

# HI! Folks

HUMAN, PEOPLE, SOCIETY



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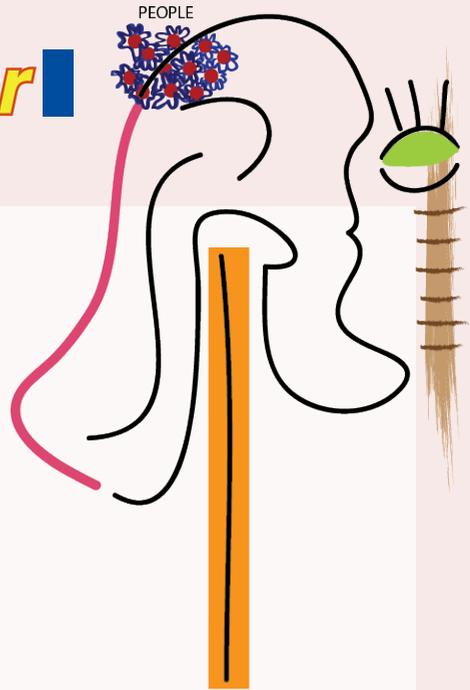
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Cover illustrated by  
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# Editor's Letter



Hi, Folks!

The word human, people, and society in its very sense could be used interchangeably in the effort to create an understanding on this so called social world we live in.

Through picking up a profound comprehension on social and ethnic contrasts, it is hoped that you – *HII!Folks readers* – might be better informed on how individuals' points of view, belief and practices fit into a more extensive social, political and economic setting is significant in analysing the present globalized world.

Differences and diversities are what make people so unique; let us embrace this uniqueness!

Cheers,

Aluna Khansa  
Editor-in-Chief



How do you position yourself as an individual living in a diverse community? Do you find the differences challenging? How do you cope up with them?

*“It’s so easy to live here, around Indonesian people. I never felt like I’m different here. If I treat them well, they will also treat me well; I don’t look down on them. Most are kind, but there are concerns with some religious groups that use religions for the wrong reasons; one of which is to create differences between people. Some people also think that they are better because they are more educated.”*

- **Michael Earley (English Lecturer)**

*“In my opinion, I do not think the differences as hideous as it seems because from the day I was born, I am in this very diverse environment where I am surrounded with people from all over Indonesia and all over the world so I think that diversity and all is not a big deal. I believe that everyone is equal and I’m just an ordinary citizen like everyone else.”*

- **Sahil Kumar (MEE 2016)**

*“Everywhere in the world we go, there will always be differences that we face. As an Indonesian living in New Zealand, there are aspects that I need to be accustomed to. Simple everyday activities, such as crossing the road is different between Indonesia and New Zealand. In Indonesia, we could just cross the road freely, while in New Zealand, one has to wait for the ‘walk’ sign to cross the road. Fortunately, in New Zealand, especially in Wellington, there is a ‘bubble of openness’ where people are open to diversity. It could be said that ‘Kiwis’, which refers to people who come from New Zealand, try to be polite when conversing about subjects such as: race, culture, ethnicity and religion. In a way that they want to politically correct and not offend others by their statements. It took time and experience to adjust and accustom to the local culture and mannerisms in New Zealand. Personal boundaries are very much respected in New Zealand. It is uncommon and could also be said as rude, to just hug a person when we just met them. All in all, being different in a society, is fun, fascinating and is just the same as being a normal human being.”*

- **Ben K.C. Laksana (Lecturer)**

*"In general, diversity is good, because I believe that we were created to know each other. As from a religious point of view, I believe that one of the purposes of our existence is to meet and to get to know each other, no matter where we are from and what religion or even ethnicity. So, I am 100% with diversities. For those people who are against diversity, I think they are close minded ignorant people and I will try to either ignore them if they were too extreme, or show them that I accept them for who they are and try to show them the benefits of diversities. And I think that this kind of people think like that because of ignorance, so they must be educated about the matter more. As for my new environment, I think they accept me as a foreigner in this country, even though there is this language barrier between us sometimes. But they still respect me for who I am. I don't think that diversity has a bad side even if there are still a certain type of ignorant people that creates hate. But even then, it should be dealt with education and love. Some people in the western world think all Muslims are bad because of a certain small group but if you look at the facts, you will see that this group is so small compared to millions of Muslims around the globe. And all of that happened because of ignorance."*

- **Kareem Akbik (CHE 2016)**

*"Well, to be honest, it wasn't easy for me to adjust. For one thing, the culture is different. The language is different. The people are also different. For the first few months since I got here, it was quite frustrating for me to adjust to my surroundings. But I would have to say that the diversity in this country made it somewhat easier for me though to some extents. Back in the States, at least where I come from, it's like a melting pot of people from different backgrounds. But when it comes to religion diversity, well, you can say that it was definitely a new territory for me. In the States, it was quite hard to tell just who was following what religion, but in Indonesia on the other hand, it was quite obvious. From the name of a person to as simple as how they dress, I felt that people here are defined more by labels and by what they are rather than who they are. So yes, in a way, the diversity made it somewhat easier although to some extents."*

- **Malinda Rahmadani (IBA 2016)**

*"In diversity  
there is  
beauty and  
there is  
strength"*

*- Maya Angelou*



# Dispute over Status of Jerusalem

by Ridhan

President Donald Trump, on the 6th of December 2017, announced that the U.S. recognizes Jerusalem as Israel's capital and that its diplomatic posts in Tel Aviv would be relocated. The State Department was directed to begin the process of hiring architects, engineers, and planners of the new embassy. However, after missing the deadline by a few days that left some tensions over Israeli-Palestinian region, Trump invoked another six-month waiver to the Jerusalem Embassy Act passed by the Congress back in 1995 that would allow the President to postpone on grounds of national security.

For two decades, Trump's predecessors, similar to what he did in June 2017, had repeatedly signed and reissued the waiver. Global communities were enraged by Trump's unilateral move, especially the Muslim world that led to the Organization of Islamic Cooperation (OIC), to arrange a summit in Istanbul, one week later. The 57-member organization countered the United States' recognition of Jerusalem as the undivided capital of Israel by expressing full solidarity with the State of Palestine and declaring East

Jerusalem as its capital. It also called on the U.N. Security Council to assume responsibility as the mediator of peace, that the U.S. was believed to have failed in doing so.

On the 18th of December 2017, the result of Egyptian-drafted resolution S/2017/1060, invalidating President Trump's recognition was 14 votes in favor. U.S. Ambassador to the United Nations, Nikki Haley, was the only one at the Security Council to vote against and use the veto power, effectively blocking the passage of the resolution. Later she warned, that the U.S. would not forget the names who voted for the resolution criticizing the U.S. decision.

