

SOCIAL TRANSFORMATION OF GENDER ROLE IN THE AREA OF SEBANGAU NATIONAL PARK

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Abstract

This study aims to describe the role of reproductive, productive and community working of the society of KerengBangkirai and to know the requirement of woman practice and strategic needs in KerengBangkirai. It used qualitative approach with humans as study object. The object of study is the KerengBangkirai society. The result showed that the role of reproductive role became women's responsibility, either wife/mother or daughter. The role of gender within the community showed the lack of access and women's control in making important decision. In fact, women are usually missed from village officers' attention. The women's practical needs include skills of using fishing gear, child care provider, child room building and others. Then, women's strategic needs include authority alteration in term of decision-making involvement, equalling job division in domestic sector, women's involvement in paid toilets as their productive workspace, violence awareness of gender-based and achieving fair access and control.

Keywords: Triple Roles, Practical Need, Strategic Need, Gender Role.

Introduction

The main source of KerengBangkirai community livelihood depends on the natural resources, such as river and forest. The society fulfils its life necessities by working as fishermen, gardeners and breeders. Sebangau River becomes influential to the society so that its condition really affects people's job. The livelihood cycle is not only about economic problem but also belief and local knowledge of natural environment. According to Purwanto, this kind of people is called a subsystem community, whose life really depends on the natural resources.

In utilization of forest products, lakes and river, a community relies on local wisdom and knowledge. This traditional utilization often destroyed the forest, though this is contradicted by the state's rules. Such as land fires in the middle Kalimantan that are contradicted by their regulation. In fact, the society has a way to hold the land fires, which is called *tataspapui*.

The main purpose of establishing a national park in addition to the conservation of certain animals or plants is also to have a region that contributes positively to the welfare of the surrounding community. But often the pattern of exploiting the community's natural resources is claimed to be destructive to nature. Peluso (1995) stated that there is a conflict between national rules on conservation and local rules regarding forest use.

In Central Kalimantan, Sebangau area is designated as a national park through the Decree of the Minister of Forestry no. 423 / Menhut / II / 2004 on October 19, 2004 with an area of approximately 568,700 hectares. This area is located between the Rivers Sebangau and Katingan, and is in the administrative area of Katingan Regency, PulangPisau Regency, and

Palangkaraya City. Sebangau tropical peat swamp forest is one of the remaining peat swamp forests in Central Kalimantan Province. Currently, Sebangau area is the area that became the foundation of the community because it can provide economic-ecological value that is very important for improving the quality of life of the community around the national park.

Peat forests in Sebangau National Park area is one type of ecosystem that plays a very important role in regulating the water cycle, so that drought and flooding can be prevented. However, the high damage to peat forests around the area cause frequent floods. This means that there is still an assumption that forest destruction is caused by a pattern of forest utilization by local communities.

KerengBangkirai Lake, along with the ecosystems that exist around it, is included in the protected area by the state. The surroundings of this lake are composed of peat ecosystems that are associated with peat forests as carbon providers. So this area is in direct contact with the state policy, even with international interests. The above conditions clearly show that world and international policies and interests on Kalimantan's forests have had a direct impact on the lives of local people, not just communities, but also individuals. However, the area of KerengBangkirai Lake was damaged, that threatens a hundred lives of human.

First, the local life history is stopped, replaced with a new history called National Park, many people, especially women, became marginalized communities in their own villages, directly related to the activities of home providers, because the park buffer development project does not involve women as part of decision making.

Second, there is a process of marginalization and impoverishment of men and women by the government and the state. In this case, there are differences of "suffering" experienced by men and women due to differences in gender status and function in society. Traditionally, women have no right to engage in public affairs or in development. So both men and women receive an impact from government policy.

Third, in the implementation of development projects, often the practical and strategic importance of women is not considered an important issue. This shows how women are neglected, excluded and not even mentioned as part of the community participating in a development project. The fact that women are involved as managers in a project does not automatically indicate that the practical and strategic needs of development are maximally accommodated.

