

Into the Frame: Inviting Nations to The Inclusiveness

Inclusiveness is a concept that continues to be discussed, both in the context of theoretical debates and in empirical dimensions. Both require an understanding oriented towards reflectivity from factual conditions, not stopping at that point, dialogue with perspectives directed at constructing the complexity of the body of knowledge. Inclusiveness becomes part of a philosophical discourse that explores the idea of equality and equivalence, which tries to offer a reading of the problem behind the appearance. These issues do not mean rejecting differences that arise naturally, such as; skin color, hairstyle, height or weight, or anything inherent and carried in the biological structure of the body. However, it encourages an in-depth reading of the body in the political context of humanity.¹

Habitually, humans are formed in opposition to what they can understand. Then form a set of knowledge and social practices to determine what is part of and outside them. Unfortunately, social practices carried out and claimed as social agreements appear in narratives of horror or tragedy, where war or loss of life is chosen to confirm the knowledge. Countless lives have been lost for the need to maintain knowledge that determines the identity of a human being. However, efforts to believe in the existence of essential things from civilization are still being sought and developed to create human values. Respect for human dignity appears as a way to form an understanding that there is a form of human concept that is considered human,

In classic research, Durkheim, a French sociologist who developed studies on social facts, saw the human need to create categorizations that could become life guidelines.² Based on the complexity of social categories, humans and their communities try to build social relations with nature and fight what they consider outside of themselves. In his thoughts, Derrida, a French philosopher oriented towards the deconstruction of knowledge, emphasizes how emerging texts and cultural practices can be dismantled to seek a multiplicity of interpretations.³ Thus, reading the history of human civilization can no longer be monopolized by power models, even though there is always a tendency to present a single truth in a text. Contemporary developments on category issues were raised in the issue of language and identity politics, where Derrida became one of the exponents who talked about the binary opposition of knowledge politics.⁴

Strategies to present variations or ways to get out of power formations that want the normalization of truth do not only occur in the disciplines of knowledge developed by western philosophy. Nonetheless, what happened in western philosophy was articulated in a model of civilization in the form of imperialism, where the submission and formation of layers of knowledge structures in the colonial territories became a way of placing the conception of who was the "master." Traces of the domination of political practices that

¹ Katie Fleming, 'Heidegger, Jaeger, Plato: The Politics of Humanism', *International Journal of the Classical Tradition* 19, no. 2 (2012): 82–106.

² Émile Durkheim, *The Elementary Forms of Religious Life* (New York: Free Press, 1995).

³ Jacques Derrida, *Writing and Difference* (Chicago: University of Chicago Press, 1978).

⁴ Elrud Ibsch, 'Why We Need Binarism to Go beyond It', *Neohelicon* 37, no. 2 (1 December 2010): 463–68.

developed from the west or which concretely constituted European nation-states have not been negated.

It should be noted that in this edition, the idea of adaptation brought about by the western philosophical tradition has so far emerged in various social practices that exist in specific spaces. In the practical experience in Indonesia, two examples can be used in discussing the need to create an inclusive society. Budiarti et al., in their article entitled "The Role of Technology in the COVID-19 Pandemic Era: A lesson learned from Indonesia in Increasing Access to Legal Aid", emphasized that there were anomalies when the pandemic hit. State policies that carry out security through restrictions on social activities contributed to the collapse of the economic structure. Furthermore, social problems related to legal cases have increased during the pandemic. The emergence of equality issues in obtaining legal access and providing services to vulnerable groups has become a prominent issue in Indonesia.

In the article, with the same case in Indonesia, Ningrum reads that a polemic arises when the social and economic structure is reorganized during the pandemic. His article, "Polarization on the Polemic of the Job Creation Law," underlines the existence of conditions created by the state as a continuation of the ratification of the Job Creation Law. Again, for Ningrum, the existence of a state that was present when society was struggling to gain economic stability was responded to not only by demonstratively criticizing in public spaces or through legislative logic. Virtual reality has resonated with what the problem in public spaces is. Debates and criticisms of government policies express the need to create an inclusive society.