Three days later, the United Nations General Assembly held an emergency special session for collective measures after the Security Council had failed to act – they adopted the resolution, tabled by Turkey and Yemen, that rejects Trump's unilateral recognition of Jerusalem as Israel's capital and urges the international community to refrain from establishing diplomatic missions in the city. 128 member-states voted for the resolution whilst 9

others – the United States, Israel, Togo, Micronesia, Nauru, Palau, Marshall Islands, Guatemala, and Honduras – voted against, and the rest of 35 abstained.

Former Egyptian Ambassador to the United States and the head of the Egyptian Council for Foreign Affairs, Abdel-Raouf al-Reedy, commented: “By this move, the United States withdraws itself from the peace process and puts itself in an isolated position.”

Although outnumbered by many world leaders, Israeli Prime Minister Benjamin Netanyahu expressed the gratitude of the Jewish people to President Trump for recognizing Jerusalem.

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## Railink: a convenient way to go to the airport

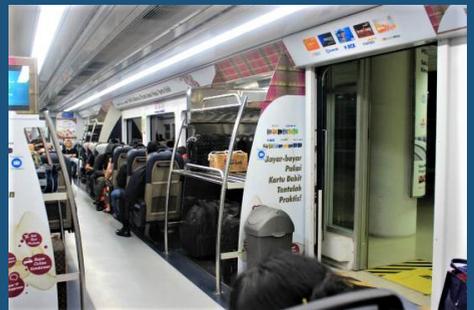
by Anjanette Ondang

Are you tired with the inhumanely long traffic jam on the way to the airport? Well then, good news! There is now a new alternative way to travel to the airport!

Now passengers can depart from Stasiun Sudirman Baru and Stasiun Batu Ceper to go to the airport. It will take approximately 40-50 minutes to reach the airport from Stasiun Sudirman and vice versa. In the future, it is said that 2 new stops will be added. Currently, each ticket costs about Rp. 70,000. The train departs every 30 minutes, which

makes it convenient and accessible for passengers. You can purchase the ticket online through Railink's website [www.reservation.railink.co.id](http://www.reservation.railink.co.id), the Railink app or directly at the train station. The trains and the stations still look clean and organized.

It is hoped that with this train, Jakarta civilians can have a new alternative to reach Soekarno-Hatta airport with no traffic and hassle. Let us all support the new developments in our country and city by keeping them clean as it is.



# Cultural Appropriation vs. Cultural Appreciation

by Anjanette Louise Ondang



Illustrations: Bernadetta Quinta

It is generally agreed that cultural appropriation means to ‘use’ or ‘adopt’ someone else’s culture that is not a part of ours. It is mainly used in the form of aesthetics. For these past few 5 years, the issue of cultural appropriation has been widespread in the United States (US), particularly from the Native American community’s culture. For a long time, many aspects of the Native American’s culture have been used as ‘costumes’ to attend to Halloween parties and also music festivals such as Coachella. For example, feathers have a high significance and role in the Native American’s culture. To obtain a feather, one has to prove him or herself before they can be given a feather. The feather symbolises trust, honour, strength, wisdom, power and freedom. War Bonnets are also commonly appropriated; for someone to be given and wearing a war bonnet, means that person has earned enough respect in the tribe – as war bonnets are pieces of great spiritual and political meaning.

Many of you might say, ‘but what if I just like the culture and find it interesting?’. Well, the answer to that is for the fact that there is this fine line with appropriating and appreciating a culture. It becomes a cultural appropriation when we, as a person from outside the culture, do not know the struggle that leads to the creation of a particular culture. Native Americans have been oppressed since the first settlers that came to the continent from the other side of the Atlantic Ocean, known as the United Kingdom today. The first settlers saw the Native Americans as barbaric and uncivilised; thus, in order to ‘civilise’ them, the Native Americans were stripped away from their cultural land, heritage and identity.

It is offensive and saddening, when aspects of their culture become a costume and marketed as ‘Sexy Native American Maiden Costume’ on Amazon. Their war bonnets being used as aesthetics to be taken picture of and posted on Instagram just because it is ‘in’. What they hold dear and very sacred becomes something that can be objectified and used for Halloween. Many Americans do not see the struggle that the Native Americans had as a community to survive and also maintain their rich culture that are increasingly threatened. Moreover, many Americans still marginalise Native Americans until today. When Native Americans wear their traditional outfit, they are seen as ‘third-worldly’. But, when another person, presumably ‘white’ wears it, it becomes fashionable.

*‘Thus, cultural appropriation is when we use part(s) of someone else’s culture without knowing the struggle and the significance it holds behind it out of context and also disregarding it when it is being worn by the person of that culture.’*

I try to put myself as a person of culture where the aspects of my culture are being used merely as a costume. I, as an Indonesian, personally would be happy to see a foreigner wearing a batik shirt. Batik becomes something that Indonesians are proud of and are not afraid to show and share with the world that it is a part of our diverse culture. It is already common to see foreigners wearing batik as a form of their love and interest towards our culture. Many of them like to use them on a day to day basis and also for formal events; this is called cultural appreciation.

By now, it becomes harder to distinguish when it is a cultural appropriation or when it actually is cultural appreciation. For example, through the Korean wave, many are now interested in Korean culture. People can go to South Korea and wear traditional Korean clothing also known as Hanbok. Moreover, the Koreans themselves 'allow' parts of their culture to be exposed to foreigners in the context of promoting their culture. These foreigners who are interested in Korean culture, are appreciating it. It can end up as appropriation when the Hanbok, is used out of context. For example, worn during Halloween, just because it is 'different' and 'exotic'. This clearly disrespects their identity which is part of their culture.



This article is not meant to scare anyone to wearing pieces of clothing and accessories from another culture. But moreover, to educate that there is this 'problem' of cultural appropriation that needs to be addressed and also there are differences between appropriating and appreciating another's culture. At the end of the day, in my own opinion, it all comes down to the people of that culture to see it as appreciating or appropriating. If they see it as an offense, we as persons outside the culture must take a step back and stop. The only ones who could decide whether it is appropriate or not, are the people from that culture itself. If another person from culture X dictates that it is appropriation when wearing clothing from culture Y, that is also cultural appropriation. All in all, who gets to define our culture? Only us, who are a part of the culture itself. It must be admitted that cultural appropriation vs. cultural appreciation is a complex matter that takes time to digest and understand. There is no harm in wearing pieces from another culture, but also do keep in mind the rich history and what the piece means to the people of that culture.

# The Kurdish Question

by Yohanes Paulus

Who are the Kurds? They are a ‘*Middle Eastern ethnic group of multiple faiths,*’ although the majority are Sunni Muslim. They currently numbered around 25 to 30 million people and inhabit a region known as Iraqi Kurdistan, an area intersecting Turkey, Iraq, Iran, Syria, and Armenia. This area is under limited autonomous control of the Kurdish Regional Government under Iraq, but is not an internationally recognized state.

One of the greatest figures of Islam, the great Ayyubid Sultan of Egypt and Syria, An-Nasir Salah ad-Din Yusuf ibn Ayyub, or better known to the West as the legendary Saladin, was a Kurd. The Kurds’ modern governing body, the Hikûmetî Herêmî Kurdistan or the Kurdistan Regional Government, incorporates the Eagle of Saladin in its coats of arms, as does many other Arab nations.

