

# CHAPTER I

## INTRODUCTION

### 1.1 Research Background

One of the biggest issues faced by developing countries is providing proper food for community, both urban and rural community. In the context of rural community, the problem is commonly caused by the scarcity of natural resources, in this case “food”. It is also difficult to access food because of its agricultural condition. Furthermore, internal factors, such as increase in population pressure and conflict, privatization and changing tenure arrangements, poverty, social differentiation and environmental degradation have affected the type, quality, accessibility and reliability of food<sup>1</sup>.

As stated at the World Food Summit in 1996<sup>2</sup>, managing the natural resources, especially food, should be based on the participatory approach,

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<sup>1</sup> In South Asia and Sub-Saharan Africa, population growth has pushed people to settle in ecologically sensitive area such as hilltops and wetland. It will makes them loss the availability of food and difficult for them to find food in new settlement (Ashby, et.al).

<sup>2</sup> World Food Summit held in Rome, Italy, in 1996, have seven commitments as follows: (i) ensure an enabling political, social and economic environment designed to create the best conditions for the eradication of poverty and for durable peace, based on full and equal participation of women and men, which is most conducive to achieving sustainable food security for all; (ii) implement policies aimed at eradicating poverty and inequality and improving physical and economic access by all, at all times to sufficient, nutritionally adequate and safe food and its effective utilization; (iii) pursue participatory and sustainable food, agriculture, fisheries, forestry and rural development policies and practices in high and low potential areas, which are essential to adequate and reliable food supplies at the household, national, regional and global levels, and combat pests, drought and desertification, considering the multifunctional character of agriculture; (iv) strive to ensure that food, agricultural trade and overall trade policies are conducive to fostering food security for all through a fair and market-oriented world trade system; (v) endeavour to prevent and be prepared for natural disasters and man-made emergencies and to meet transitory and emergency food requirements in ways that encourage recovery, rehabilitation, development and a capacity to satisfy future needs; (vi) promote optimal allocation and use of public and private investments to foster human resources, sustainable food, agriculture, fisheries and forestry systems, and rural development, in high and low potential areas; (vii) implement, monitor, and follow-up this Plan of Action at all levels in cooperation with the international community.

involving community, planners and also policy makers. Involving community is a formula and strategic way to inform them about food demand, and it can guide them to maintain or even sustain the natural resources (Hagmann et al, 2001). All the information related to community demand noted by the planners and policy makers as the important points to consider the formulation of the policies, rules and project's arrangement. Demand responsive project that involve community, could create the sense of belonging and contribute to the sustainability of the project.

The main actors in case of maintaining the food is women. Women play a central part in the provision, management and safeguarding of food. Women are responsible to provide safe and adequate food for family need as well as manage food to fulfill food needs appropriately. On the other hand, their high contribution to the family livelihoods is not matched by an equal access to food. Millions of women in the world spend 1 - 6 hours a day for cooking, working in the fields, fetching water, collecting and preparing leafy vegetables for supper, etc<sup>3</sup>.

Many efforts have been established to cope with food provision and malnutrition problems. Many projects also held to secure the provision of food for rural communities, whether they are conducted by the government, non-governmental organizations (NGOs) and even conducted by world organizations such as World Bank and United Nations. In Bangladesh, Ethiopia, Guatemala and South Africa were funded by USAID. In Ecuador, Ghana, Nepal, the Philippines and Zimbabwe were funded under a grant from the U.K

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<sup>3</sup> ([http://worldbank.org/transport/rural\\_tr/imt\\_docs/ntk6c.pdf](http://worldbank.org/transport/rural_tr/imt_docs/ntk6c.pdf))

Department for International Development (DFID) and IFPRI (Saxena and Rao, 2006).

Food provision activities and nutrition in Indonesia are also supported by financial and technical assistance from World Bank, Asian Development Bank and many other agencies. Until now, the food and nutrition issue in Indonesia still focused on physical sector (Scoones, 2009). The institutional personnel, who are predominantly men, are still lack of skill for social development activities. Although gender awareness is already exist at policymaking levels but in the implementation, most of the institutional personnel are not yet aware that gender issue is an important indicator in a project performance.

To enhance the sustainability of the food provision scheme, many projects in agriculture, whether facilitated by government or non-governmental organizations (NGOs) have applied participatory approach in the project cycles, including planning, implementation, and also monitoring and evaluation process. The natural resources management, in this case is “food” is over handed to the community as the beneficiaries. Such evaluation have shown that past food provision and malnutrition problems supported by aid agencies in Indonesia were poorly address the equity of access for the poor especially women.

Hence, it is very important to study about women’s participation with emphasize on equity between men and women related to their participation in ensuring the food provision for household.

## 1.2 Research Problems

Talking about food provision in the household level, it means we are talking about “food security”. The concept of food security itself has to be implemented by all people in household. The activity that related to the improvement of food security in national level can be very different with food security in household level. Food security, whether it’s on national level or even in household level have gender implication<sup>4</sup>. Food security is multi-dimensional and multi-sectoral, besides it is also involved many issues such as; food production, distribution and marketing, preparation, processing and restoring and also population and health, education, work and income, nutrition, trading, service and infrastructure. It is consist of 4 main idea; supply, access, utilizing, and stability/vulnerability. Women, girls, boys and men have special role to ensure food security.

Therefore, this study focuses on women participation in household food provision, in the context of equal participation between men and women in the household. Since many factors influence women participation, this study also explores other factors including socio-cultural, religious beliefs and practices, institutional arrangements and legal frameworks.

Addressing women participation in household level is inter-related (Tyler, 2010). Gender equality is the major constraint in this problem, which affect the food security scheme. This study investigates how women participate in the household, the gender equity practice of community participation in food

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<sup>4</sup> A research conducted by the IASC (Inter-Agency Standing Committee) and published in “Gender Handbook in Humanitarian Action” on December 2006.

security and constrains for women participation. In this regard, there are three main questions would like to be answered in this study:

1. What are the conditions of food provision in the study area?
2. How do men and women participate in food provision?
3. What factors constrain women from participating in food provision?

### **I.3 Research Objectives**

The objectives of this study are:

1. To describe history and condition of food provision in the study area.
2. To describe equal participation of men and women in food provision.
3. To identify factors that constrains women to participate in food provision.

### **I.4 Significance of the Research**

The researcher concerns with the problem of food provision and women for three reasons:

1. Women are the main actors who responsible for the provision and management of food. Women are also the leader in improving the nutrition for family members in the household are often not considered. Thus, it is very important to know deeper about the roles of women in food provision.
2. Regarding to the contrary impact of food provision in the household, there is a need to study closely at the evidence showing the relationship between women participation and food security.

3. It is hoped that this study can provide preliminary information for another researcher in conducting the research about food provision in the household level especially in Indonesia and a better food security can be achieved. The researcher also hopes that this study contribute to the growing knowledge on gender and natural resources management, especially in food.

### **I.5 Scope and Limitation of the Study**

Food provision schemes are very complex since many related aspects interlinked each other. The interdisciplinary knowledge that integrates the social, agricultural, economic, and legal aspects as well as other related factors are needed to link the success or the failure of food security and community participation, which emphasizes on gender equity.

The study focuses on women participation in food provision in relation to food security. Since the participation is a broad term and several ways can be used to explain participation, the study specifically explores the real women participation in the household's food provision and highlights the equal participation between men and women, and investigates how they participate in food provision phases; supply, access, utilizing, and stability/vulnerability phase.

The study also identifies the factors that influence women participation and elaborates on what extend the factors affected women to participate. The research explores four main factors; policy, institutional arrangements, socio-

cultural and ethnic class, religious beliefs and practices. Moreover, the study can only provide the general discussion on these four factors.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 Understanding Gender Perspective**

At the World Food Summit in Rome in November 1996, the policy statement emphasized the need for a gender approach involving both men and women. Another international concern to gender can be seen in The Millennium Development Goals adopted at the Millennium Summit at the United Nations in New York in 2000 included goals to “Promote Gender Equality and Empower Women” and to “Ensure Environmental Sustainability”. A concern for women has been expanded into a gender focus that looks at the relations between men and women and how these shape access to resources, participation in decision making and the exercise of power within households and communities.

Gender is not a new term, but most of people interpret gender only as men and women. Gender refers to the roles and responsibilities of men and women and the relationship between them. Gender does not simply refer to women or men but rather to the way their qualities, behaviors and identities, which is determined to the process of socialization (UNDP, 2003). Experience<sup>5</sup> teaches that if women alone work for greater equality in gender relations, they

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<sup>5</sup> A research conducted by the Acharya concerning Gender training with men: experiences and reflections from South Asia. In Nepal, men do not face the same problems as women face in jobs where they are required to travel extensively in remote areas, sometimes alone. Due to a mixture of cultural and practical factors there are constraints on women’s mobility at work. Women find it difficult to travel for extensive period away from home; many find themselves limiting their work that can be done around their home areas. When women travel alone, they have a greater chance of being harassed than men even though a woman is well educated.



face difficulties. If positive changes are to be achieved in gender relations, women, especially the prime movers in the movement, should be convinced that men could play a positive role (Acharya, 2002). Gender is culturally specific set of characteristics that identifies the social behavior of women and men and the relationship between them. It is obviously clear that men and women cannot be separated in gender work. Although men always be considered in gender work, but the focus should be referred to women. What women do can be viewed in terms of how these links with those of men. Encouraging women to take more active roles in project or community activities means that we should also encourage men to take roles in what women “traditionally do”. (Adhikari, 2005). The discussion on this further discuss in relation to gender roles.

## **2.2 Gender Roles**

Gender roles are about the behavior of a certain society. It is affected by age, class, religion, ethnicity, regional origin and history. Gender roles are also affected by changes through development efforts, thus the role of women and men could be similar or different, complementary or conflicting (Adhikari, 2005). Gender roles were socially determined (PCFS<sup>6</sup> definition on gender), which influence the division of labor, valued differently based on who does the work. The differentiated valued placed on work and access, support existing power relations that are unequal because the women and men have different

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<sup>6</sup> PCFS (People Coalition on Food Sovereignty) is a national level NGO in India, with over 17 years of experience implementing food provision projects in rural India, formulated a Gender and Poverty (GAP) approach to counter the endemic gender and social inequality that prevails in rural India, and the resultant impact on the sustainability of the projects.

roles, needs both of practical and strategic nature in society. These roles and responsibilities are culturally specific and can change over time. A gender approach highlights such differences and changes. In particular, a gender approach pays attention to:

- Differences between women and men interests, even within the same household, and how these are played out;
- The conventions and hierarchies which determine men and women position in the family, community, and society at large, whereby women are usually dominated by men;
- Differences among women and among men, based on age, wealth, ethnic background and other factors;
- The way gender roles and relations change, often quite rapidly, as a result of economic forces, migration for work and other social trends (Baker and Brown, 2009).

Gender analysis<sup>7</sup> is needed a systematic way looking at the different roles of women and men in development and at the different impacts of development on women and men. Gender roles in food provision can be seen in a balanced division between men and women in the following areas: supply; access; utilizing; stability/vulnerability phase; decision making; and also access to and control over resources and benefits.

How men and women spend their time is an important indicator of differences in term of roles. Present data from a study in Core d'Ivoire shows that

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<sup>7</sup> Gender analysis asks the who questions: who does what, has access to and control over what, benefits from what for both sexes in different age groups, classes, religions, ethnic groups, races and castes?

time spend on men and women responsibilities not only include productive work but also reproductive work (Brandl et al, 2008).

Productive work means the work done for subsistence, cash income or exchange, involves the use of natural resources, but also include reproductive work that cover child bearing responsibilities, domestic management, family health, child teaching and education. The reproductive work is seen as primarily women role. The reproductive influences natural resource use, for instance provision of food for household. Improving food supply is not just help to lighten women suffering in managing food for their family needs but also can yield economic returns (Buchy and Rai, 2008)

Moreover, it shows the condition for receiving these returns that is, the food provision provides enough “nutrition” and the quantity and reliability of water required for economic use. The food provision is linked with the household-gender relations and decision-making. And for sure, they have more leisure time for their reproductive roles, for their economic roles in the household farms as wage labor and in women enterprises, and even for the community development work in women organization and through participation in general decision making.

Gender equality is needed to ensure that women and men enjoy the same status and have equal conditions. In the food and agricultural sector, gender equality means that women and men share contributions, control, assets and benefits equitably and fairly. The process of being fair to women and men is known as gender equity. For instance, in the food or agricultural sector, women roles need to be recognized along with men men’s roles. In other words, it can be

said that gender equity is the process and gender equality is the result, which can be achieved by gender mainstreaming or making gender concepts and approaches becoming part of the development policies, programs and process.

In order to understand how gender affects the environment, it is necessary to explore more about the roles of women and men and their responsibilities, the knowledge over resources, access to and control over resources including the authority to make decision about resource use (Population Reference Bureau, 2002).

### **2.3 Gender Issues in Agriculture and Food Provision**

Gender refers to the relationships between men and women and children, over time and in different contexts, whereby these relationships are shaped, formally or informally, by laws, rules, norms, practices, expectations and coercion. Gender relationships are formally structured within institutions, such as those of the nation state, religious orders and the family or household. Gender theorists recognize the family as an institutionalized realm of gender relationships wherein roles and responsibilities are clearly defined and governed by an overarching power structure. This is applicable in various manifestation of the family, whether as an extended unit or the spatially defined household unit.

In the rural West Sumatera context (Minangkabau), the order of power within the family is dominated by women, through the succession of matriarchal control over external family affairs. It should be recognized that the social organization of families (and hence issues such as inheritance) has matrilineal and traditions within the range of different ethnic groups. Matriarchy is

reinforced through the structure of traditional leadership wherein rules of primogenitor largely apply, with hereditary power assigned to (elderly) female persons.

Gender relationships strongly influence farming decisions. Women provide the bulk of agricultural labour and are largely responsible for the production of food crops. Yet in terms of their status and control over farming resources and income, women still remain marginal. The gendered division of influence within the household underpins inequality between men and women in Minangkabau. Gendered decisions affect what crops are produced, how crops are to be grown, what land can or should be allocated to food crops verses cash crops, how money is invested in agricultural endeavours, how labour is allocated and how crops are handled after the harvest (Cha and Thébaud, 2009). As a result of matriarchal control, these decisions have historically reinforced female dominance and created two spheres of gendered influence within the agricultural sector: a female sphere, generally oriented towards cash crops and an agriculture dependent on external (high value) inputs, and large livestock (cattle), and a female sphere, oriented towards food production and largely reliant on available inputs, indigenous knowledge and low cost technologies.

