy our taste, then we have to have a lot of money, right? But here, the most important thing is to be full and can go on with our life. That’s all. There is no such thing like *4 Sehat 5 Sempurna* (a health campaign done by the government since 1990s to educate the people so they understand the correct eating behaviour by having 4 nutritious food and 1 glass of milk to make it as 5 perferct combination). |
| C: | There is nothing like that. |
| Interviewer: | So it is about nutritious food. |
| B: | Because food affects the body endurance. Since we are economically weak, we have to eat everything that is available for us... |
| Interviewer: | Could it be the environment that.... |
| C: | Because of the weather. |
| B: | Weather in the environment and the most fatal cause is the water. |
| C: | If they play, it will be dangerous. |
| Interviewer: | What is the problem with the water? |
| D: | There is no water. |
| B: | For water, we depend on the water from the well. However, the well is too deep. Then, the water from PAM (government department that supply water for the people) has stopped running for more than a year. It is not running here, but the we still have to pay. |
| D: | There are snakes in the water from the well. Where can we go to find water? And the well is too deep. It is 15 meters. |
| B: | Until the well is dry. |
| D: | It is because of the water and incorrect eating habit. |
| Interviewer: | According to you, is malaria the biggest health problem in this community? Or is there a bigger health problem? I think malaria is the main problem here, do you agree? Or do you think that the problem is the cough, the diarrhea or what? |
| C: | Cough and malaria. |
| B: | If we say that it is a big problem, diarrhea occurs infrequently. It sometimes appear on the trasition period (weather) or in other periods. However, malaria always occurs regardless the season. It happens all the time. Diarrhea happens infrequently. |
| D: | If we happen to suffer from diarrhea, it will be very bad. |
| B: | Yes, if we suffer from it, it will be worse (than malaria). But if we talk about the more dominant problem, it is malaria and cough. |
| D: | It is also the same with vommting with diarrhea. What happens now is the same as what happened in the past. |
| Interviewer: | According to you, what is the cause of people infected by malaria? Because it happens all the time. What do you know about the reason why people get malaria? |
| C: | It is because the mosquito’s bites that we get malaria. |
| Interviewer: | So it is the mosquito. |
| E: | The mosquitos are found in all houses here. There is no house that has no mosquito. Hahahaha. |
| B: | If we say that it is because (the house) is dirty, it is not. It is just because of the mosquitos...how is it...they have wings so they can fly everywhere. |
| Interviewer: | So it might be the mosquitos. |
| E: | If we sleep soundly and we forget (to hang) the mosquito net so we got bitten. |
| Interviewer: | It starts around this hour. |
| C: | *(It is also because the mosquito net are not given to all the people in a house)* if there are 10 persons in a house, it is impossible to give them all. It will be only 2 or 3. |
| Interviewer: | For a household. |
| D: | For a household. |
| B: | Yes. So how can it be? Only 2 or 3 beds use the net. |
| D: | The recent mosquito nets have to be opened from the below part *(the one that touches the ground)* and not in form of a door. If it is opened, the mosquitos will come in. |
| Interviewer: | So it is from the below part. |
| B: | The net is rectangular. It is given by the Department of Health and it has been treated with insecticides. Even if the mosquitos come under the net, it will get killed. It is only for 4 months, or.... |
| C: | Only 3 months – 4 months. |
| E: | Like the sack. |
| Interviewer: | But you use it? |
| C: | We use it unwillingly. What can we do? |
| B: | But, if there are 5 beds (in a house) and only 3 or 2 (nets) given, then the other 2 beds will not use the nets. The distribution of the mosquito nets is not based on the number of beds or people in one household. If there are only 3 or 4 or 3 or 2 nets given, then it is impossible for 10 people to sleep together under 3 nets. |
| Interviewer: | Are the nets still good? |
| C: | Not really. |
| D: | If the nets are new, (they are good) because it has the insecticised. |
| C: | It must be the effect of the insecticides. |
| D: | The old nets do not have insecticides anymore. |
| B: | The Department of Health has them. |
| Interviewer: | So..it is malaria...in your opinion, what kind of actions done by the household in order to at least decrease the number of malaria? |
| D: | Merely going to the hospital. |
