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NGOs and the Foreign donations

**The Possibilities of Fuzzy Corruption in the Fuzziness of Social
Empowerment (?)**



BANDUNG FE INSTITUTE
research university on
complexity in Indonesia

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The Possibilities of Fuzzy Corruption in the Fuzziness of Social Empowerment (?)

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Abstract

There has been possibility on the new type of corruption done by the NGOs by using the access on the foreign aid in Indonesia. In the other hand, the role of the NGOs in Indonesia is still important in order to gain the social empowerment for the sake of social conductivity on social process i.e.: economy, politics, and cultural. We built the model by using fuzzy inference system to approach the complexity of the measurement problem of the effectiveness the foreign aid received by the NGOs. Eventually, we show how the fuzzy adaptive system should be built as the analytical tools for evaluating the activities of the NGOs regarding the donation they received and the social empowerment function inherent in them.

Keywords

NGOs, Indonesia, Foreign Aid, International Donators, Fuzziology, fuzzy set, fuzzy inference system.

1. The Role of the NGOs in Indonesia

There exist ample literatures that trying to understand the way foreign donation for the social empowerment in the third world including Indonesia. Such paper talked about the effectiveness of the foreign aid in which somehow postulating the paradox on how the foreign aid enrich the donor and impoverish the recipient in some cases (Lahiri & Schweinberger, 2002). To day in Indonesia, the discourse on the role of NGO movement will be much different compared to the discourse in other countries,

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especially the first and the second world countries. After the fall of Soeharto Regime in 1998, the NGO is fulfilled by activists bringing the flag of social reform and democratization. This fact is believed as a direct implication on the abundant foreign aid investing for the social empowerment of Indonesia at the time. Lounela (2001) reported for KEPA on-line media:

Wherever one goes in Indonesia, one will come upon non-governmental organisations (NGOs). They are of all kinds and sizes: one person offices, young activists working from home, giant offices, and training centres on the beach. NGOs are among a wide range of organisations that stand between the household and the state - they are part of 'civil society'.

NGOs grow like mushrooms in Indonesia after the fall authoritarian regime of the New Order – a linear impact of the easy foreign aid for the social empowerment in Indonesia. Quoting an Indonesian social analyst, Kastorius Sinaga, there have been 13,400 officially registered NGOs alone, not to mention those unregistered – while in the 1980s there were only around 3,000 (Lounela, 2001).

The fact remains us questions on how effective the work of the mushrooms-like social empowerment and democracy movement. There should be many inquiries on evaluating the work of the NGOs in order to gain effectiveness of the aid. However, we should realize that to measure the work of NGOs must be done with very careful hands concerning the fuzzy system inherent on social discourses and classifications on social phenomena.

Reading the data of the limited NGOs data base collected by the LP3ES (2002), one of Indonesian oldest NGO, from more than 450 NGOs in Indonesia there about 62% NGOs in Indonesia receiving financial assistance from the foreign donators. The other money sources are member's fee, governmental aid, local non-government, and some consultancy projects regarding the role of the NGOs.

It is obvious that the role of the NGOs should be the projection of the strength of democracy and public accountability in a country. But apparently the situations will be very much different when the NGOs have become the money sources: such kind of legal robbery on the international funding associations. It is very awful if such organizations working on watching the democracy and governmental process have turned out become the one corrupting the public empowerment funds. However, recently this concerns the international institution i.e.: The World Bank doing the Aid Effectiveness Research to evaluate if the donations get to the right people. But, still we must realize that this is not easy regarding the real situations of the corrupt system has been one aspect of culture (Situngkir, 2003a).

In Situngkir (2003a), we have showed how the social system has been inherent and become complicated and complex environment to overcome. It is no impossible that corruption can touch also the institution examining the anti-corruption campaigns. While the corruption itself is a complex problem, now we are dealing with the other complex problem on how to evaluate the role system of NGOs. This is caused by the varying types of NGOs and the programs running by.

We can assume that the foreign donors are trying to help the social empowerment in Indonesia in order to construct the stable economical system in which they invest, but they certainly need hands of Indonesians to do it by themselves for their own good social system. The situation found in the real world becomes dilemma to the foreign donors: in one side they cannot influence totally and technically the process done by the NGOs in order not to be accused interfering the local problems (Situngkir, 2001), and in the other hand the donor should have the trust on the allocation of the funds.

