

Social Changes and Development Sustainability: Challenges and Dynamics in Dolly Community Education

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Abstract—After Dolly prostitution was closed in 2014, Dolly community has been changing and transforming. These changes are not only for renewing their physical environment and abandoning the prostitution image, but also changing and empowering Dolly community. Recently, Dolly community are transforming their values, characters, morality, work related skill, attitude and experience. They are encouraged to participate in various provided learning activities. These empowering actions aim to enable Dolly community to survive through their new conditions and grow. Dolly community transformation poses challenging and dynamic community education. Thus, this study aims to explore several dynamics in empowering Dolly community through qualitative method. The data are collected through direct observation, depth interview and focus group discussion. The study indicates that there are several fundamental community empowerment aspects should be addressed for changing and developing Dolly. The first aspect is developing community education targeted and aimed to transform and restructure Dolly's mindset to create more creative, hardworking and productive society. The second factor is the availability of education for increasing Dolly's youth working skills and characters. The third aspect is the involvement and participation of all community elements as learning facilitators to support Dolly's empowerment through experiential learning, enrichment, coaching, modeling, mentoring, embedding and industrial partnership programs. The fourth factor is developing infrastructure to support growth of Dolly's small and middle-sized home industries. It is expected that the vibrancy of learning opportunities may change and transform Dolly's mental, character and working-skill to overall improve Dolly's capacity to develop and be self-sustained.

Keywords—*dolly, social changes, empowerment, community education, development sustainability*

I. INTRODUCTION

After Dolly prostitution was closed in 2014 by Surabaya government, Dolly community who previously relied their economic income from the prostitution business, lose their job. This closing is not only impacting economic condition, but also their social activities, social characters and physical environment. Some of them resist to change, but others tend to follow and adapt to changes. Recently, Dolly community has been continuing learning some skills and knowledge to be self-employed.

Today, all elements of wider society, including Surabaya local government, academic institutions, social community

associations, NGOs, business and industries are working together to empower Dolly community and combat the remaining and return of prostitution. Dolly's case attracts public awareness. It changes generate public concern to contribute to empower Dolly community to be able to survive, sustain their changes and develop, especially within the industrial era.

Dolly changes are occurring in physical, skill and character aspects. It is not sufficient to change its' physical environment by closing prostitution houses and banning the operation of karaoke's/pubs only, but more importantly is empowering Dolly community and developing their job-related skills and characters. Thus, the key determinant of Dolly community changing and development sustainability is developing Dolly's community's capacities/competencies. It is expected that through this empowerment programs/endeavours, Dolly community can survive, maintain their new identity and develop sustainably. An approach which can be used to change and develop Dolly is community education. Through this education, all community members, including children, youth and adults are learning together to change and grow. The main purpose of this education is growing community capacity to perform lifelong learning, to be self-sustained and developed community through, for instance, direct experience learning, formation of learning communities and community learning centres, problem-based learning, local wisdom development and developing indigenous knowledge to respond to their needs. Thus, community education is a way for Dolly community equips themselves with new skills, knowledge, culture and character which encourage them to explore new ways for their life, including economic, social, cultural and character sustainability, instead of relying on prostitution practices.

The purposes of this study are exploring several issues:

- a. How does Dolly community learn to change?
- b. What are the challenges and dynamics of community education in Dolly?

The rest of this paper is organized as follow: Section II describes theoretical framework. Section III describes proposed research method. Section IV presents the results and following by discussion. Finally, Section V concludes this work.

