

# SAHABAT

VOL. 2 | 2023

SINCE 1994

## HISTORY

Read about Erik Lindquist, the Swedish author and forester who lived in Indonesia during the colonial times

## RECIPE

Telur Dadar Pontianak, snack that is easy to make from West Kalimantan

## RECENSION

Heroes Made In Asia  
Allt det vackraste från Asien  
i en mäsä med stor och  
blandad publik

Photo: Sunset Tree, Sintang, West Kalimantan  
by Muhammad Iqbal



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Read the fascinating story on how the Swedish forester started a life changing adventure in Indonesia in the 1930's. This article was sent to Sahabat from *Komunitas Historia Indonesia*

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HEROES MADE IN ASIA

Made In Asia-eventet hölls årligen i Stockholm juni i år. Katarina Hellman var där och berättar här om den asiatiska populärkulturen som dragit till sig en stor publik i Sverige.

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MELIHAT DUALITAS KEHIDUPAN DARI 5,000 MIL: SWEDIA & INDONESIA

Baru pindah ke Swedia dari Indonesia? Simak artikel ini dan perbedaan hidup yang mesti kalian tahu!

## (WEST) KALIMANTAN SPECIAL

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RECIPE | TELUR DADAR PONTIANAK

As we have promised, this Sahabat will have an extra focus on West Kalimantan. Here you go, a recipe from Pontianak with bitter melon (pare) as the main ingredient.

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THE ONGOING BATTLE OF SURVIVAL IN THE FOREST OF KALIMANTAN

The lungs of the world is in an ongoing crisis. Not only in the Amazons in Brazil, but also the "left lung" is burning in Indonesian Borneo. The original population, the orangutans and the Dayak tribe are fighting for survival against the palm oil industry.

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SHORT FACTS | UPCOMING AGENDA

We tell you about our upcoming events and give you a short introduction to some of the Dayak languages used in West Kalimantan.



NEXT SAHABAT

2023-12-15

LATEST DATE TO SEND YOUR STORY

2023-12-01 [send to: isabel.eleonora.n@gmail.com](mailto:isabel.eleonora.n@gmail.com)



# EDITORIAL

*"When will you start to have languages classes again?"*

This question has been coming up from a number of members in different places over the past year. After looking around for some time we came in contact with the master student Hendra, who has taught school children both in Jakarta, and here in Sweden where he gave private lessons in Bahasa Indonesia for various companies. He was gladly offering classes through Skype by SIS and we expected a large interest. However, as we found out, there were only a few who contacted us and when the course was supposed to start in April we did not have any participant who was able to join the class. This surprised us, but we still hope that we will be able to work together with Hendra in the future for language classes.

While the interest to learn bahasa was seen as low, the registration for Swedish classes was huge! In the end we decided to limit the classes to 20 students per class. Sissel Almqvist and Isabel Nielsen were holding the classes and the students who just had started Swedish in the beginning of April are now able to present themselves and have some daily conversations in Swedish. A very good improvement in just six meetings!

In May we did a visit to the Swedish parliament where the parliament leader Adam Reuterskiöld gave us a guided tour. Adam has been active in forming a "sister city association" between the parliaments of Sweden and Indonesia.

The dance classes that started in April have been ongoing until late June. There have been many laughs, drops of sweat and mutual learning. This dance is inspired from the quite unknown beautiful endemic bird in west Kalimantan, called *Burung Ruai* or Great Argus in English. You will be able to see the dance if you come to Pasar Malam in September!

Sweat drops were also given to all of us who joined the gym class for this year. Marco, our own PT, was giving a free class with on how to train all muscle groups in a safe

way as a motivation to be able to get more confident in our next visit to the gym. This is the second time we are offering this class and we hope to be able to offer this in the following years!

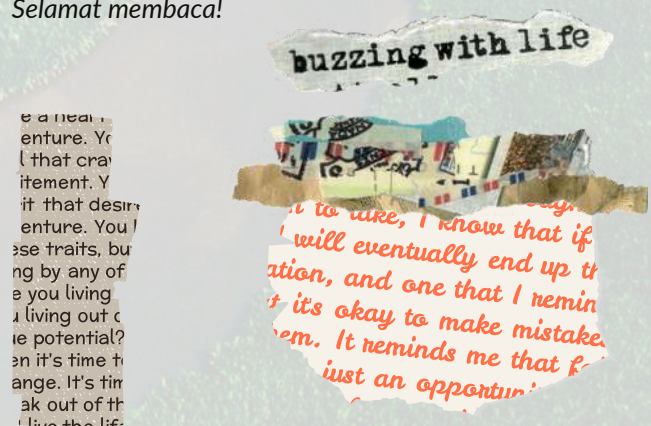
As every year, we also had our traditional picnic in Humlegården. As Kalimantan has been in the board's mind all the time during 2023 so far, we decided to give our picnic the same theme. The picnic was apart from the usual, a food bazaar, *makan kerupuk* and *balap karung*, we had some new ideas for the agenda. In our speech competition we heard four different speeches about Kalimantan. Josi Grinde spoke about the Dayak tribe, Urban Wahlstedt about two items that he had brought: a skull of a sun bear and a blowpipe. Erik told about the African swine fever that has made the number of wild pigs dropping dramatically in some parts of Kalimantan, which have affected the Dayak tribe that now have to hunt other animals that than they are used to. Kristin gave also a story about her travels in East Kalimantan. For the kids we had the orangutan game, where the kids (the monkeys) hunted bananas.

