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How to pursue gender equity with communities with complementary values?

Case study from Indonesia

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How the paper came about

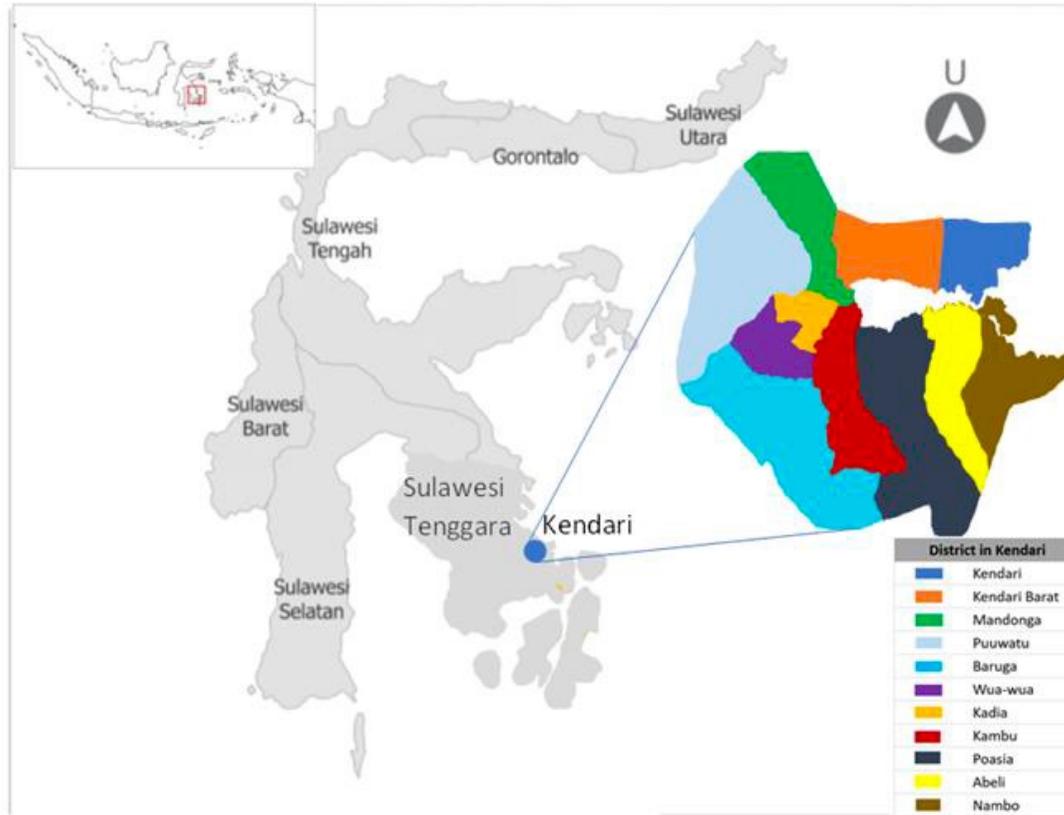
Project: Investigating poverty and food security among vulnerable tuna fishery dependent communities in Indonesia

Small Research Activity, Australian Centre for International Agricultural Research (ACIAR FIS/2020/109)

Methods & data:

- Extracting fishery and tuna value chain data from national datasets: Agricultural Census; National Labour Force Survey (SARKENAS); National Socio-Economic Survey (SUSENAS)
- Questionnaire survey of households engaged in tuna value chains (n=142), Kendari, November 2021
- HH questionnaire and qualitative interviews also done in Ternate (2022) - data not used in this paper
- Project focussed on contributions of tuna industries to low-income households' livelihoods and food security
 - *Sub-project to look at gendered participation and gender equity in tuna value chains*