Based on the phenomenon described above, this research will discuss the division of gender work role in two dimensions, those are; the reproductive, productive and community work role in KerengBangkirai Village society; and the practical and strategic needs of women in KerengBangkirai Village.

Theoretical framework

Gender is the different roles, functions, persuasions, positions, responsibilities and rights of conduct, both women, and men formed, created and socialized by local communities' norms, customs and beliefs. The concept of gender deals with appropriate or inappropriate roles and tasks, both for men and for women. This distinction often leads to gender inequality, especially for women. The distinction concerns roles and duties, both public and domestic. For example, homework such as cooking, sewing, sweeping and washing are considered appropriate for women. If there are men who do so, this will be regarded as a deviation of gender roles. Meanwhile, repairing tiles, clearing trees and joining meetings are considered appropriate for men, and any women involved are considered as transcending gender roles.

Gender roles are behaviours learned in a society or social group that condition women and men in activities, duties or responsibilities. This role is the result of hereditary learning, which is regarded as a tradition or habit. If this gender role has become a local tradition, it

will be difficult to change. Gender roles are something that could be changed. For example, in the past it was very unlikely to find women working, but nowadays it is very unlikely for women not to work. Besides, the roles traditionally considered appropriate for women, such as cooking, washing and sweeping, basically can be done also by men. That is why the role of gender is something that can indeed be agreed to be changed.

The division of gender roles is the result of socio-cultural constructions. The role of gender work consists of the role of reproductive, productive and community work. Women's gender roles are usually associated with reproductive activities, such as nurturing and caring, while men are rarely subjected to reproductive activity.

The role of reproductive work is related to the maintenance activities of households and their members, including childbirth and parenting, family health care (children, parents, disabled people, etc). Housework, such as cooking, providing food, providing water and fuel (wood, kerosene, gas, etc.), shopping, maintenance, named care economy by Diane Elson, is not considered in economic analysis. The productive role is related to money-making activities. The role of productive employment relates to paid out-of-home work such as goods, services and trade. Generally, men are considered to be the main breadwinners, while women are regarded as the extra breadwinner. Thus, the functions, responsibilities and wages of men and women are often different.

The role of community work is related to social services, such as celebrations, ceremonies (religion, culture) and local political activities. The role of women is an extension of reproductive work at the community level, such as cooking at parties or neighbouring salvation, in other words, as workforce for unpaid, volunteer work. Meanwhile, the role of men relates to formal political organizations, generally paid and indirectly useful for the enhancement of status or power.

In the development area, the concentration of the developer is on the physical and political conditions of the regions. Thus, the needs of women are often ignored, even not taken into account. As a result, women become an underdeveloped community, not independent and isolated within their own community. Therefore, in the development area it is necessary to pay attention to practical and strategic needs of gender.

The practical needs of gender are immediate, in specific and short-term contexts. These needs do not address to change the power relations and women's unequal position, but to respond to limited and distinctive living conditions, such as water supply, household incomes, feeding for pregnant women and provision of special needs for women such as the addition of public toilet for women in public places.

A gender strategic need is the one that enables women to transform the power imbalance between women and men. This need represents a long-term need, in the effort to change equitable gender division of labour, fair power and control, including issues relating to legal rights, domestic violence, wage equality and women's control over themselves. It should be recognized that this need causes conflict, resistance from those who enjoy the power relations, but this can be the beginning of a negotiation process and cooperation.

Methodology

This research was conducted in KerengBangkirai Village, part of the conservation area of Sebangau National Park, which is closest to Palangka Raya.

Based on survey results, the selected location for this study was a community group in RW 01, because it is the closest resident to the area with conservation forest or Sebangau National Park, and especially in the residential area of RT 02 located in the vicinity of the pier or riverbanks facing directly the edge of the conservation forest area or Sebangau National Park.

This research uses a qualitative approach of the descriptive research type. Descriptive research is a study that provides a systematic description of the object to be studied. Descriptive research is used to systematically, factually and accurately describe a particular population or area, regarding certain characteristics or factors. This descriptive research is done by focusing on solving existing problems. At first, data is collected, compiled, explained and analysed.