Everything is started by the trust, and by regarding the dilemma above, there can be the new emerging nepotisms between the local fund-broker and the donor agencies. In other words, there should be some mechanisms on evaluating the role of the funds absorbing by the NGOs, which remains the complexity become the main focus and purpose of the paper.

The paper will not trying to do quantifications on the measurement of the effectiveness of the fund and the NGOs, but we will do fuzzy modeling system based on the fuzziology as one of the main tools of the complexity sciences. The next part of the paper will describe some definitions to be used in the paper and continued by the glance of fuzziology as a new kind tool can be used in social complexity studies. This will be continued by the part measuring the NGO in the fuzzy inference sets. The rest of the paper will try to evaluate some limited data of the NGOs and the social empowerment done by and proposing some further approaches to have the applied way on evaluating the role of the NGOs in Indonesia's social empowerment and democracy enforcement process.

2. The NGOs in Indonesia: a social tool for Social Empowerment

Reading some international data and literatures on NGOs, it is important to redefine the term NGO in Indonesia. NGO in Indonesia is translated into the acronym: LSM (*Lembaga Swadaya Masyarakat*) or in English become the Institution of Societal Empowerment. The main association regarded to the NGO in Indonesia is specific third world issues, i.e.: agriculture, environment, advocacy, democracy and governance, health, urban studies, *et cetera*. Hence, we can say that the specific duty of the NGOs in Indonesia is the tool for Social Empowerment to overcoming the retardation of social evolution Indonesia (Ibrahim, 1997). We should note that the social evolution in Indonesia was much affected and moved by the *street-parliamentary* of massive student movement and demonstrations. Certainly, we can not place the agency of student-movement in the rest of the evolution. The student movement shielded by the academic freedom of speech can only be effective as prime-mover of social movement, the rest of the movement is placed upon the NGOs' shoulder.

In Indonesia, inheritance of two big and strong regimes, especially the authoritarianism of the New Order Era has made the silent society on injustice and practices of anti-democracy. The government is still having gap on the citizens. The NGOs are hoped to become the bridging of the gap, enforcing the spirit of democracy and initiating and constructing partnerships among the citizens and the state a reformed nation-state and the clean and good governance. However, the partnerships should be built in such ways to have the best participation from all sectors of the society including the minorities without exceptions.

These endeavors need money and resources to be well done. In the post-crisis era of (1997-1998), the minimum resources of the government to provide this social demand become the major casualties. By this perspective we can say that Indonesia need aid to do such philanthropically job. The donations from abroad are very helpful to overcoming the problems of social empowerment in order to stabilize the social situations faced by the government.

This is the way the NGOs role in Indonesia, while the effects of the good NGOs will gain the better public participation on national issues, better up the social and economical system in which health enough for the investment and other political, economical, cultural, and social activities. The figure 1 shows the important role of the NGO's responsibilities for the social empowerment in Indonesia.

