

A Library: A Tool to Promote Justice in Indonesia

Master's in International Care and Community Development

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Abstract

This article provides the rationale as to how a library can be used as a tool to promote justice in Indonesia. God's justice is manifested by his provision for all people to have equal access to the resources he provides. Poverty, as the main problem in Indonesia, hinders individuals and communities to experience God's justice in their lives. As a foundation to build a life-long learning and democratic society, a library plays a crucial role in fighting the system in the country that causes inequality and poverty. However there are a few challenges that prevent the libraries in Indonesia from fully playing their role: the inadequate number of libraries, the lack of relevant reading materials, the lack of a reading culture, the lack of sustainable funding, and the lack of church involvement – which is critical for a holistic transformation. As a conclusion, a library can be used as a tool to promote justice in Indonesia, provided that the challenges are well addressed.

Keywords: library, justice, Indonesia, poverty, literacy

Introduction

In Isaiah 1:17, Christians are called to learn to do right, to seek justice, to encourage the oppressed, to defend the cause of the fatherless, and to plead the case of the widow. We ought to understand that the heart of the Gospel is not only about preaching the Good News but also about committing to a life of compassion and justice. Through my passion for Indonesia and my love for books, I am inspired to seek justice in the country by building libraries. Robert Lupton (2007) encouraged everyone who wants to help the poor and the needy to remember first, not to do harm. I realized that there's no cookie cutter solution that will work out to answer every problem in every community; they have their own need, culture, character and situation that will influence the solution that will best fit with them. Responding to that, I started the journey of finding out if building a library in Indonesia is a suitable strategy to promote justice in the country. Therefore this paper is intended to answer the question, "Can a library be used as a tool to promote justice in Indonesia?"

In the first part of this paper, I will describe the concept of justice and the Christian's calling. I believe that in order for us to be able to find the best practice to promote justice, we first need to fully grasp the concept of "justice" itself; therefore in this part, I will offer my understanding of justice, summarized from what a few different theorists and practitioners had to say about it. I will continue by giving a picture of how justice and injustice are manifested on earth. Moreover, I will describe the link between injustice and poverty – since it is the main problem in Indonesia. This part will be concluded with the summary of how building a library can be applied as a community development strategy to remove the obstacle that causes injustice in Indonesia.

In the second part of this paper, I will focus on the library movement in Indonesia. I will portray the situation and the challenges that are faced by the libraries in Indonesia. The information provided in this section is mainly based on personal communication with an Indonesian Community Library Project Coordinator, a librarian, and the President of the Indonesian Library Association. Other additional information is drawn from previous research that has been done in Indonesia related to this issue.

I will end the paper by offering a conclusion that answers the research question; and also a discussion about how to support a library so it can play its role as a tool to promote justice in Indonesia. I will also share the limitations of this research and offer suggestions for further research regarding this issue. With this paper, I will also attach the Funding Plan of the *Indonesian Library Project* (IndoLip), a non-profit organization that is dedicated to empowering the next generation of Indonesians by providing access to children's libraries.

Understanding justice and Christians' calling

The Bible contains more than 300 verses on the poor, social justice, and God's deep concern for both. The Hebrew word translated "justice" occurs 422 times in the Old Testament (Groody, 2007). In order to understand God's justice, we have to first understand love. The greatest commandment in the Scripture is: "Love the Lord with all your heart and with all your soul and with all your mind" (Matthew 22:37). But Jesus didn't stop there. He continued with the second directive: "Love your neighbor as yourself" (Matthew 22:39). Groody (p. 27) described the meaning of biblical justice: Internal justice relates to the first and the greatest command, to love the Lord God with all one's heart, soul, and mind. External justice relates to the second command to love

one's neighbor as oneself. It seeks humanizing activity leading to right relationships with one's self, the community, its social structures, and finally to the environment itself.

God's justice, in other words, is not principally about vengeance or retribution but about restoring people to right relationship with God, themselves, others, and the environment.

Christian philosopher Nicholas Wolterstorff (1999) argued that evidently, justice has something to do with the fact that God's love for his creation takes the form of God desiring shalom for each and everyone. He explained that the state of shalom is the state of flourishing in all dimensions of one's existence: in one's relation to God, in one's relation to fellow human beings, in one's relation to nature, and in one's relation to oneself. Aligned with this idea, Martin Luther King Jr., a Baptist minister and civil rights activist, said, "True peace is not merely the absence of tension: it is the presence of justice" (Oates, 1993). Real peace is not merely the lack of physical conflict; it exists only when the justice of God is fully present. As Wolterstorff proposed, the concept of shalom is more than just peace; it means wholeness, completeness, harmony, the total sense of well-being, what God originally intended before the Fall, for both individuals and community (Cannon, 2009).