Moreover, defining the food provision it means we are also talking about the food security. The definition of food security is “secure access at all times to sufficient food”. Four basic concepts are stressed in this definition: sufficiency, temporal considerations, access, and security (Johnson, 2005). Sufficiency of food is often a subjective measure; in this issue it was a measure of the frequency and severity of means for coping with food insufficiency.

Access to food is determined by food entitlements (Kabeer, 1999), the sum of assets - human, physical or financial - which an individual or household can use to acquire food, and the rate at which those assets can be converted into food, either through exchange or production. Security of access is the converse of the risk of entitlement failure; the higher the share of a household's resources devoted to the acquisition of food, the greater the risk of failure (Johnson, 2005).

Talking about individual (e.g. men and women) and household condition in gaining the access to food, it cannot be separated with livelihood assets, and it's definitely related to the sustainable livelihood frameworks<sup>8</sup>. The sustainable livelihoods framework is concerned about five essential things; there are human capital, natural capital, financial capital, social capital, and physical capital. One of the outcomes of this framework is to improved food security.

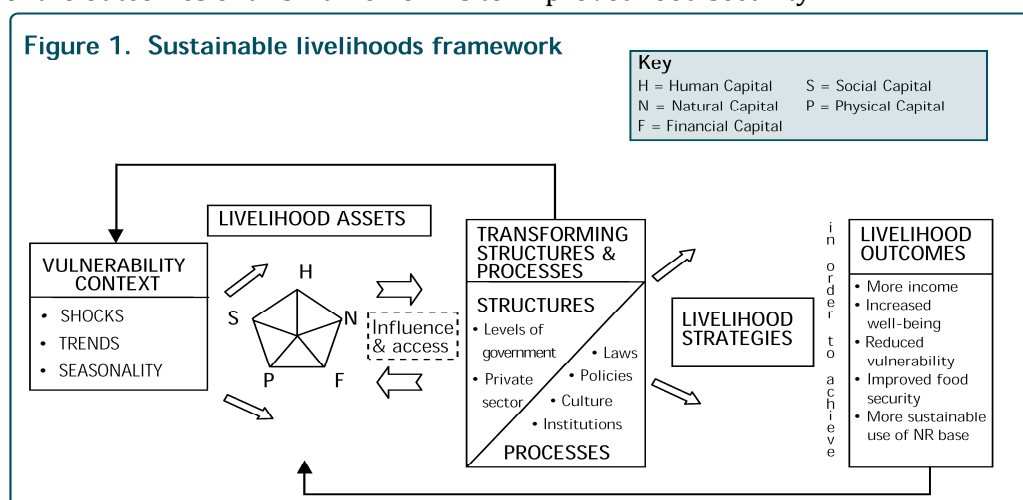


Figure 1.1. Sustainable Livelihoods Framework (DFID, 1999)

<sup>8</sup> Sustainable livelihoods: Putting people at the centre of development (Adapted from Chambers, R. and G. Conway (1992) *Sustainable rural livelihoods: Practical concepts for the 21st century*. IDS Discussion Paper 296. Brighton: IDS) implies that; the livelihoods approach is a way of thinking about the objectives, scope and priorities for development. A specific livelihoods framework and objectives have been developed to assist with implementation, but the approach goes beyond these. In essence it is a way of putting people at the centre of development, thereby increasing the effectiveness of development assistance.

A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base (Kyaw, 2001).

Subsequently, in rural livelihoods, most people are concern about micro level which is called 'household'. In household, there is always occurred an activity like decision-making, the sustainable livelihood framework could be simplified and of course, it can make men and women are easier to define the decision.

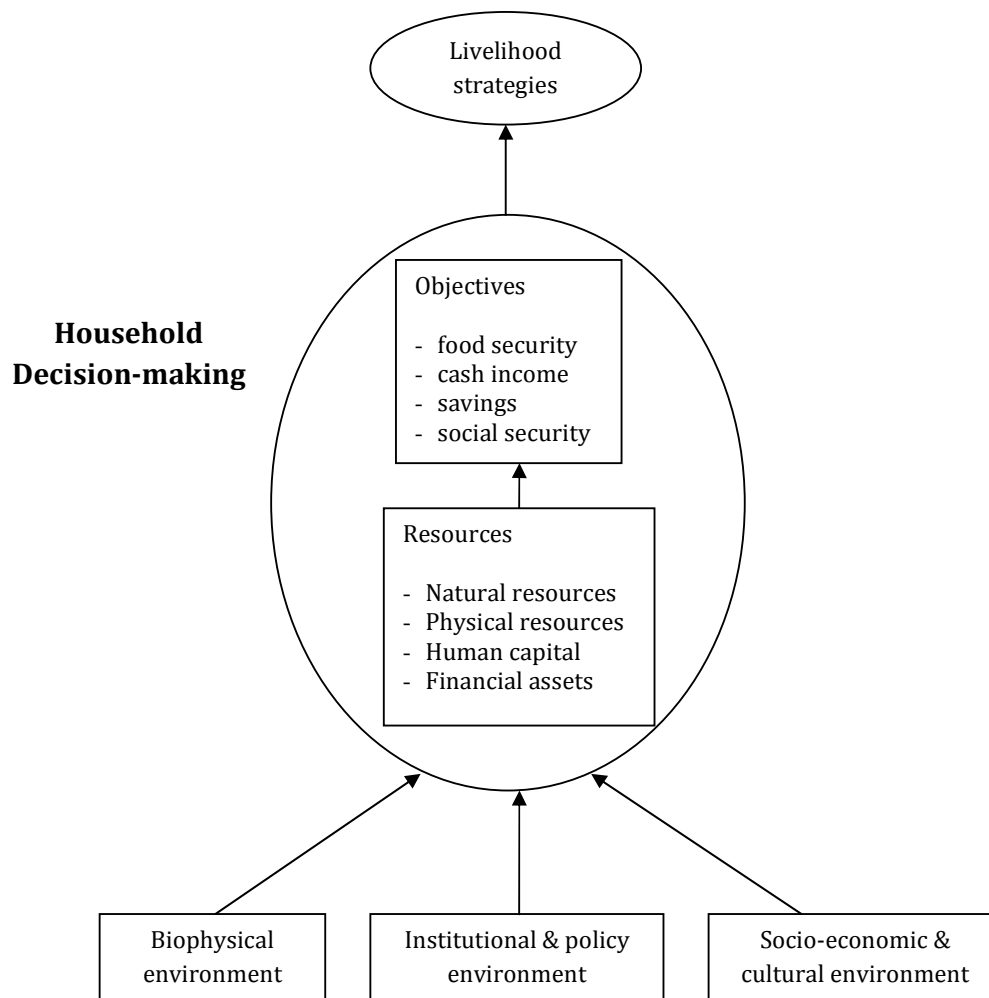


Figure 1.2. Factors conditioning the household decision making process.

Source: Adapted from Kragen, *et al.* (2001)

In order to get an access to food, men and women have a huge gap that makes food security problems still remain until now, especially in food consumption. As we all know, women are usually smaller than men, their physiology and metabolism differs from men's, their work differs and their



nutritional needs are different (Leimar et al, 2008). Studies of intrahousehold food allocation are beset with methodological problems but the view that adult women are discriminated against in access to food is now seriously questioned (Masika and Joeke, 1996).

For example, a review of nutrition studies in sub-Saharan Africa found little evidence for food bias (Meinzen, 1997). In South Asia the evidence for gender bias in anthropometric status of adults is contradictory and geographically limited (Proudlock, 2007) while increases in mortality during famines affect men more than women (Stracker et al, 1997), despite the ways families appear to prioritize male interests during crises, because women seem better able to survive famine conditions.

Continually, the study of food and growth among the poor in Palanpur found that adult men were more wasted than adult women, and among adults the men who were thinnest in relation to their wives were concentrated in childbearing couples, they were “provisioning men whose authority depends upon the ability to supply the household with food” (Tomalin, 2008). A gender analysis of the implications of male roles in Palanpur reveals the costs of the provisioning expectations of men in particular age groups. The picture for children however was the reverse and girls were much more likely to be wasted and stunted than boys.

The terms food access and food allocation imply a rather mechanistic process whereby rights to food become actual consumption. But consumption is not simply determined by availability; there may be under-consumption without overt and explicit food discrimination, and adequate consumption despite it.

Needs are culturally constructed and partly understood in relation to beliefs about work (its intensity and its perceived value) and well-being (Valdivia and Gilles, 2000).

In addition, where food is limited, the needs of other household members influence, to a variable degree, the level of consumption of any individual. For example, women within Asian households are socialized into an ideal of self-sacrifice, which begins with food denial, and in Bengal women fast for the welfare of their husbands while men do not reciprocate. As Harriss observes “male fasts [are] for individual spiritual purposes and female fasts [are] for the auspiciousness of the household collective (i.e. for husband, son, brother)” Self-denial over food is not exclusive to women, Hampshire and Randall writing about Fulani pastoralists observe that “the concept of Pulaku - what it is to be a Fulani - involves eating to meet minimal requirements rather than to fill oneself up”, but it is certainly commonly bound up with altruism and prioritizing the needs of others as a central element in many feminine identities. Thus food availability at the household level tells us little about the individual experience of food adequacy in either quantity or quality.

It seems paradoxical that at the same time as gender ideologies express gender bias in food access (e.g., in the commonly reported pattern of women eating last after the men and children) we find that in terms of outcomes, i.e. anthropometric measures of nutritional status and ability to survive famines, the evidence for discrimination against women is patchy and women not infrequently fare better than men. Is this partly a consequence of too ready an acceptance (World Bank Uganda study, 1993) by researchers of articulated

nutritional norms as reflecting actual food access without any interrogation of how women's agency subverts norms, e.g., by snack food consumption, by eating during food preparation and by consumption of "leftovers"? If poverty is understood as a minimum access to food, and it emerges that women do not generally suffer food bias then a logical conclusion is that women are not poor, do not suffer deprivation.

Nevertheless, poverty is multidimensional problem. But if we are trying to seize poverty in the terminology of "lack access to food", it is such a pathetic condition. In fact, there are more than 800 million people throughout the world, and particularly in developing countries, do not have enough food to fulfill their basic nutritional needs. This situation is unacceptable. Food supplies have increased substantially, but constraints on access to food and continuing inadequacy of household and national incomes to purchase food, instability of supply and demand, as well as natural and man-made disasters, prevent basic food needs from being fulfilled. The tremendous problems of hunger and food insecurity have global dimensions and are likely to persist, and even increase dramatically in some regions, unless urgent, determined and concerted action is taken, given the anticipated increase in the world's population and the stress on natural resources (Rome Declaration, 1996).

#### **2.4 The Concept of Participation in Household**

The concept of 'participation' has been widely used in development. For example, involvement of target beneficiaries in the running of projects, greater involvement of marginalized groups in community life, and more recently the

engagement of civil society in local-decision making and wider political processes.

Many authors have described about the concept of participation (for example Vernooy and Fajbeer, 2006; Wood, 2009; Yangzom,). Participation defined as the contribution, influence, sharing or redistribution power and control, resources, benefits, knowledge and skills that gained through involvement in decision making, the debate about participation come out whether participation is a means or an end or both (World Bank 1992). Participation in the household can also refer to the involvement of men and women in all activities related to food provision in the household. It is believed that participation lead to sustainable livelihood. Because of the involvement of men and women in the planning, implementation and monitoring will give incentives for the men and women to actively take part in the household's food provision.

Participation has different levels, such as described by Ykhanbai (2006) and World Health Organization (WHO, 1998). There are six levels of women participation, starting from the contribution, which is the lowest level of participation. The contribution of either money, labor or materials toward a predetermined food provision's activity. By contributing money, labor or material, women feel that their contribution can replace their presence in any food provision's activities, so they do not have any interest to involve themselves.

In the middle of participation hierarchy is the involvement of the women in decision making. In the case of food provision's activities, participation can be

viewed through attend the meetings related to agriculture project, talk in the meeting or even just sit outside meetings. It would be better if women sit in the meeting even though they do not express their opinion. They come to meeting as the listener. They never ask questions and challenge other opinions. This type of participation has no real voice (Zhang, 1971).

The highest level of participation relates to lead and secure action. The women undertake their own initiatives, develop strong leadership roles and full control of food provision's activities. For example, the women who are active in agriculture's activities have more power to influence other's women. However, this power is often limited by external constraints such deadlines, budgets and predetermined ideas about the technology type.

Achieving effective participation would involve a shift from the lower to higher levels. Levels are defined not by how women are initiated, but by the extent of activeness (Agarwal, 2001). Another dimension about women participation provide by some practitioners, which describe participation into some levels as follows<sup>9</sup>:

- Information sharing is a weak form of participation. In many surveys, for example, people are asked to give their views but they have little or no investment in the results.
- Consultation that involves the solicitation and negotiation of views. It is used to improve the information available for decisions, but decision making power remains in the hands of one of the parties.

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<sup>9</sup> Social Assessment Guidelines, May 10, 1994

- Joint assessment and decision making is essential where the parties will be or jointly responsible for carrying out the project or program. In the past, many projects have been developed between donors and government, but only a few have been jointly assessed and agreed with beneficiaries or affected groups.
- Collaboration involves partnership in the design and implementation of development projects or programs. It requires early involvement and ownership by all relevant stakeholders.
- Empowerment puts decision making responsibility and the resources to act into the hands of those who will benefit. This is easy to recommend but difficult to do, and requires institutional mechanisms for intermediation and for accountability.

## **2.5 Gender Equality and Participation**

Gender equality requires equal enjoyment by women and men of socially-valued goods, opportunities, resources and rewards. Gender equality does not mean that men and women become the same, but that their opportunities and life chances are equal. Based on KFW (2006), gender equality cannot be achieved without the empowerment of women – equal treatment of men and women is insufficient as a strategy for gender equality. Achieving gender equality will require changes in institutional practices and social relations through which disparities are reinforced and sustained. Equality between men and women should be promoted in ways that are appropriate to each particular context. This begins with understanding of the current status of men and women, their

relations to each other and the interconnections between gender and other factors.