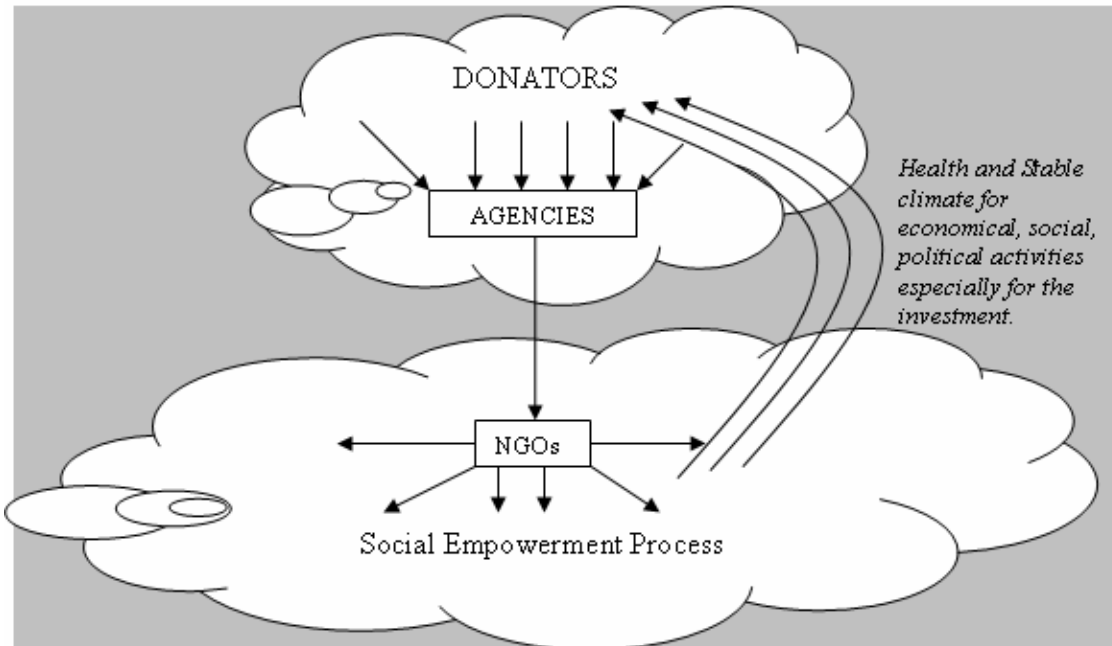


Figure 1
The Important Role of NGOs in Indonesian social evolution

The rest of the paper will analyze the role of the NGOs and their dependency to the international aid by using the fuzziology. First, we will sketch some glance introduction to the fuzziology as a tool in social complexity studies.

3. Fuzziology as tools for Measurement

Fuzzy sets can be seen as an *infinite-valued logic*; set, the belongingness to which is measured by membership function whose value are in interval between 1 (full-belongingness) and 0 (*non-belongingness*). In formal, the definition can describe like this:

1. Let X be some set of objects, with elements noted as x . Thus,

$$X = \{x\}.$$

2. A fuzzy set A in X is characterized by a membership function

$$mA(x)$$

which maps each point in X onto the real interval $[0.0, 1.0]$.

As $mA(x)$ approaches 1.0, the "grade of membership" of x in A increases.

Fuzzy set concept is often used in Fuzzy Logic as a way processing data which in return become a powerful methodology to problem solving in control system. Unlike classical logic which requires a deep understanding of a system, exact equations, and precise numeric values, fuzzy logic incorporates an alternative way of thinking, which allows modeling complex systems using a higher level of abstraction originating from our knowledge and experience. Fuzzy Logic allows expressing this knowledge with

subjective concepts such as very hot, bright red, and a long time which are mapped into exact numeric ranges. Zadeh & Yager (1987) reasoned that people do not require precise, numerical information input, and yet they are capable of highly adaptive control.

Practically, the basic principles of fuzzy logic are:

1. In fuzzy logic, exact reasoning is viewed as a limited case of approximate reasoning.
2. In fuzzy logic everything is a matter of degree.
3. Any logical system can be fuzzified
4. In fuzzy logic, knowledge is interpreted as a collection of elastic or, equivalently, fuzzy constraint on a collection of variables
5. Inference is viewed as a process of propagation of elastic constraints.

Let us take an example of Fuzzy logic which operated in membership concept like in the statement 'Budi is fat'. The statement could be translated into set terminology as follows: 'Budi is the member of the set of fat guy' and would be rendered symbolically with fuzzy sets as $m(\text{FAT})$, where m is membership function, operating in this case on the fuzzy set of fat guy, which returns a value between 0.0 and 1.0 depending on the degree of membership. The objective term 'fat' has been assigned as fuzzy values. At 50 kg and below, the person does not belong to the fuzzy class while for above 70, the person certainly belongs to the category 'fat'. However, between 50 and 70 the degree of membership for the class 'fat' can be assigned from the curve varying linearly between 0 and 1.

The real world as a complex system is full of vagueness and imprecise things. Language as our tool to construct meaning repeatedly can not give a single meaning. That is why every effort to assigning rigid values to linguistic variables means that some of the meaning and semantic value is invariably lost. Everything that can not be defined precisely and everything that has not clearly boundaries in space and time is considered a bearer of fuzziness. That is the reason why the fuzzy system (fuzzy sets and fuzzy logic) can help us to describe and to understand our world where we live in.

Fuzziology is one kind of study about fuzziness, and according to fuzzy as an adjective, which means it is about a concept in our mind or our brain, fuzziology studies the fuzziness of human understanding. When studying the fuzziness of human understanding, fuzziology focuses on the ways of transcending both duality and non-duality inherent in thinking.