*‘The intention of this article is not to drum up bias for or against the Kurdish people, but to explain an ongoing situation; and as in any sort of struggle, it is impossible for there to be an absolute flawless and morally upright side.’*

With these principles in mind, the objective fact is that the Kurdish people are historically nomadic, possessing of no permanent homeland or nation to call their own. As a result, in the latter half of the twentieth century, when most of the currently recognized national borders were drawn as the result of both World Wars, they became minorities in nations such as Turkey, Iraq, Iran, and Syria. Though possessing a verdant and unique culture (much like everyone else), most of the time, they were prohibited from expressions thereof.

Currently, the central aim of Kurdish nationalism emergent in the 1950s is the recognition and the founding of a Kurdish Nation. Kurdish diaspora in western nations helped to promote this struggle and the image of the Kurdish people. The Kurdish political organizations, if not the Kurds themselves, continue to take pride in the image of a relatively open and progressive society compared to other Middle Eastern nations, especially with regards to the rights of women. The Kurdish struggles took many forms from diplomacy to terrorism, inviting both sympathy and violent reprisals from all nations involved.

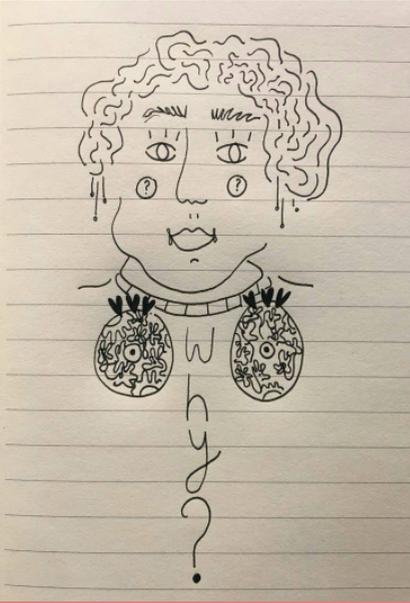
The emergence of the ISIS and its rampage through the region had ironically provided the Kurds with their real chance of becoming a nation. The Kurdistan government provided protection for fleeing refugees such as Yazidis and Christians. Kurdish fighting forces, such as the Peshmerga, the Kurdistan Worker's Party-affiliated Hêzên Parastina Ge, and its Free Women's Unit Yekîneyên Jinên Azad ên Star, as well as the militia YPG and its equivalent women's branch YPJ gained fame for their struggle against the encroaching Islamic State. In addition to formal support from Western nations and neighbouring countries, they attracted many sympathetic individual foreign fighters who viewed them as warriors of a just cause. However, allegations continue to be made of ethnic cleansing, forced relocations, and the use of child soldiers.

*'The emergence of the ISIS and its rampage through the region had ironically provided the Kurds with their real chance of becoming a nation.'*

With recent major victories against the Islamic State, the Kurds seem to be well on its way to nationhood. Yet infighting amongst the many factions of the Kurds themselves as well as pressure from surrounding countries continues to harrow this dream. In all, the Kurdish struggle provides to us a visible effort in nation-building such that is rarely seen as the international realm stabilized in the 20th and 21st centuries. Their struggle is seen by the world and serves as a reminder of the moral and material costs involved in the genesis of a nation; a reminder all of us would do well to not forget.

# BIJI KURDISTAN!





When the victims become the accused: on rape culture and crisis of empathy

The 1960s marks the period of profound social alterations in the United States; one of them is the sexual revolution. It then appeared to be a great source of controversy as the modern consensus is that the revolution was typified by a dramatic shift in traditional and conventional values affiliated to sex and sexuality. Sex, in parallel with the vast and ever so burgeoning exposure of the term-related activities is gradually losing its status as a subject of taboo. Finding a decent song lyrics, movie, or story book without graphic references to intercourse, violence, entrenched prejudice against women, minorities, or without explicit content, sounds like a challenge as people now are getting more and more unequivocally liberal. Sex, in modern society, has also become a symbol of devoted love for a companion, and an obligation in close relationships.

Rape culture, however, is assumed to be one of the ramifications of sexual revolution that ensues until today. Many of the attitudes,

beliefs, and mistaken ideas about rape have been developing with us for centuries. By looking at myths, such as “women ask for it,” and sexual assault trivialization “boys will be boys,” lead us for better understanding on how they evolved. The patriarchal system of society that the world has prevailed throughout history made the culture of rape inevitable. The culture of rape relates non-consensual sex to the cultural fabrications of a society; where the patriarchal views, entwined with misogyny and gender parity are inherited from generation to generation – leading to omnipresent social and institutional acceptance of rape.

Take the case of Brock Turner, a talented swimmer of Stanford University who was found guilty after three felony counts of sexual assault of an unconscious woman outside a fraternity house – penetrating her sexually, inserting pine needles inside of her, and violently raping her. Despite the seriousness of the crimes, for which Turner

was indicted conveyed a possible sentence of up to 15 years in jail, prosecutors ask for six. The judge, in any case, condemned Turner to only a half year in county jail; of which he served only three months. The judge believed that six months was the reasonable punishment for the crime of the rape of a person, which was characterized by the State of California as sexual assault, because he believed a longer sentence than what was given would have a severe impact on him – the perpetrator. Turner’s dad trivialized the ruthless action carried out by his child in a letter directed to the court, alluding that the six-month sentence for his son is a “steep price for 20 minutes of action,” and many, including the judge, suggested that a sentence appropriate to the crime would unjustly derail Turner’s athletic and academic promise.

Meanwhile, the victim, never identified in court, was criticized for being intoxicated – and instead of being sheltered, was pummeled with narrowed, pointed questions like “How old are you? How much do you weigh? What did you eat that day? Well, what did you have for dinner? Who made dinner? Did you drink with dinner? No, not even water? When did you drink? How much did you drink? What container did you drink out of? Who gave you the drink? How much do you usually drink?” that dissected her personal life, love life, past life. Inane questions – dedicated to accumulate trivial details to try and find an excuse for the guy who did not even bother to know her name before sexually assaulting her.

It is why both men and women can sit and condemn rape victims based on what she was wearing or where she was at a particular time. All things considered, “good girls” don’t drink or wear short skirts. We have come to standardize and make light of gender-based violence, especially sexual assault – developing a culture of rape. Women expect to learn – whether by experience or through education – to accept sexual harassment, live in situations of continued violence, live in circumstances that proceeded with violence, consider violence as inescapable, and to deliberately ignore it and arrange their lives around routines that protect them from violence. We have created a continuum where a peeping tom is considered as harmless, where we say thank God that a woman was just raped not killed, and where the dangers of violence are viewed as safe.