| C: | Doing effort depends on...for example like us, Sumbanese, we do not have enough cupboards at home to put all the clothes inside. So sometimes we just pile up or hang the clothes. If we hang 10 clothes, it will be a nest for the mosquitos. The mosquitos will not go far away from that place. And if we do not have mosquito net, the mosquito will come out from the nest and directly attack us. So we have to avoid hanging or piling up the clothes. |
| Interviewer: | In your opinion, in the last 5 years, is the number of people getting malaria increasing? Or decreasing or just the same? |
| D: | Just the same. |
| C: | Just the same. |
| B: | It is just the same. Nothing conspicious in a spontaneous way. I mean, for example here is RT 1, from the whole population; half of them get malaria spotaneously. But it is not in that way. But for each RT there must be people get malaria, whether 1 or 2 households, there must be 3 or 4 people. There always be. |
| D: |  |
| Interviewer: | Do you remember, for the past few years, the number of people getting malaria? If observed, is it increasing or decreasing? |
| C: | Eh, it is just the same. |
| E: | Just the same. |
| B: | Just the same. |
| D: | Someone who got sick a month ago might be getting sick again (now). |
| Interviewer: | Well...I go back to the previous point, is there any effort or step done at home or in the environment to decrease (malaria). It has been mentioned before about going to the hospital if we get sick. But, is there any step taken to prevent or decrease (malaria)? |
| C: | We have to be active, all of us here, to burn the garbage. |
| D: | Burned or buried. |
| C: | While for the water puddle, there is no water here (so there is no water puddle). It must be in the stack of clothes. |
| B: | In the stack of clothes. |
| Interviewer: | So the garbage are burned, moreover there is a Motor Sampah now (motorcycle used to collect the garbage; established by the government). |
| B: | Motor Sampah |
| C: | For people like us, whose houses cannot be reached by Motor Sampah, we sweep the garbage and burn it. But there must be (a problem) because of the (hanging) clothes. |
| B: | It is not a must for Motor Sampah to collect garbage from our house. A household has to pay Rp. 5,000 a month if want (Motor Sampah to collect the garbage). |
| Interviewer: | So, it is if (you want). Well, this is now the rainy season, so must be increasing or... |
| B: | I think it is higher. |
| D: | There will be many more. |
| E: | Usually malaria tends to increase during the rainy season. |
| B: | It is not only malaria but also cough. |
| Interviewer: | In the rainy season...especially it is near.... |
| B: | Especially cough in this time of weather changing. |
| D: | If there is a cure (for cough), it can be prevented. |
| Interviewer: | And maybe it is because there are too many trees. Is it also a place for the mosquito or not? |
| D: | It can be. |
| E: | It must be the lontar trees. There are also numbers of banana trees. It is not too many of this kind of tree. |
| B: | Most on banana trees. |
| C: | Not on the big trees because (they are afraid) of the wind. So they are inside the houses. |
| D: | They go into the house, to the clothes. |
| E: | On the coarse grasses. |
| Interviewer: | On the coarse grasses? |
| B: | It is their nest. |
| Interviewer: | So, to reduce the mosquito, to destroy them, as you mentioned before, is by burning the garbage. Is there any other way based on Sumbanese tradition? Any ritual or anything? |
| B: | There is mosquito board (council) hahahaha |
| Interviewer: | So there is no traditional way? |
| C: | For us, we use the papaya leaves. Sometimes we take the leaves and put them under the bed. |
| B: | The mosquitos get away from the bed and fly upwards. But it is not for them to die or to disappear for a long time. |
| C: | We can also use the breadfruit leaves or its fruit which has long flower. It is very good (to chase away the mosquito); we only have to burn one fruit and it will work like a mosquito repellent until the next morning. |
| Interviewer: | So, it can be used? |
| C: | Yes. |
| Interviewer: | Is there any other plant to chase away them (the mosquito)? |
| C: | Mostly used is the fruit of the breadfruit. |
|  |  |
| B: | If there is any other way, it still does not make the mosquito disappear. They will just go away for a moment, around 5 meters from there. |
| D: | They will just escape for a moment. |
| Interviewer: | Maybe, do you use the Bygon Spray (mosquito repellent). |
| B: | (do you want to use the money) to buy vegetables or to buy baygon, sir? Hahaha |
| Interviewer: | Or, there is also in form of mosquito coils. |
| B: | They have the same value (price). |
| D: | We have to think again to buy Baygon. |
|  |  |
| Interviewer: | There is a lot of it at the kiosk. Do you ever use it? |
| D: | Never. |
| C: | Eh, we do not use it. |
| Interviewer: | Never use it, right. |
| D: | If we use the mosquito coils, it feels like the smell is going directly into our heart. |