Cannon (2009) offered a meaningful insight about justice. She pointed out that throughout the Scriptures justice and righteousness go hand in hand. Justice is about doing the right thing; and righteousness speaks to the condition of our hearts and is the attribute of being right before God. Therefore, justice is the manifestation of God's righteous character in the world; it is the expression of God's righteousness through right action. As believers practice good works, they become agents of justice. The demonstration of righteousness in our lives is *just living* – living out the justice of God.

Justice is all about faith in action. “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for one another. If any one of you has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in you? Let us not love with words or speech but with actions and in truth” (I John 3:16-18).

In conclusion, justice is an expression of God’s love and righteousness in the world through the right action of his followers to bring about *shalom* – which is a condition of a transformed community in which individuals have just relationships within oneself, with others, with environment and with God.

Manifestation of justice and injustice in the world

In God’s economy, everyone has enough. What Israelites experienced in Exodus 16:17-18 is a perfect picture of God’s economy for his people. “The Israelites did as they were told; some gathered much, some little. And when they measured it by the omer, the one who gathered much did not have too much, and the one who gathered little did not have too little. Each one had gathered just as much as they needed.”

God commanded all people to be stewards of the earth; He desires all people to have access to the earth’s resources. Justice is manifested by his provision for all people to have equal access to the resources he provides – be it manna in the desert, or the things people need to survive today (Cannon, 2009, p. 22). Social justice is manifested when all people have equal access to resources and opportunities, such as health care, employment, and education. When access to those resources is unequally distributed or abused by those in power, justice is hindered. *Shalom* is unable to take place when injustice still

exists – when people are limited by a natural or supernatural ability to live as God desires for them.

Poverty as a manifestation of injustice in Indonesia

Manifestations of injustice are expressed everywhere in Indonesia; the main one is poverty. The Scripture is clear about what we ought to do for the poor: “He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses” (Proverbs 28:27). “He who is kind to the poor lends to the LORD, and he will reward him for what he has done” (Proverbs 19:17). “He defended the cause of the poor and needy, and so all went well. Is that not what it means to know me?’ declares the LORD” (Jeremiah 22:1).

Grigg (1992) offered a helpful definition of poverty:

Absolute poverty is a term used to describe poverty when people have an absolute insufficiency to meet their basic needs – food, clothing, and housing. *Relative poverty* is measured by looking at a person’s standard of living relative to others in the community or nation; it is a measure of the extent to which people are on the margins of society; it is often an exclusion from opportunity and participation, a marginalization from society.

Moreover, Linthicum (1994) stated that poverty is not so much the absence of goods as it is the absence of power – the capability of being able to change one’s situation. DuBose (1984) added that the poor are also characterized by a deprivation of social, cultural, economic, political, and psychological aspect in one’s life. The *United Nations Committee on Social, Economic and Cultural Rights* (2001) stated, “...poverty may be defined as a human condition characterized by sustained or chronic deprivation of the

resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights." Poverty is additionally seen as a state of mind and a lifestyle; more than just a lack of materials, it is a state of deprivation and insecurity.

At the turn of the new millennium, the World Bank collected the voices of more than 60,000 poor women and men from 60 countries, in an unprecedented effort to understand poverty from the perspective of the poor themselves (the World Bank, 2011). The research showed that the poor view well-being holistically. For them, poverty is much more than income alone. For the poor, the good life or well-being is multi-dimensional with both material and psychological dimensions. The poor describe ill-being as lack of material things - food especially, but also lack of work, money, shelter and clothing; and living and working in often unhealthy, polluted and risky environments. They also defined ill-being as bad experiences and bad feelings about themselves. Perceptions of powerlessness over one's life and of voicelessness were common; so was anxiety and fear for the future.

Poverty, whether domestic or global, is a vicious cycle in which many of the under-resourced can't escape. John Perkins (2006) wrote about the *Cycle of Poverty*:

... a continuous cycle of damage. Not enough food when young so he can't think straight. No hope for education or personal development or family so she gets pregnant before she's fifteen. No education, poor jobs. Poor jobs, poor pay. Poor pay, bad housing and food. Bad housing and food, poor health. Poor health, poor performance on the job, less pay. A cycle, but as its center a captive, a mind so

busy responding to the day-to-day needs that it has no time to think about the future or about those spiritual realities which give meaning to live.

Gustavo Gutierrez (2000, p. 172), a theologian and priest wrote about material poverty: “Concretely, to be poor means to die of hunger, to be illiterate, to be exploited by others, not to know that you’re being exploited, not to know that you are a person. It is in relation to this poverty – material and cultural, collective and militant – that evangelical poverty will have to define itself. As Christians, we must never neglect the spiritual well-being of souls while meeting physical needs. “People do not live on bread alone, but on every word that comes from the mouth of God” (Matthew 4:4). Myers (1999) also argued that poverty is not just merely about material problems, instead about broken and unjust relationships within oneself, with others, with environment and with God.