Now in the end of the summer, we plan to join *Pesta Rakyat* and celebrate the Independence Day of Indonesia together with the Indonesian society in Sweden at the ambassador of Indonesia's residence. This year we will offer items from west Kalimantan. Here you might find something that you can wear on our upcoming festival Pasar Malam and at the same time have a chance to win a nice prize?

Speaking about Pasar Malam, soon it is also time for the party of the year! Mark your calendar with Pasar Malam on Sunday the 10th of September! It will be a jungle party that you don't want to miss out from!

Since we have this obsession with Kalimantan we would also like to provide three articles with that theme in this edition of Sahabat, which you will find on the pages 10 - 14!

*Selamat membaca!*





# WHAT IS GOING ON?



Gym Class 2023-06-10



Summer Picnic 2023-08-06



Tari Ruai Class



Visit to the Swedish parliament May 2023





# ERIC LUNDQVIST: A SWEDISH FORESTER'S DEDICATION FOR INDONESIA



*"When I'm off from the jeep and went down into the mud of the rice fields, I was unable to feel and interact with the earth below. For some reason, steel, bullets and hatred stood in between me and the ground—not so peaceful as the past times, without its friendly features. Now, I couldn't bear to look at it anymore. It would be an enforcement if I wished for it"*

This quote was written by Eric Lundqvist in his book, *Vildarna finns i väst*, which was published in 1951. Aside from the story about Lundqvist being concerned searching for his wife, Sari, the book also recounts his memories of returning to Java from Sweden, just when the first Dutch military aggression in Indonesia took place in 1947.

Eric Lundqvist was a Swedish forester, who had graduated from Stockholm's College of Forestry (Skogshögskolan) in 1928. Two years later, Lundqvist, who was interested in exploration, decided to go to Dutch East Indies (nowadays Indonesia) and work as a forester for the Dutch colonial government. On Java Island, his first job was mapping the national

parks in Sunda region and negotiating between the local authorities to acquire areas of land, as well as inventorying and developing forest resources. Years after, in 1934, Lundqvist was promoted to the position of chief forester in Borneo (now Kalimantan Island). For five years Lundqvist undertook many various expeditions and forestry studies, until 1939, when he was hired as a manager for a private timber company in Borneo. While working as a forestry manager, Lundqvist met Sari, a native woman from *Tjitjalengka, Bandoeng*. In 1940, the pair got married and settled in Sari's hometown in Java.

Shortly afterwards, the World War II broke out. When Japan occupied the Dutch East Indies, Lundqvist was captured by the Japanese and put into a prisoner camp. Fortunately, he managed to escape and spent the rest of his time during the war by hiding in a village in Java. After losing his job, Lundqvist found himself working as a rice farmer, where he was able to adapt to the local society and environment as well.

After Japan's defeat, the country's unstable situation led to the Indonesian people's war of liberation against the Dutch. Realizing these were dangerous times, Lundqvist was forced to flee to Sweden all by himself, leaving his wife Sari in Java. Once the situation stabilized, Lundqvist returned to Indonesia and reunited with his wife. In 1949, he got his job back as a chief forester in Papua New Guinea. Some time later, the couple settled in Sweden, where Lundqvist temporarily spent time as a lecturer and writer.

Seven years later, around 1956, Lundqvist returned to Indonesia. He became a professor of forestry at the Faculty of Forestry in one of the universities in Jakarta, the capital city of Indonesia. Due to the political situation in the 1960, he and Sari were forced again to leave Indonesia.

After his retirement, Lundqvist chose to settle down in his homeland Östergötland. Although he was no longer in Dutch East Indies, Lundqvist had fell in love with Indonesia and its people. He decided to share his 30 years of experiences in the Dutch East Indies (Indonesia) to the public through Swedish radio and TV programs, seminars and literature. He actively shared his knowledge of tropical things, featuring in several primary and secondary school textbooks.

