

Online Festival as Method for A Network for Action and Well-Being for Disability and All based on CRPD and SDG2030

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Abstract — Being happy is the dream of all humans, not looking at gender, including not looking at whether they are disabled or not. People often look down on people with disabilities including the elderly who are often marginalized in society. They are often considered not citizens who have the same rights and obligations as the general public. CRPD or the Convention on the Rights of Persons with Disabilities regulated in Act Number 8 of 2016 concerning Persons with Disabilities in the territory of the Republic of Indonesia is very different from the disability law approach that was previously based on mercy or charity and SDG 2030. Especially in the context of the current Coronavirus or Covid19 pandemic. Those who are vulnerable in this case, people with disabilities and elderly are very at risk. Especially in the aforementioned laws, the latest paradigm is based more on human rights? The theme of this research paper is related to the view of the fundamental right to get happiness. We will see the happiness of my friends with disabilities in "staying at home" situations. Will they feel part of the community if they are included in an online multicultural cultural festival? Indeed, it is one of the movements that can be built, following the disability movement so far that has used cultural festivals as one of the movements used to advocate for existing disability rights with disabilities, but in reality, they have not been given a proper place to they are, with sincerity. Several obstacles have occurred up to now, both in terms of health, education, social welfare, accessibility, and others. Hopefully, in the future network actions will not only occur between people with disabilities, but also online multicultural campaigns and festivals or not and between people with disabilities and the general public will have a more significant and sustainable future impact.

Keywords — CRPD, human rights based, cultural festival, multicultural campaign, advocacy

I. INTRODUCTION

We have seen during the COVID-19 pandemic around the world in the past few months. It opens our eyes to the importance of information, technology, that can unite the public from all elements. What if at this time we have not entered the era of information and communication technology like today? Especially the situation of all the vulnerable people in Indonesia. Disability and the elderly and other vulnerable communities are getting more attention now or not? This paper answers a small portion; it would able to evaluate it widely. Being happy is the dream of all humans, both adults and adolescents, and including children, including whether or not they are disabled. People often look down on people with disabilities, including the elderly, who often marginalized in society. This group is often called LDR in Bahasa Indonesia, Elderly, Disability, and Vulnerable. In everyday life, they often marginalized, so they become loners and no longer have a quality social life. Even though the more advanced a country, then these groups are also growing in number. They often considered not citizens who have the same rights and obligations as the general public. CRPD or the Convention on the Rights of Persons with Disabilities regulated in Act Number 8 of 2016 concerning Persons with Disabilities in the territory of the Republic of Indonesia is very different from the disability law approach that previously based on mercy or charity, including the objectives contained in SDG 2030, relating to the city or region of inclusion, health, education, and welfare. This paper specialized in an approach to building excitement, a kind of festival that is online and can be accessed by people with disabilities along with the elderly and other vulnerable groups, this technology is indeed sophisticated, but due to the presence of smart-phones and smart-TV based on android and others are well known to many people. Researchers see it from a simplified social-entrepreneurship approach, which is following the technologies mentioned above. Social entrepreneurship is a revolution occurring around the world today.

People from all walks of life are developing and implementing innovative, effective, and sustainable solutions in response to social and environmental challenges. These solutions include products, services, and interventions brought to market by new startups and existing organizations, both for-profit and non-profit. Introduction to Social Entrepreneurship summarizes the necessary steps and tools needed to understand the challenges you are tackling, developing potential solutions, building a business model, measuring, and growing your impact. (Chahine, 2016).

Background

Until forty years ago, the approach to development that focuses on the accumulation of material wealth was almost the sole approach recognized universally. Within this paradigm, the progress of a country presents itself as an immense accumulation of commodities. It measured by the sum of economic value produced by that country: The Gross National Product. Today, that old paradigm increasingly found wanting. Why become the wealthiest person in a world filled with extreme violence, inequality, and collapsing biosphere? Many countries today look for culture as a way out of this abysmal reality of development-as-money-making-activities. Cultural mainstreaming become the new centerpiece in the agenda for sustainable development. For the first time, culture seen as the upstream of a long and twisted river of development strategy. Culture is the driver and enabler of sustainable development. In this global effort to mainstream culture, Indonesia took part by initiating World Culture Forum, an international platform for cultural mainstreaming. Bali Promise, as the result of WCF 2013, has found its way to UN General Assembly Resolution 68/223, adopted on 20 December 2013, and highlighted the power of culture as the fourth dimension of sustainable development. This resolution is further explored by WCF 2016, which results in the Bali Declaration, a comprehensive view to advance the global cause of cultural mainstreaming.

