

WLUML-IWE: Women Reclaiming and Redefining Cultures (WRRC) Program

End of Project Narrative Report

Date: 27 Dec 2010

Project Reference Number: WIPR 04.09-10

Project Name	Developing a capacity building methodology on women's land rights, in contexts of customary laws, cultures, state laws and religious interpretations
Project Location	Jakarta, West Sumatera, Nusa Tenggara Barat
Start and End date of Project (original schedule)	Started on 15/03/2010 ; originally scheduled to end on 15/09/2010
Start and End date of Project (revised schedule requested)	Started on 15/03/2010 ; ended on 30/11/2010 (based on approval of SCN's request submitted on September 29, 2010)
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1. Deliverables as stated in grant agreement:

Deliverable Description	Date Submitted
1) Midterm progress report 2) Financial report	September 30, 2010
3) Final narrative report 4) Final financial report	November 30, 2010

2. Summary of the project

Efforts were made to increase the knowledge and awareness of 18 women in Pariaman West Sumatera and 17 people (religious leaders, traditional leaders and paralegal activists) in Lombok in West Nusa Tenggara on women's rights to inheritance and ownership of land and other property, and to enhance their capacities to counter disempowering forces using customary laws, cultures, state laws and religious interpretations. These efforts were carried out in 5 stages, with each stage marked by a participatory workshop. :

In the first stage, a workshop on 'Capacity building of the Indonesia WIPR team' was held on 28-30 May 2010, in Bogor, West Java. The 8 participants included all members of the SCN WIPR team, led by Dini Anitasari Sabaniah and including Sri Wiyanti Eddyono, Melly Setyawati and others in Jakarta, as well as the field coordinators (Juni Warlif ['Alif'] from Pariaman in West Sumatera and Beauty Erawati (Director of Lembaga Bantuan Hukum Asosiasi Perempuan Indonesia untuk Keadilan in West Nusa Tenggara [LBH APIK NTB]) from Lombok in West Nusa Tenggara (Nusa Tenggara Barat, here in after NTB). This workshop was organised by SCN for the following purpose:

- Introduction of SCN's WIPR projects in Indonesia, as part of the WIPR theme of the programme Women Reclaiming and Re-defining Culture (WRRC)
- Sharing information on practices around WIPR issues at the national level (Jakarta), Pariaman in West Sumatera and Lombok in West Nusa Tenggara Barat, in the contexts of Muslim laws, customary laws and state laws
- On this occasion, the two field coordinators also identified existing initiatives of stakeholders and project beneficiaries in both project sites

This first workshop achieved the following results:

- Opinions, experiences, knowledge and understanding of participants on WIPR issues are elaborated.
 - (a) WIPR experiences in NTB: LBH APIK NTB has experience to handle inheritance issues, especially the inheritance of land. Based on their experience, the the law that can be used which is more beneficial for women in their particular context is Islamic law, as conventionally understood. Although daughters only get half the share of sons, it is still better than using the customary law in some areas in Lombok. (e.g. Sade village and surrounding villages in West Lombok). In customary law, daughters only get the household items (tools for cooking), they do not get the inheritance of land.

(b) WIPR experiences in Pariaman, West Sumatera: although the women have rights of inheritance to ancestral land, but in reality, their rights are often violated. There are some men who try to take over the ancestral land. Some women in Pariaman already have undertaken initiatives to fight for their rights, but they do so only individually on their own.

- Information was given about the multi-country WRRRC programme with a thematic area on women's inheritance and property rights (WIPR). LBH APIK NTB, represented by Beauty Erawati agreed to be involved in this project, as well as Juni Warlif from Pariaman. Both partners agreed to do this project for approximately 4 months, in accordance with agreed plans.