Gender equality based on UNDP report in 2003, were concluded that:

1. *Women tend to have less access than men to formal decision-making authorities and are less involved in local decision-making structures.*

They may have less contact and experience dealing with local governments or ministry officials. This imbalance may mean that women are not consulted on agricultural plans or that they may have difficulties in ensuring that their interests are represented. Although women's political participation tends to be higher at local rather than national levels, women are still the minority decision-makers in political processes.

2. *Men and women have different access to and control land and water in general.* Although all generalizations should be tested and confirmed in each situation, there is a tendency for men to have more secure land and water rights than women. There may be conflicts between use rights and legal rights or traditional tenure and formal tenure. Women tend to have access to land and water through male family members (husband, father, brother) rather than holding titles in their own names. Tenure has proved to be important, as it influences who can make formal decisions about land use, who is consulted on development plans, and who has access to other supportive services (such as; credit and extension).

3. *Men and women tend to have different domestic responsibilities.*

Women tend to have more responsibility in the home than men (e.g. food preparation, child care and cleaning the house). And men have a responsibility to earn incomes. These responsibilities may limit the women's time to be available and to pursue opportunities as well as limit their mobility. They also influence what women define as priorities for local investment (for example; women may put clean water ahead of road construction).

4. *Other, more general, differences and inequalities between men and women may also be relevant.*

Depending on the specific circumstances, it may be important to understand and investigate other gender equality issues. For example, biases in the educational system may mean the illiteracy is more prevalent among women than men. This could make it more difficult for women to participate in training activities or gain access to information. Alternatively, there may be cultural restrictions on women's mobility that could also limit participation.

5. *Ensuring environmental sustainability.*

Although there is no guarantee that the inclusion of women as well as men as beneficiaries and active participants in irrigation initiatives will produce better environmental results, experience shows that the potential for sustainability grows with increased involvement of all affected parties.



## **2.6 Food Provision's Sustainability**

Water, land, livestock, crops, and knowledge are essential for the livelihoods of most of the world's rural families. Natural resource is a major component of rural incomes. Access to, control over, and management of these resources determine which activities are pursued, which goods may be produced, and whether the lives of rural families are enhanced or diminished. In many cases, gender has a profound influence on the use of these resources (Valdivia, 2000).

Talking about gender in accessing natural resource, it means all human being have to be considered about the impact of the recent changes in the approach towards the provision of agricultural extension services for smallholders on gender relationships and food provision. The hypothesis is that the democratization and liberalization of agricultural service provision towards a livelihoods oriented approach has brought favourable gender gains to women. It contends that the resulting improvement in the entitlements of women, as farmers and hence beneficiaries of technical services, has had a noticeable impact on their livelihoods at the micro, mezzo and macro levels, even though the impact on food security is less certain due to male control over maize and cash crops.

Scholars have begun to identify a change in the orientation of smallholder farming systems in many developing countries. The change is characterized by a move away from the ideals of the green revolution technologies (based on hybrid maize and industrial crops) towards a more diversified cropping system and the strengthening of off-farm linkages. These changes have partially been driven by

women, from below, through their response to new opportunities (including markets), their assumption of 'rights' to gender equality, and their empowerment as change agents in rural development processes.

The strengthening of women's entitlements that can be identifying in this issue must be understood within the context of the political reforms, legal practice and economic liberalization. These reforms coincide with a paradigm shift in development practice wherein the emphasis of technical support has shifted from the objectives of productivity enhancement, using top-down methods, to those of achieving sustainable livelihoods through participation and ownership. The new paradigm is noticeable in the development and institutionalization of participatory, livelihoods approaches towards agricultural service provision (Charman, 2008).

In enhancing sustainable livelihood, especially focused on food provision is extremely interconnected with many aspects. It needs an integrated way to dig such information about food provision. Agricultural aspect, social aspect, economic aspect, and even legal aspect have to be considered if we want to discuss about food provision and food security as a whole.

Food provision or food security is a complex problem and there are multiple causes for its existence in many developing countries. In Southeast Asia, especially in Indonesia, it is such a vivid condition, that there are many poor people closely related to poverty and hunger. In Indonesia, food is the most fundamental right for everyone and it needs to fulfill every time. It was clearly stated on article (27) UUD 1945 and UU No. 7/1996 about food. The lack of food can make a bad impact on human's life (Mustafa Abubakar, 2007).

In Indonesia, food is absolutely identified as rice. It has been assumed because rice is a kind of primary food for Indonesian. Many experiences had been proven that if the instability of food were happened, it can reflect as an economic crisis. For example in 1997/1998, as we all know on that era Indonesia were trapped at the multidimensional crisis, which was made a tremendous impact to social and national atmosphere. It was contradictive with Indonesia's national development goal, which clearly defined 'food security' as one of the important thing to achieve. Until now, this national development goal is still continued in RPPK (Revitalisasi Pertanian, Perikanan, dan Kehutanan 2005) and RPJM (Rancangan Pembangunan Jangka Menengah Nasional: 2004-2009).

In the international stage, the shocking news is arising. All over the world talking about the global hunger that increased again this year. The FAO's latest report, *The State of Food Insecurity in the World 2004*, reports that hunger has increased to 852 million gravely undernourished children, women and men, compared to 842 million last year, despite already warning in 2003 of a "setback in the war against hunger". Important recent progress in reducing hunger has been made, but the overall trend is now one of regression, rather than the progressive realization of the right to food. In fact, it appears that hunger has increased every year since the 1996 World Food Summit.

Many of the women, men and children suffering from chronic under nourishment suffer from what the FAO calls 'extreme hunger'. This means that their daily ration of calories is well below the minimum necessary for survival. Many people die on a daily basis from starvation. Malnourishment also heightens vulnerability to other illnesses and almost always has serious physical and

mental effects – the lack of brain cell development, inadequate growth. Serious malnutrition can also be hereditary, as many malnourished mothers give birth to malnourished and seriously affected babies.

In 1996, at the *World Food Summit* in Rome, governments reaffirmed the right to food and committed to cut by half the number of people suffering from hunger and malnutrition by 2015. It can be seen in the text of the 1996 Rome Declaration. In 2002, a new meeting was held to measure progress since the World Food Summit - the World Food Summit: Five Years Later. But it has become clear that little action has been taken with respect to the 1996 commitments. However, there is also a glimmer of hope. Governments promised to draw up voluntary guidelines for the implementation of the right to food.

The Special Rapporteur continues to be engaged in the work of the Intergovernmental Working Group. In this case, the Special Rapporteur is encouraged to report that in November 2004, the "Voluntary Guidelines" were adopted by the FAO Council and approved by all Governments. This is an important step, because in adopting the Voluntary Guidelines, Governments have reaffirmed a solid commitment to the right to adequate food and have agreed on an internationally accepted understanding of the right to food. This marks important progress. Indeed, FAO has hailed this effort as a "landmark commitment to human rights" as this signifies universal acceptance of what the right to food means and provides a practical tool that will "empower the poor and hungry to claim their rights".

In the last decade, food as a social movement becomes the hottest issue in international's stage. It is not only become an issue, but the raising of food price is also make serious problem in some country, such as; Egypt, Bolivia, Madagascar, Haiti, Ethiopia, Pakistan, Cameroon, Burkina Faso, Senegal, Philippine, Indonesia, and other country.

The decrease number of food security is established price speculation, besides the increasing price of oil that achieve 130 dollar per barrel. Hungers and malnourished people of all around the world are getting higher, and of course, women and children is the biggest amount of it. However women and men are getting the impact of this condition, but women experience differently. In case of hunger, it can be found that women only deserve the last chance to eat in a family. Consequently, the calories needed of women per day are not sufficient. Besides, women whom have an important role in social reproduction, hunger and malnourished will influenced their next generation. The malnutrition condition of pregnant and maternal women will give bad influenced on their health. Consequently, their babies also get the same condition with mothers. The babies that were born from the malnutrition mother can be predicted that they will have abnormal growth in physic and intellectual.

Talking about the legal protection in ensuring food sovereignty and security to all human being (especially women), it means we have to think about the right to food. The right to food can be defined that Governments must not take actions that result in increasing levels of hunger, food insecurity and malnutrition. It also means that Governments must protect people from the actions of others that might violate the right to food. Governments must also, to

the maximum of available resources, invest in eradicating hunger. The right to food is not about charity, but about ensuring that all people have the capacity to feed themselves in dignity.

The right to food is a human right and is a binding obligation well-established under international law, recognised in the Universal Declaration on Human Rights and the International Covenant on Economic, Social and Cultural Rights, as well as a plethora of other instruments. The right to food has also been recognised in numerous national constitutions. The right to food has been well defined in the General Comment No. 12 of the Committee on Economic, Social and Cultural Rights. This defines the right to food as the right of every man, woman and child alone and in community with others to have physical and economic access at all times to adequate food or means for its procurement in ways consistent with human dignity. According to the General Comment, the right to food also implies three types of obligations - the obligations to respect, protect and to fulfil. The obligations to respect existing access to adequate food require States parties not to take any measure that result in preventing such access. The obligation to protect requires measures by the State to ensure that enterprises or individuals do not deprive individuals of their access to adequate food. The obligation to fulfil (facilitate) means that States must pro-actively engage in activities intended to strengthen people's access to and utilization of resources and means to ensure their livelihood, including food security. Finally, whenever an individual or group is unable to enjoy the right to adequate food by the means at their disposal, States have the obligation to fulfil (provide) that right directly."

Under article 2(1) of the International Covenant on ESCR States agreed to take steps to the maximum of their available resources to achieve progressively the full realization of the right to adequate food. Under article 2(2) of the Covenant States agreed to guarantee that the right to food will be exercised without discrimination. Finally, under article 3 of the Covenant States agreed to ensure the equal right of men and women to the enjoyment of the right to food.

## **2.7. Previous Study**

Two previous studies in Bangladesh and South Africa examined the food provision and nutrition, it is discussed briefly by Bouis (1998). The first study conducted in Bangladesh about food distribution and provision in household level. It was talking about how serious the problem about micronutrient malnutrition in Bangladesh. It is well established that micronutrient requirements are greater for women and children because of their respective needs for reproduction and growth. Unfortunately, however, women and children suffer most from micronutrients deficiencies. A study by IFPRI and its collaborators of the micronutrients implications of new agricultural technologies in Bangladesh, it finds that preschool boys, who receive a disproportionate share of animals and fish products – the most expensive sources of energy, accounting for high percentage of food purchased at the margin as income increases. Adult women tend to receive disproportionately lower shares of micronutrient-rich preferred foods. Although the energy intakes of adult women are, of course, substantially greater than those of preschool children, consumption animal and fish products are about equal between adult women and preschool boys. Thus,

related to reduce macronutrient malnutrition will have to pay special attention to the needs of women and girls.

Another study in South Africa examines about the distribution of land inheritance between sons and daughters over two generations (Quisumbing, Estudillo, and Otsuka, 2004). It shows that men typically inherit more land than women in both parents' and children's generations in the South Africa, where farming is much more male-labor intensive. The traditional inheritance system seems very unfairly, as we all know the "patrilineal inheritance" system sometimes make food provision very difficult to conduct. It happens because women as main actor is not involve on it. Women are often excluded from land inheritance decisions altogether, as it usually a small number of men who have decision making authority in land inheritance of family land. Women have less access to land (Agarwal, 1994) and women tend to receive significantly less schooling than men (Meier and Rauch, 2000), and receiver significantly less food intake and food provision (Haddad et al 1996).

Learning from those previous studies, the food provision is really a complex issue. We have to consider about many things, malnutrition problems and inheritance system could make food provision worse and worse, if we cannot managed it well. Women's role and participation is really needed in this food provision issue.

## **2.8 Framework of the Study**

Food provision concerns on development initiatives, and always addressed the progression of women's equality and empowerment as described



by Longwe, 1991 (Figure 1.3). However, this study will elaborate all of these factors, especially focusing on welfare, access, conscientization, participation and control of women in the household level. Besides, it is very important to dig deeper information about women's empowerment and equality in practice.

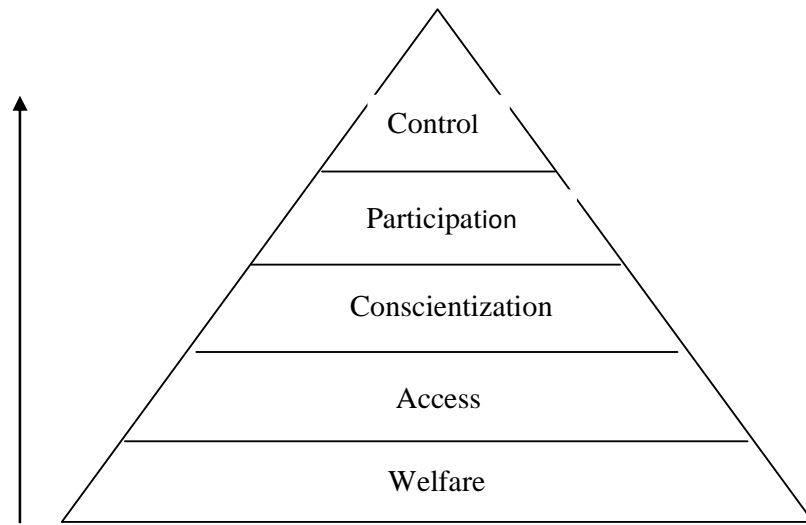


Figure 1.3 The Women's Empowerment and Equality Framework (WEEF), 1991

This framework sees development not only as an outcome but, more importantly, as a process. Development enables people to take charge of their own lives, and escape from poverty. Poverty is not seen as arising from a lack of productivity, but from oppression and exploitation.

## **CHAPTER III**

### **METHODOLOGY**

#### **3.1 Research Design**

This study is an exploratory study, this research design is appropriate since there are few studies related to research topic, especially in the context of West Sumatera society. The observed facts and situation related to women participation in food provision are presented, in order to provide an important insight into a given situation. Hence, it can explain the observed facts and situation to construction of theories and the formulation of hypothesis for further study.