II. THEORETICAL FRAMEWORK

A. *Social changes, Identity and Community Development*

The closing of Dolly prostitution in 2014 forces Dolly community to seek for new occupations and construct their new community identity. Identity is defined as “traits and characteristics, social relations, roles, and social group memberships that define who one is” [1]. Identity at the group level indicates shared culture and social/collective behaviour [2]. Identity is constantly changing and multidimensional [3]. Moreover, identity is dynamically constructed as response of the recent situation and may beyond people assumption/expectation [1]. Identity can be based on past, now and future [1]. During the transition, individuals should adapt to changes of social relationship and person-environment relationship. This indicates that context changes, including physical structure and social environment contribute to identity [4]. The banning of prostitution practices as Dolly economic base afflicts Dolly community, since the majority of the community lose their job. Prostitution termination brings about social and economic changes [5]. During this transition time, Dolly needs to explore new ways of living, learn and build their competencies/capacities to sustain and develop. Reference [6] states that development embodies changes, progress and growing energy, including involvement, adaptability, fairness, attitudes, institution role and life excellence. To develop, particular community should be able to produce financial gain, create open employment, build infrastructure and have competencies to manage change [6]. Furthermore, community development is not only about economic development. Economic development is one component of overall elements of community empowerment, which are constructed by five community capitals: environment, social structures, attitudes, assets and economics [6]. This indicates that to empower itself, community needs various capacities. An empowered community can develop its’ resourcefulness, spirit, information and political condition to design a plan, process administration and has initiatives [7]. Similarly, reference [8] proposes community development which focuses on resource strength identification that individuals and community have to build [8]. There are several components should be included in asset-based community development, including “local leadership, equality and social inclusion, transparency and accountability, focus on community asset, balance, appreciation and celebration of past successes, the recognition of the importance of relationships and its importance as an asset referred to as ‘social capital,’ the recognition of power of association, participatory approaches to development, efforts to strengthen civil society, a focus on social change, a focus on local community [8]. The empowered community also needs innovation [9].

B. *Education and Sustainable Development*

One of several ways to empower community is through education. Education is the basic for changing both at the local and global scopes [10]. Education can influence future, provide individuals and communities with skills, views, values and cognition to live sustainably [12] Moreover, “education is the first step of sustainable development” [10]. Community-based education is the generator of sustainable development [12]. Moreover, education is the key for facing

globalisation as countries are engaging internationally for economic improvement, they need skills and knowledge [13]. Through education, it is expected that people can increase their capacity to be aware of environmental and development issues [14]. The substantive role of education emerges the need for education focuses on sustainable development which grows in multi-dimension. Education for sustainable development is defined as “the process of equipping students with the knowledge and understanding, skills and attributes needed to work and live in a way that safeguards environmental, social and economic wellbeing, both in the present and for future generations” [15]. Education can impact development sustainability in three ways: enhance and broaden implementation, informed decision making and increased quality of life [16].

There are several versions of what education for sustainable development demands. Education for sustainable development needs application of basic education in which people receive skills and curiosity to be long-life learners and explore ways to learn how to learn [14]. Education for sustainability should be focused on region by considering locally and culturally relevant conceptual model of education, interdisciplinary, collective responsibility, leadership, financial resources, policy making and development, popular culture inheritance [14]. Reference [17] proposes several solutions for overcoming issues emerging as the result of industrial era, those are education and human resource management, involvement of industry, government policy and intervention, stakeholder interest and financial support. Education for sustainable development should be designed to increase education quality, redirect the curricula, encourage public consciousness on sustainable development and develop skill-related trainings [18]. Education for sustainability should be constantly inherent with world environment which is positioned as a part of human life [10]. Differently, reference [19] proposes that education for sustainable development should highlight education for young people and provide them leadership, management skills and insights required to form systems for sustaining global sustainability. Education for women should be prioritized [16]. The other substantive aspect of education for achieving development sustainability is personal change, particularly behavioural change and improvement of environment quality since environment can be contextual impediment for individual change [20]. Education for sustainable development should promote global citizenship, environmental concern, social justice, ethics and wellbeing and future impact consideration [15]. Education for sustainable development should include global citizenship, environmental stewardship, social justice, ethics and wellbeing, consequences and future sustainability [15].

C. *Dolly Changes*

There are substantive changes occur in Dolly. Before the closing of Dolly prostitution, Dolly community lives from prostitution business and supporting facilities [21]. The banning of prostitution leads Dolly community to seek other jobs. To create new jobs, they are given trainings, mentoring, funds to open businesses. It is worried that hidden prostitution will emerge after Dolly prostitution closing. Therefore, governments should increase programs quality and quantity aimed at improving Dolly community welfare [22]. Dolly social transformation from prostitution to self-

sustained community is full of challenges. Many efforts have been implemented to support Dolly. One of those supports is changing Dolly into tourism destination, Dolly kampung *wisata sejuta cerita*, which was established by Tri Rismaharini as the Major of City Government, on February 21, 2016 and Dolly name is still maintained [23].