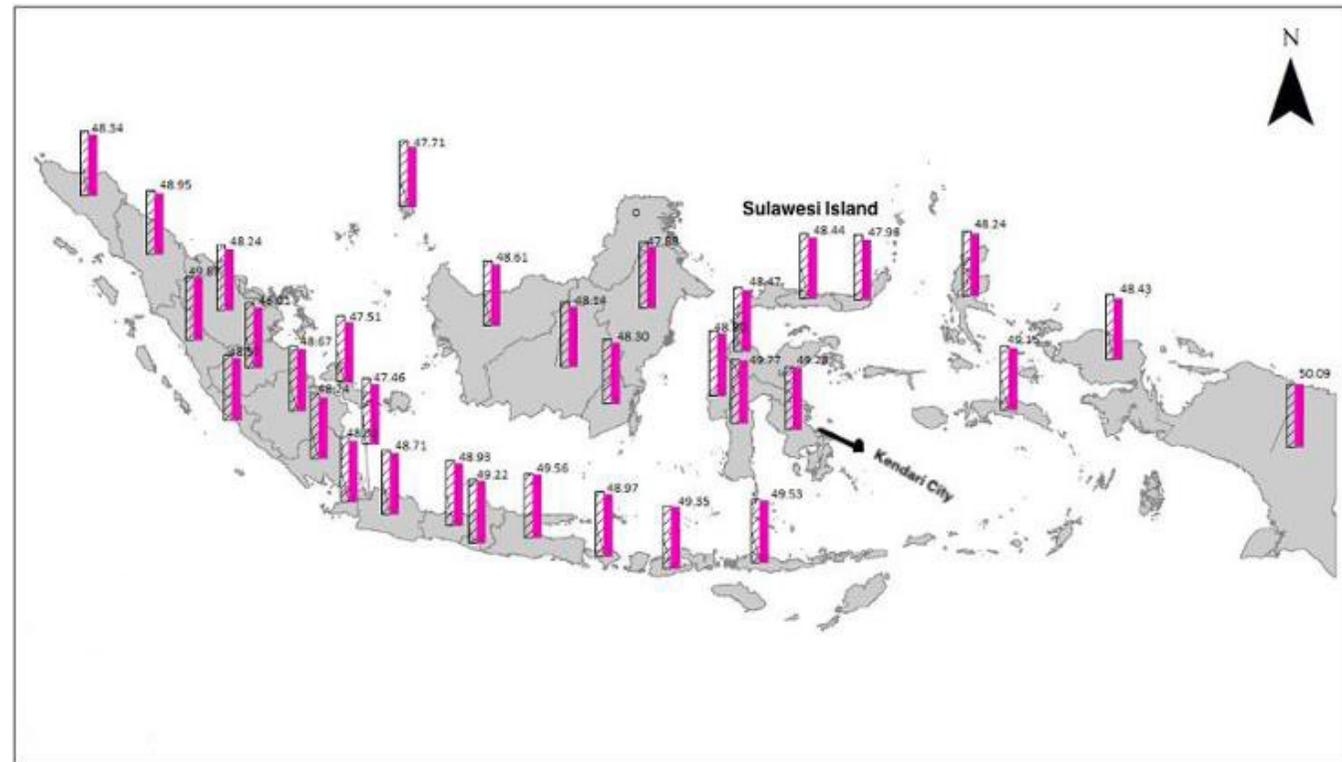
Kendari, Southeast Sulawesi



Fisheries labour force participation by gender is fairly equal

Women (pink bars) and men (diagonal hatched bars) (%) working in capture fisheries.

Source: Agricultural Census (2013).