#### **3.2 Study Area and Selection of Research Site**

The study area is located in Korong<sup>10</sup> Ambuang Kapua, Nagari<sup>11</sup> Sungai Sariak, VII Koto subdistrict, Padang Pariaman Municipality, West Sumatera Province. Korong Ambuang Kapua was selected as the study area because of the following reasons:

- Korong Ambuang Kapua is under a construction after the September 30<sup>th</sup>, 2009 earthquake, many families lost their source of livelihood and most of them are in emergency condition related to food provision.
- Korong Ambuang Kapua is the location for the largest refugee camp in Padang Pariaman district after the earthquake, and it has big number of populations;

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<sup>10</sup> Korong also called jorong or kampung; hamlet comprising Nagari.

<sup>11</sup> A territorial unit in Minangkabau society, a nagari is a traditional, socioeconomic and political body (Osmet, 1991)

- A research found that Ambuang Kapua is categorized as a rural area in Padang Pariaman district and its also because of the customary law (adat law) in Ambuang Kapua are still occur today.

### **Livelihood and Food Provision in Korong Ambuang Kapua, Padang Pariaman**

Four months after the earthquake, many refugees still eat and consume the food from the beginning phase of food distribution. But this supply is getting decrease and if there is no such action to construct or rebuild the agriculture or no action to provide a new source of livelihood, it can make a huge impact to community's hunger. The construction of agriculture has to be started very quickly and focused on rice planting, because most of refugees and people who can survive are farmers. The production of paddy and vegetables was estimated to be decreased from 25% until 50% in planting season because many refugees lost their rice field or money and even agriculture's tools to buy seeds and fertilizer which are they needed because of earthquake and landslide.

186 irrigation system were damaged in 12 districts, so it is affected for about 45,217 hectares of rice field. And because of it, there is a perception that on dry season (May, June, July) water will not flow to the rice field because of the damaged to irrigation system.

Regarding to livelihood, there are no such job opportunities in this area where refugees stayed. Many families do not have the source of livelihood and they felt worried getting into a debt if they are keep on unemployment.

### 3.3 Data Collection Methods

#### 3.3.1 Primary Data

The primary data are collected through field research. Data collection techniques applied in this study are stated as follows:

- Field reconnaissance survey

A field survey was carried out to get an overview or general information about the food provision issue, biophysical and socioeconomic condition of the study area, this field survey is very helpful, in order to get the information, which can be used further for planning household survey.

- In depth interview.

It was conducted by interviewing relevant key persons such as the village leader or *Korong* headman, women leader in group (*arisan*), *Adat* figure, and respected person in the community.

- Structured focus group discussion with women and men group separately. This method was used to collect the information on community participation with emphasize on women participation and women roles. The discussion was held with three women group and three men group.

- Household survey

The survey was conducted to assess community participation and factors affecting their participation at individual level.

### **3.3.2 Sample Size**

Considering limited time, fund and the homogenous of sample, the sample size of the household survey was determined 30 households with 60 respondents. This is 35% of the total household's number (111 households). One man and one woman were interviewed from each household.

### **3.3.3 Sampling Procedure**

The random sampling was applied in this study. According to the newest data from *Korong* headman, there are 7 high class, 23 middle class and 71 low class households. There were 111 households. 35% of total households were chosen randomly. 30 households were chosen as the sample size. One man and one woman were interviewed from each household.

### **3.3.4 Secondary Data**

The secondary data are collected from government documents, NGOs report, maps and reports on previous relevant study to the research topic. The sources of those data are government office, *Nagari* office, NGOs office, Graduate Program Library at Andalas University, the library of Asian Institute of Technology, Thailand and electronic data collected from internet sources.

## **3.4 Research Techniques and Instrument**

This study employs five techniques in data collection; participant observation, in depth interview, focus group discussion, recording oral history, survey and review of secondary data. In participant observation, the researcher

involves in the meeting held in study sites. The researcher also takes part in the daily activities, especially in women activities. Hence, it is possible to observe actual condition of their workloads and women and men behavior in food provision.

There are several advantages of this technique. First, the researcher does not have to ask many questions that are not necessary. By joining with the respondents activities, the researcher can obtain data on men and women workloads. Second, the observation output is useful in formulating appropriate questions for in depth interview with key informants.

In depth interview and recording of oral history was used in data collection. The interview was conducted based on the data required. The key informants are *Walinagari*, *Jorong* headman, *adat* figure, group leader, NGOs representatives and government officials. To ensure the accuracy of information obtained, the researcher applied triangulation technique. In depth interview and recording oral history are combined with observation output.

In focus group discussion, a number of people were asked to come together in a group to discuss. The focus group discussion was conducted separately between groups of women and men in order to gain information without any pressure or hesitation from each group. This method received a wide range of responses during the meeting. The participants asked questions of each other, helping people to remember issues they might otherwise have forgotten.

Secondary data were obtained from the reports and documents. The documents are related to data on administration, demography, social and economic conditions. The data also derived from project reports, policies and

rules that related to food provision and nutrition. The reports are available at the NGO office, *nagari* office and government institution.

### 3.5 Informant Selection

Selected informants interviewed in this study are listed in Table 3.1

Table 3.1 List of Key Informants

No.	Key Informants	Number of People
1.	<i>Wali Nagari</i>	1
2.	<i>Korong</i> headman	1
3.	<i>Adat</i> figure	1
4.	Respected and elder person	2
5.	Group leader	4
6.	Field facilitator team	2
7.	Agriculture department	1
8.	Local community empowerment	1

### 3.6 Data Analysis

This research has collected qualitative and quantitative data that are required for research objectives with considering reliability of the data. The data were interpreted in a complementary way. The data on women participation were analyzed by using description methods of each variable used in this research. The descriptive qualitative analysis was applied to identify the interrelationship among related variables of women participation and food provision activity in the household. The results were represented in the form of tables and graphs.

## **CHAPTER IV**

### **PROFILE OF THE STUDY AREA**

#### **4.1 Location of the Study Area**

Korong Ambuang Kapua is located in Nagari Sungai Sariaik, VII Koto sub district, Padang Pariaman district (Figure 4.1). Korong Ambuang Kapua is an area for the second largest IDP camp after the earthquake on September 30<sup>th</sup>, 2009. Actually, there are three others area in Padang Pariaman district that had been made as the camp area for the refugees; Pulau Air, Kampuang Paneh and Lubuak Laweh (Figure 4.2). Korong Ambuang Kapua is bordered with Koto Baru in the north, Toboh Ketek in the south, Balah Aia in the west and Sungai Asam in the east. Korong Ambuang Kapua is located about 24 km from Pariaman and 3 km from sub district area. It takes one hour by car from By Pass Padang road and 30 minutes from district area to Korong Ambuang Kapua.

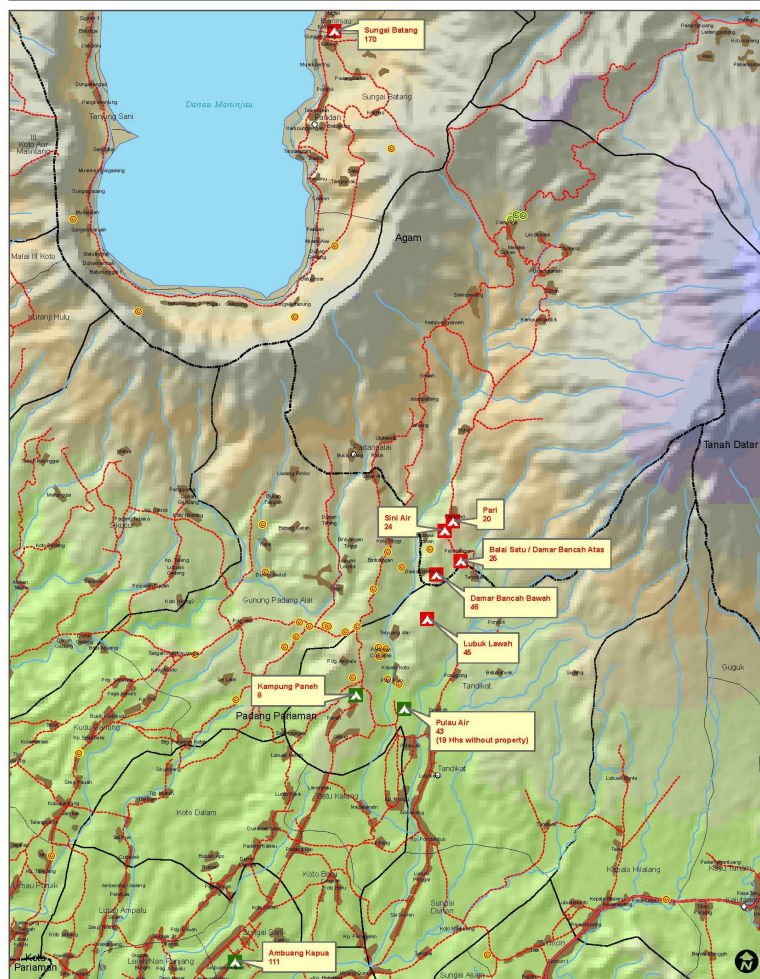
Local transportation to Korong Ambuang Kapua is already accessible. There are two types of local transportation; minibus and motorcycle, which is commonly known as “ojek”. Those two types of transportation go through to the other area in Sungai Sariaik. All of the areas have access to electricity.

Public facilities that are available in Korong Ambuang Kapua are one market, one mosque and one public meeting area. Other facilities such as school, health service and police station are located far away from the Ambuang Kapua’s camp. Some school in Ambuang Kapua had been destroyed by the earthquake, so there is only one emergency school in camp area, police station is about 8 km from the camp and health service is about 10 km from the camp.





# WEST SUMATRA - Concentration of IDPs with Numbers of Households where known 10 February 2010



- Populated Places**
- 1st Admin Capital
  - 2nd Admin Capital
  - 3rd Admin Capital
- Concentration of IDP Locations**
- Concentration of IDP with property \*
  - Concentration of IDP without property \*
- Legend**
- Name of Locations
  - Total of Household
- Landslide and Settlement**
- Landslide
  - Potentially Landslide Zone
  - Settlement
- Road Network**
- Primary Road
  - Secondary Road
  - Track
- Hydrology**
- Lake
  - Rivers
- Admin Boundaries**
- Village
  - Sub-District
  - District
- Elevation**
- In meters
- Below Sea Level
  - 0 - 200
  - 200 - 400
  - 400 - 600
  - 600 - 800
  - 800 - 1,000
  - 1,000 - 1,500
  - 1,500 - 2,000
  - 2,000 - 2,500
  - 2,500 - 3,000
  - 3,000 - 4,000
  - 4,000 - 5,000
  - Above 5000

**Map Doc Name:** IDN004\_westsumatra\_idp\_map\_a3  
**GLIDE Number:** EQ-2008-000004-IDN  
**Cartography:** OCHA Information Management Unit  
**Creation Date:** 10 February 2010  
**Projection/Datum:** GCS\_WGS\_1984  
**Web Resources:** <http://ochaonline.un.org/indonesia>  
**Nominal Scale at A3 paper size:** 1:100,000

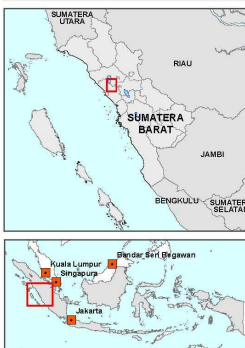
**Photo and Map data source(s):**  
 Base data and statistics: OCHA, UNDP, UN, NGOs, GoI, ESOM, Satorrak, Agam Government, USGS and Bakosurtanal

**Disclaimers:**  
 The designations employed and the presentation of material on this map do not imply the expression of any opinion whatsoever on the part of the Secretariat of the United Nations concerning the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries.

OCHA is grateful for the support of:



\* IDP concentration is categorized into with and without property. With property IDP concentration is defined as the group of IDPs who still have property, i.e. house or land left in the original village and likely to be reconstructed. The without property IDP concentration is defined as the group of IDPs who have nothing left behind. All property was destroyed by the disaster and it is not feasible to be reconstructed as they are in an unsafe location.





Some discussion that had been conducted in *Korong Ambuang Kapua*:



## 4.2 Climate

Korong Ambuang Kapua enjoys a tropical climate. It is surrounded by land and also coastal zone with the daily temperature 23 – 27° C. The community earns their living as the farmers. Most of them cultivate the land around the area. Annual rainfall in this area is categorized as moderate, which is 2500 – 3000 mm.

## 4.3 Socio Economic Profile

### 4.3.1 Household and Population

According to the data from the OXFAM on February 2010 and Walinagari office, there are 111 households and 223 people living in Korong Ambuang Kapua (Table 4.1). The people who live in Ambuang Kapua's camp are coming from the surrounding village. They lived in Ambuang Kapua's camp because their houses were destroyed by the earthquake, and Ambuang Kapua's camp is a kind of temporary shelter for them.

Table 4.1 The Amount of Community in Ambuang Kapua's camp

No.Korong	Female	Male	Total
1. Pulau Air	52	49	101
2. Kampuang Paneh	19	24	43
3. Lubuak Laweh	46	33	79
	117	106	223

Source: OXFAM GB, February 20

Regarding to the composition of community, there are quiet same number of women and men living in Korong Ambuang Kapua (Table 4.2). The age of population are grouped into two categories: above and under 15 years old.

Table 4.2 The Composition of Community in Korong Ambuang Kapua  
based on Age and Gender

Age	Women	Men	Total
Above 15 years old	67	64	131
Under 15 years old	53	39	92
Total			223

Source: OXFAM GB, February 2010

Based on newest data (Table 4.3) on the total population of Ambuang Kapua, there are 111 households comprise of 223 people. Unfortunately, the data collected by *Korong* headman has not completed yet. There is no detail information about the composition of population, neither composition of population based on age and gender.

Table 4.3 The Newest Data on Population in Ambuang Kapua

Number of Households		Number of People	
Men headed HH	Women headed HH	Men	Women
94	17	106	117

Source: Korong Headman Database, 2009

NGOs and government categorizes the educational level of the community as middle level, 84% of the community graduated from elementary school, while only 3,9% of the community graduated from high school and senior high school. However, compared to the number of people who drop out of school, the

educational background is poor. Most of the people are farmers. They cultivate rice fields and dry fields for annual crops. This is related to the educational level of the community. Most of them graduated from elementary school. Only few of them had higher level of education (Table 4.4). They tend to be a farmer because they do not have specific skill.