There are 17 books of Eric Lundqvist's literary works, which have distinctive themes based on his sincere feelings for the country and its people, as well as society free from any racial prejudice. Almost all of his books were personal experiences, starting with his first book *Dajak* (1938) and so on. He also wrote books about his friends in the Dutch East Indies, such as *Barah, Son av Bogis* (1947), *Sari* (1958), *Dullah och hans kvinnor* (1966), *Mitt Indonesien* (1972) and many more. In his books, Lundqvist establishes himself as a smooth and charming narrator. There are not many metaphors in his linguistic style. Simplicity and originality bring his stories to life and make them convincing. Eric Lundqvist passed away from Parkinson's in 1978 while his wife Sari lived until 1994. Both of them were buried in Norra Vi, Östergötland, Sweden

**Text: Hardingferrent Errent,  
Komunitas Historia Indonesia**

**Photo: Riksarkivet**



# HEROES MADE IN ASIA

**Helgen före midsommar i år fick undertecknad uppleva Asien i Stockholm utan att behöva behöva sitta timmar i ett flygplan. Made in Asia-mässan arrangerades nämligen i Kistahallen i Stockholm.**

Made in Asia presenterar det bästa från Asien, mestadels Östasien med mat, aktiviteter, uppträdanden etc. Denna mäsas har funnits i mer än 20 år och anordnas i tre länder – Belgien, Nederländerna och Sverige. Made in Asia tillhör Heroes som är det största nätverket för populärkulturella event i hela Europa. Även Comic Con tillhör utbudet.

Denna gång var jag inte på mässan bara för nöje utan i studiesyfte och för att arbeta med att *promota* ett asiatiskt land som resmål. Det var en spännande uppgift då huvudpubliken bestod av ungdomar under 20 år och som kanske inte hade börjat resa ännu på allvar på egen hand utan mest tillsammans med familjen.

Kön ringlade lång till att få komma in på Arkadhallen för att spela olika spel, en del riktigt 'gamla' i sammanhanget som t ex Tetris.

På scenen fick man njuta av att både se och höra olika mer eller mindre kända personers och grupper framträdanden. En del av dem hade hundratusentals, om inte miljoner, följare på sociala medier. Musiken som spelades och sjöngs passade även de äldre i publiken om man dömer efter att det var inte särskilt många som kunde stå helt stilla utan dansade eller klappade till musiken.

Det erbjöds olika workshops där man fick anmäla sig för att t ex lära sig att knyta en kimono, arrangera blommor eller få veta mera om hur man skapar en cosplay-dräkt.

Det fanns många matställen där det bjöds på rätter från olika delar av Asien. Så populärt var det att vissa matförsäljare fick gå hem efter bara några timmar då allting var totalt slutsålt. Ramen, samosas, kottu, och vårrullar i en salig blandning. Ville man lära sig mer om rätterna så lagades det mat även på scenen.

Ibland kunde man höra hemska skrik och smällar såsom någon slogs på riktigt. Men. Det var bara uppvisning av olika kampsporter som pågick. Många ville prova på qigong och jag kan tala om att allt som ser enkelt och lugnt ut är inte så riktigt så enkelt utan kräver en hel del kroppskontroll.

Ville man lära sig att teckna anime så kunde man få handledning av riktigt kända artister inom det området. Man kunde också bli tatuerad med olika asiatiska motiv om man ville.

Det var en välarrangerad mäsas allt som allt som gav bra inblick i delar av den asiatiska kulturen och framför allt gav den inblick i ungdomarnas värld för, som sagt, var den vanligaste besökaren en ung person. Det finns sååå mycket roligt att göra på fritiden även för den som inte gillar fotboll eller akvarellmålning.

Jag rekommenderar ett besök nästa gång mässan hålls – både ung som gammal. 😊

**Text: Katarina Hellman**



## BEGREPP FRÅN DEN ASIATISKA POPULÄRKULTUREN

Några begrepp inom den kulturella asiatiska genren som fanns representerade på mässan:

### COSPLAY

Man klär ut sig i dräkter och accessoarer för att föreställa en specifik figur eller en idé och bär dessa under ett evenemang eller fotografering.

### K-POP

Förkortning av koreansk pop. Musikstilen som spritt sig till hela världen främst via social media. Symboliseras av simpla, men smittsamma melodier och beats.

### J-FASHION

Står för japanskt gatumode och det finns i många underarter som t ex lolita och visual kei. Modet är en mix av lokal japansk klädstil blandat med utländska märken.

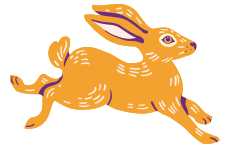








# MELIHAT DUALITAS KEHIDUPAN DARI 5,000 MIL: SWEDIA & INDONESIA



*Masih seperti mimpi rasanya tinggal di negara yang benar benar berbeda dari Indonesia yang saya tinggali selama ini, dari tropis ke utara, 5000 mil jauhnya. Meski baru beberapa bulan tinggal di Swedia, sudah terasa sekali perbedaan yang cukup signifikan antara kehidupan Swedia dan Indonesia. Masing-masing punya kelebihan dan kekurangannya.*

## TRANSPORTASI PUBLIK YANG NYAMAN DAN TERINTEGRASI DI SWEDIA.

Swedia memiliki sistem transportasi publik yang nyaman dan terintegrasi, salah satu yang terbaik di dunia, di mana sekitar 26% dari total perjalanan penumpang menggunakan transportasi publik. Sementara di Indonesia, transportasi publik menjadi pilihan dari 12% populasi, salah satu yang terendah di dunia. Kendaraan pribadi seperti sepeda motor menjadi pilihan utama 72% dari jumlah populasi di Indonesia. Pada tahun 2020, jumlah sepeda motor di Indonesia mencapai lebih dari 135 juta unit. Tak aneh kalau kemacetan masih banyak dijumpai di Indonesia.