In the second stage, SCN hosted the Capacity Building Workshop on 14-17 June 2010 in Jakarta, that was organized by the WIPR Working Group. This was attended by representatives of all WIPR partners in different countries in Asia and Africa, including all members of SCN's WIPR team. The WIPR Working Group had the following objectives and desired outcomes in organizing this workshop:

Objectives

- Building capacity for communication and advocacy among partners on strategies to counter 'cultural' disempowerment – specifically on sharing strategies for addressing women's customary rights in relation to land
- Training workshop on the use of international human rights standards in documenting and addressing cases of violations justified in the name of 'culture,' and related issues – specifically on the use of progressive religious interpretations for women's inheritance rights

Desired Outcomes

Immediate

Participants with:

- a) knowledge of a diversity of strategies to address women's customary rights in relation to land and their past or likely effectiveness in different contexts
- b) knowledge of progressive religious interpretations for women's inheritance rights, where they have been used, and how they resonate with international and regional human rights standards

Short-term

Participants work with WIPR partners and projects to address women's land and property rights using strategies which counter the use of 'culture' (including religion) against women's rights and empower women to reclaim and redefine cultural elements.

Mid-long term

- a) Successful strategies to enhance women's appropriation of 'culture' and against the mobilization of conservative cultural elements in women's access to inheritance and property rights.
- b) Women able to develop and enjoy their inheritance and property rights.

As a result of their active participation in this workshop, SCN's WIPR team members:

- Learnt from the experiences and knowledge presented by resource persons and other participants;
- Increased their knowledge of progressive interpretations of the Quran and Hadith from Husen Muhammad and Zahia as resource persons, enabling project partners from

Pariaman-West Sumatera and Lombok- West Nusa Tenggara to introduce such interpretations as a strategy to confront disempowering forces ;

- Sharpened the focus of SCN's project design through the analytical synthesis presented by Vivienne Wee (although in fact, it has not been easy to write a report that reflects the focused results).

In the third stage, a two-day workshop on 'Capacity building at the local level' was organized by LBH APIK NTB and West Sumatera field coordinator :

(1) In Pariaman, Sumatera Barat, on October, 9-10 2010.

(2) In Lombok, Nusa Tenggara Barat, on June 5, 2010 and August 16, 2010.

At this stage, 35 project participants were selected at the two project sites (18 women in Pariaman in West Sumatera, and a mixed group of 17 people in Lombok in West Nusa Tenggara). Among the latter, there were 11 male religious leaders and customary leaders, 1 paralegal activist and 5 female paralegal activists.

In general, the criteria used for the selection of these project participants were as follows: The 17 persons have been partners of LBH APIK NTB since 2004, engaging in various activities, such as seminars, workshop, training, and regular discussions on women's issues, and also handling cases of violence against women by using progressive approaches; LBH APIK NTB stressed the importance of involving customary leaders and religious leaders, because until now, especially in the contexts of West Nusa Tenggara, they are still strategic 'agents of change'.

On day one, there was emphasis on sharpening the field coordinators Juni Warlif/Alif and Gusti P.A. Chandry/Chacha) and 25 project participants' understanding of the WIPR issues viewed in the contexts of local cultures of Lombok and the Minangkabau in West Sumatera, as well as Muslim laws and state laws. These three contexts were studied and understood by using progressive interpretations provided by 4 invited experts who are competent in giving progressive interpretations of customary laws Muslim laws, and state laws. These experts included: Fauzi Yoyok, S.H; H. Lalu Putra, M.Pd.; M. Taufik, S.Ag, M.Si.; Roni Saputra, S.H; and Drs. Asbir.

In this workshop, the 4 experts addressed four important questions:

- 1) Are there WIPR issues in customary laws, Muslim laws, and state laws (?)
- 2) How do customary laws, Muslim laws, and state laws regulate WIPR issues (?)
- 3) Which of these customary laws, Muslim laws, and state laws harmful and which favorable to women?
- 4) What are the inputs from the expert about effective strategies to address those laws (customary, Muslim and state) which are disempowering women?