Table 4.4 Education Level of Community in Ambuang Kapua

<b>A. Being in School</b>	<b>Men</b>	<b>Women</b>
Elementary school	19	14
Junior High School	11	15
Senior High School	7	2
University	2	1
Total	<b>39</b>	<b>32</b>
<b>B. Drop out of School</b>		
Elementary school	3	9
Junior High School	11	13
Senior High School	8	17
University	1	3
Total	<b>23</b>	<b>42</b>
<b>C. Graduated</b>		
Elementary school	22	24
Junior High School	14	10
Senior High School	8	9
Total	<b>44</b>	<b>43</b>

Source: Walinagari office, 2009

Most of people were drop out of school at the elementary level. It can be seen from the Table 4.4 that the education of men and women are in balance. Although the number of women drop out of school is higher than men but it is

not significantly different. In other words, men and women have the same educational background and knowledge.

#### 4.3.2 Economic Condition

Most of the people in Korong Ambuang Kapua earn their living from agricultural sector as a farmer. Only few of them work as the civil servants or merchants (Table 4.5). The agricultural activities are supported by fertile land and hard work of the community cultivating their land. Paddy, cocoa and corns are the crops usually planted in Ambuang Kapua. Working along the days in their *sawah* (wet rice field), *ladang* (dry field for annual crops), or *kabun* (dry field for perennial crops), they earn money Rp. 20.000,00 on average each day. Their income is not enough to the amount of money they should spend for daily needs. Sometimes the community earns money by collecting rocks and then sells the rocks to the market.

Table 4.5 The occupation of community in Korong Ambuang Kapua

Types of occupation	Number of people
Civil servant	9
Farmer	86
Public Services	31
Private Enterprises	7

Source: Walinagari office, 2002

NGOs as the independent stakeholders conduct and assess the socio economic condition of the community by employing MPA (Methodology for Participatory Approach) and welfare classification tool. The discussion began with a group with certain criteria to classify the households in the community.

The socio economic criteria were mentioned by the community based on their perception.

Based on those criteria, then the community were classified into three groups (Table 4.6); rich 8%, middle 37% and the rest are poor 55%.

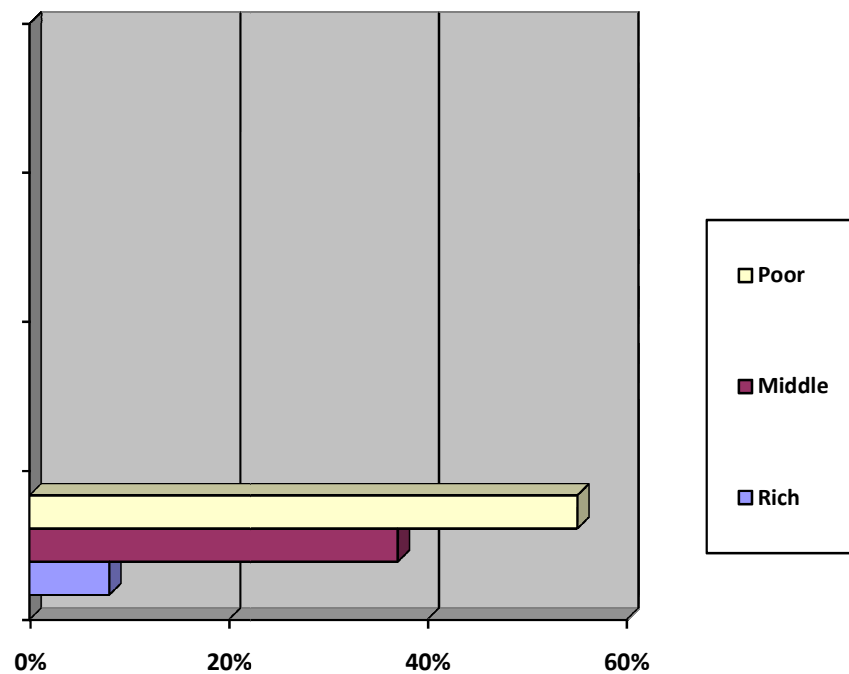




Table 4.6 Welfare Classification of Korong Ambuang Kapua

Indicator	High/Rich	Middle	Low/Poor
Eating pattern	Twice/day	Three times a day	Three times a day sometimes twice
Property/Possession	A permanent house, rice fields, cultivation, motorcycles, cars, TVs, VCD player, millings	Permanent or semi permanent house, TV, radio, livestock (own by other people), duck, rice field, cultivation (in small area)	Hut (cottage) from bamboo, no rice field, raising chicken
The composition of the household	2-3 children	2-3 children	2-3 children
Access to health service	Get health service from out of Korong	Get health service within and out of Korong	Get the service from the Korong
Formal and Non formal Education	University	Junior high school graduated, university graduated	Illiterate, elementary, university Graduated
Occupation	Farmer, Merchant, Private sector	Farmer, merchant, freelance	Farmer, getting wages
Security, Social and Psychology in Community	Safe	Safe	Safe
Percentage	9%	39%	52%

Source : Village Implementation Team of Korong Ambuang Kapua, 2002

### 4.3.3 Agricultural Activities

Before the earthquake, men usually work in the wet rice fields or in the *ladang*. Some of the women also work in the *ladang* near their house. They wake

up early in the morning, prepare the food for the family's breakfast, and do other activities such as washing clothes, washing the dishes and preparing their children for school. After finishing all activities, they leave their house for working in the rice fields or *ladang* at eight o'clock. They come back to their house in the afternoon, around five or six o'clock. Then, women still have to prepare meals for dinner.

The women work in *ladang* to help their husband to cultivate the crops. Men and women have the same work time in rice fields or *ladang*. However, men do not need to wake up early in the morning and to prepare many things for the household needs. It means that women have more workload than men do. This can be seen in the work division between men and women in the rice farming activities.

Table 4.7 Division of Labor in the Rice Farming by Gender

Kind of Work	Men	Women
Transporting	v	
Ploughing	v	
Manuring		v
Rice sowing	v	v
Rice transplanting		v
Weeding		v
Harvesting	v	v
Trashing	v	v
Winnowing		v
Milling	v	v

#### 4.4 Social Life

Ambuang Kapua is a *Korong* in Sungai Sariak. Initially, *Korong* was called village, according to the promulgation of the UU No. 5 tahun 1979 concerning village governance, *Korong* was called a village.

The communities are grouped in tribes or ethnic groups called *suku koto*, *tanjuang*, *malayu*, *jambak*, *piliang*, etc. Formerly, the communities live in clusters based on each tribe. A marriage unites those tribes because nobody is allowed to marry with someone from the same tribes. The children will heritage their mother's tribe. Because of this marriage the communities are no longer live in the cluster, but they socialize with other tribes. Women in *Minangkabau* have inherited wealth although not all of the women have this property. Women and her husband who are from other tribes developed the properties.

The people in Ambuang Kapua are well known for *Gotong Royong* and *Arisan* culture. Every Thursday, they do *Gotong Royong*, working in groups at the wet rice fields or dry lands for annual/perennial corps. The groups are divided by *Korong* headman. They take turns in doing *Gotong Royong* in wet rice fields or dry lands. The women's groups also do this tradition. They gather helping the men to cultivate the land. The groups of *Gotong Royong* are also formed to build houses. Members of the groups collect the money monthly. They will have meeting when they want to decide who receive the money for building or repairing the house. Amount of money will be given to the chosen person and then other members will help him/her to build the house by *Gotong Royong*.

Besides, the women in Ambuang Kapua also conduct "social gathering" called *Arisan*. In *Arisan*, women sit together as a group, and then they contribute

or take turns an aggregate sum of money or other forms such as getting non-financial aid from the members. From this activity, women can save some money and used it for household needs.

The community in Ambuang Kapua believes in and practices *Adat Basandi Syara', Syara' Basandi Kitabullah*<sup>12</sup> in their daily life. *Adat* is the fundamental norm in *Minangkabau* and all of the people's activities are based on *Adat*. There are many *Adat* in *Minangkabau*, such as *Adat* in marriage, funeral ceremony and also the rules that guide community in daily social interactions, such as someone should behave to younger or older people. For those who break the rules of *Adat*, they have to pay fine to KAN (*Kerapatan Adat Nagari*) and *Ninik Mamak*.

All people in Ambuang Kapua are Moslems. The culture in the community is quite the same with other communities in West Sumatera (*Minangkabau*). All conflicts and problems raised in the community (land possession, daily life in community, etc) are discussed with *Ninik Mamak*, *Datuak*, *Penghulu Adat Nagari*, community figure, *Cadiak Pandai* and all community in *Korong*.

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<sup>12</sup> *Adat Basandi Syara', Syara' Basandi Kitabullah* is the famous quote from *Minangkabau*. It means, *Adat* or norms are based on religion, and religion is based on the Holy Qur'an. So, the behaviors of Minangese have to be appropriate with Holy Qur'an.

## CHAPTER V

### FINDINGS AND DISCUSSION

#### 5.1 Overview of Food Security and Food Provision

The condition of food security in Indonesia is actually very tremendous, even if we try to look at food provision. Indonesia can be categorized as a country which has lack of food. Because of that, there are some changes that need to be conduct related to agricultural wisdom, especially in managing the agriculture.

There many peasants who do not have such rights to the land, it happened because of the scarcity of land<sup>13</sup>. With the minimum assets, it is very hard to increase the production of agricultural product. If Indonesia does not have such commitment to empower the food security, so it is better to use a classical theory in this problem; giving back the land to the peasant or farmer. The fact shown us why Indonesia's food security is getting weaker, we are very dependent from the import's agricultural product.

Our dependent of import is also can be seen in rice commodity. The latest data in Ministry of Industrial and Trade stated that the import of rice in 2001 is about 1, 5 million ton. This amount has a huge gap with the year of 1997 for about 349.000 ton. The same cases also happened to another staple food like soybean. The import of soybean in 1997 is about 868.000 ton, and it was getting

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<sup>13</sup> The power of having a land in Indonesia usually depend on how wealthy a person in purchasing the land (Leader of Badan Pengurusan Yayasan Akatiga; Sediono MP Tjondronegoro)

higher and became 921.000 ton in 2000. Lately, in 2002 it became bigger for about 1, 3 million ton.

The approaches on food security are not just about '*swasembada pangan*'<sup>14</sup> or from production approaches. The concept of food security is to increase local product, to fix food distribution, and to increase the purchasing power of community, it can be accomplished if we do it with comparative and competitive system. It means, Indonesia will do such import to the products that is not competitive to local's production, but Indonesia will try to export the products which has the advance's point in competitive and comparative system. In this case, food is not just rice, but all agricultural products such as fisheries, plantation and husbandry. Nowadays, our export in agricultural product is 20% higher than import. The other things that need to be reconstructed are food distribution and purchasing power of community. For those reasons, we have to provide job opportunities and make the livelihood of farmer become higher than before.

FAO as the organization that concerns about food and nutrition stated that in 2015, the world's need of food will be fulfilled. Because they assumed that the human development is about 1, 3%, and food production is about 3, 5%. But ironically, FAO also stated that in 2015, the hunger and poverty will be affected for about 500 millions of human's worldwide, because developing country has a big power to control the production of food. And developed country; including Indonesia will be the consumers.

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<sup>14</sup> The terminology of '*Swasembada Pangan*' or food self-sufficiency is an action that made by a country in case of fulfilling their own needs of food.

The gap between these two kinds of countries is become worse by the free trade system that happened unsmooth. FAO cannot give such guarantee in case of fair system in food distribution, because USA, Europe and Japan hold that power (Center for Agricultural Policy Studies, 2005). Those three countries do not want to tackle their roles in free trade system. In fact, USA has just signed the 80 million USD agreement about agricultural subsidize for a decade. Besides, OECD will also try to boost their fund to establish more power in gathering the countries from ex-Uni Soviet. As long as they still subsidize the farmer and do it with unfair system, so our export commodity that goes to their countries will never be fair.

Food trade can be “food trapped” if Indonesia did not conduct some changes in paradigm to develop the agriculture. Indonesia has to change the paradigm that existed several times ago, we have to use “people driven” paradigm. All of the structure needs to be constructing, especially related to ability and necessity of community. Hence, political wisdom by government is very urgent in this case. Managing the agriculture is a kind of political rules from government, so it is very harmful to talk about food security, especially about sustainable development.

#### **5.1.1 The condition of Food Provision in Indonesia**

Ideas of food provision is actually comes from food security. The program of food security has been done since Soekarno’s era which is called ‘*program berdikari*’, and either with Soeharto’s era, in Soeharto’s era it known as ‘*program swasembada pangan*’. Indonesia was famous as the top three country in case of

food self-sufficiency and got a reward from FAO. In the end of 1980s, World Bank gave such compliment to Indonesia's accomplishment in reducing the poverty, and it became the role model for many countries in the world (World Bank, 1990). But this accomplishment cannot be maintained by Indonesia.

Nowadays, the condition of food security as the basic human rights is still considering as the root for poverty issues in Indonesia. *Rencana Pembangunan Jangka Menengah (RPJM)* 2004-2009 has been made a clear guideline about the limitation of food sufficiency and food quality; it is more about the lack of food issue and also nutritious food for poor people, the disability of purchasing power, the vulnerability of food provision and also affordable price, the high dependent on rice products, the lack of food diversification, inefficiency of food production process and also the low rate of food price that accepted by the farmer, and the most important thing that we are still depend on food import.

The data that had been used by MDGs in indicating hunger, it is more than 2/3 Indonesian people are still under the normal average of calories, which is 2100 calories per capita/day. It has been shown us that the sufficiency of calories is not just a problem of poor people, but also the problem of another community group who have the low-level of livelihood. There are many stories in mass media about the area which is very vulnerable to food provision issue. For example, in 2005 in *Nusa Tenggara Barat* has been found that 22 infants were affected by malnutrition. Until now, rice is still the staple food. Not only as commodity that has economic function, but also commodity that has social and political function, locally or globally.



### **5.1.2 Food Security and Democracy**

Subsequently, the basic rules of food security are availability and accessibility of the community to the food in a fair and proper way. Availability means we have to include and consider about productivity, and accessibility means how to fulfill the food consumption as a 'human rights' term and how we conduct the process of democratization in a proper way. Democracy has been opened public spaces that makes people are brave and eligible to declare their opinion, objection and problem according to norm and value that existed in this country. Democracy also opened spaces to build and construct the government structure based on participation of community, egalitarian, transparency and accountable.