Poverty, both material and spiritual, prevents individuals and communities to live as God desires them to be; poverty hinders God’s people to have equal access to God’s resources; Poverty is a manifestation of injustice that needs to be ended. Jesus’ life is a perfect example of what it means to live the gospel – living and requiring righteous behavior, expressing compassion and care, and embodying justice (Cannon, 2009). Jesus sought justice by showing care both for the souls of his followers and by responding to their physical needs; He strived to overturn the system that caused their impoverished conditions.

As Christ has been the agent of change to bring peace, Christians ought to follow His example by being agents of change in the process of transformational ministry, which has a goal to change people and change relationship. Myers (1999) suggested that people

must have the opportunity to become who they truly are. Since poverty includes a marred sense of identity, both regarding who people are and also what they were created for, a holistic ministry seeks (a) restoration of identity, as human beings made in the image of God and (b) recovery of vocation, as productive stewards of the gifts and the world God has given to them. The second goal is a call for recovery of just and peaceful relationships; includes relationships within the community, with others and with God.

Cannon (2009) stated her concern about churches who have mistaken social justice with their works of compassion. She agreed with what Dan Schmitz, a pastor in Oakland, California, had to say about this, “Compassion is about effects. Justice is about causes.” The modern church actively seeks to respond to people’s immediate needs, such as distributing food and clothing to the homeless, comforting those who are going through divorce, and other acts of charity. These are all good acts that show compassion for the needy; however, these ministries often are only responding to the consequences of injustice rather than working to fix the source of the problem. The church must learn to move beyond compassion (Cannon, 2009). Many times charity programs that have the best of intentions can help contribute to the never ending cycle of poverty by creating dependency on their programs and on hand outs (Cannon, p. 205). As an implication, she argued that holistic responses must be employed that take the following into consideration (1) the depth of the problem, (2) the inherent dignity of the people involved, and (3) how Christ calls individuals and the church to be involved.

Kevin Blue (2006, p. 98) proposed a threefold progression in response to injustice. First, we are called to provide direct relief to people’s immediate need – in other words, we should “give a man a fish.” Second, we should fight injustice by “teaching a person to

fish;” distributing skills will empower people to be able to help themselves. Third, we learn to deal directly with the system – fixing the pond; so that we get to the root cause of the problems. If the fish are unhealthy, it possibly means that the pond is polluted.

Kara Powell (in Cannon, 2009) proposed justice means asking why people are hungry and homeless in the first place – and then doing something about it; instead of merely serving food at the local homeless shelter. Moreover, she argued that that the goal of justice is not to help others, but to remove obstacles so others can help themselves.

A library as a tool to promote justice in Indonesia

The World Development Report states that freedom from illness and freedom from illiteracy are two of the most important ways poor people can escape poverty (2004). Adiseshiah (1990) proposed that there is a close connection between illiteracy and poverty at all levels--global, national, and sub-national; the countries with the lowest levels of literacy are also the poorest economically. Poverty breeds illiteracy by forcing children to drop out of school to work, and these illiterate people are forced to stay on the lowest levels of the work force and thus remain in poverty. Thus illiteracy in turn reinforces poverty, and poverty is cyclical in families.

Literacy has traditionally been described as the ability to read and write. However, this narrow understanding of literacy had led to motivational problems for adults (Education for All, 2006). In order to illuminate this issue, Unesco (1978) developed a concept of *functional literacy*; a person who is functionally literate can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculation for his own and the community’s development. Literacy is at the heart of basic education

for all, and essential for eradicating poverty, reducing child mortality, curbing population growth, achieving gender equality and ensuring sustainable development, peace and democracy (Education for All, 2006). The report also argued that a lack of literacy is strongly correlated with poverty – both in an economic sense and in the broader sense of a deprivation of capabilities. Literacy strengthens the capabilities of individuals, families and communities to access health, educational, political, economic and cultural opportunities and services.

Literacy is a human right and the foundation for life-long learning; it's a tool of personal empowerment and a means for social and human development (Unesco, 2011). Literacy can be instrumental in the pursuit of development – at personal, family and community levels, as well as at macro-levels of nations, regions and the world; literate parents are more likely to send their children to school; literate societies are better geared to meet pressing development; and literate people are better able to access continuing educational opportunities. Developing nations will not be able to sustain themselves in a larger global community without significant efforts toward the education of their people (Cannon, 2009). “Education is not a way to escape poverty; it is a way of fighting it.” Formal education is only the beginning of the road to an educated society. To develop a smart society it is most important that people can access information throughout their whole life so that "lifelong learning" can become a reality.

Stephen Krashen (1996) produced intriguing research stating that living in a print-rich environment, with more books available both at home and at schools, greatly affected literacy development; that better access to libraries and books at home indisputably resulted in better literacy development; and that more access to reading

results in more reading (Krashen, 2004). In fact, sometimes a single, brief exposure to good reading material can result in a clear increase in enthusiasm for reading (Ramos and Krashen, 1998; Cho and Krashen, 2002). The first step to a literate society is providing access to reading; yet urging people to read more when there is little available to read makes as much sense as urging starving people to eat, when no food is available (Krashen, 2004).