Di kota tempat saya tinggal, Stockholm, setiap radius 1 km dari tempat tinggal dipastikan ada akses ke transportasi publik. Moda transportasinya sangat ramah untuk orang tua, penyandang disabilitas dan wanita hamil, termasuk untuk kami yang membawa bayi/batita dengan membawa stroller tidak perlu membayar biaya perjalanan alias free untuk bus. Kemacetan hampir tidak pernah terjadi, diatasi dengan mempersulit orang untuk mengendarai mobil dengan pajak yang mahal, tol, parkir, dan harga bensin yang mahal.

Kenyamanan ini dibayar dengan biaya yang cukup mahal dengan biaya 39 sek atau 58,000 idr untuk sekali jalan berlaku 75 menit untuk semua jenis moda transportasi umum, menjadikan sistem transportasi publik di Stockholm salah satu yang termahal di dunia. Sementara di Indonesia, untuk naik MRT Jakarta hanya memakan biaya 16 ribu idr atau 11 sek untuk jarak terjauhnya.

## PARENTHOOD MENJADI HAL YANG MENYENANGKAN DI SWEDIA.

Sebagai working mom yang ingin selalu memprioritaskan keluarga, menurut saya kebijakan pemerintah di sini sangatlah supportive untuk orangtua.

Hak cuti sebagai orangtua adalah selama 480 hari dengan gaji tetap dibayar mencapai max 80-90%. Sementara di Indonesia, *parental leave* hanya didapat saat cuti melahirkan, yaitu 2 hari untuk ayah dan 3 bulan untuk ibu, dengan tunjangan yang bervariasi tergantung perusahaan.

Untuk pendidikan anak dari SD sampai dengan S2 semuanya ditanggung pemerintah alias gratis. Bahkan jika kita memiliki visa/ residence permit sebagai *dependant* dari

pasangan yang sedang melanjutkan kuliah di Swedia, maka kita pun berhak untuk melanjutkan pendidikan di sini secara cuma-cuma. Tidak hanya dari SD sampai S2, di sini juga tersedia layanan daycare/ preschool (sampai TK) untuk anak umur 1-5 tahun yang biayanya disesuaikan dengan penghasilan orang tua. Jika status orang tua sebagai pelajar, maka fasilitas daycare anak didapatkan secara free, sementara untuk orangtua yang statusnya bekerja, maka biaya daycare dipungut max 1645 sek atau sekitar 2.4 juta idr, namun di saat yang bersamaan tiap bulan orang tua juga mendapat tunjangan anak sebesar 1250 sek atau 1.7 juta idr jadi lumayan bisa menutupi biaya daycare/preschool tersebut.

Sementara di Indonesia, pendidikan anak seringkali tidak sepenuhnya gratis. Meskipun terdapat sekolah negeri, namun masih ada biaya-biaya tambahan seperti seragam, buku, dan kegiatan ekstrakurikuler. Beberapa tahun terakhir, sedang hype sekali bahasan tabungan finansial untuk biaya pendidikan anak di Indonesia. Kalau mau menyekolahkan anak di sekolah berkualitas harus siap mengeluarkan biaya yang tidak sedikit. Sebagai bayangan kira kira kebutuhan biaya pendidikan swasta di Indonesia dari TK sampai kuliah S1 bisa mencapai sekitar 200 juta idr atau 140ribu sek mencakup uang pangkal dan uang bulanan.

Sistem kesehatan anak yang menyeluruh juga disediakan oleh pemerintah secara gratis. Sementara di Indonesia, layanan kesehatan anak juga memakan biaya, terutama bagi keluarga yang tidak memiliki akses ke layanan kesehatan pemerintah.





## BIAYA HIDUP DI SWEDIA BERKALI LIPAT DIBANDING DI INDONESIA.

Di Swedia tidak ada yang miskin sekali dan tidak ada yang kaya sekali, sebab pekerjaan dan kehidupan dijamin pemerintah. Pajak dari penghasilan sangatlah tinggi (30-50%) untuk membiayai fasilitas masyarakat seperti kesehatan bersubsidi, tunjangan untuk anak, pendidikan gratis (dan tunjangan bulanan untuk mahasiswa), dana pensiun, dan tunjangan untuk pengangguran.