Frankly, democracy is believed as a solution of acceptability that can help food security. The genuine and pure democracy can be established if the basic needs of community (in this case; food) is fulfilled. There is a reciprocity relation between food security or economic development with the quality of democracy of a nation. Besides, decentralization and autonomy also opened a process of national food security, with many uniqueness and biodiversity and also local culture. In the context of autonomy, national food security is very depending on regional or local food security. If a region is getting more independent and can empower their food security, it creates a big contribution to the nation's independent and empowerment. Such innovation in food security can be developed and maintained if local government can combined local, regional, national and even global needs.

### 5.1.3 Food Security and Independency

Globalization is a kind of challenge that needs to be faced. Our ability to change the challenge into opportunity is very depending on our perspective. The correlation with food security is how to synergize the local biodiversity as a source of food, is appropriate with the needs of global market. Decentralization and autonomy has been opened the opportunities of development and management. The demand of global market in case of food is not only comes from the issue of availability of food, but also the quality and nutrition of food. The tendency of 'back to nature' that adapted by global market is opened the opportunities to create an independency in constructing the village, and also as a momentum to empower the farmer and peasant which is very dependent on chemical food product and monoculture (rice) to innovative agriculture. The concept of independency in food security is not based on the dependency paradigm that always issued by developing countries in Latin America in 1950s and 1960s.

The up-to-date or global concept of independency is creating because of there is a demand of interdependency between local-global, traditional-modern, rural-urban, society-government, and also among institution according to their function. Independency is a proactive action, not reactive or even defensive. The rural independency as a part and strategy of food security can be accomplished if the condition of dependency were built based on social norm. The culture like '*gotong royong*' is actually a value in transforming the agriculture's development in the future and the holistic demanding.

The independency in food security in globalization era will be established if development paradigm can be creating, either in central/capital or even in local context. And of course can combine between global demand and community empowerment. And in this case, we need democracy of economy-political and social in every level of governance and community institution. It becomes very urgent whether the wave of globalization is a kind of opportunity that made power or threat. Our founding father had been declared about 60 years ago, and stated in article 27 (2) and 33 (4) of UUD 1945.

#### **5.1.4 Food Security and Empowerment**

There is no independency without empowerment process. Empowerment means a synergy between community and local government in material, intellectual, norm, and managerial aspect. Empowerment in food security program has the similar meaning with systematic, sustainable and integrated process in food security system that rooted on community power and local wisdom to face some challenges and demands of food security whether in national and global level (Kartasasmita, 1996). Moreover, if we are talking about “empowerment” concept<sup>15</sup> it means also considering about these essential things:

1. On article 27 (2) UUD 1945

*“Tiap-Tiap Warga Negara berhak atas pekerjaan dan penghidupan yang layak bagi kemanusiaan”.*

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<sup>15</sup> This concept has been declared by Ginandjar Kartasamita on 1996, published by CIDES “Pembangunan Untuk Rakyat: Memadukan Pertumbuhan dan Pemerataan”

2. Democracy in economy consists of cooperation value, community's prosperity not individual prosperity. Democracy economy is a mandate in UUD 1945.
3. Empowering the community is a strategy in conducting the development that based on community. Empowering community is a concept of development that contains of social value, such as: "*People-centered, participatory, empowering and sustainable*" (Chambers, 1995).
4. Empowerment in the context of community is a kind of ability of an individual that existed in a community and developed the community. A community that has a good physical condition, good and strong mental, and also have intrinsic value is a kind of source of empowerment, which is cooperation, correlation and diversity.
5. Community's empowerment is a basic characteristic that make a community survived, and in a dynamic context they can developed themselves. This is also as a source of national defense, ability and independency of community.
6. Empowerment is a media for input and also an open access for all opportunities.
7. Empowering the community has a great correlation with strengthen the culture and democracy process.
8. Friedmann (1992) said that the empowerment approach, which is fundamental to an alternative development, places the emphasis on autonomy in the decision making of territorially organized

communities, local-self reliance (but not autarchy), direct (participatory) democracy and experiential social learning.

9. Economic development in a system that ignores the political participation would make such gap, for example gap in getting opportunities.
10. The growth and development with equality (Brown, 1995). These two concepts are not assumed as *"incompatible or antithetical"*. These concepts are trying to avoid the *"zero-sum"* and *"trade off"*. It comes from the perspective of equalities and sustainable development. Kirdar and Silk (1995) also said that *"the pattern of growth is just as important as the rate of growth"*. And the thing that we should find is *"the right kind of growth"*, it means the vertical flows does not create *"trickledown"*, but horizontal flows, which is *"broadly based, employment intensive, and not compartmentalized"* (Ranis, 1995).
11. The research by *International Fund for Agricultural Development (IFAD)* showed that the support of production that established by low-level communities had been given a huge contribution to the development better than such investment that occurred in big sector.
12. In order to solve the problem about poverty and economic gap, we need to increase the economic development and also social retransformation.
13. The efforts that we conduct have to be focused on the roots of the problem, for example to improve and develop the ability and skill of people (their confidence and self-esteem).

## **5.2 The Condition of Food Provision in Korong Ambuang Kapua**

### **5.2.1 The Pre-Natural Disaster**

Korong Ambuang Kapua is a fertile area. The community in Ambuang Kapua has a strong existence in agricultural sector in Padang Pariaman district. It happened because this Korong can contribute to economic development and alleviation of poverty. Moreover, this Korong also can provide enough food to ensure the availability of food to its community. Many agricultural products, especially *cocoa* and *rice* are become the superior product of Padang Pariaman district.

Agricultural sector in Padang Pariaman district has a strategic role in boosting the economic condition for community, because until 2009 Padang Pariaman's PDRB (Produk Domestik Regional Bruto) has been contributed significantly for about 25,22 percent<sup>16</sup>. This strategic role makes government and stakeholders can synergize each other to establish the prosperity of Padang Pariaman's in agricultural sector. Hence, based on the potential and comparative product, the development in agriculture convinced as the booster for sustainable agriculture and community's welfare.

There are many achievements that had been collected by Padang Pariaman District, especially in sub-sector of agriculture's product, sub-sector of horticulture and also sub-sector of plantation. These achievements could not be separated from the utilization of technology, water resources utilization and the improvement in agriculture's infrastructure. Many programs had been

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<sup>16</sup> A speech by the Regent Leader of Padang Pariaman District, Muslim Kasim, on June 22, 2009.

supported by *APBN* and *APBD*. The development of agriculture has to imply with revitalization of agriculture by improving the food security, developing the agriculture, and utilizing the agricultural source. With this action, the government hopes that the agricultural sector will eradicate the poverty, because the target of government is about 6-7% per year.

Furthermore, lots of home-industry and small-scale industry that focus on utilizing the agriculture and forestry product, such as; cooking-oil industry, noodles industry, bread and cookies industry, syrup industry, coffee industry, ice industry, crispy crackers or *kerupuk* industry, tofu and *tempe* industry, and many more. Based on this industry, it is estimated that 99 formal industries and 523 non-formal industries had been established. And people who are depending on this industry are for about 659 people for formal industries and 1306 people for non-formal industries<sup>17</sup>.

Ambuang Kapua as one of the Korong in Nagari Sungai Sariak also gives such contribution to Padang Pariaman's economic development. Nagari Sungai Sariak was famous of its agriculture product such as; coconut, cocoa and rice. And almost the people in this area conducting the farming activity as their daily live. Most of them are working in *sawah* or rice field, and the rest are working as *daily-labor*. The average income per day that collected by a farmer is about Rp. 35.000,00. And women also earn money for about Rp. 25.000, 00. Usually women help the husband to do small-scale industry or we can called "*manggaleh ketek-ketek*" in their house. If the harvest time occurred in that area, their income could be higher than that.

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<sup>17</sup> This information had been browsed in [www.kabupatenpadangpariaman.go.id](http://www.kabupatenpadangpariaman.go.id) on June 18, 2010

The condition of food supply in Korong Ambuang Kapua can be categorized in a good condition, because they can provide their own food by their agriculture's product. If they did not get from their own land; they can buy or get it by the seller around them. So the food provision issue is quite stable in this time (pre-natural disaster).

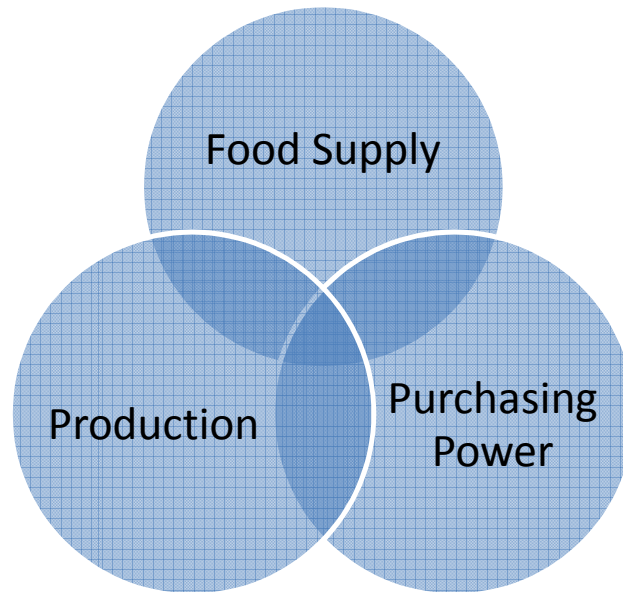


Figure 5.1 The scheme of food provision condition in Ambuang Kapua

### 5.2.2 The Post-Natural Disaster

The big earthquake for about 7, 6 Richter scale was attacking West Sumatra Province on September 30, 2009. The *Satuan Koordinasi Pelaksanaan Penanggulangan Bencana* (Satkorlak PB) of West Sumatra until October 27, 2009 announced that the death victims of that earthquake was about 1.195 people and it was spread in 8 districts; in Padang city for about 383 people, in Padang Pariaman district for about 666 people, in Pariaman city for about 48 people, in South Pesisir district for about 11 people, in Agam district for about 81 people and in Pasaman district for about 5 people. And the bad-injured victim is



about 619 people and light-injured victim for about 1.179 people. Many infrastructures also got collapsed, not only building, but also houses. It was estimated that bad-damaged in houses is about 119.005 units, in average-damaged for about 73.733 units, and light-damaged for about 78.802 units<sup>18</sup>.

The earthquake also destroyed the educational facilities, it was estimated that 2.114 units of school buildings was collapsed and totally destroyed. In Padang city for about 1.606 units, in Padang Pariaman district 257 units and in Agam district for about 114 units. Not only in bad-damaged, but also in average-damaged and it was about 1.364 in the average-damaged and light-damaged for about 1.147 units.

Health service also got damaged because of earthquake. For about 235 units of health service were in bad-damaged, 94 units in average-damaged, and 66 units were in light-damaged. The office buildings also got the worst impact of the earthquake. 246 units of office buildings were in bad-damaged, 103 units were in average-damaged, and 74 units were in light-damaged. Other infrastructure such as road and transportation facilities also got collapsed. There were 170 roads in bad-damaged, 82 roads in average-damaged, and 33 roads in light-damaged. Hence, the condition is either happened about the bridge condition in West Sumatera. For about 15 bridges in bad-damaged, 41 bridges in average-damaged and 5 bridges were in light-damaged.

The essential things in agriculture also got damaged. For instance, the irrigation systems were damaged for about 144 in bad-damaged, 153 in average-

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<sup>18</sup> An Assessment of the victims of the earthquake, conducted by Team Kajian CBDRMNU, Padang Pariaman District, October 2009

damaged, and 29 in light-damaged. The religious facilities and also economic facilities (such as; markets) also in tremendous condition. More than 2.000 mosques and churches in damaged and more than 150 units of markets were in damaged. So the total amount of all this damaged is Rp.4.815.477.418.268.

#### **5.2.2.1 The Condition of Padang Pariaman District**

One of the area that got the worst impact, at least it can be seen from the death victims; is Padang Pariaman District. Because of this condition, there were so many stakeholders (government, private institutions and NGOs) conducted such assessment regarding to the impact of earthquake. The purpose of this assessment was to get a point of view or description and even data about the damaged, the needed and the way-out/solution to help the victims of the earthquake.

The assessment had been focused in Padang Pariaman District, although the earthquake's impact almost spread in all over West Sumatra. Moreover, the location that got earthquake impact can be seen in Appendix I, in the part of "Sub-District, Nagari and Jorong in Padang Pariaman District".

#### **5.2.2.2 The Condition in Padang Pariaman District (Post Natural Disaster)**

##### **a. Demography**

The amount of society in Padang Pariaman District before the earthquake is about 387.452 people. The victims and damaged that caused by the earthquake are spread in 17 sub-district in

Padang Pariaman. The death victims caused by the earthquake in Padang Pariaman until October 27, 2009 at 1.00 pm was about 666 people, the most victims were found in Patamuan sub-district, V Koto Timur sub-district and Sungai Limau sub-district.

Hence, the earthquake in Padang Pariaman made such damaged to community's housing, and also public facilities or infrastructure. The houses which got damaged based on data by *Satlak PB*. Padang Pariaman on October 10, 2009 is:

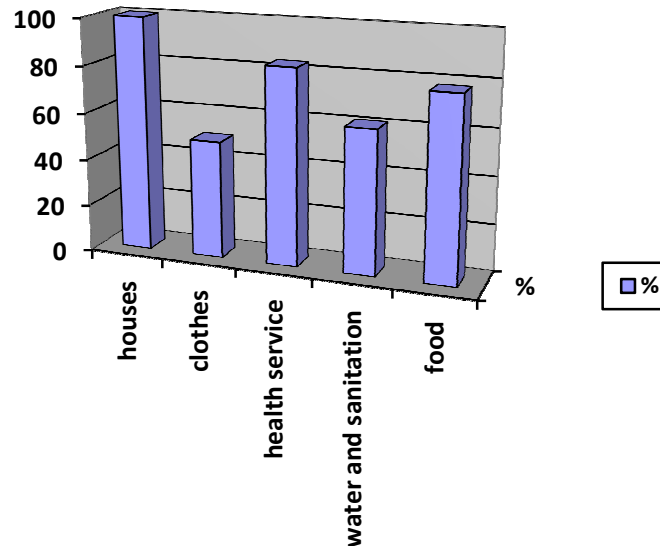
- The worst damaged housing: 4.305 units
- The average damaged housing: 11.547 units
- The light damaged housing: 70.988 units

**b. Condition and Requirement of the Earthquake's Victims**

To assess the condition and requirement of earthquake's victims, stakeholders need to conduct rapid assessment. These assessments were starting from October 3<sup>rd</sup> until October 10<sup>th</sup> 2009. It had been done in 18 *Nagari* by using the interview method and questionnaire to the community, for about 300 people, and it used purposive sampling method. Besides, the field observation and assessment also conducted based on the reports/data from institutions in West Sumatra. These assessments divided into several sectors, based on the primary needs of "Sphere Project" standard and INEE, some of the requirements are; water and

sanitation, nutrition and food security, shelter and non-food, health service, education and psychosocial.