III. RESEARCH METHOD

This study focuses on examining how Dolly community change by learning and what are several dynamics and challenges in Dolly community education for change. The research is still in progress. The study adopts qualitative method for the data collection and analysis. The data are collected through several methods: direct observation, depth interview and focus group discussion. The research is conducted by using naturalistic methods. The researchers observe Dolly community in their natural contexts, attend social and cultural events, visit and examine Dolly UKM activities and talk to Dolly local community directly in their natural sites. The collected data examined by using thematic analysis and is grounded on interpretivism perspective/paradigm. The interpretivists argue that actuality is not defined objectively, but it is socially built. Interpretivism tends to be subjective since different individual construct their own reality based on their specific contexts [25]. The study is conducted through several processes: collecting data, understanding the collected data, starting analysis, focusing analysis, noting and organizing the relevant data into several themes and emerging themes, interpreting the data, linking data and analysis to the relevant concept. Thematic analysis is used as an approach to understand and focus the analysis process. Thematic analysis can provide ways to organize data by classifying meaningful data into several themes. Thematic analysis is used to organize the findings and emerging themes [26].

IV. RESULTS AND DISCUSSION

The data indicates that community education is not fragmented education. It demands holistic and integrative education by educating all components of society, including youth and adults. It also requires readiness and active participations of the learning community and stakeholders to learn and change.

The data show that promoting community education in Dolly is not a linear process. It contains contextual dynamics and challenges. There are several areas and issues which may impede successful social changes/transformation to new sustained Dolly, if they are not managed. Those are the challenges of developing all parts of Dolly community, youth education, supporting systems for community education and infrastructure development. If the challenges are not managed, it is possible that Dolly prostitution will return. As worried by reference [23] by mentioning that hidden prostitution in small scale may still exist in Dolly. mentions that the most difficult one is changing Dolly society mindset which are conditioned by earning much money from prostitution and being in comfort zone.

There are several dynamics and challenges in educating all components of Dolly community. Many changing agents, including Surabaya local government, business and industries, government bodies and institutions from various

sectors, non-government organizations and higher education institutions have been designing and implementing programs for Dolly empowerment. However, these development programs are not sufficient since there are still internal barriers which should be managed. Some of these internal barriers are relating to local community readiness to learn and number of skilled human resources.

For years, Dolly community had their own ways to live, learn and develop. They developed habit of thinking, learning, culture, values and characters which they believe are effective for solving their daily life problems. Started from 2014, they are forced to change and adopt new ways of thinking and learning. They should drop their deep-rooted life pattern and habit and be ready to change. Unreadiness to learn may generate learning barrier. Learning is transformational process which requires time for learning and readiness to learn and change. The closing of prostitution forces Dolly community to adapt. Moreover, the new system and environment put them under pressure to accommodate the changes. However, not all Dolly community are ready to learn. One of many barriers in continuous learning is there is mismatch between people's need to learn and their learning readiness [27]. Thus, alignment between individual and community should also be managed. Moreover, learning cannot be pressed by outside systems, which just can play roles of disturbers or supporters [27].

The other challenge is due to limited number of skilled human resources to transform into more productive community. These are because not all people in Dolly have similar motivation to learn and change. They do not have sufficient people to inspire and encourage others to collectively engage in experience participatory learning. Not all people have same capacity and willingness to participate. This implies the linking effects of individual and collective learning within community education context. Individual diverse characteristics which may determine group learning [27]. To sustain, Dolly needs more participation and action for change towards sustainability, especially from local people. They need to build local resources and knowledge. Through this, they are expected to figure out solutions based on their specific conditions and context. Local knowledge should be used as a base for decision making in certain society, rather than solution offered by external changing agents [28]. Participation of local people is essential in Dolly and building this participation can be done by local leaders, educators, and community facilitators. However, building total participation needs efforts. Encouraging participation requires time, patience, dedication and capacity to decide [28].

The other challenge is due to youth issue and participation in development process. Youth are assets of community. Youth are frequently recognized as potential community invaluable assets/resources since they are expected to acquire qualities of possessing fresh thinking, being dynamic, have enormous energy, being creative, being accountable, leading and taking actions towards community improvement. The UN has identified youth as key development human resource and central generation for furthering social, economic and technological changes [29]. Developing Dolly means empowering its' youth. The main issue related to Dolly's youth is drugs and drinks. Reference [30] states that Dolly's youth tends to get involved in drugs

and alcoholic drinks, even there is a family who has no males, the son and father are in jails because of drugs and alcoholic drinks.