Standar gaji minimal di kota Stockholm untuk pekerja lepas adalah sekitar 240,000 sek per tahun (setara 360 juta idr). Sementara standar minimal gaji di kota Jakarta sebagai sesama ibukota negara, adalah 4.5 juta idr atau 3145 sek per bulan, setelah dikurangi pajak penghasilan 5%. Namun, besar nya pendapatan di Swedia juga diiringi dengan biaya hidup yang sangat besar, menjadikan Swedia salah satu negara dengan biaya hidup tertinggi di dunia. Perkiraan pengeluaran per orang di ibukota Swedia dan Indonesia setiap bulannya adalah:

	Akomendasi	Transportasi	Makan	Internet	Pendidikan	Kesehatan	Total Pengeluaran pokok
Swedia	10,000 SEK / 15 juta IDR	1,000 SEK / 1.5 juta IDR	3,000 SEK / 4.3 juta IDR	400 SEK / 600 ribu IDR	0 SEK / 0 IDR	0 SEK / 0 IDR	14,400 SEK / 20.100 IDR (biaya pendidikan dan kesehatan gratis)
Indonesia	1,000 SEK / 1.5 juta IDR	700 SEK / 1 juta IDR	1,500 SEK / 1.5 juta IDR	350 SEK / 500 ribu IDR	Variasi	Variasi	3,100 SEK / 4.5 juta IDR (belum termasuk biaya pendidikan dan kesehatan)

## JUMLAH MASJID DAN MAKANAN HALAL YANG TERBATAS DI SWEDIA.

Di negara dengan total populasi hanya 10 juta, muslim memiliki 5% dari total jumlah penduduknya. Sementara di Indonesia 85% dari 270 juta penduduk Indonesia adalah muslim. Jumlah masjid di Swedia berkisar 190 mesjid pada tahun 2021, sementara jumlah masjid di Indonesia mencapai ratusan ribu. Mendengar suara azan dan mencari makanan halal di restoran dengan mudah menjadi salah satu hal yang saya rindukan dari tinggal di Indonesia.

## DI SWEDIA, SIANG SANGAT PANJANG DI SUMMER, MALAM SANGAT PANJANG DI WINTER.

Memang menyenangkan merasakan 4 musim yang berbeda dalam 1 tahun. Tapi musim dingin di Swedia merupakan salah satu yang terburuk di dunia, sebab malam sangat panjang dan dingin yang menusuk, menyebabkan banyak terjadi nya depresi yang dirasakan orang-orang disini. Dengan suhu maksimum bisa mencapai -20 derajat, lebih banyak orang yang memilih untuk tidak bepergian ke luar rumah karena suhu dingin yang sangat ekstrim. Suhu musim panas pun masih terasa cukup sejuk seperti udara Bandung. Berbeda dengan Indonesia yang suhu rata-rata nya adalah 25 derajat selsius dengan sinar matahari sepanjang tahun. Siang di summer bisa sampai 19 jam sehari,

Perbedaan kehidupan di Swedia dan Indonesia menjadi cerminan dari keberagaman dan kompleksitas dunia yang kita huni ini, bahwa setiap negara memiliki ciri khasnya sendiri, dari budaya, iklim, hingga kebijakan dan nilai-nilai yang membentuk pola hidup penduduknya. Sangat menyenangkan mendapat kesempatan membuka mata menjelajah ke tempat yang baru untuk menemukan bahwa kehidupan sangatlah beragam, menjadikan kita lebih banyak bersyukur dan menghargai kehidupan.

Ditulis oleh: Riedha Melinda



Bepergian ramah stroller di Stockholm



Playground dan kolam air anak ditemukan setiap beberapa km sekali di Stockholm



Fasilitas Open Preschool Gratis



# RECIPE



## Telur Dadar Pontianak

BY FARIDA JUANITA

*This typical home-cooked dish from Pontianak, West Kalimantan is very easy to make. Due to its unique cooking method, the bitter melon does not taste bitter. Bitter melon contains good nutrition for the body since it is rich in vitamin C and fiber.*

### INGREDIENTS

- 1 bitter melon (\* if you do not like or cannot find you can change to 4 padron peppers instead)
- 3 eggs
- 3 shallots, sliced thinly
- 4 cloves of garlic, sliced
- 1-2 scallions / spring onions sliced
- 3 - 5 chillies (bird chili), sliced thinly
- 1 spoon Kecap Manis
- 1 spoon sugar
- Salt
- 2 broths
- 2 teaspoons black pepper

Places that sell bitter melon:

Can be found in most Asian stores



### PREPARATION

- 1) Clean the bitter melon and remove the seeds. Slice it thinly.
- 2) Knead with salt until wilted and runny.
- 3) Wash clean and drain the bitter melon. Set aside.
- 4) Beat eggs with Kecap Manis and pepper. Then add broth, sugar, salt and the vegetables. Set aside.
- 5) Heat the oil in a pan, sauté the bitter gourd until wilted.
- 6) Put the beaten eggs into the pan containing the bitter melon. Cook until done. Remove and drain
- 7) Serve with rice

"When people talk about Indonesian food it is Javanese or Padang kitchen. The world should also open their eyes for food from Kalimantan. Because it is delicious!"