Based on the questionnaire, with 300 respondents in 18 *Nagari* in Padang Pariaman District had been known that the victims were need:

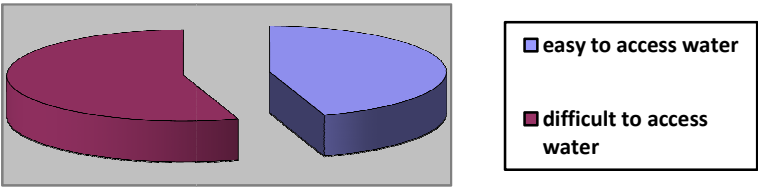


The majority of victims wanted to reconstruct their houses for about 100%, clothes for about 50%, health service for about 83,3%, water and sanitation for about 61,1% and food for about 77,8%. So based on this data, it was so clear that food was in the top-three of their needs in post-natural disaster condition.

#### **b. 1 Water and Sanitation**

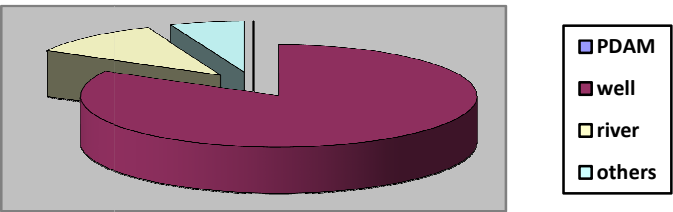
Respondents who involved in this survey had been answered that they had such access to clean water for about 55,5% and the rest 45,5%

were difficult to access clean water. It can be seen from the pie chart below:



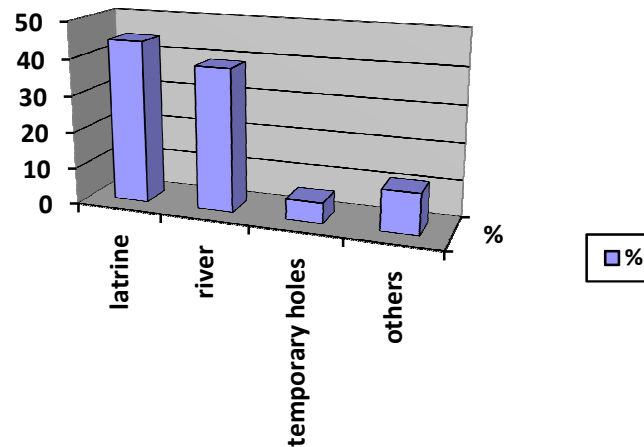
And for the questions whether they had the water tank/water's place, only 50% answered that they had those kind of water tanks, such as; basket, *jirigen* and galloon. This condition was getting worse day by day. It happened because the water sources also destroyed and damaged by the earthquake.

For the water sources based on the questionnaire, the majority of community got the water from PDAM 0%, from well 83%, from rivers 11% and other sources 6%.



Moreover, the question about the “availability-period” of water, respondents answered that the water source would be existed (not-scarce) 33,3%, and it will be depleted in maximum time 1 – 3 months for about 39,6%, and will be depleted in 2 – 3 weeks for about 11,1% and for 1 – 7 days for about 6% and the people who did not know 0%.

For the question about latrine, the majority of community answered that most of them still used traditional latrines (44,4%), used rivers (38,9%), used hole or “*lubang galian*” (5,6%) and others (11,1%).

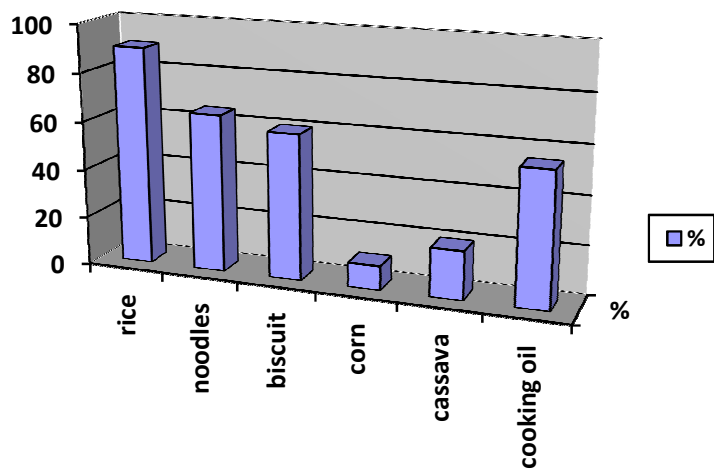


## b. 2 Nutrition and Food Security

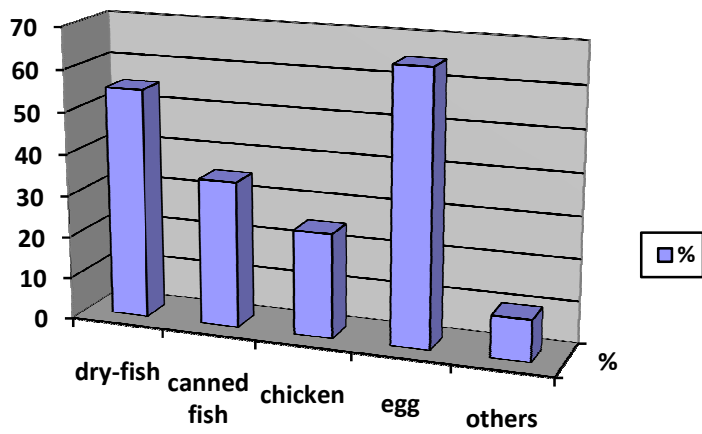
The earthquakes in Padang Pariaman also ruin the production and distribution systems of people’s economy. It implied for the increasing the needs of food and nutrition. The result of the assessment had been shown that the food supply also got impact for about 27,8%.

By those assessment, government concluded that 50% of community had been accepted the supply of food. But, for *sembako* needs,

such as rice and cooking oil were still available, rice (88,9%) and cooking oil (53,6%). It can be seen in this chart below:



And for protein stock, (such as; fish, meat, chicken, egg and mutton) it can be assumed that the stock of chicken is about 22,2%, and fish 38,9%. By these data, it can be concluded that community's need of protein source was still high. And the stock that available was not sufficient for them. The protein's stock of the victims in post-earthquake can be seen in this graphic:



The condition of food provision in Korong Ambuang Kapua was on a huge gap, if we compared the condition between pre-earthquake and post-earthquake. Because of the earthquake, there was a changing in food production, food distribution, food consumption and more specifically in food provision.

### **5.3 The Participation of Men and Women in Food Provision**

In the ideal form, men and women have to actively participate in the activity that related to the family welfare. Participation in case of food provision is inferred to supply of food, how to access the food during the post-disaster situation, utilizing the food for household's need, and how to make it stable.

Participation that has been conducted by two side; men and women, is one of the important factors in case of achieving the goals of family welfare. In fulfilling their daily needs, especially in food provision, the involvement of men as "*breadwinner*" and women as the person who manages the food is tremendously urgent in post-disaster situation.

After the earthquake attacked West Sumatra and gave a big impact to their area; *Korong Ambuang Kapua*, it can be assumed that many household got collapsed and trauma. It happened not only to their psychological aspect, but also to their economical aspect. Many household (male-headed household, and even female-headed household) lost their property and also source of income.

And frequently during emergencies or food crises, women and girls are subject to increased malnutrition as a result of reducing their caloric intake in favor of men and boys. Men, however, have higher mortality rates during



famines because they have higher nutritional requirements. But now, because of the earthquake is over. Everything in that *Korong* are back to normal, it can be seen on Table 5.3 about Participation of Men and Women in food provision after or post-earthquake.

Table 5.3 Participation of Men and Women in Food Provision in *Ambuang Kapua* (Post-Earthquake)

Type of Participation	Score in Percentage	
	Men (N=30)	Women (N=30)
Participation in supplying food	60.48%	67.93%
Participation in accessing food	47.93%	74.13%
Participation in utilizing food	60.73%	67.10%
Participation in making the food stable	46.83%	74.93%
<b>Total score of participation</b>	<b>215.97%</b>	<b>284.09%</b>
<b>The average of participation</b>	<b>53.99%</b>	<b>71.02%</b>

Source : Field Survey, March 2010, N = Number of Respondents

From table 5.3, it can be explained that participation regarding to food provision between men and women are equal. The score which is up to 60% indicate that the participation in fulfilling food to family is at high level. Both of men and women have score which is up to 60%. It means, both of them have similar participation of fulfilling food for the family. It was happened because each of man and woman in one family has his/her personal intention to bring-out the family from poor condition after post-earthquake syndrome.

### 5.3.1 Participation in supplying food

In case of supplying food<sup>19</sup>, at the first month after the earthquake, many households got their food supply from donation; such as from government, NGOs and others donor. Even families have reestablished their capacity to cook, any food they may be given is usually distributed in “dry form” for them to prepare and consume in their homes or temporary shelters. Unfortunately, rural people in *Korong Ambuang Kapua* may not always be familiar with all kinds of dry foods. When given, they should be shown how to prepare dry foods. Besides, the nutrition of “dry food” is not the same with the “fresh food”. Dry food such as instant noodles, canned food (sardines and dry fish) have less nutrition. So however they consume that in a big or sufficient amount, but their daily nutrition cannot be fulfilled.

As the time goes by, food supply was not sufficient anymore (in the sixth month after the earthquake). Because of that, many families have to do such action to survive. Women and men both need food for their household, but their needs and priorities often differ. Women and girls bear the greatest burden when adequate food supplies and nutrition are not available, because they have primary responsibility for supplying household food needs and for caring for family members who become ill due to inadequate food supply and nutrition (Quisumbing, Dick and Smith, 2004). Women also need food to feed the babies. Even relatively small amounts of food can make a major difference.

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<sup>19</sup> Supplying food become very important in post-earthquake condition because without any food supply, the victims cannot be survived (based on IASC (Inter-Agency Standing Committee)on December 2006

The table 5.3 has shown us that women with her capacity can do much better action in case of supplying food, which is about 67.93%. And men as the leader of household only can make such 60.48% contribution. It can be assumed that regarding to this condition; women are the main caretakers of the household's food and nutrition security, and of course the managers of natural resources.

### **5.3.2 Participation in accessing food**

Beside active participation in food supply, men and women have to participate in accessing food. It becomes a question because to achieve nutrition security, men and women, girls and boys should have equal access to a given quantity and quality of food. In the area of food security, women should be free to get the kinds of foods that they think are important for the food security and nutrition status of their family.

Many cases in Sub-Saharan Africa implied that women have less access to resources, whatever the resources are, women always be in second stage to use it. Women's limited access to resources and their insufficient purchasing power are products of a series of interrelated social, economic and cultural factors that force them into a subordinate role, to the detriment of their own development and that of society as a whole (FAO, 1998).

Despite their role as the backbone of food production and provision for family consumption in developing countries, women remain limited in their access to critical resources and services. While in most developing countries, both men and women farmers do not have access to adequate resources,

women's access is even more limited due to cultural, traditional and sociological factors. Accurate information about men's and women's relative access to, and control over, resources is crucial in the development of food security strategies.

Some study Africa, Asia and Latin America has found that improvements in household food security and nutrition are associated with women's access to income and their role in household decisions on expenditure. This is because women tend to spend a significantly higher proportion of their income than men on food for the family. In Central American countries, for example, when grain grown by men is in short supply, income earned by women from the sale of eggs, cheese, fresh and processed fruit, vegetables and small stock contribute significantly to household provisions<sup>20</sup>.

But the conditions in Korong Ambuang Kapua have a different angle with those 3 areas, because after the earthquake women even do not have such income's access to fulfill family needs. They just waiting for donation (for six months after the earthquake and after that, they found their own livelihood or self-income). There were no such difficulties in accessing food. By an *"in depth interview"* with a woman named *Yen*, a 31 years-old from *Korong Ambuang Kapua* implied that:

***"Samanjak gampo ko, ambo jo keluarga ambo tinggal di tenda pengungsian yang dibuek ACT di Korong Ambuang Kapua ko. Subananya hiduik ambo yo ndak saroman dulu. Gampo patang lah***

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<sup>20</sup> Gender in Agriculture Sourcebook (IFAD, WB, FAO, 2009) This resource combines accounts of experiences investing in agriculture with practical operational guidance on how to design gender sensitive agriculture-for-development strategies.  
<http://siteresources.worldbank.org/INTGENAGRLIVSOUBOOK/Resources/CompleteBook.pdf>

*mambuek rumah ambo ancua, siap tu mambuek ambo jo keluarga ambo trauma. Untuang ado bantuan LSM jo pamarintah nan manolongon siap gampo, nyo sato maagiah bantuan makanan bagai. Kalau ditanyo, bantuan makanan nan diagiah yo ndak lamak lamak bana doh, siap tu nan diagiah makanan bapengawet lo, dek karano nan diagiah makanan nan jenisnyo kariang, tapi kami maraso lai tatolong. Kalau untuk mandapekan makanan, ambo jo laki ambo saliang tolong manolong se untuak maagiah makan 4 urang anak kami. Nan dek ambo kini yo mode ko nyo. "Alah untuang ambo jo keluarga ambo masih iduik, walau subananya banyak masalah nan tajadi, tapi ambo picayo Tuhan Allah lah maagiah sadonyo sesuai takdir. Ambo yakin kalau dibaliak gampo ko ado hikmahnyo".*

She said that :

*"After earthquake, I and my family lived in ACT Refugee Camp in Korong Ambuang Kapua. Actually, my life was not as beautiful as yesterday. Because earthquake was destroying not only my house but also my family's psychological condition. Fortunately, many NGOs and government helped us directly after the earthquake and they provide us enough food. However the food was not so delicious and healthy (because they gave us "frozen food") but we felt happy because of their helped. In case of accessing food, me and my husband always hand-to-hand work each other to feed-up our 4 children. My quote for today is "I am still lucky that I and my family are still*

*alive, if there are many challenges occurred today, I just accept it as God's faith. And I believe that every disaster has its own lesson".*

Generally, because of women is the caretakers of food and nutrition of the family, they have much more concern about food and livestock. Food and livestock are an important asset for women, providing them a way to accumulate wealth more easily than by acquiring land. And for about 74.13% participation had been done by women in *Korong Ambuang Kapua* in case of food provision.