| E: | The smoke can also cause sickness. It works faster on infants. |
| Interviewer: | Or, do you consume anti malaria medicine? |
| D: | If there is any. |
| Interviewer: | Can you drink it? |
| E: | At most, we eat the papaya leaves. |
| D: | At most, we eat the papaya leaves. |
| Interviewer: | So you cook the papaya leaves. |
| D: | Or the leaves of nimbi but you have to stand the bitter taste. |
| Interviewer: | Or is there anyone here using the (mosquito) racket? |
| D: | Cannot afford it hehehe. |
| F: | For those who can afford it, they buy it. |
| Interviewer: | Do you know that you can buy it in the Javanese man (usually a seller from java who sells various goods)? Hahaha |
| B: | If there is a provision, we can merely use it, right? |
| F: | If there is someone gives us money, we can buy it. |
| D: | If the thing (racket) is here, i will be very active to chase away the mosquito day and night. |
| Interviewer: | A kind of sounding racket. |
| C: | When the batteries are running down, it won’t work anymore. |
| D: | We need money, again. |
| C: | If we want to recharge the batteries, where can we recharge them? The electricity does not work normally (well) hehehe |
| E: | When the electricity runs out of credit, we do not buy more credit. |
| G: | Sometimes, if we want to....put the oil on the tray and swing it around to catch the mosquito. They will get sticked and die. |
| Interviewer: | Who usually do that? Do you usually do that, Mrs? |
| G: | Usually. |
| E: | Put oil on the tray and then swing it. |
| E: | The mosquito will then get sticked to the tray. |
| Interviewer: | Like that...but you need energy (to swing the tray). |
| D: | Energy and also money to buy Bimoli oil (cooking oil). |
| C: | When the hands are tired, the plate (tray) will fall down and break to pieces. |
| Interviewer: | Is there anyone here never get malaria? Or any household? Is there anyone? |
| D: | Right. |
| C: | Yes but rare. For example, I never get malaria. I only have problems wiht my waist. |
| Interviewer: | So, you do not get malaria, in 2 years, 3 years? |
| C: | More than that. |
| Interviewer: | In your house, how many people (do not get malaria)? |
| C: | Do you mean in my house? |
| Interviewer: | Yes. |
| C: | There are 4 people. |
| Interviewer: | No one ever get malaria. |
| C: | Rarely. No one. |
| Interviewer: | In your opinion, how could you not get malaria? |
| C: | Because everyone has mosquito net. |
| Interviewer: | So you use the net? Or maybe you can also... |
| B: | You may also get (malaria), because when you get sick... |
| C: | It is very unusual for me to get malaria, fever. It is rare. |
| B: | Here, if we get sick, we usually cook the papaya leaves, it has bitter taste and we eat with hot chilli. After that, (we feel that) it (malaria) disappears. But if we check it (malaria) with the right way based on the laboratory result, actually most of us here ever get malaria. It is just because people here do not usually go to the doctor. People are more likely to cure personally without spending money. |
| C: | It feels like I get malaria. |
| Interviewer: | Because you use mosquito nets at home. What about you? Do you use nets at home? |
| B: | Not all (the beds). Because not all the beds can be used to hang the net. |
| C: | The net is small but the bed is big and used by 4 people. |
| D: | I received the net but it is broken now. |
| E: | The size of the mosquito net and the size of the bed are not balanced. |
| D: | When we kick it (hit), it will get torn. |
| Interviewer: | Means not last long even when wearing mosquito nets |
| C: | If we just pull up from side to side, the mosquito can certainly enter (to the bed), unless we pull up (the below part of the net) and then roll it (and put it under the |
| Interviewer: | We need to learn from you hahahaha |
| C: | If we pull it up, the mosquito will certainly enter, |
| Interviewer: | It means that although you use the mosquito nets, the (problem) is still there. |
| D: | Yes. |
| C: | Yes. |
| Interviewer: | So it is just the same because the size of mosquito net is not the same with the size of the bed and the mosquito net cannot last long to be used. |
| B: | The mosquito do not only come during the night. They come also during the day. |
| F: | As we sit down, there might be one of us gets bitten. |
| B: | Because we are not under the mosquito net all the time. Hahaha |
| D: | Even when we sit on the chair, the mosquito can bite us. |
| B: | The mosquito will always exist anyhow. |
| Interviewer: | Is there fogging in recent years? |
| C: | Not thoroughly. |
| F: | It did not come here. |
| C: | Not every year. |
| Interviewer: | But it entered all houses? |
| B: | Yes. |
| Interviewer: | Or is there any place where fogging is prohibited? |
| C: | No. |
| D: | No. |
| B: | No. |
| B: | Also in all strohouses. |
| F: | We even signed the presence list (name list). |