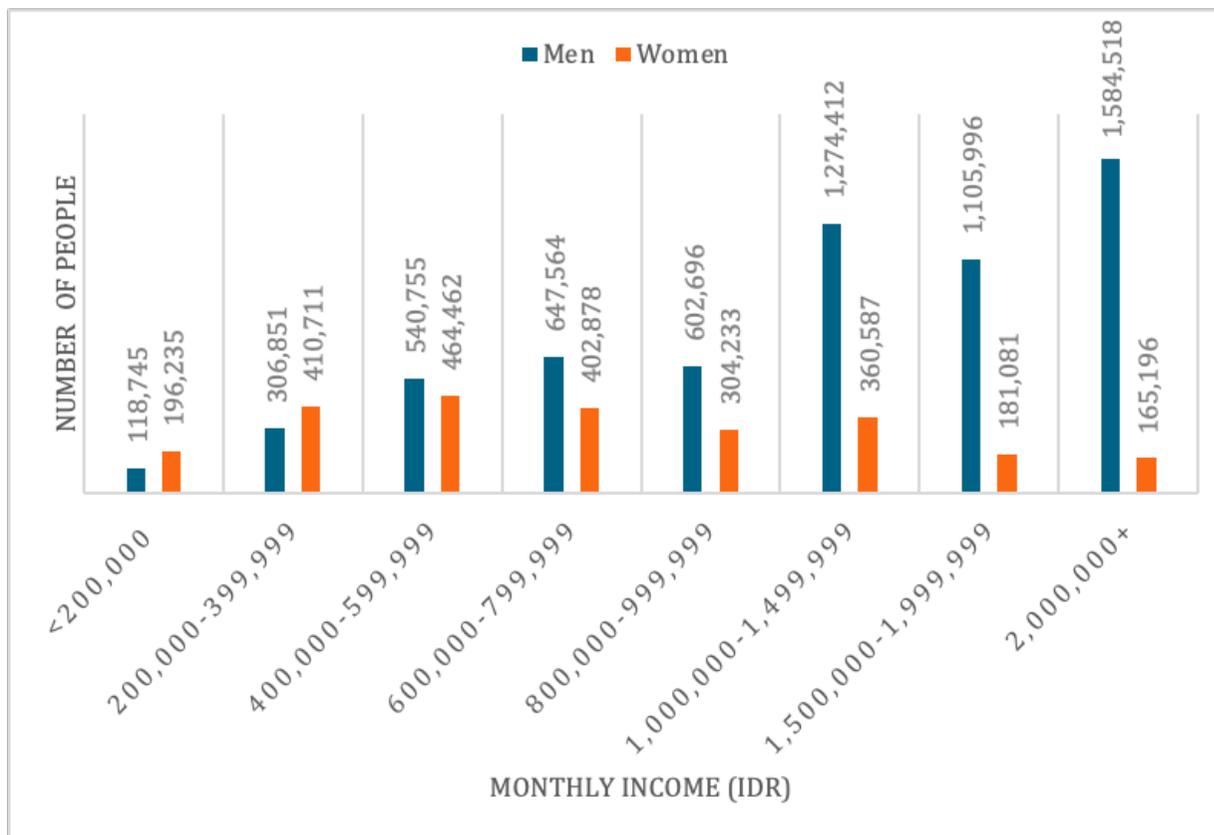


BUT remuneration by gender is very unequal!

Incomes per month in the agriculture, forestry and fisheries sector.

Source: Sarkenas (2020).

Note: Exchange rate as of 1 June 2020 USD:IDR 1:14,633.



HH survey data (n=142): gender division of labour (GDL) in Kendari tuna value chains

- Main occupation '**home duties**': 90 of wives in HH in the sample; 0 of the husbands
- Hours of **unpaid family/community work** much higher for women than men
- **Fishing** node of chain **male dominated**
- **Trading & processing** nodes of chain mixed but **men & women doing different activities** (men's larger scale, higher value)
- **Remuneration**: data not good enough quality to determine

In sum: participation is unequal

- Findings resonate with other research on tuna industries in Indonesia (Satapornvanit and Parengkuan, 2020; Barclay et al. 2022; McClean et al. 2019).

OK, participation is unequal, what do we recommend about that?

- In Kendari local people have strongly held Islamic complementarian norms
 - Complementarian worldview: men and women have functionally different roles in life – men primarily breadwinners, women primarily caregivers
- Equity should be based in local values (Crossman et al 2022), which in Kendari includes complementarianism
- Recommending ways to make participation more equal is contra to local values...



Photo credit: Nick McClean

New research for gender equity with complementarianism



Photo credit: Nick McClean

Research questions:

- How can **gender equity** be pursued in the context of strong **complementarian norms** in Indonesia, both at a **community level** and for **national policy**?
- What **indicators** can be used to **evaluate gender equity** in value chains beyond ratios of men and women in different roles?

Data we had collected (national datasets and HH survey) did not give insight to these questions, new work needed.