Many Dolly stakeholders, including local city government and police division, put some efforts to figure out the solutions and change the youth roles in the future. These youths are expected to be the forefront of change and development by involving them in some development programs. Community should stop considering youth as problems and they should be changed and are encouraged to maximise their. They should be viewed as agents of change instead of recognized as sources of crime [32]. Youth development program should involve providing services and opening chances for growing their competence feeling, sense of utility, positive relationship and empowerment [33]. Youth development programs should promote youth's competence, confidence, character, connection and caring.

Today's Dolly youth is empowered through Karang Taruna (young people community/group). They are equipped skills of making home handicraft products. They are also involved in youth-led activities, such as Dolly Saiki 2. They are not only becoming passive recipient of development programs, but they are actively assessing the impacts of the programs, expressing their voices and critics. They are also being open to be involved in sharing dialogue. Recently, there are several approaches to evoke and strengthen youth participation. Those are allowing the youth to play several roles of leading and organize community activities (engaging in youth-led activities), encouraging the youth to initiate programs and become decision makers (leading and initiating building community programs), assessing the impacts of the implemented programs, voicing dissatisfaction and critics, representing community in open dialogues and negotiating with external parties/stakeholder and opening access for business/industrial/education partnerships. There are three methods can be used to involve youth in development and they should be viewed as progressive stages: considering youth as beneficiaries, involving youth as partners and allowing youth as leaders. Several reports, researches and youth programs identify young people roles. Youth tend to be open in expressing growing issues and local demands [36]. Youth can be involved in youth-lead action which may help the policy makers/government to refine policy, implement and evaluate programs [36, 37, 38].

The other challenge and dynamic is due to Dolly development supporting system, particularly training. One way to equip Dolly community with skills is through training. Borrowing training concepts from organization and management studies, trainings are essential activities for improving employee's skills. Many companies invest new skills through trainings since through trainings, their employees can acquire new information and skills needed to accomplish their jobs [39], enabling employees to adapt to changes of industrial competition [40]. Dolly trainings are initiated and provided by external (professional) providers/governments. Socializations and trainings are continually executed to educate Dolly community, although it is difficult to encourage them to join UKMs [41]. The trainings are executed in learning groups/learning communities. The trainings skills are implemented in UKMs. However, these UKMs about 5 % of total local community and income produced from UKMs jobs are still lower than

their previous economic income. Besides the drawback relating to the limited number of people absorbed, the impacts of trainings may not be able to ensure Dolly's economic sustainability yet. The closing of prostitution has been disturbing Dolly's economic sustainability. However, their new skills and jobs still cannot give similar even greater income than before. Thus, the changes may threaten their job security and economic sustainability.

This may emerge dissatisfaction, especially if the future trainings still cannot meet Dolly needs, demands and expectations. Today, Dolly community earn lower economic income compared to their prostitution business income and the low education level makes Dolly people cannot easily find job outside [22]. They need economic-work security and sustainability to improve community human development after changes. Work influences human development since it determines income and capacity to live [42]. The other drawback relates to the fragmented/separated trainings instead of integrated approach. Each external provider bring and implement its' own trainings. Thus, there is lack of coordination with the other trainings. Trainings should be designed and conducted in some cyclic stages: business plan, training strategy and policy, training need analysis, training plan, implementation of training and evaluation of training [43]. Thus, Dolly training can be improved by designing and coordinating trainings at the city level (higher level) instead of at the unit/institutional level by integrating all trainings initiated by institutional/unit providers. The other challenge is the need to provide more training follow up, for instance by building partnership, especially long-term partnership with business and industrial sectors. Partnership can contribute to drive and accelerate changes by synergizing skills, resourcefulness, breaking group orders/levels, form collective visions and future committed activities [28].

The other challenge is relating to Dolly's development infrastructure. The changing economic resources of Dolly from prostitution into tourism destination generates need to build supporting infrastructure. Dolly's tourism development stimulates the growth of trade, hotel building and other tourism supporting occupations. Dolly stakeholders encourage Dolly transform into tourism destination by adopting thematic approach, which offers multi-tourism, including handicraft made, UKM kampung visit, event tourism (community festivals) and Dolly history tourism, including DS (Dolly Saiki Point). DS is designed to be show room for displaying UKMs' products [44]. Tourism can be fundamental for economy [45]. Dolly's tourism can be a solution to increase community productivity. However, there are still some issues should be figured out.