The experts' inputs to these four questions are related to the following:

- 1) Customary laws: Minangkabau Customary Law (Undang Adat Minangkabau – West Sumatera) and Sasak Customary Law (Undang Adat Sasak – West Nusa Tenggara).
Muslim laws: in Quran 2:179; 3:195; 4:1; 4:11,12,45,92-93,124,179; 16:97; 33:35-36; 49:13; 66:19-21; 74:38. State Law: Compilation of Muslim Law (Kompilasi Hukum Islam) for Muslim society; Civil Code (KUH Perdata) for non-Muslim, Family Act Number 1/1974 (Undang-undang Perkawinan No.1/1974);

- 2) In general, all laws concern on governing the division of inheritance for women and men;
- 3) All the resource persons suggested re-interpretation of all the rules, whether contained in Muslim Law, customary law, and state law.

Details of the experts' inputs will be documented in the final report of SCN's project: 'Compiling a database of progressive cultural resources on women's land rights: interpretations, experts, media products.'

On day two, there was discussion of the development of collective strategies to counter disempowering interpretations of customary laws, Muslim laws and state laws. 9 strategies in Pariaman - West Sumatera and 7 strategies in Lombok - West Nusa Tenggara were designed, based on elaboration of the knowledge and experiences of workshop participants on WIPR issues, including WIPR cases that they have encountered. There was discussion among the participants of how these strategies should be practiced in the activities of daily life in accordance with the varied contexts of different people, e.g. teacher, paralegal activist, as customary leader, as religious leader, as housewife, etc.

The workshop participants agreed that before practicing these strategies, they should design plans for the 'practice of strategies in the community'. The design of the plan, to be done by each participant, includes the time (scheduling) when specific activities will be conducted, and the documentation of all activities performed with the ensuing results. To be able to document these properly, the following forms were devised:

Form 1. Activities for practising WIPR strategies

Name (who have a case)	Case story	Strategies are chosen	How do the strategies	Who is involved	Follow up

Form 2. Activities of transformative communication

Time and Place	WIPR issue addressed	Audience number	Audience responses	Resource person's responses (who undertook the transformative communication)	Follow-up

The fourth stage was called the stage of ‘practices in the community’. Plans for the practice of strategies prepared in Stage 3 above were implemented in this phase. There are 3 kinds of plans are: (1) Helping women to solve their inheritance cases, carried out by religious leaders, customary leaders, and paralegal activists in West Nusa Tenggara; (2) Solving inheritance disputes of ancestral land in West Sumatera; and (3) Catalyzing transformative socialization, as was done by 1 religious leader and 1 customary leader in West Nusa Tenggara.

In other words, at this stage, the 35 WIPR stakeholders in two project sites (Pariaman and Lombok) began addressing concrete WIPR issues in their specific community. They also began to practice the strategies that had been developed in their plans. The results of the implementation of their plans were as follows:

- At least 10 women together have been able to implement of strategies in resolving 3 of inheritance dispute of ancestral land in Pariaman – West Sumatera;
- At least 5 people have been able to implement strategies in resolving 5 cases of inheritance in West Nusa Tenggara;
- At least 2 people do socialization on WIPR issues in West Nusa Tenggara Barat

The fifth stage was called the stage of ‘reflection and evaluation’, which took place about 1-2 months after the fourth stage. The purpose of this stage was to look back at what had been done in the fourth stage, identifying the strengths and weaknesses of the plans and the implementation in terms of countering disempowering interpretations of customary laws, Muslim laws and state laws, including ways to improve the strategies. This stage was also used to sharpen knowledge and understanding of WIPR progressive interpretations in the contexts of religious, adat, and state laws by inviting the experts again. In a very short time (1.5 months), a few of strategies that can be effectively carried out, i.e. strategies number 1,2,5,8¹ in Pariaman – West Sumatera; and strategies number 1,5,6,7² in West Nusa Tenggara; other strategies could be effective if practicable within a reasonable time. Details of these strategies, including and ineffectiveness, will be reported for SCN’s **project ‘Support of selected local groups in exploring strategies for asserting women’s land rights in diverse contexts’**. For the purpose of this report on capacity building, suffice it to note that the project participants developed capacity to plan and implement such strategies.