Methods & data for complementarianism review work:

- Observations by household questionnaire fieldwork researchers
- Critical literature review (McDowell and de Haan 1997) and knowledge co-development (Terrado et al. 2023)

Gender norms in Indonesian policy

International framings of gender equality in national policy:

- Article 27 of Constitution – all citizens equal status before the law
- Indonesia ratified CEDAW
- Presidential Instruction (No. 9/2000) gender mainstreaming in national development
- Current policy to boost women's labour force participation

Complementarianism in national policy:

- Marriage Law (No. 1/1974) posits men as family heads and women as housewives
- Suharto govt. (1967-1998) claim women's role mainly as wives and mothers
- National Fishers' Registration women cannot register as fishers, default to 'housewife', not able to access government support during COVID



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Gender norms in Indonesian religion and culture

Indonesian Islamic scholarship on complementarianism:

- Some scholars argue that the Qur'an & *hadiths* posit complementarianism as a universal unchanging value (Nurmila 2020; Lutfiyah et al. 2020).
- Others argue that complementarianism in the Qur'an and *hadiths* is a contextual value, can change according to context, leadership and income earning in family can be equal partnership (Nurmila 2020; Fauzah et al. 2023). Conversely equality between all humans, freedom and justice are the universal unchanging Islamic values (Thoriquttyas, Nasih and Sultoni, 2021).

Over 90% population leans towards complementarianism (UNDP 2010; Badran 2011) - but not uniformly



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Inequities in complementarian GDL

- Complementarian norms and GDL: women have less income earning opportunities than men, less opportunity to gain senior roles, and are paid less. In complementarianism this is not seen as inequitable.
- But, in reality not everyone can fit the complementarian ideal of husband & wife team. When husband is absent, dead or unable to earn income and woman take that role, whole family is disadvantaged. This is inequitable in Islam.
- Kendari people hold tightly to complementarian norms, BUT also Islamic values of equity.

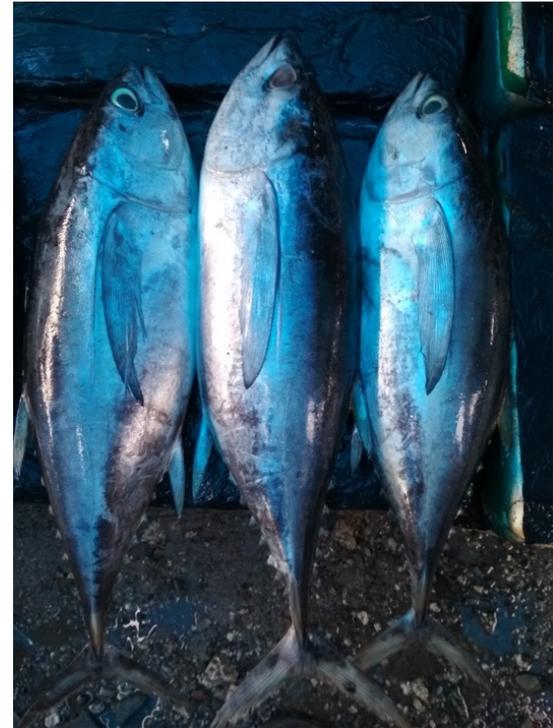


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Insights from gender transformative approaches (GTA)

- GTA focusses on gender norms as the root of gender inequities (McDougall et al. 2021)
- Norms: complex webs of ideas about how people should behave, norms can be contradictory, and change over time – GTA uses fault lines between norms and potentials for change
- Method: intensive, facilitated discussions, long periods of time, sharing life experiences, canvassing solutions
- Outsiders facilitate, the norms must be local norms, discussions must be between locals, the change potential is driven by locals. Egs: Egypt, Kiribati
- Includes ways of evaluating gender norms and norm change
- Ideal approach for pursuing gender equity with complementarianism!



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Next steps

Community based: norms-informed gender transformative approach work with local communities to identify what would improve gender equity

- Caveat: requires community willingness/capacity and significant resources (time, money)
- Key method: face-to-face discussions, hard to scale beyond families or small communities

National policy: deliberative democracy process to elicit from citizens culturally appropriate coherent policy on gendered economic participation (?)



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Thank you!



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