Even though WCF was designed as a government-to-government platform to set the cultural mainstreaming agenda on policy-making processes across nations, there is an increasing need to take a more grassroots approach simultaneously. Become the norm, and cultural mainstreaming must secured by collaborative works of activists, scholars, artists, and all cultural workers. There arises a need for an international network based on people-to-people interaction. However, many private companies or entrepreneurs do not develop a culture and service to disabilities, older adults, and other vulnerable people who seem unprofitable and so on. esarSocial entrepreneurship approach might be a solution, as has been developed by large, medium, and small companies in foreign countries.

Then what is the link between culture and social entrepreneurship and also how can we make people with disabilities, the elderly, and other vulnerable communities happy? As we know, Indonesia has a very diverse culture, but in general, it has similarities. Indonesia is a country with a robust culture of collectivism (Hofstede, 2010). In this pluralistic collective society, values that need to cultivated include hospitality, tolerance, collaboration/collaboration in diversity, healthy relationships between extended family members, and among members of the community. So the fact that people with disabilities in Indonesia experience limited access in various aspects - coupled with the question: "Whose fault?" or "curse for what?" - collides with the culture of collectivism itself. conference website.

II. LITERATURE REVIEW

Some input related to festivals and culture conveyed here clearly, as we know with this paper based on CRPD and SDG2030, CRPD is a convention relating to human rights especially to individuals, families, and communities of disabilities. The picture of the relationship between SDGs and CRPD relating to the Human Rights Convention for Persons with Disabilities above, in the context of this paper, is Goal no 3. where Goal 3 represents, Good Health and Well-Being for People links with CRPD Article 10 - Right to life, Article 11 - Situations of risk and humanitarian emergencies, Article 23 - Respect for home and the family, Article 25 - Health and Article 26 - Habilitation and rehabilitation and specifically relate to respect for families and their homes, rehabilitation and habilitation for those who disability, elderly and other vulnerable people.

Introducing IFAC

The International Forum for the Advancement of Culture (IFAC) is a platform for international people-to-people collaboration to strengthen global efforts on cultural mainstreaming. They designed to produce a richer perspective and a shared agenda on cultural mainstreaming, IFAC based on the idea that cultural mainstreaming presupposes people's initiatives to advance their cultural expressions. Whereas the role of government is to mainstream culture in all sectors of policy-making, it is the people's role to enrich culture beyond any rigid boundaries. For culture to be the driver and enabler of sustainable development, people must empower their culture to solve real challenges in everyday life. With this purpose in mind that IFAC conceived.

IFAC consist of series of inspiring talks, parallel talk shows, and discussions to examine best practices in the advancement of culture across the world, identify the actors and stakeholders, and create a shared agenda and

action plan for the next ten years. This event held at the Fairmont Hotel, Jakarta, Indonesia, on 10-13 October 2019, in the middle of the Indonesian National Cultural Week (PKN) event. The shared agenda and action plan produced by IFAC developed as the main issues explored by WCF 2020. In this sense, the result of IFAC guides the global agenda of cultural mainstreaming.

Figure 1 - Link between the SDGs and the CRPD



Source: <http://www.edf-feph.org/how-do-sdgs-support-convention-rights-persons-disabilities>

Advancement of Culture for the Well-Being of All

Everywhere in the world, today, culture is on the rise. Culture becomes a singular rallying point for many different global agendas, from sustainable development to the many facets of the creative sector. A good initiative in culture could spark a multiplying effect throughout the whole spectrum of civilization. There is a new awareness that environmental degradation, religious intolerance, and all forms of socio-economic injustice can solve by culture-oriented development. It is reinforced by the rising Industrial Revolution 4.0, a culture-based economy that promotes diversity and creativity increasingly seen as the key to creating a new society that is geared by the effort to arrive at universal, inclusive well-being.

In light of this development, IFAC holds as its theme "Advancement of Culture for the Well-Being of All." The idea is that to plan the right move to advance culture in the spirit of cultural mainstreaming, and we need to think about its result. It is not wealth nor growth that is the result of sustainable development; it is well-being. And not just well-being for some privileged members of society, but well-being for all human race. Furthermore, it is not merely human well-being but also well-being for all members of the biosphere. It is, in other words, universal, inclusive well-being. It is the goal of all developmental strategies. And this is also the supreme goal of every effort in the spirit of cultural advancement and mainstreaming.