Even with all of these facts, there are still a huge stream of people who reject the existence of rape culture, in which, exceptionally contributes to one of the many reasons why rape culture is still ubiquitously evident. Therefore, in order to end this collective tolerance for this phenomenon, we need to re-examine our social structure and create an environment that empowers both men and women to change the status quo.

# *Subak: Bali's Fading Legacy?*

by Andrea Karmajana



Subak is a Balinese traditional organization that focuses on agriculture; they organized the irrigation system in Bali since 1987. As a legacy from Ancient Balinese times, we can still find this organization in several agricultural areas, like Ubud and Tabanan; it can never be separated from the life of the people in Bali and Subak and has been an important aspect in Balinese agriculture for over 30 years – but it fades along with the modernization era.

Modernization era changed the life pattern of the Balinese people and the demand of needs that grow rapidly that was caused by the developments of commercial areas that led to the conversion of agricultural land for the non-agricultural sectors.

The biggest non-agricultural sectors in Bali is tourism and it contributed a lot to the damages and the negative environmental balance in Bali, especially the one that utilizes its agricultural land.

Due to the land conversion and blockage of their irrigation water, Subak receive a lot of problems regarding their agriculture sector and has long been in a discourse, but never received a thorough handling. If Subak got destroyed, the culture that was inherited by the people of Bali for generations will also be destroyed. It creates a dilemma – as the contribution of the tourism sector is one of Bali's economy biggest contributors, but it is also the major factor that has the ability to destroy their

agriculture and the legacy of its ancestors.

The development in the tourism sector is actually a positive thing, because it has the ability to increase the wealth of Balinese people – but it could also fire back, if it is not done in a responsible and controllable manner. For instance, in the year of 1985, it has been agreed that Bali only able to accommodate 24,000 international hotel rooms, but now the number has exceeded to 80,000 hotel rooms. People believe that tourism is a one of a promising job sector that led to a better livelihood for the community – as it attracts tourists from around the world, and of course, generates more profits. Agricultural lands are now also being used for hotels, restaurants, and services in regards of tourism. This phenomenon threatens the preservation of agricultural habit and Subak. Looking at this fact, is it possible for the environment and Subak itself, to be sustainable? Is it possible for the noble culture of Balinese society to be preserved?

The rise of tourism can have two different outcomes and it only depends on how we manage it; if it's properly managed, it could be an opportunity, as we could use tourism to contribute in a country's cultural diversity and conservation. While on the other hand, it could also become a threat if we are not able to manage it properly. It gives a lot of advantages, as it usually is the biggest contributor to a country's economy – and because of that reason, the disadvantages are often overlooked. Developing it generates tons of benefits, but it should only be the “bonus” of our efforts in sustaining natural and cultural

heritage like Subak. Conservation of natural and cultural heritage should always be the first priority, because it is irreplaceable and it is the reflections of its legacy. The existence of Balinese culture could be threatened if we keep focusing more on the tourism sector instead of the conservation of the environment and the traditional culture.

It is important to find the equilibrium between the sustainable tourism and the conservation of traditional culture. This dilemma does not only happen in Indonesia, as it has also been a problem for any countries all around the world. Therefore, it is essential for every country to contribute their ideas in forming resolutions to address this issue. UNESCO has the role to encourage the protection and the preservation of both cultural and natural heritage around the world, and it has made an international treaty called the Convention Concerning the Protection of the World Cultural and Natural Heritage. This treaty shows the importance of preserving our traditional culture. Heritage is not some meaningless inanimate object – it is a legacy from the past, what we live with in the present days, and what we will pass to the future generations.

# 2018

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HAPPY NEW YEAR





JUSTMINE CREATION  
**ART HOUSE**



LOCAL  
OVERSEAS  
PREWEDDING  
PHOTO  
VIDEO



PARAMOUNT MARKET PLACE, Ruko Tematik P52, Gading Serpong - Tangerang  
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## How to Know Yourself Even More?

by Aluna Khansa



*Excuses. Excuses. Excuses.*

*Excuse me?*

*Stop the ticking life. Let it rest for a while.*

*Wandering around, take the journey up to the farthest line.*

*Please? Oh please!*

*What a dusky and gloomy space you've become.*

*Wanting and begging for a ray to come.*

“What makes me Aluna as Aluna?”

This very simple question has the most terrifying effects on me.

Throughout my teenage life, I have always had this feeling of emptiness (or *hampa*), which often confuses me as I often thought that it was some kind of an unexplained supernatural phenomenon (scary me) because it did feel strange as if you are swallowed by this giant dark hole that suck your whole self and left you powerless and unable to get out from experiencing this unwanted, confusing, vacant feelings – leaving your being in woe.

Whenever I try to describe this feeling that I had with my mom and my closest friends, I still remember how frustrating and embarrassing it was, because they clearly did not understand what I was talking about. What makes it even worst was often times their responses seemed to stresses the fact that I was the only person in the world who experienced this kind of feeling; ‘*kok lo aneh sih lun?*’ or in my parent’s case, they referred it as a God’s way of reminding me to pray more diligently. Enough with the offered nonsense – ever since then I have been so afraid to even wanting to figure out what it was and thus have chosen to silence the thoughts with the hope that I could be normal, or even feel slightly normal.

As years have passed, I slowly began to see a coherent reason on why my 13 year old’s self started to experience this so-called emptiness that I have. Maybe dealing with divorced parents alongside with its drastic adjustments and changes, that comes about

in a very short time, was too much for my little self; all the morning rituals, familiar faces, the warmth of the house, the bond, the feeling of being at home, suddenly gone. Maybe having been told that I was such a whiner, thus I should stop all the sadness and all the angry feeling that I have about the whole divorce thing back then, have created this behavior of choosing to repress my own feelings, which probably has also made it possible for me to not knowing or being aware of what I want nor having the single care to deal with my own feelings. It is true that this event of my parents divorcing only constituted a little portion within my 20 years of living, but hey, later did I know it surely gave the greatest impact in shaping of today’s Aluna. It has formed the base foundation that decided how I act, behave, and respond to my surroundings.

Confronting my past has been quite an inconvenient yet liberating journey for me. The notion that I began to recall all the memories and bring back those feelings that were associated with, is like trying to put together pieces of a puzzle to its proper places; and at times, I started to see a clearer picture of myself, of who I truly am. It might feel uncomfortable, as you began to face the pain that you have been trying to conceal for a long time, but only through this that you may get to know your true self. Since I was still in middle school, I found it really interesting to read books that would give me tips and guidance on how to give more meaning to life as well to know yourself. How to be a happy teenager?, The Happiness Project, The Monk Who Sold his Ferari, Instructions to Happiness and Success are among the books that I have read. This

inner thrive of wanting to know myself has helped me to better handle the pain and the emptiness feelings, once it arises.