Stephen Krashen (1996) offered research that revealed children from higher socio-economic backgrounds had higher levels of literacy than those from lower socio-economic backgrounds. Research consistently shows that children who live in low-income neighborhoods have little access to reading material in their public libraries, in their schools, and at home. After investigating access to reading material in different neighborhoods, Neuman and Celano (2001) concluded that that "... children in middle-income neighborhoods were likely to be deluged with a wide variety of reading materials; and children from poor neighborhoods would have to aggressively and persistently seek them out" (p. 15). If more access leads to more reading, and if more reading leads to better reading, writing, spelling, grammar, and a larger vocabulary (Krashen, 2004), this means that the first step any literacy campaign needs to take is to make sure children have access to plenty of books.

The word "library" is derived from a Latin word *liber*, which means "book." In a traditional sense, a library is known as a collection of books. However, with the collection or invention of media other than books for storing information, many libraries are now also repositories and/or access points for print, audio, and visual materials in numerous formats including maps, prints or other artwork, microform

(microfilm/microfiche), audio tapes, CDs, cassettes, videotapes, DVDs, video games, e-books, audio-books and many other electronic resources. Today's libraries often also provide public facilities to access CD-ROM databases and the Internet. Modern libraries have been redefined as places to get access to information in many formats and from many sources, whether it is stored inside the building or not. The term library I'm using in this paper means a collection of sources, resources, and services, as well as the structure – does not necessarily have physical walls – in which it is housed. These libraries are intended for use by the local community who choose not to — or cannot afford to — purchase an extensive collection themselves. They are also for those who need materials that no individual can reasonably be expected to have and for those who require professional assistance with their related needs. In addition to providing materials, libraries also provide the services of librarians who are experts at finding and organizing information and at interpreting information needs. Libraries can also offer relevant social services, such as free professional tax assistance and homework tutoring for students.

According to the UNESCO Public Library Manifesto (1994):

Freedom, prosperity and the development of society and of individuals are fundamental human values. They will only be attained through the ability of well-informed citizens to exercise their democratic rights and to play an active role in society. Constructive participation and the development of democracy depend on satisfactory education as well as on free and unlimited access to knowledge, thought, culture and information. The public library is the local centre of information, making all kinds of knowledge and information readily available to its users. The services of

the public library are provided on the basis of equality of access for all, regardless of age, race, sex, religion, nationality, language or social status. (p. 1)

The public library, the local gateway to knowledge, provides a basic condition for lifelong learning, independent decision-making and cultural development of the individual and social groups. This Manifesto proclaims UNESCO's belief in the public library as a living force for education, culture and information, and as an essential agent for the fostering of peace and spiritual welfare through the minds of men and women. UNESCO therefore encourages national and local governments to support and actively engage in the development of public libraries.

A library can be used as a tool to promote justice because it has the potential to empower individuals and communities to fight the injustice that happens in their lives. A library plays a major role in creating a literate and democratic society, which is crucial as a foundation to break the cycle of poverty in the country.

Listening to the poor

Brian Woolnough (2008) offered a reflection of how often the voice of the poor is rarely heard, indeed so often the voice of the poor is not sought. He provided examples of how the response about what they needed from the folks living in a slum community in Kenya was 'security' rather than increased wealth, or even health. While the response from folks in poor communities in Bangladesh was, "Give us prayer mats and we will sort out our problems ourselves."

Planting a library in a community, just like building a school, or a hospital, might be a good solution to solve the problem in that particular community; but we ought to understand that that effort might not be the best fit in other communities. It is really

important to listen to the people we serve about what they have to say about their needs. Rather than swooping in with big ideas, we should try to listen harder and empower local leaders to be the final decision makers in how their communities need to be changed. Therefore, to ensure sustainability of this library project, the first thing that has to be done is to ask this question: “Does your community need a library?”

Wendell (2009) offered practical steps to gain support and involvement from the community to establish a library in a community. The first step is to make a list of information resources that are already available in the community; we have to make sure we talk with a variety of people to get a complete picture of the information resources in the community. The next step is to find out if the information resources we have discovered are meeting the community’s needs. If people are generally satisfied with the information available to them, they might not see the point of a library. Often, however, people do want and need additional materials and services they can’t get from the existing resources. Sometimes they want specialized information, specific information, or entertaining books. If there are people in the community who want more reading materials and relevant services that they can’t currently have, then a library could be a great way to meet their needs. Some of these people could be children who need storybooks, students who need basic reading material, or teachers who need textbooks.