With duality the mind constantly asserts:

*A is true and therefore not A is not true, or
A is not true and therefore not A is true.*

Non-dualism accepts that

*both A and not A are true up to some degree (the case of fuzzy logic), or
neither A nor not A are true.*

Both duality and non-duality keep the mind entrapped in logical speculations, leading either towards confrontation (in the case of dualistic thinking) or towards compliance (in the case of non-dualistic thinking).

Any insightful act of understanding vitally needs the energy of polarities expressed in dualistic thinking as well as serenity accompanying their reconciliation in the framework of non-dualistic thinking. The way to use simultaneously the advantages of dualistic and non-dualistic thinking is through expanding our consciousness so that we could flexibly switch from one to another mode of thinking, without being attached to anyone of them.

Even though the focus in fuzziology is fuzziness in human life, fuzziology is not another mathematical study of fuzziness, and social fuzziology is not another field of application of fuzzy logic. Fuzziology sees that every part in human life had fuzziness therefore it affects any field of human activity.

Fuzziology are the study about fuzziness in human live. We always were facing with fuzziness in our lives; in our experience as a process to find truth, knowledge and wisdom. These processes repeatedly become paradox, like Meno's Paradox in classic story from ancient Greece. Plato describes Meno's paradox of learning in the following way:

- If we don't know what X is, how we can recognize it?
- If we can't recognize X, how can we learn what X is?

Socrates reformulated Meno's paradox into general paradox in human inquiry:

- We know what X is. (then we are not motivated to inquire into what X is)
- We don't know what X is. (then we are motivated to inquire, but are frustrated by the paradox, since we can't recognize instances of X, or what X is in general, to find out what X is)

Socrates approach to this paradox of human inquiry includes three steps includes: (1) generating hypotheses; (2) testing the hypotheses against examples and human experience; (3) philosophic examination of the hypotheses. While examining what people consider as known, Socrates draws out implications and asks questions that may lead them to contradiction (incoherence), circularity (presupposing what is at issue), infinite regress or other violations of epistemic norms.

The method of inquiry used by Socrates made him aware of the following famous paradox:

The less we know, the more certain and precise we are in our explanations; the more we know, the more we realize the limitations of being certain and precise.

This paradox describes all things happened in dramatic process to inquiry and to prove something in our live. This real world full with vagueness, imprecise thing and the acknowledgment of the fuzziness in our knowledge serves a stimulus for the lifelong inquiry and search for truth and wisdom; and it is this search that makes human life meaningful. Meno's paradox and the paradox of Socrates are at the conceptual basis of Fuzziology.

Fuzzy systems, including fuzzy logic and fuzzy set theory, provide a rich and meaningful addition to standard logic (Siagian, 2003). However, some implications of the philosophical aspects we found on the fuzziology pathways in social studies and human dynamics described in Dimitrov (2003). The rest of the paper will give the perspective on how see the fuzziness of the NGOs' role in Indonesia and take some analytical propositions that can be useful on the re-arrangement of the evaluation program in the dependency of Indonesian NGOs on foreign agency and donors.

4. The Fuzziness of the NGOs' Role in Indonesia

We are going to build the fuzzy reasoning to map some input space of the NGO activities to an output space (the fuzzy inference system of the NGO activities). We do this by applying the simple Mamdani-type inference in which the fuzzy sets from the consequent of each rule are combined through the aggregation operator and the resulting fuzzy set is defuzzified to yield the output of the system. To the fuzzification process by means generating membership values for a fuzzy variable using membership functions, we will analyze some aspects of our models, such as the existence of the

donation or aid, the activity of the NGOs concerning what the donor want to do with the funds, and the fitness strategy and methodology used by the action of the NGOs to the specific society where they are embedded in.

In our model, we are going to concern 3 inputs in our fuzzy inference system, i.e.: whether or not there is any foreign donation, whether the NGOs do what kind of type of action want it by the donor or not, or even they have just run away with the fund, and at last the model will consider whether or not the action of the NGO is proper the specific approached social system. In our simple model, we assume that the fit social system will gain the better situation post-working. Every quality described above will be registered to the membership function and to be aggregated by the Mamdani-type inference. Figure 2 sketches some properties of the whole process of our model.