Data collection was conducted by interview method and sharing life. Data collection was conducted in four stages, namely:

- a. First stage: social mapping (the tools used were questionnaires and table lists). As secondary data - 11 informants, female and men
- b. Second stage: selection of 11 informants (selection criteria: women and men who have knowledge, participate or not participate in the national park conservation program)
- c. Third stage: in-depth interviews (tool used are open questionnaires exploring the sharing of informant's life experiences). The primary data will be analysed later.

Meanwhile, we used the purposive sampling technique for the informants, meaning that the selected respondents were those considered to know the problem and to be trusted as a steady resource.

This approach is a descriptive research, using Moser Model gender analysis. The main components of the Moser analysis tool are the three gender roles (triple gender roles), the practical and strategic needs of women and an analysis of the dimensions of well-being, equality, anti-poverty and empowerment.

In addition, the main objective of Moser's model analysis techniques to find out the practical needs of gender is that the needs of women to be able to perform the social roles played by them to respond to short-term needs and gender strategic needs are long-term needs aimed at changing gender roles in order to ensure equal development for women and men.

Results and discussion

Productive Gender Role

The productive work is related to the production of goods and services that generate money or for subsistence or fulfilment of basic needs in the family. This productive work role is usually regarded as the main source of livelihood in local communities, whether associated with natural or other resources. In the fishermen families from KerengBangkirai, this productive work is related to the natural resources found in forests and rivers, in the vicinity of conservation and ecotourism of Sebangau National Park. In fact, their productive work areas are increasingly narrowed and fish catches are diminishing. Local people are becoming increasingly marginalized from their livelihoods.

The productive work is also related to the differentiation of men and women's activities in livelihood activities. Fishermen families from KerengBangkirai Village understand fishing as an activity that can be done both by women and men. Thus, wives and husbands often go together looking for fish to the river. However, the public understands that money-making activities are more appropriate or appropriate to be imposed to men, not to women. Culturally, the man is called the head of the family. Thus, earning a living is seen as a duty and evidence of the responsibility of man.

Time spent on the productive work of fishermen is different: fisherwomen prefer to work part time, generally in the morning until noon, then afternoon and not too far from the settlement; fishermen choose to work for a full day, and some even have to stay for a few days at the fishing location.

Based on the above explanation, the role of productive work is the preferred role for men, regarded as the duty and responsibility of the head of the family. The role of productive employment for women is seen as helping to reduce family and voluntary burden of the husband or mother's companion. In this case, income or money belongs to men, so women are under male control or power. Women, as financial managers for everyday purposes, have low control over future investment decisions.

Reproductive Gender Role

The reproductive work is the work related to the care and maintenance of the household and its members. Reproductive work involves cooking, washing, cleaning, caring, keeping and raising children, maintaining shelter, and so on. Reproductive activities carried out by women include cooking, housecleaning, breastfeeding, childcare, school children's shuttle, laundry and shopping for household use.

In fisherman families in KerengBangkirai, the role of reproductive work is almost all done by women, because it is considered as 'nature' or obligation of the wife. Even if there is a role of reproductive work of men or husbands, it is considered as activity to help the wife and a "deviation" role. Consequently, if we calculate an average of the productive and reproductive working time between men and women, women have longer working time than men (about 2-5 hours longer).

The role of reproductive work of men in the case of childcare is regarded as a situational impulse, such as keeping the child while the mother is cooking or bathing. Meanwhile, the activity of cleaning the home page and fishing gear is considered as responsibility of man, in connection with the gender construction of the public sphere, or the responsibilities associated with the production work area.

Community Gender Role

The community work refers to activities undertaken for community, aimed at promoting solidarity, maintaining local traditions, and increasing participation in social groups or organizations and political activities at the local level. In the KerengBangkirai community, social activities in social organizations are non-formal (religious - Muslim) institutions, informal institutions, including social gathering (*arisan*), *tampirai* groups, sport groups and non-formal (socio-economic) organizations, such as KUD (Village Unit Cooperative).