Once we have determined that people in the community want and need more resources, the next step is educating the community – to make sure they understand what a library is, how it works and how it can benefit them. People who have never used a library may not know all the ways it could help them to obtain the information they need. Some people may be confused by the difference between a library and a bookshop.

Others may think library books belong to the librarian, not the community, and/or that they can only be used by certain people, such as teachers and professionals. What we need to do next is to engage the development committee, or other group that handles decisions about what project gets done in the community. If there's a lot of community support for the project, the next step is to find out how high of a priority a library is for the community. So many communities lack running water, health facilities, schools, and other basic needs; therefore they might prefer to spend their time working on these projects instead of on building a library. A library belongs to and serves the community and it will only be successful with strong community support.

A library in context

Believing that a library could empower people to make positive changes in their lives, I engaged my church to join me, partnering with the *African Library Project (ALP)*, in establishing a children's library in Swaziland, Africa. The ALP is a non-profit organization whose focus is in starting small libraries in rural Africa. Through this effort, I got connected with Kaitlin Leaf. Kaitlin is a Peace Corps volunteer who just came back to United States after spending a couple of years in Lesotho, Africa. She worked hand-in-hand with ALP representatives to establish and manage the library they built in Lesotho. An interview with Kaitlin has provided valuable insight about the importance of taking the culture and the context of a community into consideration when establishing a library.

She shared that the library was a really great addition to the community since they didn't have any library at all prior to ALP coming in (Personal communication, February 2011). The library offered free and unlimited access to knowledge, thought, culture and information to the Lesotho community that they couldn't attain otherwise. However,

according to Kaitlin, providing access to books alone didn't necessarily change anything, especially when the community didn't take advantage of it (Personal communication, February, 2011). Kaitlin said that there was a lot of information in the library that would help them not just with improving literacy skills, but also with providing practical knowledge that they need in their lives to reach a better future – to be better at what they are doing, and to open doors to the life they could never have without those skills and knowledge; however, she experienced the saying “You can lead a *horse* to water, but you cannot make him *drink*.”

The library in Lesotho was not functioning properly because the children in Lesotho didn't have a reading culture. Reading culture can best be explained as a learned practice of seeking knowledge, information or entertainment through the written word (Daily Champion, 2010). They didn't have the habit of reading – either for gaining information needed, or for leisure; they didn't realize how a library could benefit them, therefore they didn't really make an effort to make a trip to the library. Moreover, the lack of a reading culture also resulted in the lack of knowledge concerning how to treat books properly; the materials in the library didn't last very long. Kaitlin suggested that promoting a reading culture could only be successful if teachers and parents were also involved in cultivating the love of reading among children.

In Kaitlin's opinion, another aspect that contributes to the sustainability of a library is the availability of relevant materials (Personal communication, February, 2011). She shared that the reading level in Lesotho was very low, so the availability of materials that the children could actually read would influence the children's decision to go to the library. Moreover, Kaitlin argued that it wasn't until the library provided reading

materials about sports – something that the children in Lesotho are really interested in – that the children in the area decided to visit the library. With the current condition in Lesotho, Kaitlin was concerned about how long the library would last after she left; or even if there would still be any books left.

The library movement in Indonesia

Kamil (2003), the current president of the Indonesian Library Association, offered a description of the library movement in Indonesia. As a part of the global village community, she argued that the Indonesians understand that education is crucial as is reading and public access to information, where the public library plays a central role in enabling us to improve our quality of life. However, compared to its neighboring ASEAN (Association of South East Asian Nations) countries, library development in Indonesia and specifically public libraries; is still far behind (Kamil, 2003). She shared:

...like most public institutions in Indonesia, public libraries have been neglected and have not been placed on the government priority list. The Public library, an alternative lifelong educational resource is not well recognized by the government, let alone the communities themselves. The public library's role in Indonesia has not fully served the society's needs for access to information or lifelong learning resources yet. They are still considered inadequate to achieve these objectives.

These are the challenges in the library movement in Indonesia that are preventing a library to play its role as a lifelong learning resource, as an agent of change, and as a tool to promote justice in the country:

1. Inadequate number of libraries

The first obstacle is the insufficient number of libraries available to serve the public in Indonesia. For instance, in Jakarta, the largest metropolitan in Southeast Asia, a home of nearly 10 million people, there is only one national public library and seven provincial libraries available (Pemerintah Propinsi DKI Jakarta, 2001): (1) Public Library of Pemerintah Propinsi Daerah Khusus Ibukota Jakarta, (2) Public Library of Kotamadya Jakarta Pusat, (3) Public Library of Kotamadya Jakarta Barat, (4) Public Library of Kotamadya Jakarta Utara, (5) Public Library of Kotamadya Jakarta Selatan, (6) Public Library of Kotamadya Jakarta Timur, and (7) Public Library of Soemantri Brojonegoro. According to Haklev (2008), public libraries in Indonesia are still underdeveloped. In 2003, there were 26 provincial libraries, 452 public libraries in cities, sub-districts and villages, and 346 libraries in places of worship (Haklev, 2008). There were 12,168 school libraries but there is reason to believe that many of these school libraries consist of a shelf in a room that is usually locked (Perpustakaan Nasional, 2003). Obviously the number of libraries available is inadequate to cater to the community needs of a population of almost 240 million people. As a consequence, this condition is not conducive to supporting the strategy of using a library as a tool to transform communities in Indonesia. Making sure that all citizens have access to a library is the first step that needs to be taken in order to empower individuals and communities to fight the injustice they experience in their lives.