Recently, Dolly's tourism is still not equipped with adequate infrastructure, for instance road building, energy, communication network and facilities, touristic aesthetic design and styling. Thus, it needs holistic and integrated tourism destination design and management plan. It is required to create more attractive tourism destination which potentially facilitate Dolly's sustainability through its' economic improvement. Infrastructure investment can improve economic through services needed by its users which may impact on production and employment [46]. Infrastructure should become concern since it can reduce poverty [47, 48]. Without improving infrastructure, countries cannot grow, satisfy their fundamental needs and cannot

compete [49]. Infrastructure is basic need for tourism operation. There are three paradoxes of tourism which relates to tourism infrastructure provision: it involves global interconnected industries, but tends to be owned by one nation, some resources are still determined by public sectors, for instance roads, water supply, energy, it is forced to bring enormous benefits for many tourism stakeholders/entities [29]. To develop, tourism destination should be equipped with four basic types of infrastructures: touristic infrastructure (including accommodation, services, tourism information, trails), Para tourist infrastructure (transportation facilities, trade, public transport) and other supporting infrastructures, such as art production, entertainment) [50].

The other challenge is Dolly tourism tends to be top-down in which the activities and management are still dominantly determined by higher levels of changing agents. We propose/recommend to modify its' approach to be more oriented to the community-based tourism. Through this approach, all community layers are involved in planning and operating their local-determined tourism. The indigenous/local community engages in designing, operating, sustaining and organizing the created tourism [51].

Challenges and dynamics in Dolly changes entail some community education considerations. Education for sustainability in changing community should accommodate and synergic with other sectors, including tourism, culture, economic, training and development. This type of education should take vast types of educating modes: training, mentoring, demonstrating, modelling, experiencing, advocating or dialoguing. It should be adapted to diverse targeted community and immersed within community daily life. The educational content should be base d on local people needs and resources.

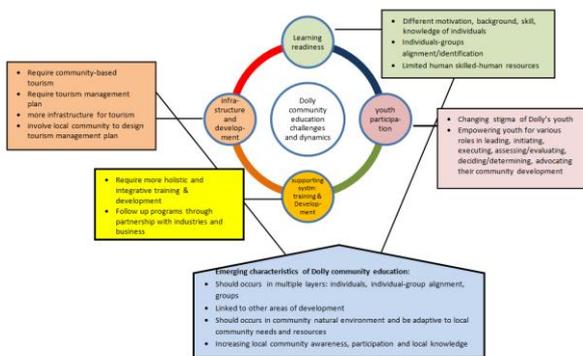


Fig. 1. Several emerging considerations from Dolly community education

Community education in Dolly can be successfully operated by generating local people awareness and participation of all components of community to learn, for instance through learning communities in forms of UKMs. All external stakeholders can only support and facilitate, but the main educators and learners are Dolly local community. The local community should determine their own learning. There are six pillars for progressing education for sustainability: engaging, enabling, embedding, sustaining, transforming and responding [12]. It is expected that through

this education, community can be empowered, develop and sustain their new identities. Empowerment is built by three core elements: micro-factors relating to intra-personal functioning, mediating structures link to group processes and macro-factors relating to external social and political contexts. Thus, in community education, it is vital to examine the characteristics of individual learners, group learners and how to align individuals to group/community. Education for sustainability should be oriented by considering inward and outward looking. Inward refers to the locality: people, culture, resources and outward relates to stakeholders, external trending, wider community needs.

V. CONCLUSION

Dolly changes bring about some consequences, especially on social and economic aspects. Dolly starts exploring their new ways to develop and sustain. However, their paths to develop are dynamic and containing several challenges in practicing community education in Dolly. Those are relating to all Dolly's components' engagement, youth participation, the availability of supporting systems and development infrastructure. From Dolly community education/education for sustainability, there are several emerging aspects of community education needs to be considered. The first is community education should occur in multiple layers: individual, individual-group alignment and group levels. The second is community education should be linked to other areas of development: economic, tourism, training and development. The third is communication education should occur in natural setting and be adaptive to the needs and resources of local community. The fourth is education in changing community should be directed to increase awareness, participation and skill and local knowledge of the native community to use their local resources to develop and be self-sustained.

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