| Interviewer: | So they bring the list. |
| F: | It was typed and we signed it directly (when it was done in our house). |
| Interviewer: | Is there anyone here who did not want their house to be fogged? |
| E: | Eh, no one. |
| D: | (fogging) is different now from the one used in the past with the white color, what is it... |
| E: | The old one used ICON. |
| D: | The name was DDT. |
| Interviewer: | DDT. |
| E: | For now, it is only the smokes that come out. |
| Interviewer: | Who did it (fogging)? |
| C: | Department of Health. |
| Interviewer: | Oh, the Department of Health. Was there any woman who did the fogging? (The operator). |
| F: | They were all men. |
| Interviewer: | Oh, there was no woman. So who gave permission to the officer to fogging your house? Father or mother? |
| C: | All of us loved to. |
| D: | Joint agreement. |
| Interviewer: | I want to ask about the mosquito net again. It is mentioned before that each household receives only 2 or 3 (nets). For example, there is a household with 10 people; it means that some (people in the house) do not get the net. |
| C: | Here is the thing. If the family happens to have only 3 people, then they have enough or even remaining nets. If there are children in the family, they sleep together in one bed, and then 2 nets are more than enough. However, there are big families that do not get enough mosquito nets (because there are too many people). |
| Interviewer2: | So, ho decides who is sleeping under a mosquito net, father or mother? |
| F: | It depends on each bed. |
| D: | I use it. There are 7 people (in the family). |
| Interviewer2: | Yes... |
| D: | There are only 3 mosquito nets. |
| Interviewer2: | Well, how or who decides who is sleeping with the mosquito net, who is not? |
| D: | 3 people do not use the mosquito net, sleep outside (the net). We are all cram under... |
| B: | Meaning, who decides that? |
| Interviewer2: | Who decides? |
| D: | I decide what I can do... |
| Interviewer2: | So it is not your wife who decides? |
| D: | And the 3 people, they lay down outside. How can we set the mosquito net? |
| Interviewer: | I repeat again, so according to you, what is the best way to (decrease) malaria? The cadre suggested using the mosquito net. What else? |
| C: | There is no other way than using the papaya leaves. And the breadfruit also works. If we burn it, the mosquito will run away, of course for a while. |
| D: | Traditional herbs. |
| Interviewer: | Oh, burning the leaves. |
| C: | At night, we mashed papaya leaves, we put it in a container and we put just below our house, definitely the mosquitoes will go away, only temporarily. But if it runs out of its influence then the mosquitos will come to attack again. However, if we use the breadfruit with a length like this, we burn one of them, it will last until morning. |
| B: | It is also temporarily. |
| D: | The most important thing is to be active everyday (to use the herbs). But how many breadfruit trees that you have? |
| B: | And the house is the one with roof made of coarse grasses. |
| Interviewer: | The house with coarse grasses. Back again to fogging. Does it decrease (the mosquito)? |
| B: | Quite effective. |
| C: | Yes, it is effective for only for a few days. It is not possible to last until one month |
| E: | 2 to 3 days, the mosquito will come in again. |
| Interviewer: | To destroy its nest... |
| C: | The mosquitos are not dead. They just run away because of the insecticides. They smell the smoke, they will definitely run away. |
| Interviewer: | Or maybe we can add more kiosks to sell the mosquito repellent? |
| B: | It is just the same. |
| C: | It is just the same if we have to always buy (the mosquito repellent). |
| D: | Just the same. |
| Interviewer: | So, with this condition, do you just give up? |
| C: | Just give up. |
| D: | Just give up. What can we do? |
| B: | Not giving up, I don’t think so. Still, there is an effort taken by each person to do the treatment in their own way. In terms of the treatment there are differing patterns of treatment. Some people go to the doctor in clinic, and some others go to the health centre. The medicines from the doctor are different from the medicines from the health centre. Moreover, at the health centre, they do not take the blood sample (first to check the illness). They just guess the ilness like ‘oh you get malaria’. But, there is still an effort taken by each individual. Why do I say that it is from each individual? Because if one does not do an effort, he may be sick all the time, right? Whether you want it or not, if you want to stay healthy you have to make an effort. Even if you get generic medicines, with temporary healing potency and not generally killing the malaria inside the body, you still have to go to the health centre. |
| C: | When the medicine has run out, the illness will come back. It will be good if we have BPJS (Social Security Administrator). |