Perhaps, the only answer that I could give you to the question is that you've got to start by looking deeply into your own self. It might sound odd, but try to have a dialogue with yourself. Be honest and try not to avoid any self-conflicting emotions once it comes right back at you, because it is better to just face it and dealt with it as soon as possible. Other ways in which I usually did was to try to spare your time and jot down 'what are the things that makes you as you'. It might sound easy or might as well difficult for some people to answer it. It might take a while and that is okay. And note this: do not be so hard on yourself. Let's start from there and see what happens.

*What should I possibly have to tell you, oh venerable one? Perhaps you are searching far too much? That in all that searching, you dont have the time for finding? - Sidharta*

# ENCRYPT YOUR LIFE!

by Ridhan

How to securely use the Internet?

*"If you have something that you don't want anyone to know, maybe you shouldn't be doing it in the first place." - Eric Schmidt*

Then perhaps, Mr. Schmidt need not lock the door in a public restroom, if privacy doesn't matter at all.

Eric Schmidt was the CEO of a tech giant Google from 2001 until 2011, whose revenue come mostly from advertisements. With the help of consumers' habits learned by Google trackers, targeted advertisements make it possible for tech companies to gain a substantial amount of annual profits.

Data has become the new oil in today's digital era, especially since the dawn of the Internet. It is a valuable resource that corporations have been exploiting oftentimes without our knowledge, let alone our consent. What we like; where we go; whom we interact with; these habits are frequently recorded day-to-day by a third party through digital fingerprints of us that exist in the Internet, ready to be sold to the highest bidder.

Can you imagine, when every single service provider requires you to sign up by providing personal data, and they maintain an account with all your sensitive information? Not only inconvenient and unnecessary, it's also dangerous. Information held by someone can get stolen by hackers and it happens all the time to companies big and small, even to governments themselves.

Average people have little to no understanding of just about anything that actually matters. They don't see the absolute need for privacy and security until it's forcefully taken away from them under such extreme conditions as war. There comes a time when a group of men – armed to the teeth – break into the house, take everything as they please, and suddenly privacy becomes a very big deal.

Of course, we cannot single out corporations who religiously collect data for the sake of service improvement. Governments, in the name of better national security, are doing it even more discreetly. After Snowden's revelations, there have been many debates against them on how the Internet should be kept open and free that is the value of democracy, how its users can feel safe that they aren't being watched, and how journalists and dissidents can freely speak their minds. In a free society, no one should ever be forced to give up their liberty on the premise that crime and terrorism are to be more effectively fought against. Mass surveillance is no different to warrantless searches without probable cause.

Furthermore, it was revealed back then that some American tech corporations had been coerced by the National Security Agency (NSA) into one of its surveillance

programs, and also given a gag-order when they sought out a public disclosure. Much closer to us Indonesians, the Ministry of Communication and Informatics (Kemkominfo) seems to follow the same – or worse yet, shady path. For example the nation-wide internet censorship, and the enforcement of handing out even more sensitive information for SIM card registration, all in the name of security and better services. Knowing such thing, the HI!Folks team feels obliged to share some simple tech tips on how to keep you away from invasive business marketing, government agencies, as well as prying neighbours and hackers.

## 1. Change your mindset and habit

Never trust anyone, most of all big corporations. You do have something to hide, this is normal for being a human. Your privacy is a fundamental right and is well recognised in many international treaties including the UN Declaration of Human Rights.

Don't so easily give away personal information online (i.e. full name, birthdate, phone number, home address). And always clear browsing data after you're done surfing the Web, you never know someone might get access to the device and irresponsibly cause harm to your logged-on accounts.

## 2. Different passwords for each service \*\*\*\*

To contain further damage if one account gets breached by an attacker, do not use the exact same password for more than one account. Use a free password manager so that you never have to remember all of it. Recommendation: *KeePass*

## 3. Be wary of public Wi-Fi!

Open public Wi-Fi networks are vulnerable. Always assume attackers are everywhere, in the campus, in the library, even in an empty coffee shop in the middle of nowhere. You better off using the smartphone as a mobile hotspot when working on a laptop. Use a VPN service to add a security layer so attackers will have a hard time delivering malware and stealing your data. Recommendation: *ProtonVPN*, *ExpressVPN*

## 4. HTTPS all the time

When connecting to websites, make sure your browser utilises HTTPS protocol, instead of less secured HTTP. During online transactions, it is advised to double-check whether the SSL certificate is available (on the left tip of the address bar). To make it work automatically, find a free plugin *HTTPS Everywhere* which can be downloaded and installed in browsers including mobile version.

## 5. Prevent Trackers

About the half of the average harvested user's mobile data is for ads, using about 5 seconds of mobile load time on average. A large media site can host as many as 70 trackers – a clear violation of privacy. Additionally, they can decrease phone battery life up to 21%. Worry not, those sneaky web trackers heavily used in e-commerce websites and search engines can be blocked by browser plugins. We recommend *Privacy Badger*, *uBlock Origin*, and *NoScript* if you want an extra layer of security. These plugins allow you to enjoy web browsing without

annoying ads and pop-ups. After you have them installed, you'll be surprised by the actual numbers of trackers that are trying to record your online activities

## 6. Quit Facebook



...if you haven't already. Facebook is infamous for its meticulous data harvesting. Unless your social networking means a lot to you, deactivate your account, for your personal information is too valuable for it to miss.

## 7. De-Googlify



Granted, Google search-engine, *Chrome*, *Gmail*, *GDrive*, *GMaps*, *YouTube* and its other services are the most convenient to date, but you should know all activities in one Google account is recorded and analysed as a part of targeted ads technology. Should you choose to stay, don't forget to turn off activities recording in the account settings. Remember, YOU are the product.

Same goes with Apple, there are numerous cases in history where celebrities' personal gallery stored in *iCloud* got hacked and irresponsibly redistributed to online community worldwide. Best stay away from free cloud storage provider such as *iCloud* itself, Microsoft's *OneDrive* and even *Dropbox* by turning off the automatic synchronisation pre-installed in your computers and smartphones.

For the privacy concerned, *FirefoxFocus* mobile browser is excellent for quick and light browsing, without leaving much digital fingerprint behind. For more advanced maximum security however, always use

*Tor* Network. In addition, *ProtonMail* mail service and *StartPage* search-engine can be the alternatives as a start. As for cloud storage service, unfortunately its safety reaches maximum level only when you host your own VPS and then sync it with *NextCloud* for easy file management.

## 8. Signal Messenger



Migrate to *Signal Messenger* – a secured, user-friendly mobile messaging app. Endorsed by privacy advocates, *Signal* always encrypts your private messages by default. *Signal's* self-destructing message is also one feature worth noting. The organisation behind it, Open Whisper Systems (OWS), is funded by a combination of donation and grants. Rest assured, they hold zero interest in capitalising users' data. The internationally acclaimed *WhatsApp* currently uses the cryptographic protocol developed by OWS. However, since *WhatsApp* is owned by Facebook and falls under the jurisdiction of intrusive US law such as the Foreign Intelligence Surveillance Act and has since changed its policy not in the favour of users' privacy, it remains untrustworthy.