With this goal in mind, in IFAC, we shall ask the big questions of our time. What are the roles played by communities, activists, scholars, artists, and private sectors to fulfill the ideal of all-encompassing well-being? What kind of actions that we need today to solve the problem of inequality and collapsing biosphere on the one hand, and the harness of the power of industrial revolution 4.0 on the other?

The Theme

Everywhere in the world, today, culture is on the rise. Culture becomes a singular rallying point for many different global agendas, from sustainable development to the many facets of the creative sector. A good initiative in culture could spark a multiplying effect throughout the whole spectrum of civilization. There is a new awareness that environmental degradation, religious intolerance, and all forms of socio-economic injustice can solve by culture-oriented development. It is reinforced by the rising Industrial Revolution 4.0, a culture-based economy that promotes diversity and creativity increasingly seen as the key to creating a new society that is geared by the effort to arrive at universal, inclusive well-being. In light of this development, IFAC holds as its theme "Advancement of Culture for the Well-Being of All." The idea is that to plan the right move to advance culture in the spirit of cultural mainstreaming, and we need to think about its result. It is not wealth nor growth

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Six Cluster of Issues

Sub-theme I: "Sharing History, Safeguarding Cultural Diversity"

Sub-theme II: "Harnessing Big Data, Fostering Cultural Practices"

Sub-theme III: "Festival as Method: A Network for Action"

Sub-theme IV: "Bringing the People Back In: A Case for Popular Policy-Making in Culture"

Sub-theme V: "Culture-Based Economy in the Era of Industrial Revolution 4.0"

Sub-theme VI: "Well-Being for All: Towards A Universal Basic Right to Happiness"

Researcher input related to the online phenomenon of the festival would expect to flourish after the current pandemic. More specifically online festivals that raged during the COVID-19 pandemic, such as Andrea Bocelli's online festival, the late Didi Kempot, and first life festivals via television or YouTube social media titled "KTP" with an elderly major star named Mbah Karso, as well as television paid IndiHome which was implemented long before the pandemic. Vulnerable groups would delight, especially for the elderly, disability, and other vulnerable groups, such as people affected by leprosy and others. With the Corona-virus pandemic and the Work From Home (WFH) situation that has been going on for several months, it would open our eyes to the attention that should be paid more to people who are often said to be marginalized, as mentioned above. The approach taken can choose from several types of Social Entrepreneurship, one of which is the following statement: Entrepreneurial non-profit SEs may also result from the evolution of mutual interest associations (MI-Associations) towards a more excellent orientation to the general interest, well beyond members' interests. By definition, this means serving beneficiaries who are not members, but not necessarily forgetting members' interests: as seen earlier, some associations combine the pursuit of their members' interests with concerns for a broader community. For instance, sports clubs, youth, or other leisure clubs operate for their members, but they may evolve towards meeting broader challenges, for instance, explicitly seeking a higher social cohesion in local disadvantaged communities (Defourny, Nyssens, 2017). So it's not just in the form of CSR that is often unsustainable.

III. METHOD (SIZE 10 & BOLD)

We took the Phenomenology method because this method is the most appropriate for this short study. We took data from several people who have close relationships with the community above. As we know phenomenology

Phenomenology: a form of qualitative research in which the researcher attempts to understand how one or more individuals experience a phenomenon. Phenomenology research can begin by paying attention to and examining the focus of the phenomenon to be studied, which looks at various subjective aspects of object behavior. Furthermore, researchers conducted data mining in the form of how object meaning gives meaning to related phenomena. Data mining carried out by conducting in-depth interviews with objects or informants in the research, as well as by making direct observations about how the research object interprets its experience to others. (Creswell, Poth, 2017)

In the beginning, the arts and culture festival exists as a means of social emancipation. By presenting a broad spectrum alternative spectacle, the festival becomes a part of public imagination about a better-shared life. Festivals are not just a series of arts and cultural performances. Moreover, the festival is a part of the process of consolidating cultural knowledge. The festival is also an inclusive cultural space where people mingle without regard to social hierarchy and are free to take part in cultural expression. However, festival institutionalization, as a regular occasion, risks dulling the transformative aspects of the festival as a method of social change. Today,

we faced the challenges of festivals, where so many festivals held without any noticeable impact on society. Besides, the festival also presents a framework for new cultural activism. Nowadays, arts and cultural practices tend to shift from the paradigm of individual actors to plural organizers who share a network. Festival plays an essential role in building cross-border cultural activism networks.