¹ In Pariaman, the strategies were: (1) Know well what types of land ownership there are; (2) Know well the history of land; (5) Seek support from various strategic groups: customary leaders, religious leaders, official government, etc; (8) Undertake transformative socialisation on WIPR issues.

² Strategies number (1) Re-interpretation of traditional and religious values, as well as state laws related to the WIPR issues and dissemination of the values that have been re-interpreted (transformative socialization); (5) Development of reporting mechanism and effort to solve the WIPR cases; (6) Building solidarity between leaders and paralegal activists to support women’s rights to inheritance and ownership of land and other property; (7) Development of mechanism for coordination among agencies and individuals.

3. Achievements of each objective

SCN achieved its objectives through the following process of engagement with the 35 people selected to be project participants (18 women in Pariaman in West Sumatera, and 17 people in Lombok in West Nusa Tenggara). Of the five stages described above, the last three stages were the most critical. The two objectives of this project are:

- **Objective 1:** Method of enhancing women’s awareness and knowledge of their land ownership rights, including different modes of ownership
- **Objective 2:** Method of enhancing women’s capacity to counter disempowering forces using customary laws, cultures, state law and religious interpretations

Objective 1: Method of enhancing women’s awareness and knowledge of their land ownership rights, including different modes of ownership

The following steps were taken to develop a method for increasing the knowledge and awareness of the 35 project participants, not solely through the workshops mentioned above:

- 1) SCN took stock of project participants’ existing knowledge about women’s issues, i.e. the equal rights of both women and men in all areas of life (access to education, health, jobs to earn income, etc.). This included their knowledge derived from involvement in previous projects. The 18 women in Pariaman in West Sumatera, before engaging in the WIPR Project, had been involved in an action research program, called Women’s Empowerment in Muslim Contexts (WEMC) for approximately 2 years during 2008 – 2009. The WEMC programme included participatory research that documented challenges to women’s land rights in West Sumatera. In Lombok, West Nusa Tenggara, the 17 project participants, before engaging in the WIPR project, had been involved in the work of Lembaga Bantuan Hukum Asosiasi Perempuan Indonesia untuk Keadilan in West Nusa Tenggara (LBH APIK NTB), particularly on the issue of violence against women.
- 2) SCN built on project participants’ existing knowledge to increase their knowledge and awareness about women’s rights to inheritance and ownership of land and other property.

Below is a table showing what was achieved through this method:

Project participants’ knowledge of WIPR issues before involvement in the WIPR project		Project participants’ increased knowledge and awareness after involvement in the WIPR project	
18 women project participants in Pariaman, West Sumatera	17 project participants: 5 female paralegal activists, 1 male paralegal activist, 5 male customary leaders and 6 religious leaders in Lombok, West Nusa Tenggara	18 women project participants in Pariaman, West Sumatera	17 project participants: 5 female paralegal activists, 1 male paralegal activist, 5 male customary leaders and 6 religious leaders in Lombok, West Nusa Tenggara
• All said that communal land which is ancestral	• 14 people said that based on the customary	• Around 11 people have increased understanding	• 2 people communicated to