# THE FIGHT FOR THE SURVIVAL OF OUR FOREST

*Deep in the jungle of Kalimantan a war is happening. A war since 1997. One side are fighting for the lungs of our planet and for the future generation's rights to a clean environment. The other side, the logging companies, the hunters of wild animals and palm oil industry are all battling for an economic gain in the short run.*

- I would like the world to remember my tribe, Dayak, not just as scary head-hunters but as guardians. Guardians of the forest.

These words are from Emanuela Shinta, a young environmental activist from Central Kalimantan. In 2016, Emanuela started the Youth Act Campaign, a movement for young people to actively demand climate justice as a response to the forest fire and haze that is happening in Kalimantan.

Emanuela Shinta has actively joined different international congresses where environmental issues have been on the agenda. In Kyoto, Japan 2019 she says

- My homeland Kalimantan, Indonesia, is the real habitat of orangutans, ones of the ancient rainforest which is more than 140 millions years old. It has wonderful biodiversity and rich in natural resources. My people, Dayak indigenous communities, were the first people of the land. Kalimantan once was said to be the lungs of the world and the emerald of the earth. But, I am doubting if the title still fits in.

## INTERNATIONAL ANIMAL RESCUE'S (IAR) WORK TO SAVE THE ORANGUTANS

The fate and welfare of orangutans, are often of interest in the eyes of the world. Sean Whyte and Alan Knight explains in "*Orangutang Rescue*" (2015, p 5-6) that International Animal Rescue's (IAR) efforts have helped to save orangutans since late 2009. The increasing demand from the growing worldwide population for cheap cooking oil, has led to a gold rush fever overwhelming Indonesia. Palm oil is the world's most profitable vegetable oil. It has found its way into our homes, and you find it in your biscuits, margarine, soap powder and countless household products. Mining, coupled with logging and the rapid expansion of palm oil plantations, has had a devastating effect on the nature.

There is one reason why orangutans arrive in rescue centers such as IAR. According to Sean Whyte and Alan Knight their home has been destroyed, often their mothers have been killed and the babies sold as pets. The first threat came from loggers with an eye for a quick profit from the forests spread across Borneo.

In Indonesian language orang hutan means "*man of the forest*", sharing 96.4% of our genes, orangutans are outstandingly intelligent. Although being a legally protected species in its range, over the last few decades about 2000 orangutans a year have been killed or captured and sold into the illegal pet trade. Scientists estimate that 50,000 orangutans remain in Kalimantan today. One hundred years ago there would have been about 250,000 orangutans.

In the case of illegal hunting, according to Whyte and Knight normally the mother would have been shot high up in a tree, falling to the ground with her baby which was then taken from her dead body and sold as a pet. It takes months before IAR is alerted to the baby's presence in a private home and then a rescue mission can be mounted with the local forestry police. Most villagers get tempted of buying a baby orangutan to show off to their friends. Educating village people is an important component of IAR's work. The reality will come years later by people who buy cute-looking baby orangutans. When they become large, they can no longer be handled since they outgrow their cage, and they are also often sick. A part of IAR's work involves public awareness in West Kalimantan. Empowering young people to care about and protect 'their' orangutans and forest habitat is needed for the future. The interest in conservation from young Indonesian people is greater than in any other south-east Asian nation.







## THE LAND OF THE INDIGENOUS PEOPLE

Land conflicts continue to exist despite the government's efforts to control corruption.

In an article, *A Guide to Palm Oil in Indonesia*, 2019, Fiona Tanuwidjaja tells the perspective of Emmanuela Shinta, a Dayaknese activist. In her view corruption remains extensive in Kalimantan, and especially against indigenous groups who can be the subject to violations and land seizure. Activists and affected people in Emmanuela's situation want the Indonesian government to focus on recognizing indigenous communities and their rights instead of just promoting national economic growth.

*"A man were sent to jail by companies, and they grabbed the land that was inherited from the communities' ancestors. This man had like twenty hectares being grabbed from him, and he was arrested because he stood against the company. They pushed him to sign a letter that stated that he lied and that the land was meant for the palm oil company. If not signing, his sons would be in jail forever" (2019, p 50).*

It is approximated that land will be issued via provincial government licenses to plantation companies (Sirait, 2009). Because the land allocation process is decentralized from the national government. Local politicians utilize their power to take advantage of palm plantation permits in hopes of gaining profits. Many indigenous groups do not hear about plantation projects until the "bulldozers" arrive to establish the plantation. Local communities have blamed plantation companies for misleading them when private companies (both Indonesian and international) often say that they will build infrastructure for them in exchange for using their land, although this rarely happens. Local communities are seldom compensated for the problems associated with pollution or loss of their culture and indigenous identity.