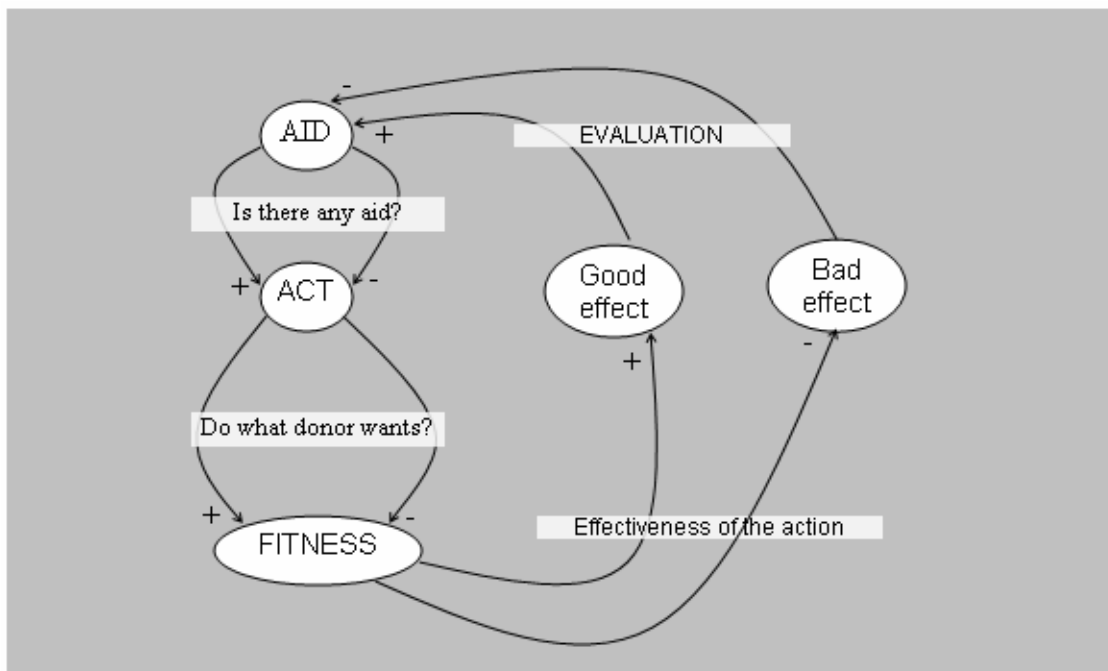


Figure 2

The Adaptive Model of the Fuzzy Inference System on the Evaluation of NGOs in Indonesia

The rule set of the model is described in appendix. The membership function of the model is plotted in figure 3. It should be noted that every quality in membership function is constructed by using the standard symmetric Gaussian curve built by the function

$$f(x | \mathbf{S}, c) = e^{-\frac{(x-c)^2}{2s^2}}$$

We choose the function as a dummy analytical can be varied on the verification and scrutiny of the paper presented here. The system eventually showed how the adaptive fuzzy inference system gives analytical background on evaluation.