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<p>property inherited from generation to generation is transmitted from mother to daughter and belong to women.</p> <ul style="list-style-type: none"> • 3 people³ already have awareness that merely having the right to inherit ancestral land in principle was insufficient for women, this right of inheritance needed to be realized in practice.; • All said that Muslim laws divide the inheritance of daughters and sons in the ratio of 1:2, meaning that sons get double the inheritance of daughters. They also said that this rule must be obeyed; if not, it is a violation against religion; • All said that they have heard there are state laws governing inheritance and land ownership rights, but they admitted that they have never read the legislation in question. • All said that so far they never thought that what 	<p>laws of Lombok, the rule of inheritance should be in the ratio of daughter and son receiving 1:2. They considered this derived from Islamic law, which must be followed.</p> <ul style="list-style-type: none"> • 3 people⁴ said that under certain conditions it is legitimate for the inheritance for daughters and sons to be equal. This does not violate the rules of religion because it is based on the principle of need and fairness. • 14 people (6 paralegal activists, 6 religious leaders and 2 customary leaders) to know the state laws governing inheritance and land ownership. ; • All recognized equal rights between women and men, but the rights in question here are the general rights of citizens, such as the right to access 	<p>and awareness that women's right to inherit ancestral land needed to be realized in practice; this expression is presented by participants in the discussion session after the resource person of religious law issue delivered his presentation on Oct 10, 2010;⁵</p> <ul style="list-style-type: none"> • 15 people said that their understanding of Muslim laws has increased. Although they know that Muslim laws are often interpreted as dividing the inheritance of daughters and sons in the ratio of 1:2, the main principle, they said, is whether justice has been done for the heirs. They expressed this in a discussion after a resource person's presentation of customary laws on Oct 10, 2010;⁶ • 15 people now understand that women's 	<p>various audiences about their knowledge of women's rights to inheritance issue using progressive interpretations of both Muslim and state laws. (1) Raden Rais, a customary leader in West Lombok, communicated such knowledge to about 30 people of Mambalan Village. What he communicated was information about state laws and Muslim laws, which he had obtained from the WIPR field coordinator. He told the Mambalan villagers that currently the state court has ruled in favor of equal rights between women and men, based on the verdict issue by the Jakarta High Court. He also said that the division of inheritance in Muslim law must be based on the principle of justice;</p>

³ The three persons are: Yeti Nurfitri (Uni Yet), Suwarni dan Upik Sumarni. Information is obtained when all three sharing of experience successfully fighting their rights to pusaka land. Yeti told on May 28, 2010. Suwarni and Upik Sumarni told on Oktober 9, 2010.

⁴ The three persons are Triati (paralegal activist), Indira (paralegal activist). Ketiga orang tersebut adalah Triati (paralegal), Indira (paralegal) dan Raden Rais (traditional leader) is delivered during discussion on June 5, 2010.

⁵ 8 women (Eni, Sonya, Erni, Ernawati, Syorgawati, Eni, Marlianis, Heni) said that now they were realized never benefits of the ancestral land.

⁶ Revealed in a discussion session in Workshop (9 October 2010).

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was done by the mothers' brothers to dispossess the women was influenced by disempowering interpretations of customary and Muslim laws.	<p>education, health, etc.</p> <ul style="list-style-type: none"> All recognized that domestic violence is a crime. Related to this, they recognise that if a woman in the family do not get her right to inheritance, it means the family members have committed domestic violence and a hence a crime. 	<p>inheritance issues are affected by the state's Compilation of Islamic Law, the state's Marriage Act, civil law, and the state's accommodation of customary laws. They mentioned this in a discussion following a resource person's presentation on customary laws at a workshop on 10 Oct 2010.</p> <ul style="list-style-type: none"> All project participants now understand and realize that women's right to inheritance and land ownership, especially their right to ancestral land must be championed. The struggle must be carried out together as a collective action, and must be implemented through effective strategy;⁷ 	<p>(2) M. Misnul, a paralegal activist, from Mataram, communicated to mostly male customary leaders and religious leaders 3 times in Cendrawasih village (Dasan Carmen-Mataram) about the following topics: 1) Cases of injustice in the division of inheritance between daughters and sons; 2) Women's public participation in addressing inheritance cases; and 3) The law of inheritance in Islam. Some of the things that he conveyed were:</p> <ul style="list-style-type: none"> Both women and men have equal rights in getting inheritance; Urging the participants to be fair when people ask them for help/opinions on the inheritance issues; The principle underlying the division of inheritance in Muslim law is justice for the heirs. He recommended that

⁷ Revealed when discussion to develop strategies to handle a dispute of inheritance land.