World-Wide-Web transformed our way of life, the way we communicate, conduct business and acquire knowledge. It can very well work as a catalyst for progress in humanity, nevertheless have also been made a threat to liberty.

Newer generations grow up with the technology and may interpret the meaning of privacy rather differently. The more informed must remind each other that the rights of users do exist. We should never let certain groups of people justify their gains from taking up our privacy and liberty. Without either of the two, freedom of expression is endangered.

We must, by all means, have the ability to control our own data by default. Third-parties don't need to know your name, email, home address, phone numbers, or favourite colour. Even though some users voluntarily share personal data online, the privacy conscious ones deserve a fair explanation as to what to do with it.

Despite any personal sophisticated efforts, never let your guard down. In the end, people ought to take responsibility for their own safety, because digital traces last forever. Once you go online, you can never truly hide.

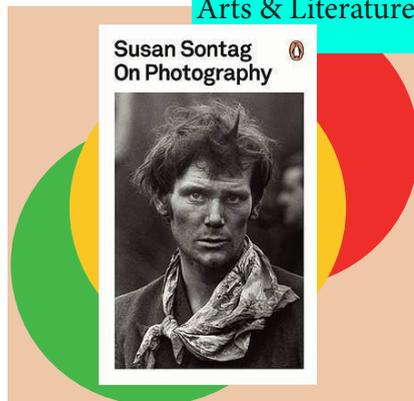
*'Once you  
go online,  
you can  
never  
truly hide'*



## Book review by Lidia Kristi

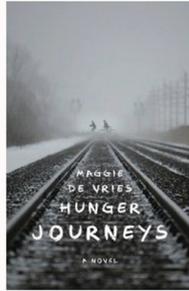
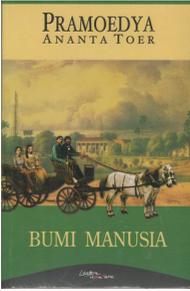
Susan Sontag, an American writer and political activist, is the author of “On Photography”, a book consists of her 1977 collection of essays. Susan Sontag states that photographs serve as indisputable evidence – if there is a photograph of something, then there is not an uncertainty that it happened. This feature of photographs can be used in either accusing or defending something or someone that is the subject of the specific photograph. She explained how photography changed in time and it started to be perceived as an art by its industrialization; which made social uses of photography, for the photographer. However, in the following topics, she argued that the majority of people do not practice photography as an art in the modern world, since it is now a mass art form. According to Sontag, it is presently seen as a social rite, a defense against anxiety and a tool of power.

She defines photography as the connection she makes between cameras and family life. That families regard photography as a rite of family life, proof of the connectivity of family members with each other, despite the fact it vanishes in time. Moreover, Sontag explained that the photographs that awaken conscience always relate to a specific historical situation. She argued that even if a photograph portrays a known and undoubted suffering, it can only affect public opinion, especially if the context is a convenient opinion and feeling, more precisely, a convenient political perception. The moral impact of a photograph of exploited or undernourished is also determined by the extent of familiarity the public has with these kinds of images. When one encounters the images of a suffering for the first time, it has the power to shock and affect someone deeply.



After seeing these kinds of images over and over again, however, they start to lose their power and realism. One of the primary reasons that the particular photograph had such a massive effect on people was due to the fact that it was one of the first photographic examples of suffering and death of a person, portrayed so explicitly. Susan Sontag argued that nowadays, the huge amount of photographs that show agony of people made the atrocity more common, unremarkable, and even unavoidable. through her writings in this book.

According to her, the concerned photography has reduced the conscience of people, as much as it awakened it. Accepting the world as what a photograph shows us, is the contrary of understanding; meaning that it does not acknowledge the world as it appears to be. Even though a photographic knowledge can incite a moral sense, it can never be political or ethical knowledge. The knowledge that is acquired from photographs will always have an emotional side to it; it will always be an appearance of knowledge. Her ideas and theories put a great emphasis on photojournalism, its examples, and its effects to the people through her writings in this book.



## BOOKS THAT MAY CHANGE YOUR LIFE

Title: Bumi Manusia  
 Author: Pramoedya Ananta Toer  
 Genre: Historical Fiction  
 Rating: 4/5

Bumi Manusia tells a story of a young man named Minke. As Minke is a priayi, he has the privilege to acquire education in Europe, he begins to realize the existence of an oppressive injustices of the Dutch colonials towards Indonesian people and so ignites their anti-colonial spirit through writings.

Title: Warcross  
 Author: Mary Lu  
 Genre: Sci-Fi/Young Adult Fiction  
 Rating: 3.5/5

In the future, Warcross, which started as a game, began to become a way of life. Emika Chen a struggling hacker, accidentally hacked herself into the opening game of the international Warcross Championship. From that moment on, the spotlight never left her.

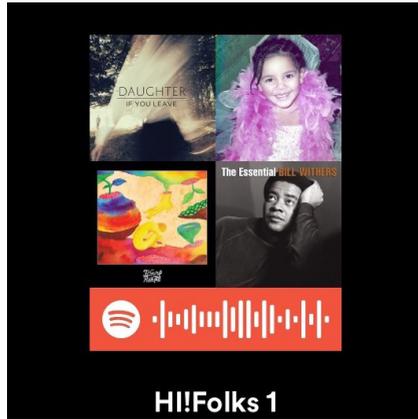
Title: Indonesia Archipelago of Fear  
 Author: André Vltchek  
 Genre: Historical Non-Fiction  
 Rating: 3.5/5

The book depicts Indonesia's condition through the lense of a foreigner. Following Indonesia's present issues back to Suharto's overthrow and the genocide of 1965 – and the help given by the West to Suharto – Vltchek gives a private and profoundly empathetic knowledge into the expectations and fears of Indonesia's kin.

Title: Hunger Journeys  
 Author: Maggie De Vries  
 Genre: Young Adult Fiction/Historical Fiction  
 Rating: 3.5/5

Set in the World War 2 period, when the Nazis occupied the Netherlands. Two best friends, Lena and Sofie risked their lives in search of food. In the journey to acquire food, they met two German soldiers who initially could be the help they have been waiting for, or maybe not.

# HI!Folks' Megahits



1. Youth - Daughter
2. Beautiful Little Fools - Jorja Smith
3. Pelukis Dendam - Figura Renata
4. Make a Smile for Me - Bill Withers
5. What Once Was - Her's
6. Me and Your Mama - Childish Gambino
7. My Time - Jordan Rakei
8. Chamber Of Reflection - Mac DeMarco
9. Pink + White - Frank Ocean
10. Adelaide Sky - Adithia Sofyan
11. Eternal Sunshina - Jhene Aiko
12. Fourth of July - Sufjan Stevens
13. Chicaho - Sufjan Stevens
14. White Winter Hymnal - Fleet Foxes
15. Breezblocks - alt-J
16. Tongue Tied - Grouplove
17. Shades of Cool - Lana Del Rey
18. Dreams - Fleetwood Mac
19. Ain't No Sunshine - Bill Withers
20. Walking On A Dream - Empire of the Sun
21. Miss You - Mura Masa
22. Chega de Saudade - Joao Gilberto
23. Loner - Kali Uchis
24. The Girl From Ipanema - Stanz Getz
25. Ke Entah Berantah - Banda Neira
26. Something About Us - Daft Punk
27. Holocene - Bon Iver
28. Leave (Get Out) - Ta-Ku, Wafia

## Recommended Movies and Series



### The Lobster (2015)



Genre: Sci-Fi/Romance  
 Director: Yorgos Lanthimos  
 Cast: Colin Farrell, Rachel Weisz, Léa Seydoux

“A dark, surreal satire on modern relationships; The Lobster explores a dystopian future where relationships are regarded highly above all else.”