What is emphasized in the Indonesian case is conveying the existence of equality that is still awaiting recognition. Barriers to infrastructure or policy structures often trapped in priority issues become how the state and bureaucratic structures appear decisive in presenting social classes. The friction in demanding open space or asserting citizens' autonomy in the face of the intervention of capital owners becomes part of how the state forms an inclusive concept.

From the cases in the Philippines, Capiral, in his article entitled "The Dynamics of Congressional Committees in Budget Legislation and Its Impact on Philippine Economic Development," shows how politicians translate democracy pragmatically. Although it cannot be said to be the same as Faradian's research⁵, Capiral indicates the existence of short-term political interests that are practiced to ensure the continuity of power. General succession and elections are no different as a way for politicians to ensure they are re-elected. In Indonesia, transactional politics is not only formed by political behavior that tends to see political office as an attempt to exercise or accumulate economic capital.⁶ More than that, making regulations is an effort to ensure a status quo that can continue to sustain power.

Inclusive space is the problem of access to legal equality related to political structure and the reality that needs public awareness. Yen et al., in their article "Ensuring Equality in Education Access: The Dynamics and Challenges for Vietnamese Ethnic Minority Girls," pointed out that there is a conflict of policies and thinking bases that present regulations, which have presented victims. Although, the political dimension of the ratification or

⁵ M. Iqbal Fardian, 'Buying Voters', *Journal of Contemporary Sociological Issues* 1, no. 1 (3 February 2021): 56–70.

⁶ Edward Aspinall and Ward Berenschot, *Democracy for Sale: Elections, Clientelism, and the State in Indonesia* (Cornell University Press, 2019), <http://www.jstor.org/stable/10.7591/j.ctvdtphhq>.

practice of regulation plays a part in creating inequality or even causing marginalization of community groups. Access to education that has not been able to create an inclusive space is not only a problem at the moment, but it can contribute to the future of victims.

In a different case, what happened in Africa, as written by Akinyetun et al., with the text of the article entitled "Youth and Peacebuilding: Policy Implications of Conflict Resolution in Africa" marks the same thing. The policy's victims are those who still have the opportunity to get a future. In this case, what needs to be done by the government is not only to create a regulatory framework that involves stakeholders, but in more detail, it is necessary to encourage inter-state policies.

The discourse presented in the five articles published in the February 2023 edition is essential for reflecting on how the relationship between the state and how the state creates social relations with citizens becomes a unit simultaneously present in the political space. In more philosophical discourse, between humans and humanity is a debate that continues to be expressed in search of justification or a new direction of life with the presence of the state and government.

Starting from canonical texts in philosophy and its derivatives, or the form of novels, it becomes the talk of scholars to state what a human being is humane. Not infrequently, the issue of inclusiveness becomes a study to locate and explore human existence. Presupposes that humans have or always practice human values, ideally, should compare with the empirical cases. In that context, at least it can be understood that humanity is often translated exclusively, for example, referring to sovereignty, political stability, or defending the economic system; therefore, humans only place themselves in a limited scope. However, there is a need to place humans as subjects aware of themselves and other humans. Not only as a building of social class,

The existence of separate and dispersed human beings, of course, cannot be negated. By adhering to the awareness that humans should create a decent, accessible life without discriminating against fellow human beings. This idea is followed by a socio-cultural background that determines the awareness to place oneself as part of a global community. In this case, differences in local situations should be seen as a plurality based on universal values, especially to encourage the formation of an inclusive society.

In closing, the editorial board would like to thank the authors who have contributed to building awareness about the need to cooperate in forming agreements between nation-states to realize a social life for all groups. For the reviewers who have provided criticism and suggestions to improve the article's quality, Cindy always committed to preparing layouts for the manuscript until it is published and made accessible to readers.

To the Journal of Contemporary Sociological Issues readers, we may be formed in different spaces of thought and experience; however, we are all in the same world. There are many things we can do in every social space closest to us; therefore, reading and creating a life for future generations is an obligation that needs to be fought for together. Happy reading, and rest assured that every existing effort will return to our way of becoming an inclusive social entity.

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Dien Vidia Rosa
Editors in Chief

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