2. Lack of relevant materials

Setia Dharma, the president of Indonesian Publisher Association, stated that the citizens are not interested in using the library as a source of information because the collection of materials in libraries in Indonesia are not relevant to the visitors' needs (Iboekoe, 2010). Ariani Pakistianingsih, a coordinator of a library in Surabaya reported

that the utilization of the library in Surabaya increased by 500% because of the addition of relevant study materials to the library; this then brought an increase in the number of student visitors (AV, 2010).

For the library to fully play its role access alone is not enough. The libraries in Indonesia also have to provide relevant reading materials that cater to the needs of the community.

3. Lack of a reading culture

The reading culture in Indonesian society occupies the lowest position of the 52 countries in East Asia based on data reported by the Organization of Economic Cooperation Development (OECD), said Head of Archives and Library of Surabaya Arini (Budaya Baca, 2009). Speaking at a seminar on "Libraries and Democracy" held Christian University Library (UK) Petra together with the Indonesian Goethe-Institute and Graduate Institute of Library and Information Science Indonesia (ISIPIL) in Surabaya, she said, the OECD also noted that 34.5 percent of Indonesia is still illiterate.

Just like in the case in Lesotho, Africa, the lack of a reading culture will prevent individuals and communities from feeling the benefits of a library, which also will be an obstacle for the library to fully function for the society.

4. Lack of sustainable funding plan

Since the public libraries have been showing a slow progress in their development, a number of individuals and institutions have been initiated to set-up community-based libraries by opening their collection to the public (Kamil, 2003). Ace Suryadi, Director General of Non-Formal and Informal Education, has stated that there are now 5,400 reading gardens in Indonesia (Ace Suryadi, cited in Haklev, 2008).

However according to Haklev (2008), most of these libraries were run by inexperienced volunteers with no stable funding; therefore they didn't last long. For instance, in 2005 there were 40 literary communities (reading gardens or community libraries, alternative bookstores, etc) listed in Bandung, but a few years later, only 8 were left (Handayani, 2007). Agung Adi, a project coordinator of the Jalan Danau Buyan community library in Bali, Indonesia also shared the same struggle; that the library is running out of funds (Personal Communication, January 2011). Kamil (Personal communication, February 2011) communicated that one of the successful stories of a sustainable community library was the one that the president's wife established. She shared that the programs were well-designed and properly run due to the big funding behind the effort. A sustainable funding plan for the libraries in Indonesia needs to be well designed if we want to see a long-lasting impact from the establishment of a library in a community.

5. Lack of church involvement.

Many times community development organizations have ignored the church. Soliciting partnership with the local church is one of the requirements for building high-quality, long lasting ministries (Conn & Ortiz, 2001). Kehrein (1995, p. 179) argued:

A local church partnership is the best way for a Christian community development to carry out its work. Without the local church people will not grow into spiritual maturity. Christ is coming back for the church. Christian community development must be a feeder to a local church or churches. A Christian community development ministry and the church must hold common values and ministry philosophy.

Responding to this idea, in order for a holistic transformation to happen in the community in Jakarta, local churches needs to be involved in doing any community development strategy.

Conclusion and Discussion

It is written in James 2:26, “As the body without the spirit is dead, so faith without deeds is dead.” Christians are called, not just to spread the Good News, but also to seek justice. God’s justice is manifested by his provision for all people to have equal access to the resources he provides. When access to God’s resources is unequally distributed or abused by those in power, justice is hindered. Poverty, which limits individuals and communities to live as God desires for them, is a manifestation of injustice, and it is the main problem in Indonesia. A library is a foundation for building a life-long learning and democratic society that is crucial in fighting the system in the country that causes inequality and poverty. Establishing library is a suitable strategy to empower individuals and communities in the country. However there are a few challenges that prevent the libraries in Indonesia from fully playing their role: the inadequate number of libraries, the lack of relevant reading materials, the lack of a reading culture, the lack of sustainable funding, and the lack of church involvement – which is critical for a holistic transformation. There are two key points that support a library as a tool to promote justice in Indonesia: (a) embracing a holistic approach that aims for a just relationship within oneself, with others, with environment and with God (b) ensuring sustainability by considering the context where the library is established. As a conclusion, a library can be used as a tool to promote justice in Indonesia, provided that the challenges are well addressed.