### **5.3.3 Participation in utilizing food**

Men and women have the same portion, roles and responsibilities in utilizing food. If they have such chances to utilize food, they may utilize it for the family, especially for the children. For about 67.10% women are utilizing or consuming food. Why this number is bigger than men's percentage? It happens because among women that became respondents in this research there were 3 of them in pregnancy period. Of course as pregnant women, they need to consume more food than men. However the nutrition was not sufficient for them, but they still have to consume it.

Hence, it becomes a problem because their quantity and quality of utilizing food (consuming) food have a big difference than before. Usually, men and women and also their children consume or eat for about three times a day. But because of the post-earthquake conditions, it makes them have less quantity or frequency to consume food.

Table 5.4 Frequency of food utilize/consume on 3 periods in *Korong Ambuang Kapua*

Frequency of food to utilize/ consume	Men	Women
<b>Pre-Earthquake</b>	3-4 times/day	2-3 times/day
<b>In Emergencies</b>	Once a day	Once a day
<b>Post-Earthquake</b>	2-3 times/day	1-2 times/day

Source: Field Survey March 2010

Based on table 5.4, it can be assumed that the differences is really occurred in *Korong Ambuang Kapua*, for the time like in normal condition (pre-earthquake) *Pak Syamsunar* and *Buk Nurjanah* said that they can eat normally with sufficient amount and nutrition for about 3 times a day. But this condition was changed because of the September 30, 2009 earthquake. In emergencies, whether its men or women, they just eat once a day. However, there was a *dapur umum* and many donors gave them such donation in food and water, but they just enjoyed it once a day with lack of nutrition and insufficient. After some months after that disaster, everything was started to go back to normal. But the condition was not as same as the previous condition. Based on in-depth-interview that had been conducted on April, they ate 2-3 times a day (for men) and women usually ate for 1-2 times a day.

The question that might be raised, why women just eat less than men. Its because of women's role as food managers, women always put her husband's and children's needs above her needs. In this issue occurred the *gender roles*. Gender roles are associated with social norms and perception that men and women eating behavior are different. In *Korong Ambuang Kapua* society, it such a

perceived that men did many heavy works after the earthquake. For example, men reconstructed the houses, men were looking for income to feed the family and men tend to struggle after the earthquake. Those reasons made such idiom in the society that; ***baa ka baa laki awak harus didahuluan kepentingannyo, baapun keadaan kini***. This statement means that women have to prior her husband's need better than herself. And this beliefs become so strong in community because many people supported it, whether ordinary people, *Bundo Kanduang* (the woman that has a power and influence in community) and even the community leaders and religious leaders.

Men and women have different perception, opinion and response related to socio cultural factors that may influence their life in case of utilizing/consume food. Whether its men or women, they said that Minangkabau's culture is totally affected their way of life. Men as "*urang sumando*" in Minangkabau usually called 'the outsider' if it is related to women's family problem. "The Outsider" here does not imply as a negative term, it is referred to position of the men. Because however women have to stick with her role as 'a wife'.

Women have to give fully respect to her husband, because the culture in Minangkabau was influenced by *Syariah Islam* as well or define as "*Adat Basandi Syara', Syara' Basandi Kitabullah*". This term also happened in case of utilizing or consuming food. Generally, women in *Korong Ambuang Kapua* always put her husband and her family as her priority after all.

Each of men and women felt that socio cultural factors are affecting their food's consumption. This condition also occurred in post earthquake period, so however the condition are, women still have to preserve good food for the



family, especially for her husband. But socio cultural factors cannot be a reflection to this problem, because there are so many factors that make their life and food cycle becomes unstable. The two main factors are because of the lack of food supply and purchasing power. This part will be the answered for question number three and will be explained deeply on that part.

#### **5.3.4 Participation in making the food stable**

In making the food stable or sufficient, men and women did some efforts. The efforts that they had been done might be different. As we all know, women have a big portion in productive and reproductive works, and it makes her role is more difficult and bigger than men. Women primarily do cooking, washing dishes and cloth, cleaning house, ironing and taking care of children, whereas men engage those tasks as supportive responsibilities.

It can be implied that women handle all of domestic activities except such a heavy work like repairing the roof and another work that needs power and skill. Men do not engage in reproductive work directly, but they only have supportive role. They will help their wives if there are no other women in household and their wives cannot do domestic works due to her sickness or at stage of birth giving period.

Women have daily primary responsibility in cooking and preparing food for the household's members. It becomes essential after post-earthquake condition because she needs to maintain everyone's health condition on her family. By providing and taking care of the food's stability, women believe that she can be categorized as a good wife and mother. In making the food stable for

the family, women need to manage the food, no matter how much or how big the quantity of food in that house; but she needs to divide those food according to the family member's and family needs. This work is rather difficult in post-earthquake condition, because the food supply is not sufficient, if there is a food but maybe the nutrition is not available. And the worst thing, they do not have such purchasing power to buy the nutritious food for the family because of the lack of resources in that area.

This problem is getting bigger and bigger because the participation of men was not really active. Most of women in *Korong Ambuang Kapua* said that they had been handling all the food's stability for the family. The husbands just accept the food when it was served or *laki laki tarimo barasiah se*, said *Eni*, a 39 years-old women.

#### **5.4 The Factors Constraints Women from Participating in Food Provision**

Food and water are the basis of human's life<sup>21</sup>. The question about food in *Korong Ambuang Kapua* is closely related to household's food maintenance, and as the condition goes back to normal, the adequacy of food becomes an increasingly critical issue. Actually, if we try to look at the root's problems, there are two basic constraints. First is about food supply and second is about purchasing power. These two factors are such a big challenge for women in participating the household's food provision.

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<sup>21</sup> Adapted from "International Politics on the World Stage" by John T. Rourke, University of Connecticut, Hartford, 1986

#### 5.4.1 Food Supply

It was a fact that the food supply in *Korong Ambuang Kapua* was not sufficient for the community anymore (in the sixth month after the earthquake). And either for the household. Because of this reason, many households have to do much effort related to feed-up their families. Women and child became vulnerable and have a heavy burden than men. When adequate food supplies and nutrition are not available, it may cause hunger and starvation for them.

Women, who may be involved actively in processing food and preparing meals, may not be able to define the reason why that they have to face this constraint. Before the earthquake, the condition of their household and their surrounding (environmental condition) was good. So that they can get easily the supply of food. Some women were grew some “agricultural fresh products” in their houses. For example; kinds of vegetables like *spinach*, *chilies*, and *lemongrass*. At least, it helped them to provide food faster and easier better than to wait for other’s donation.

Not only they grew and planted the sources of food in their garden, but also they can get the food easily in the market or *Balai* that held twice a week. In *Balai* they may find lots of products that can support their food supply. Many people did such trading activity with reasonable price and fresh products. It makes the supply of food become stable. But when the earthquake occurred, of course it changed all tradition in community and ruins the food supply and makes more burdens for women.

Table 5.6 The Response of Respondent on Factors that may Constraints Related to Food Supply in *Korong Ambuang Kapua*

Problem	Response/Score (%)	
	Men (N=30%)	Women (N=30%)
Do you agree if we say that you get some difficulties in case of supplying food (after the earthquake) for your family?	<b>60.08%</b> <b>(Agree)</b>	<b>62.58%</b> <b>(Agree)</b>

Field Survey, March 2010 (N= Number of Respondents)

Based on the collected data that conducted six months after the earthquake, it can concluded that the huge gap was happen in food provision, especially about supplying food for the household. Besides, the damaged of environmental condition also affected their way of life. As the primary food producers in the community and households, women have a stake in the preservation of the environment and in environmentally sustainable development. However, because of their lack of access to agricultural/food resources, women have no choice but to manage the small amount of food source.

#### 5.4.2 Purchasing Power

Not so different with the issue above, purchasing power also became a basic constraint for women. With the condition that marginalized them; for example do not have enough money to buy food, do not have such “valuable things” to be sell or mortgage makes them insecure. This things are getting

worse because after-earthquake, they cannot produce food by themselves, and do not have such purchasing power to buy food where it is not produced.

Women's limited access to resources and their insufficient purchasing power are products of a series of interrelated social, economic and cultural factors that force them into a subordinate role, to the detriment of their own development and that of society as a whole. Women's purchasing power may not only be used to buy food and other basic assets for themselves and their families, but also to pay for the inputs used in food production. Since food crops are consumed, the inputs for these have to be provided from income earned in other agricultural enterprises or non-farm income-generating activities<sup>22</sup>.

Table 5.7 The Response of Respondent on Factors that may Constraints Related to Purchasing Power in *Korong Ambuang Kapua*

<b>Problem</b>	<b>Response/Score (%)</b>	
	<b>Men (N=30)</b>	<b>Women (N=30)</b>
Do you agree if we say that the disability of purchasing power" is your biggest problem in providing food for your family?	<b>68,50%</b> <b>(Agree)</b>	<b>74,17%</b> <b>(Agree)</b>

Field Survey, March 2010 (N= Number of Respondents)

The table has been shown us that most of women (for about 74%) in *Korong Ambuang Kapua* felt that they were disable in case of purchasing power. This big amount was making-sense since women had been lost all of their

<sup>22</sup> According to FAO Reports, 1998 in *Sustainable food security: requirements for a new era*: has been stated that: The understanding of food security has evolved over the years through increasingly integrated attention to the social, gender, environmental, technical and economic dimensions of the problem. The challenge for the future will be to pursue a concrete attainment of equity in access to resources by women to produce food, and purchasing power to buy food where it is not produced

*“treasures”* on the earthquake. This treasure usually called *simpanan* in money and gold.

Without any power to conduct this economics activity (purchasing power), it can be assumed that women were in vulnerable condition after the earthquake. Not only psychology, health, nutrition but also in economy.

#### **5.4.3 Discussion**

However, gender issues will never finish in society life. As stated in the UNICEF Progress of Nations Report (1998):

*“the day will come when nations will be judged not by military or economic strength, nor by the splendor of their capital cities and public buildings, but by the well-being of their people: by, among other things, their opportunities to earn a fair reward for their labor, their ability to participate in the decisions that affect their lives; by the respect that is shown for their civil and political liberties; by the provision that is made for those who are vulnerable and disadvantaged”.*

Of all issues that influence society, none is more profound than gender: the countless, unspoken cultural rules that differently govern by the behavior of women and men in every country in the world, from the day they are born. The difference between men and women shown up clearly in the division of responsibilities and participations in house and in community. Thus, the earthquake and disaster also made their responsibilities and participations of men and women differ. Women’s participation after the earthquake in case of providing food is like paramount. It was not clear if we see from the top or outside the household, but it’s actually a tremendous problem in household level.

As Nofriyanti (2007) stated that women usually become frustrated and tired as they have to do almost everything in and around the house. Men usually have the idea that all household works are women's responsibility. Even though men also did such participation, but it was not as big as women's participation.

Thus, gender roles are associated with social norms and perceptions that shape men and women's behavior differently. In *Korong Ambuang kapua* society still perceived that men should do heavy work, know how to lead family and have a broad knowledge. When a man becomes a husband, he should know how to earn income to feed family members and survive when earthquake attacked. And the function of women perceived to manage the natural resources or food sources to make the household's food consumption sustainable.

## **CHAPTER VI**

### **CONCLUSION AND RECOMMENDATION**

#### **6.1 Conclusion**

This study analyzes the gender participation in a household that was getting impact after the earthquake. And it highlights the condition of food provision in study area before and after the earthquake, focused on men and women's participation and some constraint that may occurred on women when they conducted participation in food provision.

This study found that inequality is not occurred in term of supplying food and utilizing food in the household. But regarding to accessing and making the food stable, there is a big ambience that shown us that women have a greater role better than men. In general, it seems easy to say that men and women have the same burdens after the earthquake. But in the real condition can be seen that both of them have a huge gap concerning food provision in the household.

Besides, there are 2 main constraints that trapped women into trouble in providing food for the family. First, it comes from external food supply's factor. The unavailability of food in study area made women difficult to provide it to her family. Second, they also do not have such purchasing power to buy food. So, however the food are started to be available in that area, but they do not have such ability to get that food. These two main constraints made women's position become vulnerable, especially in emergencies or after the earthquake.



## 6.1 Recommendation

Based on the findings of the study the researcher offers the recommendation as follows:

- The training for men and women regarding to disaster preparedness, especially on earthquake.

Because in *Pariaman* and more specific in *Korong Ambuang Kapua*, they have to be ready in facing the future's condition if there is another earthquake attacked them. If they did not get such training how to struggle in emergencies condition, they cannot survive in next disaster. As we all know that West Sumatera is very vulnerable of disaster, especially the earthquake.

- Encouraging men and women to participate in food provision at the household level.

Men also need to be encouraged, so that their participation are not only in heavy work, but also in reproductive works. And they can helped women in managing the resources that will be very urgent in emergencies situation.

- Empower women in emergencies condition, so that they can survive and handle all constraints.

In every condition, constraints and challenges must be occurred. But it depends on how we handle the constraints and make them as an opportunity to survive in emergencies condition.

### **Recommendation for Further Study**

Gender and food provision issue in emergencies is a topic that attracts specialist from outside the agricultural sector as well as agriculture specialist. Among agriculture specialist, gender and disaster are defining as a serious and hard topic. More in depth study to understand how the participation of men and women will affect food provision in case of emergencies is needed to be done by other researcher. Next researcher are hoped able to study in more detail about the contributions of all segments related to gender participation in household at emergencies to create the basis for a better understanding. Beyond research, regulations, policies and plans would be enhanced by embedding gender and other's human dimensions. Overall, the sector needs to mainstream gender in all activities.