In tribal areas, such as among the Dayak people in which Emmanuela identifies, the forest represents more than an income. To her and to many, the health of the forest represents the well-being of their community and can be connected to animist religions and traditions. From Emmanuela's perspective, the media has been alerted on the environmental effects of palm oil but silenced the voices of the indigenous peoples. The media and Western activism continue to focus on the industry's negative environmental outcomes. Emmanuela's organization, Ranu Welum, is a grassroots organization who use video media, to capture the stories of indigenous people.

In a confrontation, Emmanuela, on behalf of Ranu Welum met with her province's parliament, which resulted in the governor signing a petition to acknowledge the impact and causes of Kalimantan forest and to stop using local indigenous farmers as scapegoats. Local activists are more likely to attempt policy changes by talking directly to local government officials. Citizens have felt impatient with Western NGOs.



Emmanuela has pointed out that some Western organizations have failed to offer concrete solutions, and also been ineffective at engaging farmers.

*"I asked the elders 'how many Western organizations have come to you?' They said that a lot of organizations have been involved for 30 years. And I ask, is there any improvements? And they say, 'None.' We don't want them to use the struggles of my community to get money. Although Western organizations may come to Indonesia with good intentions, they may not be well-received due to a skepticism rooted in Indonesia's history of Dutch colonialism, little effort from the NGOs to connect with the indigenous groups, and give realistic recommendations".*

## NOT INSPIRED BY GRETA THUNBERG

Emmanuela Shinta is irritated over the white-centric narrative from the obsession of journalists talking about indigenous activists solely as a by-product of their white equivalents. As far as these journalists are concerned, "the white lead and others follow".

Emmanuela finds it strange that non-white activists are so often asked if they were inspired by the Western climate activist movements or Greta Thunberg. Climate activism in non-Western parts of the world have not received the same media attention. On her instagram, *emmanuelashinta*, she states

*"The main problem is not that people like Greta Thunberg will receive more attention than their non-white equivalents but rather that non-white perspectives are often ignored."*

Kalimantan was both the hottest and most polluted island in the world in 2015. It was caused by a huge fire that destroyed more than 800,000 hectares area in Kalimantan. The air pollution was equal to smoking 672 cigarettes a day.

*"I saw our elders and children were dying, even I lost my voice for three weeks because of smoke inhalation. And I want you to know it has happened not for one year. Not for a few years. It has been happening since 1997. I want to say the same words like what Greta Thunberg always says, 'We have to act as our house in the fire. And the fact is yes, our house now is in the fire.'"*

Emmanuela Shinta also attended in Stockholm +50, last summer in 2022 (meeting of the United Nations climate conference). For Emmanuela and her colleagues, actual battles take place on the field, but the real victory is decisions made at the meeting table.

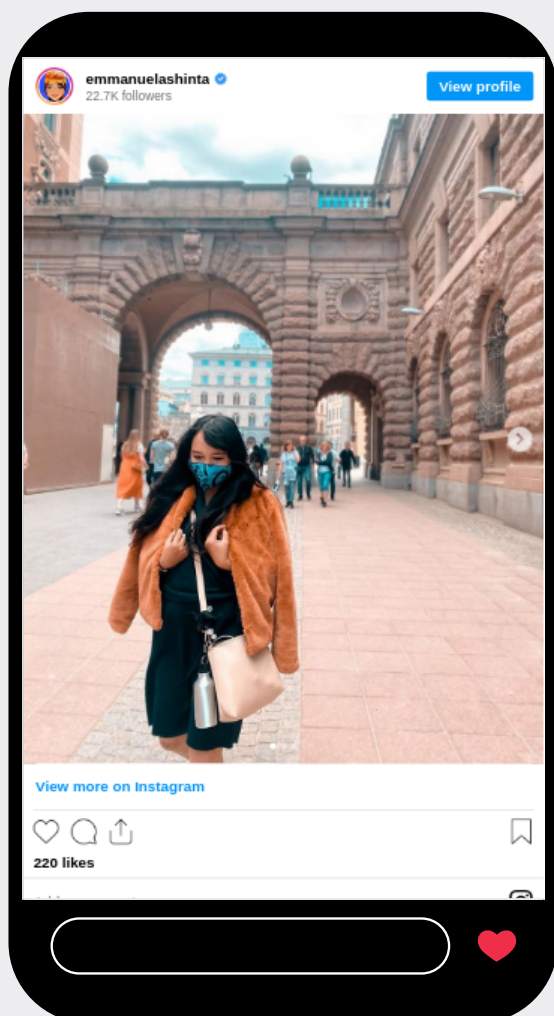
The commitment to support movements for climate and indigenous people to protect forests must be done by the Indonesian government.