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			the division of inheritance be done through consensus (<i>musyawarah</i>) to avoid heirs becoming aggrieved.

Objective 2: Method of enhancing women's capacity to counter disempowering forces using customary laws, cultures, state law and religious interpretations

The following steps were taken to develop a method for enhancing women's capacity to counter disempowering forces using customary laws, cultures, state law and religious interpretations:

- 1) SCN took stock of project participants' existing capacity to counter disempowering forces. Before being involved in the WIPR project, most of the 35 project participants have dared to counter such forces. Many of the 18 women in Pariaman have previously launched personal initiatives to claim their land rights. These have been documented in the WEMC research previously conducted among them.⁸ The WEMC programme also had a capacity sharing component about addressing disempowering forces. Among the 17 people in Lombok, 6 paralegal activists were experienced in handling cases of violence against women, 11 others were customary leaders and religious leaders, who have been working with LBH APIK NTB in the last 4 years to counter disempowering forces.
- 2) SCN built on project participants' existing experience in countering disempowering forces, with a focus on using progressive interpretations of religious laws, customary laws and state laws to counter the forces that disposses women of their inheritance and land ownership rights.

Below is a table showing what was achieved through this method::

Project participants' capacity to counter disempowering forces before involvement in the WIPR Project	Project participants's increased capacity to counter disempowering forces using progressive interpretations of customary laws, cultures, state law and religious interpretations

⁸ Wee, Vivienne and Phoebe So Yuen-man. 2009. *Adat*, the state and Minangkabau women's land rights in West Sumatera, Indonesia. WEMC Working Paper. Hong Kong: City University of Hong Kong.

<p>18 women project participants in Pariaman, West Sumatera</p>	<p>17 project participants: 5 female paralegal activists, 1 male paralegal activist, 5 male customary leaders and 6 religious leaders in Lombok, West Nusa Tenggara</p>	<p>18 women project participants in Pariaman, West Sumatera</p>	<p>17 project participants: 5 female paralegal activists, 1 male paralegal activist, 5 male customary leaders and 6 religious leaders in Lombok, West Nusa Tenggara</p>
<ul style="list-style-type: none"> • A woman (Yendrawati) discussed the case with grandmother, mother, and the descendants of family that donated the land;⁹ • A woman (Ernawati) asked her brother why he pawned the rice field, her brother pawned it to get money for paying the entrance fee for his son to become an army; threat her brother by pointing out a knife; held a family meeting to find a way to redeem the rice field by collecting 25 ameh together.¹⁰ 	<ul style="list-style-type: none"> • The 17 people have experienced to handle the cases which came to LBH APIK NTB on women issues, such as violence against women and domestic violence; 	<ul style="list-style-type: none"> • 3 people dared to assert their rights to ancestral land, supported by relatives and friends. (1) Erni, from Teluk village, accompanied by her two sisters, visited several elders in her lineage to tell them to write their genealogy as the basis for claiming ancestral land. Then, accompanied by 4 other friends from the same village, she went to the senior mother's brother (<i>ninik mamak</i>) of the clan territory (<i>nagari</i>) to ask for his help to mediate in a meeting between her lineage with other lineages about their ancestral land. (2) Jusyaniati, from Pakasai village, accompanied by 5 friends from the same village, went to the mother's brother who heads their lineage, as the person who controls her ancestral land, to ask him to return the ancestral land to her. (3) Yendrawati, from Teluk village, encouraged her aunt to reclaim the ancestral 	<ul style="list-style-type: none"> • 5 people, including 2 paralegal activists, 3 religious leaders, and 1 customary leader, are now helping women to solve their WIPR cases: (1) Nursalim, a religious leader from Central Lombok, managed to convince a woman, Inaq Saedah, to continue asserting her right of inheritance. Eventually, Inaq Saedah was willing to fight through the legal process. But, her case lost in the District court because I was considered unclear cases; then, LBH APIK NTB advised to review the case (appeal the case) with the new evidence that supports. Now, LBH APIK NTB together with Nur Salim and Inaq Saedah looking for the latest evidence that supports. (2) Triati, a paralegal activist from East Lombok, is handling a divorce case, where the wife is demanding marital property. Now the case is still in the religious court. Triati said that the knowledge she gained from the WIPR project has given her giving ideas, inspiration,

⁹ Writing by Madonna (assistance field research on WEMC project). The dissemination workshop on the Research on the Minangkabau Women's Rights to Ancestral Land. Pariaman, June, 11 2010.