Christian spirituality is about following Jesus, living out the values of the Kingdom of God, and generating a community transformed by the love of God and others (Groody, 2007, p. 240). Myers (2000) suggested that human beings are relational beings, intended to live in just and peaceful relationships with each other, with their environment and with God. We need the poor in our lives as much as they need us. When we serve them through a mutual relationship, God transforms us. If churches in Indonesia decide to take part in this holistic transformation through building libraries for the poor, this project has a huge potential in restoring broken relationships between different groups in Indonesia. The author envisions a transformed country that consists of communities of radical sharing and mutual interdependence. Gary Haugen (2009), the President and CEO of the *International Justice Mission* asked, “How does God seek justice? By some great mystery and enormous privilege, he has chosen to use his people, empowered by his Spirit, to complete this task. He simply does not have any other plan.” The transformation of the world begins with the transformation of the self.

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Attachment: Indonesian Library Project Funding Plan

Indonesian Library Project
Empowering the next generation of Indonesians by providing access to children's libraries

About us

Indonesian Library Project (IndoLiP) is a Christian humanitarian organization dedicated to empowering the next generation of Indonesians by providing access to children's libraries. We serve all children in Indonesia regardless of religion, race, ethnicity, or gender. *IndoLiP* is a non-governmental organization registered in both the US and Indonesia.

Vision

IndoLiP envisions a country in which every child in Indonesia has free access to children's libraries. We believe that a sustainable and culturally sensitive library plays a major role in enhancing literacy skills, developing a love for reading and learning, and providing relevant social services that enable children to make the positive impact they want to see in their lives.

Mission

IndoLiP seeks to transform the lives of millions of children in Indonesia by focusing on literacy and self-empowerment. We strive to build and re-build suitable children's libraries throughout Indonesia, and to train parents, teachers and librarians to cultivate a culture of reading among children. We reach our goals by working in collaboration with children and families, local communities, churches, partner organizations, government and individuals who have the same passion as us.

Who We Are

IndoLip was founded in 2010 by Fiona Winoto as an act of faith to demonstrate God's unconditional love for all people. *IndoLip* consists of people who pursue their life's calling by using their God-given abilities to support a holistic transformation of individuals and communities.

We are committed to expressing Christ in the community by listening and walking alongside the needy we serve in supporting their physical, intellectual and emotional needs as well as spiritual needs. We aim to strengthen individual relationships with God, with themselves, with others, and with the environment. We seek to be led prayerfully by the Holy Spirit.

Realizing that successful and sustainable programs require individuals who understand how best to assist Indonesian children and families, the majority of *IndoLip*'s staff are local people who are familiar with the culture and the language. *IndoLip* is also greatly assisted by its local and international volunteers. Typically our local volunteers come from schools, churches, community associations, universities, authors and artists. While we recognize the importance of our local volunteers, our international volunteers are also a critical part of our organization.

1. Depiction of need

Having a reading culture has become imperative in this century for everybody, especially for children, the future of the nation. A reading culture can be best explained as a learned practice of seeking knowledge, information or entertainment through written word. It is through reading that children broaden their understanding of life. It opens up a whole new world from which to see

themselves and their societies. It empowers them personally and as a contributor to our global society. Having a reading culture is the foundation for lifelong learning. Learning is fundamental to the progress of humanity – for personal fulfillment, for economic prosperity, social well-being, and to help ensure a sustainable planet.

“...finding ways to engage students in reading may be one of the most effective ways to leverage social change.” - *Organization for Economic Cooperation and Development* –

These are the major keys that play a part in promoting a reading culture among children:

- The availability of access to a child-friendly, print rich environment
- The availability of culturally sensitive and relevant reading materials
- The availability of support from parents and teachers in cultivating the love of reading among children
- The availability of trained staff (children’s librarians)

In a developing country, specifically in Indonesia, children’s literature and children’s libraries – both in the public and in schools - are often neglected. For instance, in Jakarta, the capital city of Indonesia, a home of nearly 10 million people, there are only seven public libraries available, and none of them are designated for children, or even close to what we can call a child-friendly library. Moreover, the lack of available functional libraries in schools, and the lack of engagement from teachers and parents also play a part in the lack of a reading

culture among children in Indonesia. *Indonesian Library Project* (IndoLip) is dedicated to answering this need through its programs:

- [My Island] Reads. Goal: Planting child-friendly libraries in rural and urban areas.
- [My School] Reads. Goal: Planting child-friendly libraries in schools.
- Workshops for teachers, parents, and children's librarians. Goal: Increasing awareness of the role of adults in cultivating the love of reading among children and students, and also equipping adults with practical skills to engage children with books.
- Local language publishing. Goal: Producing culturally sensitive reading materials.
- Providing relevant social services. Goal: Housing library programs that cater to specific local community needs.