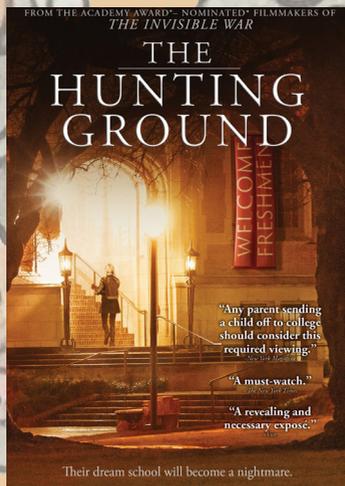


### Mr. Robot (2015 - )



Genre: Psychological Thriller  
 Director: Sam Esmail  
 Cast: Rami Malek, Christian Slater, Carly Chaikin

“Troubled loner and computer savant, Elliot Alderson rises up against the biggest corporation in the history of mankind.”



The *Hunting Ground* is a 2015 documentary film directed by Kirby Dick, a filmmaker who's also an activist. This film revealed the rape crimes in the United States campuses; of how the victims got raped in the school ground and denied justice by their own campus. The purpose of *The Hunting Ground* is to raise awareness of rape culture that occurs on college campuses in order to change the way administrators deal with such incidents and provide a safe network for the victims.

The film followed the stories of several young men and women who dealt with sexual assault while still enrolling in universities – and surprisingly, most have dealt with such incidents even before the first semester begun. Not only is sexual assault an expected part of the college experience, the filmmaker asserts that once it happens, victims generally discover that no officials at their schools will take action or even care.

The documentary begins by showing the excitement and happiness of high school students opening their college acceptance letters. That excitement of getting into their dream school, though, did not stay long – as it was later tainted by horrible experiences

that they encountered while in school. As the documentary continues, it goes in depth on showing how colleges were not doing anything effective to the assaults that were happening in their own campuses. College administrators did not appropriately deal with such incidents because they want to uphold their reputation as a safe school and they are wary of false accusations. It shares the stories of many courageous people, who have fought against their schools and their offenders to get the justice that they deserved.

The documentary shows that sexual assault victims struggled to have their rights and justice, fought, especially with the stigma in society and the campus environment, that rape is the victim's own fault. It gives the idea that we have to bring these issues to the surface so that the victims and survivors could finally get their justice, as it should be.

*Reviewed by Chikita Rini L.*

# *The Invisible Inner*

*By Lidia Kristi Agustina*



For me, Bandung is like a second home. Even as a kid, I always went to Bandung, with or without my family. The point of realization of the city has come. Whenever I'm in Bandung, something is bothering me, pushing me away from the city.

To see Bandung, to truly see Bandung and its people, to see their feelings, their sadness, their happiness, their anger, their hopes, their dreams. It is by only but to walk in the hidden places of the city has to offer we will see and understand all of these. And their sometimes lack of awareness towards their surroundings, except when someone unknown to them is holding a camera towards them, in which, in this case, is me.





# IULI MR Highlighted Events

## August

IULI INR began the odd semester with a department level orientation for the new batch of students of International Relations. The welcoming event was arranged and held on the 5th August 2017 by the Student Association (HIMAHI) under the supervision of the Department.

It was so designed that the freshmen were ready to start the life of an IR student at IULI and be acquainted with the *civitas academica*. As a formal inclusion to the family, the Class of 2017 read the *Civitas* Pledge and received the Noctis badge—a figure of an owl that represents IULI INR’s “Progressive, Critical, Humanistic” ideals.

The Ministry of Foreign Affairs on 11 August 2017, held a talkshow with the topic of contemporary Indonesian foreign relations and diplomacy, presented by the Minister herself, H.E. Retno L. P. Marsudi. IULI was invited as was many other universities and sent six delegates to attend the talkshow.

The event was a chance to learn about the conduct of Indonesian diplomacy directly from the source, as well as to meet such an important national figure. The Q&A sessions were enthusiastically used by the delegates to know more about the nuances to Indonesian foreign relations and its stance on contemporary global issues on a rapidly changing world.

On 25 August 2017, a well-praised film “The Hunting Ground” was screened at IULI. The groundbreaking documentary reveals the disturbing sexual violence and harassment on academic environment. It was then followed by a panel discussion with two renowned speakers on the issue—Dr. Adriana V. Aryani from the National Commission on Violence against Women and dr. Sophia Hage from the NGO Lentera Sintas Indonesia.

This engaging and impactful event was a joint programme coordinated by the Student Association and the Department of International Relations. Both parties look forward to another successful working relationship in spreading humanistic values at IULI.



## October

On 9 October 2017, IULI INR had the honour of attending a distinguished lecture from former Indonesian Deputy Minister of Foreign Affairs, Ambassador Extraordinary and Plenipotentiary to the United States, H.E. Dr. Dino Patti Djalal at Foreign Policy Community of Indonesia's *Bengkel Diplomasi*, Jakarta.

In the lecture, titled "Perspectives on Indonesia's Foreign Policy", Ambassador Djalal shared his views on the then state of international politics and identified several key phenomena that present both opportunities and risks to Indonesian foreign policy.



## November

On the 4th November 2017, IULI International Relations Students Association hosted a regional gathering of International Relations students at the Grantage Sky Lounge, BSD City. This event was held under the auspices of *Forum Komunikasi Mahasiswa Hubungan Internasional se-Indonesia* (FKMHII). Around 150 guests from 15 universities in *Korwil 2* saw the regional inauguration of *FKMHII Presidium Nasional 2017/2018*.

A performance by NuGelo and DJ Arman managed to enliven the night that marked IULI INR's significant exposure to the greater International Relations community in Indonesia.

On the 23rd - 26th October 2017, IULI INR sent three representatives to the Joint Statement Forum event held by UPN Veteran Jakarta. The delegates presented and discussed their ideas and concepts on how to build Indonesia's cybersecurity capabilities in the modern information age.

The end result of the Forum is the creation of a set of communiqués which are then presented to relevant government institutions, in this case the Ministry of Defense. IULI contributed to several points within the communiqué regarding the importance of a robust national data backup system, and the importance of a progressive and critical technological literacy education program.