¹⁰ idem

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		land controlled by the mother's brother heading the lineage. Although this case is still in process, she now has support from several relatives, including her aunts, who have become willing to reclaim their ancestral land which is still dominated by the mother's brother heading the lineage.	and courage to re-convince opponents that the wife is entitled to get half of the marital property, because The work done at home by the wife should be recognized as a contribution towards the family and the wife can calculate the remuneration she deserves. (3) Syarifuddin, a religious leader from Mataram, managed to mediate an inheritance dispute. The result is that the woman in this case got a share equal to the share of each of her brothers, both in size and economic value. (4) Agus, a religious leader from West Lombok, successfully convinced Marhani's brothers to divide their parent's legacy as evenly as possible. The reason given by Agus was about the principle of justice and equality as the basis of inheritance in Islam. He also added that women have a very high position in the eyes of Prophet Mukammad; (5) Raden Rais, a customary leader from West

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			Lombok, was visited by an old man who was worried about how to distribute his estate to his five daughters. The old man feared that if his estate was not divided now when he was alive, then when he is dead, his brother would take all his estate. Raden Rais managed to propose an alternative option -- ' <i>hibah</i> ' (donation). Eventually, this man donated the land to his five daughters, with the <i>hibah</i> letter approved by the notary.

4. The project participants

In Pariaman West Sumatera, the beneficiaries are 25 people:

- 18 women project participants from 5 villages/nagari (Pakasai, Teluk, Bungin, Palak Aneh, and Padusunan) Pariaman District – West Sumatera Province: as project participants, they benefitted directly from their participation in the project in the following ways: they can resolve their WIPR cases by themselves using collective strategies.
- 7 stakeholders: 2 women (Board of 'Bundo Kandung' Pariaman District, involved as participants in two WIPR workshops at Pariaman) and 5 men (traditional and religious leaders from Pakasai village, Gadur village, and Teluk village, involved as participants in two WIPR workshops at Pariaman); although they were not direct project participants, the benefits they derived included they have new knowledge on WIPR issues in the contexts of progressive interpretations of customary laws, religious laws and state laws.

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¹¹ For the details of list participants project, please see annex.

In Lombok Nusa Tenggara Barat, the beneficiaries were 57 people who could be identified and several others who could not be identified:

- Project participants: 6 paralegal activists (5 women, 1 man); 6 religious leaders (all men); 5 traditional leaders (all men); as project participants, they benefitted directly from their participation in the project in the following way: their understanding increased; their understanding can use as strategy to support women to gain their rights of inheritance and ownership of land on women's to inheritance and ownership of land and other property in the progressive interpretation of religious laws, customary laws and state laws.
- Stakeholders: 9 women who have inheritance cases resolved by 5 project participants; 31 participants of WIPR transformative socialization sessions that were conducted at Dasan Carmen village Mataram; as well as several others who participated in the WIPR transformative socialization sessions at Mambalan Villages who could not be identified.¹² The benefits that these stakeholders derived from the project included: The 9 women who have WIPR cases assisted to handle their cases by 17 participants above; the 31 benefits have new knowledge on WIPR issues.

5. Change of plans and supporting factors that make a project successful

Some activities were not conducted according to the original work plan. In particular, a key lesson learnt was that the work plan cannot be based on urban experiences if the project is going to be conducted in villages.