| B: | It is just the same through BPJS because we get the same medicine. |
| F: | Expired medicine. |
| B: | BPJS works if we contribute (an amount of money). It is not the same wit the one we used namely Jamkesmas (community Health insurance) which was a free support from the government. For now, we have to pay, monthly. If you do not pay the contribution, then you will be treated as general patient. |
| Interviewer: | So it is a problem of money. But, if there is a tool or insecticides to chase away the mosquitos at a low price, around 5 thousand? |
| B: | Correct, sir. I mean, if there is a cheap tool, then there will be a cheape mitigation (of malaria). Just like now with the mosquito repellent and Baygon, people need money first (to buy it). The problem here is the source of income does not earn money everyday. For example, if someone makes the *kabakil*, it is for Rp. 20,000 each. The 20 thousand is finished in 2 days. After 2 days, (with the 20 thousand) you can buy rice, the children needs, and snacks for school, not to mention other needs. But, it is not always that someone can do *kabakil* for 2 or 3 cloths a week. One cloth is the most because there are not too many ikat weavers and the buyer from outside the island. It is not like it was in the past when Sumbanese ikat was very in demand. It is just seasonal now. Only tourists come to this village. Frankly speaking, only once a month. |
| D: | They used to buy. |
| B: | They used to buy, 1, 2, 3 is enough. From 100 people, there are 100 ikat. So, all of us here are only the victim, sor. Why do we say that we are victims? When you take tourists from there (foreign country), you show pictures of this village to them and tell them that it is the village of ikat. But you do not buy the ikat from here. You buy it from the (tour) guide at the hotel. So there other people who manage the ikat at another place to show to the tourists. But you come here to take pictures, to show this object (to the tourist). So, we are merely the victims or the objects. |
| D: | The guide gets satisfied (with the money). |
|  | So, the government gets the profit, as well as the hotel, the inn, and the guide. Well, the object is here, this village. You come here to take pictures around here that this is all the village of ikat. But you do not buy ikat here. You buy it at other place. There is another Prailiu. This has been the scenario since a long time ago. |
| C: | So Prailiu is known as central of ikat. So the tourist come (to Sumba) with the purpose to visit Prailiu. But, when they arrive here, they are taken to another Prailiu, such as to Kanatang. |
| B: | So, here. We provide the goods and services but the money is not here. The money flows to other places, such as the government, the hotel, and the tour guide. They only buy 1 or 2 ikat here. How could people get money to get treatment (in the hospital)? |
| Interviewer: | Well, there is (a cheap tool) but we do not bring it. |
| Interviewer2: | This, this is it. |
| Interviewer: | This is it. Come here, come here. So, this costs only Rp. 2,000. What you mentioned before is right. If we have money, we want to use it to buy vegetables or to buy...well...I...this, this, this is not for sale yet, sir. This is made in America. So we make it like this... |
| B: | Yes. |
| Interviewer: | We only have to stick it to the wall. Just like what you said about the papaya leaves. This is sticked to the wall and there will be a substance (that comes out). This substance will chase away the mosquitos. |
| B: | Oh, the substance that chase away the mosquitos. |
| Interviewer: | So the range is for a room of 3 x 3 metres, not larger. So it is suitable for one (bed) room. |
| B: | So, (how about) the duration of applying (this tool)? |
| Interviewer: | Well, this is for a month. It can last for a month. |
| Interviewer2: | Just stick it to the wall. |
| Interviewer: | Just stick it to the wall. It is called as rage but it has not been produced largely or even to be sold in Indonesia. It is not for sale yet in Indonesia. It is all in English though. Well, about this, for example it is sold at Rp. 2, 000, in your opinion, can the people afford it? Or is it difficult for the people to buy it like the mosquito coils with the price of Rp. 5,000? |
| C & D: | They can. |
| D: | With the affordable price of Rp. 2, 000, they can. |
| Interviewer: | Moreover, now we have the paper money of Rp. 2,000. So, we can sell it, right? Do you want to buy or not? At least from the (viewpoint) of the men. |
| D: | I think yes. |
| C: | Definitely. |
| B: | Moreover, this mosquito repellent, it is not only about its high risk factor, the children factor, and the housing factor because not all houses are made of stone wall. It is all the consideration in using (the tool). |