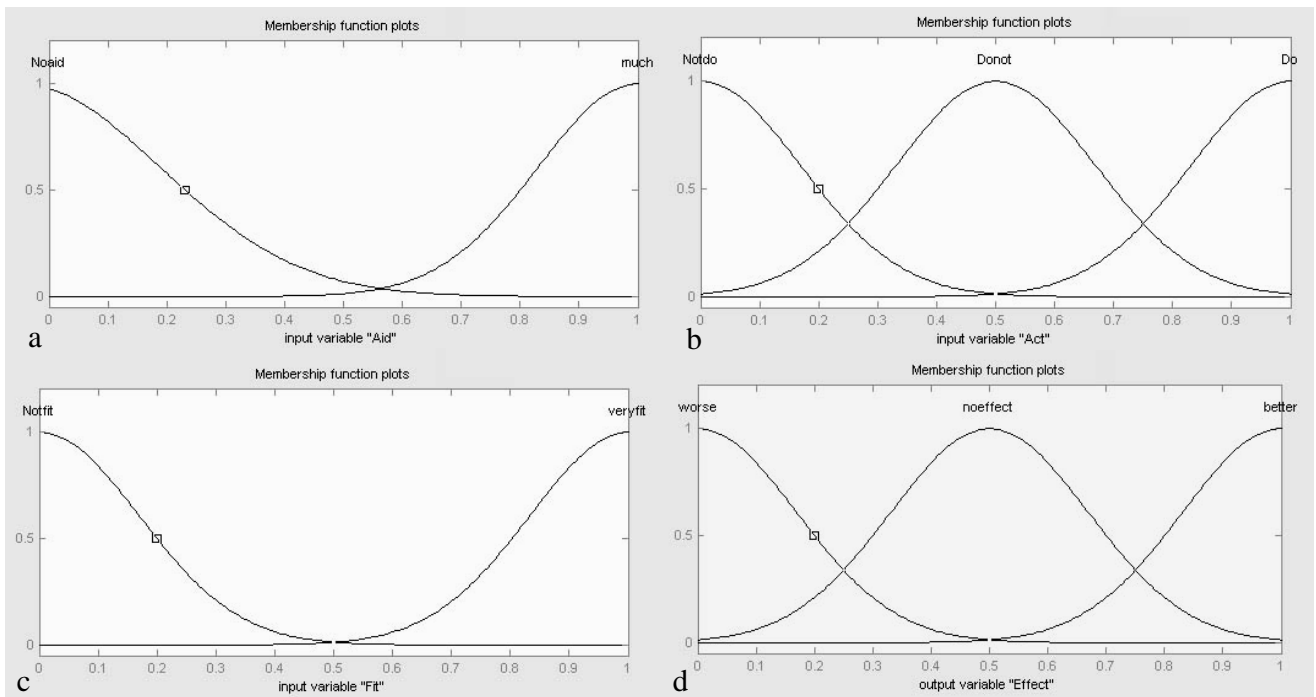


Figure 3

(a) the membership function of the donation of international agency to the NGOs, (b) the action taken by the NGOs, (c) the fitness of the action taken by the NGOs concerning the specific local society in which the NGOs embedded, (d) the membership function of the effect to be evaluated by the donator.

By using the membership functions described above, we can see the rule set that build upon to see the interplay of the variables: donations, actions, and the fitness of the actions taken by.

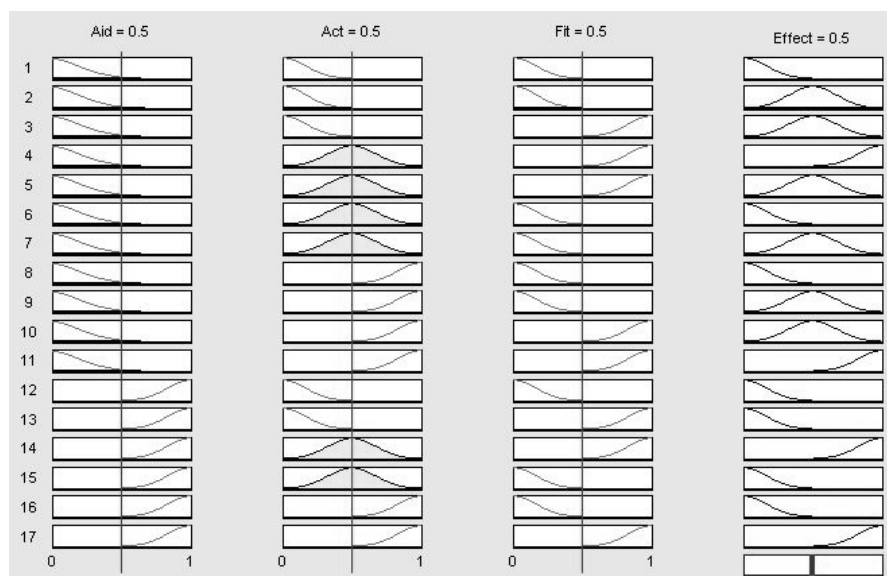


Figure 4

The Rule set of the fuzzy inference system

Henceforth, the analytical picture of the interplay between the variables regarding the effectiveness of the donations can be seen in figure 5.