IV. RESULT AND DISCUSSION

The result of the brief research above is only library approach and phenomena that are currently taking place throughout the world, CRPD has been ratified by approximately 200 countries in the world, and almost 100% countries in the world. The results clearly show that the role of disability and the elderly and other vulnerable groups still underestimated; disability is one line with the rights of women and children. More "promotions" are needed in the future so that they increasingly included and not marginalized, and the standard concept is no longer suitable for persons with disabilities. This group even called more reasonable than they are because they are better aware and self-aware that humans are fragile and dependent creatures. Many people feel healthy, and they can live independently / not feel vulnerable and do not need help from others. Though someday they experience disability. The older generation or people with disabilities can at least now feel positive by having adequate technology to interact with gadgets that are getting cheaper and able to cheer those who have been facing their lives. Some data records are as follows, not all respondents that researchers took, as follows: 1). Speaking of disability rights, the easiest thing to see is related to public transportation and road access both in public places such as roads and sidewalks or in public facilities. We take the example of the train station, MRT, and sidewalk, for users who have limited vision have now added con bloc tactile to help direct them. The provision of ramps and elevators has also facilitated access to users who need to use a wheelchair, only, unfortunately, there are still many people who are not aware of the designation so often people who stand in the middle of the tactile lane and also use the elevator even though it is still healthy and able to use stairs or escalators. Access to the vehicle with a separate section for persons with disabilities has also provided. Which unfortunately is also often misused by unauthorized persons. For the elderly, children and women are also the same lately; their rights have been paid attention to it. Architectures and building in the world, such as, commercial, office buildings, malls, many others provided nursery rooms/ breastfeeding booths especially for mothers with her toddlers. On the others hand, the elderly have could walked and sat in public area and the private chairs provided for everybody can rest. 2). I think why persons with disabilities must consider because they are no different from us as humans. They have the same degrees and rights as us humans so that we, social beings who need each other, should pay attention to each other. Although, in reality, there are still many people who still do not pay attention to this; for example, there are still many people who occupy individual seats with disabilities, the elderly, and mothers bring toddlers on the commuter line train, which I think is inappropriate to do.

But behind all this, of course, we must support the government's move to become a disability-friendly country. Asian events, games held in 2018 were also used as a campaign venue for Indonesia to considered as one of the countries in Asia that is disability-friendly. Of course, this expected to increase public awareness to be more concerned and respectful of each other. 3). People with disabilities in Indonesia are considered harmful to the community because of their physical or mental deficiencies. The disability issue seriously considered by legal entities in 2016. In the amendment, one of them was the change of the term from 'disabled' to 'disabled person'. The use of this new term felt appropriate because it changes the perspective where previously people with disabilities refer to medical damage. In contrast, disability is a view of social participation barriers due to physical, mental, or environmental factors that do not accommodate. Through law No. 8 of 2016, the guarantee of protection and fulfillment of the rights of persons with disabilities in Indonesia begins a new era

V. CONCLUSION

Based on the results of the research, the researcher sees several essential things from the phenomena we analyze, as follows:

A. Transformational Change Reflections

The phenomenon that occurs today that relates to the vulnerable and pandemic COVID-19 and earlier, the decline of physical life, mental, and soul and psychological. Massive and communal action is needed to build it and transform it to become more empowered and live happily and sustainably. Online festivals can change the paradigms of people who make and participate in them.

B. Human rights Based Approach

Human rights have become a paradigm that we must carry out in the future movement, from now to the future, we should no longer only base our compassionate Approach and only medically for persons with disabilities, the elderly and other vulnerable people. Online festivals are input for those who have not adequately cared for Many more creative and innovative ways that can develop. .

B. Conclusion and Suggestions

Today the world is experiencing a leadership crisis, leaders who think of others are not many, most of them do it for themselves and their groups, even though the principle of leadership is not only theory but practice, if this is among leaders at the central and regional levels, let alone leaders - community leaders that exist with the vulnerable above. This research must develop in broader further research, especially in the multidisciplinary field, which includes Character Building, Culture, Citizenship, Public-Health, Human Rights, Psychology, Environment, Sociology, Communication, Business Management, Health to the IT and IS fields.

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