- In the future, Ranu Welum will continue to bring the Kalimantan issue to discussion at the UN forum, she stated.

**Text: Isabel Nielsen**

Sources: Sean Wyte & Alan Knight, *Orangutang Rescue*, 2015, G2 Entertainment, ISBN: 978 1 782815 35 8  
Fiona Tanuwidjaja, *A Guide to Palm Oil in Indonesia*, S.B. in *Planning Massachusetts Institute of Technology* (2019)  
<https://emmanuelashinta.org/news/>

Photos from Emmanuela Shinta's instagram, [emmanuelashinta](https://www.instagram.com/emmanuelashinta)





# WHAT DO THE DAYAK LANGUAGES SOUND LIKE?

Indonesia has more than 17 000 languages. When it comes to the Dayak Tribe from Kalimantan you can find about 400 languages there. Even if they all belong to the Dayak tribe, they are that different that two persons from different tribes would not be able to understand each other. We will have a look at Dayak Uud Danum, Dayak Iban and Dayak Bidayu here. All languages spoken in west Kalimantan.

Dayak Uud Danum is a language mostly used in the city of Sintang, Dayak Iban language is geographically placed in Kapuas Hulu while Dayak Bidayu tribe and their language is spoken in Bengkayang, Sanggau and Ketapang Regency. All Dayak languages have their own characteristics even though they all originate from Malayo-Polynesian languages, as with the

SVENSKA	BAHASA INDONESIA	DAYAK UUD DANUM	DAYAK IBAN	DAYAK BIDAYU
Jag	Saya / Aku	Ahkuk	Aku	Aku'
Du	Kamu	Ihkok	De / Nuan	Amu'
Vi	Kami / Kita	Ekai / Itok	Kami / Kitai	Kita
Ni	Kalian	Ihkam	Kita	Kinde
Ett	Satu	Icok	San	Indi
Två	Dua	Duwo'k	Duan	Duweh
Tre	Tiga	Turu'k	Dangku	Taruh

Indonesian language. To give an example: the phrase, "How much is this chicken?" would in Indonesian be "*Berapakah harga ayam ini?*". This question in Dayak Uud Danum is "*Pira mahnuk ahtuh?*" and in Dayak Iban "*Berapa rega manuk tu?*" and the same phrase in Dayak Bidayu would be "*Kudu rega siyok ati?*".

This shows that they share the same grammatical structure but use different vocabulary. Two different Dayak languages do not have much more in common than Bahasa Indonesia and any Dayak language!

Text: Komarudin

Source: <sup>1</sup> *Morologi Bahasa Dayak Uud Danum*, Kemdikbud, Martina, Hari Purwati, Musseptial 2005.

<sup>2</sup> *Kamus Dayak Bahasa Iban Indonesia*, D. William, 2013

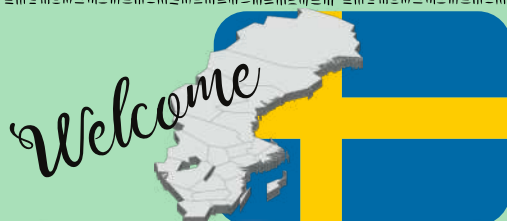
<sup>3</sup> *Borneo Dictionary* ([borneodictionary.com/bidayuh-serian](http://borneodictionary.com/bidayuh-serian)), 2017-2023

## COMING UP!



### *Pesta Rakyat* 2023-08-19

MERDEKAAA! Time to celebrate Indonesian Independence Day together at the residence of the ambassador of Indonesia in Sweden.



### *Welcome To Sweden* 2023-09-02

We wish all our new friends welcome to Sweden! Here you can get all information on how to get started your life abroad!



### *Pasar Malam* 2023-09-10

Prepare yourself for the festival of the year! Folkets Husby 11.30- 4 pm



### *Cooking Class* 2023-10-28

Learn how to make your favorite Indonesian recipe!







# Pasar Malam 2023-09-10

11.30-16.00

(WEST)  
KALIMANTAN

Province of the thousand rivers  
The lungs of the planet

FOLKETS HUSBY  
Edvard Griegsgången 16,  
164 32 Kista



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# Pasar Malam 2023-09-10

KIDS FASHION SHOW

Registration Open!

Contact Person: Vidi, WA +46729478007

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FOLKETS HUSBY  
Edvard Griegsgången 16,  
164 32 Kista



# Pasar Malam 2023-09-10

11.30-16.00

BAZAAR

Masih ada booth tersedia, silahkan  
mengisi formulir kami untuk ikut jualan di  
Pasar Malam tahun ini!!  
Jumlah booth: 11!

Contact Person: KRISTIN  
Edvard Griegsgången 16,  
164 32 Kista



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sensus



# Pasar Malam 2023-09-10

COMPETITION - BEST OUTFIT  
FROM (WEST) KALIMANTAN

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Edvard Griegsgången 16,  
164 32 Kista