| Interviewer: | So, if you ask about the risk, I do not even know it yet. But this tool does not kill mosquitos. It is just chases them away. |
| B: | Meaning that, at a glance I can guess that there is no risk on human and the house. |
| Interviewer: | Yes, right. Maybe we can guess. For example, children do not touch it. For the mosquito net, it might be inhaled by the children, or something else. |
| B: | For the mosquito coil, we burn it and put it at the end of our foot. When we sleep, we accidentally hit it and then it touches the wall and burn the whole house. hahahaha |
| Interviewer: | Hahaha No..This is not like that. Just stick it. |
| E: | It is affrodable. |
| Interviewer: | So it is affordable, right? But, can the people afford it and want to use it? |
| C: | Definitely. |
| D: | Because... |
| B: | Because if we want to buy a product, for example now we are talking about malaria and mosquito, we buy the product; we also have to look at the side effect. For example the mosquito repellent, we spray it around and the mosquitos go away. But then they come back. |
| Interviewer: | So it is Rp. 2,000 a day. So for 12 months it will be Rp. 24,000. |
| B: | It means that we can buy for a whole year needs. |
| Interviewer: | This has been tested in West Sumba but it is not for sale yet. |
| B: | This is the bad part. We promote the product to the people but it is not for sale yet. It is not good when the people want to use it but they cannot buy it. Actually, when you want to promote, the product is already available so we will have the will to buy it. So now we can only like ‘mmm...when....” Thinking we are old right now, when will we use the product? We already died but the product is not coming yet. Hahaha |
| Interviewer: | Hahahaha no..no...means that there are many ways (to prevent) malaria? |
| B: | If not, we will run out of papaya leaves because now is the dry season. |
| F: | There is a disease that attacks the banana now. |
| D: | The papaya has disease now. |
| Interviewer: | So the response is good enough. |
| C: | This is good if it is available. People will be addicted to use this than to buy the mosquito coils. |
| Interviewer: | Yes, and the price? |
| D: | If the product is available, it has to be (sold) here first. |
| Interviewer: | I told the white people, first hahaha. |
| D: | The mosquitos often attack us here. |
| Interviewer: | According to you, to tell this information, this is the last question, no more question (after this one), to tell the information to the people, what kind of efforts can we do and where we do it so they can directly accept it? What way? So the information, for example, well, there is a new product, or when they talk about malaria, so malaria has to be prevented soon with ways, what kind of information that we tell them? What way? |
| B: | Meaning |
| Interviewer: | Yes yes yes. This is the right way. |
| C: | Actually it can be done. If the product is available, let us be informed. For us, like I am the head of RT, I can give information to each household. So once the product comes, all people can have it. |
| B: | Maybe it is not easy for people around Matawai and the shopping centre because they are busy with their business. (For people) here is not too difficult. It is easier. |
| Interviewer: | But can we do in the chruch? |
| B: | It can be done through the households, it is the fastest. It is impossible to do such thing in the chruch. |
| Interviewer: | No, we do not give such information. I mean we make an announcement. |
| C: | Yes, we can inform them through the chruch announcement. |
| B: | Yes, for the general people, we can do it through the church. |
| Interviewer2: | For example, for fogging or distribution of mosquito nets, how is it done? |
| B: | It is directly from the Health Department to the head of local RT. |
| Interviewer2: | (Through) local RT is faster. |
| B: | Yes, it is faster. |
| Interviewer: | Or, if there is a horse race, can we do it (there)? |
| B: | No, never. |
| C: | No one will listen. |
| Interviewer: | I mean, maybe in the horse race, we can announce that the fogging will be carried out at particular hour. |
| C: | No. |
| D: | It is better if we gather like this and listen directly to the explanation. |
| Interviewer: | Or can we use cellphone, messaging, facebook, or how? |
| F: | Not in that way. If there is a product, it can (be through) the RT and also the chruch. |
| Interviewer: | Yes, yes. |
| F: | But if we do it openly in a crowded place, it will not work. |
| Interviewer: | But the best way is through the RT. |
| F: | It can be done through RT. |
| Interviewer: | Or through the groups. |
| D: | Yes, it can be. |
| C: | Groups, Posyandu. |
| D: | Can be done through groups, posyandu. |
| Interviewer: | Alright gentlemen. Thank you very much. |
| B: | We are running out of time. |
| Interviewer: | We know that you are very busy.... |