Based on the above explanation, the community work reinforces the power and control of men in society as a first class group (patriarchy ideology), where men are more appropriate for making decisions and money. In fact, to decide the reproductive interests of the public, the public should be carried out and controlled by men, such as the construction and management of public toilets to support the needs of tourists, while social activities are more suitable for women. Women became the second persons from the point of view of access to information and community decision-making, such as women not being involved in the socialization and management of junk banks managed by the headman.

Practice and strategic gender need

Gender Practice need

The practical needs of gender are immediate needs in specific and short-term contexts. This need does not question the change of power relations and women's unequal position, but responds to the limited and distinctive living conditions. The KerengBangkirai society shows

that women are a second class, low educated, passive in public space, with a job role preferably in the reproductive sector, with a lack of access to power and low control over the income source.

Based on the above discussion, the need for gender praxis in KerengBangkirai Village, especially for women who need to be considered in the community, are as follows:

1. Provision of adequate fishing gear for women.
2. Provision of child care facilities.
3. Provision of women and children-friendly areas and spaces.
4. Out-of-school education for women and children dropping out.
5. Increasing understanding and knowledge about household waste management.
6. Increased income in households, especially women's income.
7. Access to positive leisure activities for women.

Gender Strategic need

A gender strategic need is the need that enables women to transform the power imbalance between women and men. This need represents a longer-term need, in the effort to change equitable gender division of labor, fair power and control, including issues relating to legal rights, domestic violence, wage equality and women's control over themselves.

The analysis of gender strategic needs in KerengBangkirai is described as follows:

- a. Changes in power relations over public space: women are set away from access to controlling important decisions in community politics and development. The government and the public are required to set a 30% quota for women's involvement in meetings or public activities, to reduce the inequality of power relations in the public sphere.
- b. More equitable gender division of labor: women's primary responsibility in the area of reproductive working roles reduces many of the possibilities of women working in the productive and community sectors. So, in this case, there is a need to agree on a balanced division of labor in the family, so that men and women have equal time and opportunity in developing themselves.
- c. Provision of healthy sanitation: women are the main responsible for the reproductive work, so, for good sanitation, the health of women and their families need to be supported.
- d. Awareness of GBV: women suffer to consequences of unequal relationships and experience gender violence in the family and society. KerengBangkirai women in general are not involved in the productive work and community because they are women. Gender-based violence is generally not considered a problem because it is considered as a habit or tradition in society.
- e. Toward fair control and access: women become an open party and aware of their rights as citizens, both politically, economically, socially and culturally.

Conclusions

The development of Sebangau National Park has an impact on the livelihoods of local people, which are related to the cessation of productive activities in terms of catching animals in the forest. In this case, there are differences in the impact on men and women, because men have jobs transferred from nature to the private sector, while women are not, as women work as fishermen and housewives.

Production activities that may still be done by the community around the Sebangau National Park zone are catching fish with traditional and environmentally friendly tools. In this case, there are differences in gender roles between men and women in catching fish

related to the types of fishing gear, types of catches, time spent, fishing grounds and understanding of income.

The role of reproductive work becomes entirely the responsibility of women; in this case the wife, mother or daughter is an extension of the hand of her mother's reproductive role. The role of gender work within the community demonstrates the lack of access and control of women in important decision-making in the community. Women are ignored in their participation in meetings. Women's community activities are related to social and recreational issues, such as social gathering, sports and reading Al-qur'an, while men's activities are related to community politics such as RT heads, FSP and KUD members (women are involved as treasurers, extension of reproductive roles).

Women's practical needs include child care providers, broader schooling for children, increasing women skills to supplement family income. Women's strategic needs include changing power relations over the public sphere in decision-making involvement, more equitable gender division of labor sharing, the participation of men in the domestic sector, the provision of sound sanitation and the involvement of women in paid toilets as women's productive workspaces, awareness of gender-based violence and addressing fair control and access.

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