On 27 October 2017, IULI INR hosted another distinguished lecture at the campus, titled "Female Ambassadors: Women in the Diplomatic Corps", which was delivered by H.E. Prianti Gagarin Djatmiko-Singgih, former Ambassador Extraordinary and Plenipotentiary of Indonesia to Bolivarian Republic of Venezuela, and to the Commonwealth of Dominica, Grenada, Saint Lucia, Saint Vincent and the Grenadines, and the Republic of Trinidad and Tobago.

The topic was focused on the trend that female diplomats around the world, Indonesia included, have been increasing in number. Coincidentally, the audience is largely comprised of female students, as is IR Department itself, which means the lecture from H.E. Prianti Gagarin Djatmiko-Singgih was impactful in providing insights about their potential future profession as well as in promoting gender equality.

On Saturday, 11 November 2017, the inauguration of Mr. Yohanes Paulus as the new Chair of HIMAHI IULI was held ceremoniously at the Grand Sahid Jaya, Jakarta. The formal occasion began with a fine dining hosted by Mr. Faiq Faishal, who had been holding the Chair office since HIMAHI's creation in 2015.

In such a momentous evening, Dr. Tutuko Prajogo and Mr. Sammy Kanadi—the IULI Rector and the Head of International Relations Department, respectively—received the “Star of Noctis” (Class II). The Second Class were awarded to them as an appreciation from the Association for their extraordinary efforts in the *civitas academica*, especially during the hard times IULI INR had endured.

As a culmination of the FKMIII 's yearly activities, the 29th *Pertemuan Nasional Mahasiswa Hubungan Internasional se-Indonesia* was (PNMHII) held on 19 - 23 November 2017 at the Grand Pasundan Hotel, Bandung, and organized by the International Relations Student Association of Pasundan University (HIMHI UNPAS), with the theme of maximising Indonesia's commodity trade potential.

The meeting unites International Relations students from across Indonesia in the five-day event in several activities such as Joint Statement Forum (JSF), Assembly Forum, Scientific Discussion, and Short Diplomatic Course; IULI sent representatives for the JSF and the Assembly Forum.



## December

From 10 - 13 December 2017, the Indonesian ASEAN Youth Ambassador (Banten), Ms. Jessica Natalie (IULI INR Class of 2015), was sent as one of the delegates by the Ministry of Foreign Affairs for the ASEAN-ROK Youth Exchange Visit regional event in Siem Reap, Cambodia.

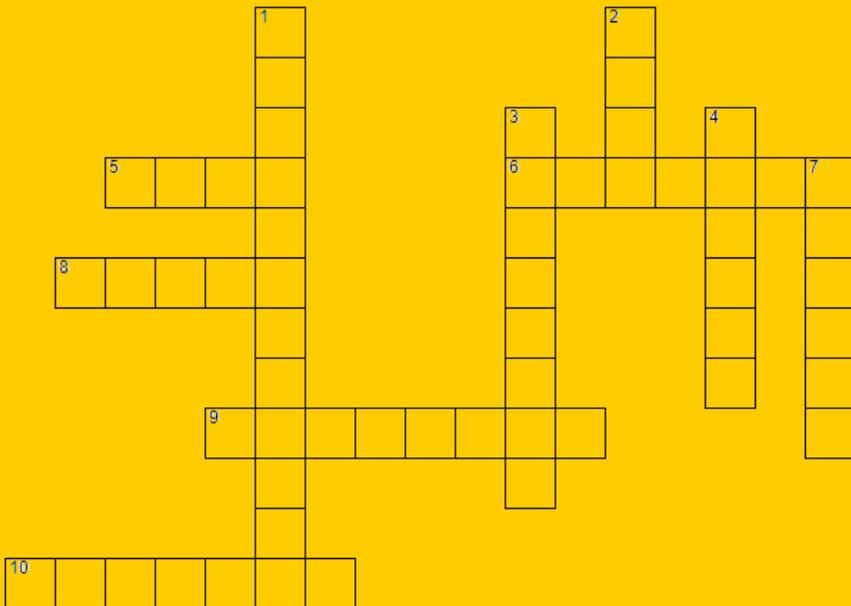
The event was a collaboration between the Association of Southeast Asian Nations (ASEAN) and the Government of Republic of Korea. Ms. Natalie was honoured to be given the opportunity to share Indonesia's experience in nurturing the leaders of young generation in front of Korean government officials, academics, and ASEAN young activists.



# Quiz

## Across

- 5 the value of letter 'K' in Scrabble
- 6 the country with the oldest parliament in the world
- 8 the official language of India
- 9 the 47th Vice President of the United States
- 10 Spanish currency before the Euros



## Down

- 1 the largest lake in Africa
- 2 [TRUE/FALSE] an 'OK' gesture with open-palm-up means money in Japan
- 3 the most abundant element in Earth's atmosphere
- 4 the largest country in North America
- 7 the animal used as the symbol of the Democratic Party (United States)



# The Partitions of Poland

1772 - 1795

The Polish-Lithuanian Commonwealth under Stanisław II Augustus was suffering a political instability due to conflicts among the aristocrats in the Parliament. The surrounding three great powers took advantage of the turmoil to partition the weak nation between themselves.

After the First Partition, the Commonwealth lost around thirty percent of its territory.

The Kingdom of Prussia managed to connect their borders in Pomerania and East Prussia. Populous region Galicia was annexed by the Austrian Empire. And the Russian Empire received the area east of the line roughly formed by Dvina and Dnieper rivers.

In hopes to restore the sovereignty and economic power, the government enacted a reform in the political system known as the Great Sejm period, though it only lasted 4 years as the Russians intervened in 1792 to restore the former constitution.

Frederick II of Prussia again seized the opportunity to expand his Kingdom further and agreed with Catherine II of Russia upon the Second Partition of Poland. Important cities such as Toruń, Poznań, and Gdańsk were ceded to the Prussians, while the Russians gained a great chunk of land in the eastern Volhynia, Podolia, and major part of Lithuanian Belorussia.

A major uprising in 1794 led by Tadeusz Kościuszko was crushed by the three partitioning powers. Joseph II of Austria, together with the Prussian King and the Russian Empress, signed the last partition treaty that ultimately erased the Polish state from the map.

## Treaty of the Three Black Eagles



PRUSSIA



AUSTRIA



RUSSIA



1772



1793



1795

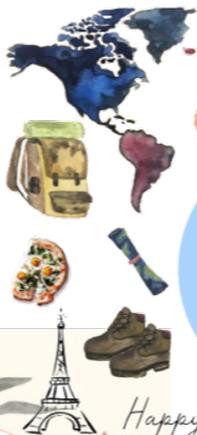


Your personalized greeting card

ig: kurakura.co

email: heykurakuraco@gmail.com

line@: @jat213d



Happy 22nd Birthday to the Best Chef!



Happy Birthday Efraim

Lidwina Tandy

Happy Birthday Lu Rial