As a result, SCN's work plan, drafted in Jakarta, did not take into consideration that villagers cannot participate in non-religious activities during Ramadan (9 August - 9 September) and Lebaran (10 - 20 September). This caused an unexpected delay in project implementation because no meetings or workshops could be organized in the two project sites in NTB and W. Sumatera. SCN and the local field coordinators have had to reschedule the two training workshops that are needed to complete the project to October and November.

Although this was not done consciously to exclude rural experiences, but assumptions about the applicability of urban experiences were not questioned. Because of the unexpected delay caused by the mismatch between urban and rural experiences, SCN has made a request to the WRRRC Program Manager for an extension to complete the project by 20 November with the final report will be submitted on 30 November.

The fall in the value of the Euro caused a delay in team formation as local field coordinators did not think that the amounts allocated to their project sites were adequate for the planned activities. As a result, a longer time than expected was taken with negotiations about the budget.

This led, in turn, to a delay in the contracting of the local field coordinators who also had to do a lot of multi-tasking as the budget was not enough to recruit as many people as they

¹² Transformtion socialization had been done 4 times: 1 at Mambalan Village by Raden Rais (September, 1 2010); and 3 times at Cendrawasi Village by M. Misnul Hakim (15 Sept, 7 Sept 2010, 29 Sept 2010)

wanted. Another difficulty caused by the fall in the value of the Euro is that there is only a small amount available for producing capacity building materials. This has caused delays because SCN now has to think of more economical ways to produce materials that are useable by village women.

Another unexpected delay caused by the fall in the value of the Euro means that the human resources who could be paid to work on the project were also reduced, which lengthened the time needed to carry out some activities, as they needed to do a lot of multi-tasking. For example, instead of hiring a professional illustrator or audio-visual technician, the work of producing capacity building materials that are user-friendly had to be done by SCN personnel themselves. This requires more multi-tasking by them, as they also have to handle many other projects, and therefore needed more time to complete the work.

6. The potential long impact

A key achieved result of SCN's capacity building project is the formation of committed local teams in two project sites – Nusa Tenggara Barat and West Sumatera. Measures taken by SCN to ensure sustainability of this achieved result are:

- 1) In West Nusa Tenggara, this project has built their capacity to handle cases concerning women's inheritance and property rights that come to LBH APIK in NTB;
- 2) In West Sumatera, SCN is supporting the local field coordinator, her colleagues and one women's local group in Teluk village Pariaman, with most of members of this group involved in the WIPR project. The group will continue to be concerned about WIPR issues.

Another achieved result is mobilizing project beneficiaries to engage collectively on WIPR issues. Measures taken by SCN to ensure sustainability are:

- 1) In West NTB, SCN has catalyzed religious leader, customary leaders and paralegal activist to be concerned about women's inheritance and property rights, so that they have themselves formed a religious-customary group to address this issue that did not previously exist;
- 2) In West Sumatera, SCN is building long-term relationships with village women in their struggle for land rights.

A potential achieved result that may be sustained to some extent is getting support for the project from other local authorities who are not directly involved in the project, such as village head and other village officials, religious leader, customary leaders, policy makers, decision makers. The measure taken to develop sustainability is that local field coordinators are communicating regularly with these to ensure that they are well informed of the issues.

7. Planning to share a newly gained insights

SCN has a fairly good track record in increasing the capacity of women and other local groups to assert their rights to gender equality. To disseminate the results of this project, SCN plans to raise further funds to provide simple publications, such as leaflets, factsheet, a booklet or even a short audio-visual documentary. If there is enough time and money, a seminar or workshop would be conducted first, to get inputs, prior to the production and dissemination of these products.

8. Lessons learn

During the process we found 3 lessons learnt:

- (1) The planning of project activities should match with the local tradition (example, faces a habit of pasting of Ramadan and Idul Fitri)
- (2) To manage a short time project is needed a good work plan more details and measurable
- (3) Precisely to predict of the value of Euro

9. A copy of project evaluation

Evaluation in process based on process coordinated by the WIPR WG

10. A copy of financial report.