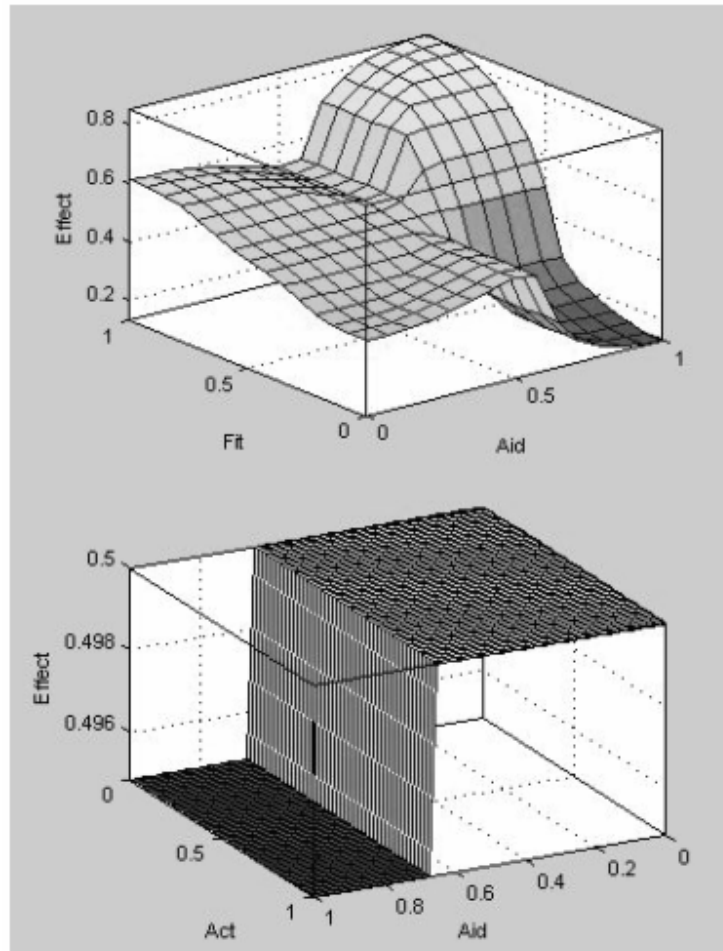


Figure 5

The interplay of the variables of the NGOs regarding the effect. The above is the interplay if the fitness methodology used by NGOs and the existence of the foreign aids, and the bottom figures the interplay of the action taken and the existence of the aid.

In figure 5, we can see clearly that there is “wavy” interplay between the fitness and the aid. This can be understood as the donations should need some kind of analytical planning research before it can be done by the NGOs in Indonesia. In other words, we can say that the donor agencies should have analytical and scientific researches upon the issues to be worked out by the NGOs since the methodology proposed by the donors or the NGOs does not have scientific responsibility regarding the specific social system to be empowered. Eventually, the pre-donation researches will be necessary for the evaluation process by the donors.

This condition is different on the interplay of the action taken by the NGOs and the existence of the aids. It is obvious that the effect will be much bigger on the bigger aids without regarding the fitness of the action taken by the NGOs to the social cases handled.

5. Further Works

The fuzzy inference system to capturing the effectiveness of the NGOs responsible for the donations or foreign aids can be used to evaluate how far an NGO has been work, receiving donations, and the social implications can be seen by the program and the situations of society in which the NGO embedded. By doing this on surveys the NGOs in Indonesia will give index data as the measurement of how effective the donations have been until to day.

6. Some Concluding Remarks

The need for better mechanisms on evaluation of NGOs activity is a must in order to prevent any further possibility of the wasting donations on to the NGOs. This evaluating system should be standard and concerning the project programmed and there should be any legal sanction on the missed donations. The evaluation schema can be built by using the further improvement of the fuzzy inference systems described above. However, before the implementation of the standard evaluation system, there should be any further surveys on the effectiveness of the past activities and programs by building the data base index of the NGOs in Indonesia.

It has been showed also that there are some possibilities on the miss conception on constructing projects to be done by the NGOs made by the donor agency. This can be overcome by making the above procedure standard on how the project can be funded. We can say also that without the standard evaluating program, there still will be possibilities on further corruption done by the NGOs and apparently worse the social situations.

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Appendix

Table
The Rule Set Used for the Mamdani-Type Inference

Existence of Aids	Action Taken	Fitness with social demand	Social Effect
No Aid	Not Do	X	Worse or No Effect
No Aid	Do	Fit	No Effect or Better
No Aid	Do	Not Fit	Worse or No Effect
Aid exists	Not Do	X	Worse
Aid exists	Do Not	Fit	Better
Aid exists	Do Not	Not Fit	Worse
Aid exists	Do	Fit	Better
Aid exists	Do	Not Fit	Worse or No Effect

Note: "X" represents the don't care on varying values.

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