2. Differentiation

Indonesian Library Project (IndoLip) has unique advantages:

- The majority of staff and volunteers are individuals who understand the language and the culture.
- A wide networking with local and international organizations.
- The focus of its approach is local capacity building, especially through child participation.
- A strong emphasis on context: promoting culturally sensitive and relevant libraries.

- Ensuring sustainability through local initiatives in developing programs and a funding plan.
- The availability of local language publishing that preserves Indonesian culture and empowers the next generation of Indonesians in the midst of globalization challenges.
- 100% of donations will go straight to the implementation of programs.

3. Demonstrating impact

Our Monitoring and Evaluation system is simple:

- [My Island] Reads and [My School] Reads Success Indicators:
 - The quantity of children's libraries being established: both in the form of a building or mobile libraries.
 - The use of the children's libraries that are established: monitored through the number of visitors and the checked-out materials.
 - The availability of culturally sensitive and relevant reading materials in the library: monitored through the number of such materials available.
 - The availability of trained children's librarians in the library: monitored through visitor survey assessment about their librarians.
- Workshops for teachers, parents, and children's librarians: monitored through the number of workshops being held and the increase in the utilization of the children's library in the area.
- Local language publishing: monitored through the number of books that are being published.

- Providing relevant social services: monitored through the number of relevant library programs being offered and by the number and satisfaction of the attendees of the programs (measured by questionnaires about the effectiveness of the social services in their library).

4. Market of ideal donors

- Churches. Strategy: Engaging Christians with their calling of caring for children and for combating social issues.
- Schools. Strategy: Engaging students in the care for other children and the future of their generation/nation.
- Government. Strategy: Joining effort with Indonesian Department of Education in developing the nation and eradicating poverty through literacy programs.
- Organizations that promote literacy: Non-profits that focus on supporting education, book publishers, book stores such as Barnes and Nobles, Amazon, e-bay, Half-Price Book, etc. Strategy: Alignment of interest.
- Individuals who are passionate about child development and books: Authors, Book club members, teachers, parents, and other responsible members of society. Strategy: Increasing awareness about the importance of developing a reading culture for children in this global society.

5. Value to donors

- Relationship building by visitation to the donor sites (school and churches)
- Sending quarterly Newsletter about the succesfull stories and IndoLip's work progress to donors.

- Providing a transparent yearly financial report.
- Letters of appreciation to donors (no matter how small the donation is) from *IndoLip* and the communities that are being served.
- An offer of an educational tour package to Indonesian islands where their donation goes to. Supporters can enjoy a valuable experience of an adventure in a tropical island while learning closely about the programs, social justice issues in the country, and the impact they make in the lives of the children in Indonesia.
- For profit organizations, *IndoLip* will provide a space for brand recognition in the website and projects funded to support the organization marketing purposes.
- The improvement of social capital in Indonesia specifically, and the improvement of the socio-economic condition in the world generally. Promoting a reading culture in the country has a direct and indirect impact in reducing poverty rate, crime rate, unemployment rate. Moreover, it will improve the quality of human capital as members of today's global society.
- Tax deduction

6. Fundraising methods

- Educational Tours. *IndoLip* offers an educational adventure travel option which fund *IndoLip* programs throughout Indonesia. The goal of the tour is to offer travellers a chance to learn from the people and the programs that their funding supports, and also to inspire travellers to realize their own potential to create positive change in the world. Travellers are

required to raise an average of \$2,000 (vary between packages) for a week of tour cost and for supporting an IndoLip library in the area they are going to visit.

- Adopt A Library. *IndoLip* connects donors with communities that need a library. It is a yearly contract where a church or a school commits to raise a percentage of total funds needed for the library's infrastructure and operational cost, to collect relevant materials, and to provide volunteers from their organizations for a certain period of time.
- Wish List. IndoLip will provide a system that allows the donor to get connected with the communities of children that IndoLip serves. It will provide the space in the website where the communities in Indonesia can share a story about their libraries and create a wish list of the things they need to improve their libraries. The system will give a chance for the donors to contribute to the library of their choice in a real and tangible way.
- Partnering with profit organizations such as book companies – Barnes & Noble, Amazon, and e-bay – to develop a profit sharing plan. For every purchase that the customer makes through the companies' link on the *IndoLip* website, a percentage of the profit will go to *IndoLip*'s cause.
- Sponsor a Project. Simple donation packages for Individuals and organizations. Sample: \$20 = a set of relevant and culturally sensitive reading materials; \$50 = a workshop registration for a teacher; \$500 = One year training of a children's librarian.

- Our Shop. IndoLip sells items produced by the local communities and also books that are published by IndoLip Local Language Publisher. The profit will be allocated directly to funding IndoLip's libraries and programs. See Attachment 6 for a sample of our product.
- Fundraising effort from the communities that are being served – in the form of money, relevant reading materials (through book drives) , and volunteers. We believe in the empowerment of the needy to become the answer to their own problems.