

Research article

Empowering Women in Papua Province, Indonesia as Part of the Green Economy

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Abstract.

The empowerment of women has been shown to have a positive effect on economic growth. Previous studies have established the importance of women in supporting the family economy. Indigenous Papuan women become empowerment agents who have a tangible impact on improving the family economy and society as a whole. In Papua, Indonesia, the concept of the green economy has been incorporated into the process of women's empowerment. Mama Papua, the term for a native Papuan woman from Jayapura City, is a shining example of women's empowerment achieved through the use of natural products. Mama Papua sell natural products to the city after simple processing. Women as subjects of development, according to this concept, will provide economic benefits while also playing an active role in environmental sustainability. Women and nature play an important role. The concept of a green economy ensures that economic empowerment for women can coexist with environmental protection and preservation. This research examined the interactions that occur during the process of empowering women in Papua who use natural resources. The concept of the green economy maintains traditional ways of processing nature. The research methods used were observation and interviews which were conducted with the provincial Bappeda, representing the Papua City Government, and Mama Papua, representing the Papuan government's empowerment policy. The researchers conducted field research in the Mama Papua market to observe empowerment practices in action. This was followed by a review of the literature on the interactions between empowerment and the green economy from a variety of sources, including policy documents and journals. Triangulation of sources and data was carried out to ensure the data's validity and reliability. The process of empowering women was examined through four factors: access, participation, control and benefits. The findings revealed that government access is still restricted to indigenous Papuan women, also known as Mama Papua. Given that levels of poverty in women are higher than in men, this is a form of affirmative action. Women's aspirations have been accommodated in terms of participation, as evidenced by the presence of the first Mama Papua market in Jayapura, a traditional shopping center that offers a variety of natural products. Women's representation is a factor that influences the long-term viability of women's empowerment in Papua. The control factor demonstrates that women have more control over government policy than men in the Mama Papua market. With the designation of the Mama Papua market as a tourist destination by the Papua City Government, it can be

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concluded that the empowerment of women through the use of the green economy was successfully implemented, namely the empowerment of women based on promoting small producers and integrating Papuan businesses and local service providers into the value chain. The success of the green economy concept in empowering women must be maintained. The Government's expansion of women's empowerment to the interior of Papua will have a greater impact on the program's long-term viability. The green economy is a unique idea that should be implemented, especially for Papuan native women whose assets are still underutilized. The Government's commitment to improving the welfare of Papuan women by making policies that are sustainable and friendly to Papuan women was another finding in this study.

Keywords: poverty, women's empowerment, green economy

1. Introduction

Papua's poverty began decades ago. The changing government did not bring much change to the welfare of the Papuan population, especially for Papuan women. Papua's poverty is consistently in the top three regions with the highest poverty rates and the lowest human development index.

Papua is one of the largest islands in Indonesia. The area is very large and has not been reached by development so that most of the area in Papua is still in the form of forests. The discussion about Papua is a very much discussed matter, how the condition of Papua has been forgotten to be built just like other regions in Indonesia.

Law number 21 of 2001 on special autonomy for Papua province has been running for 20 years, but the otsus fund that makes the provincial APBD in the top 10 of the national APBD has not significantly impacted the lives of the people, especially the indigenous papuans. The human development index in papua province has shown an increase, although it is still not comparable to other provinces or on a national scale described in the following table:

Comparison of poverty of papua province with other provinces in Indonesia over the past three years:

Here is the percentage of the urban poor:

Human development index



Figure 1: Source: BPS.

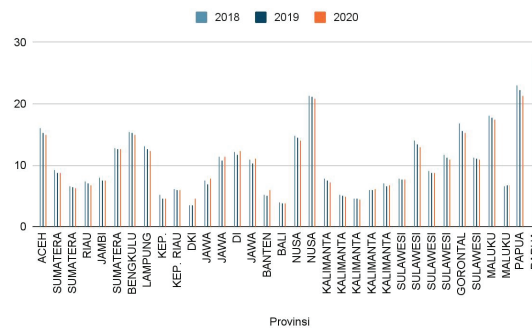


Figure 2: Source: BPS, processed.

percentage of rural poor population



Figure 3: source: BPS.

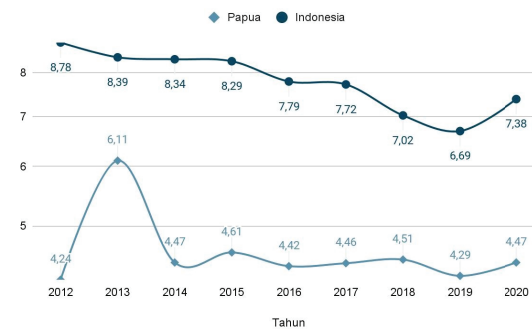


Figure 4: source: BPS.

1.1. Poverty and poverty of women

Papuan women or mama papua have dominant activities in socioeconomics. Women participate in the activity of growing vegetables or fruit in the fields to be sold in the market. And it is also not uncommon to look for sago. In addition, Papuan women are also accustomed to weeding tree roots into crafts such as noken and accessories and sold to the market. All these activities are carried out by women to support the family economy. There will rarely be men selling in the market.

For decades, women participated in economic activities without proper access. Papuan women or mama Papuan will peddle their wares in temporary markets located on the roadside. The merchandise will be placed on a plastic pedestal on the side of the road and must be moved around. The condition of the selling place is very inadequate.

Mama Papua contributes to economic activities for various reasons. There is a love for the family but there is also because their husbands do not work [1].

Problem StatementThe research problem is related to how the empowerment of indigenous Papuan women is associated with the concept of green economy and what obstacles are faced.

2. Literature Review

2.1. Green Economy Concept

Green Economy Concept is a concept that began to be adopted in Indonesia since 2013 which aims to mainstream green growth in development goals. This is the basis that an understanding of the importance of nature's potential is relevant in poverty reduction [2]. A triple bottom line understanding of green economy suggesting that "the thematic focus of green economy is sustainable development [growth-based], [3] environment and poverty alleviation "Green Economy should contribute to eradicating poverty as well as sustained economic growth, enhancing social inclusion, improving human welfare and creating opportunities for employment and decent work for all, while maintaining the healthy functioning of the Earth's ecosystems. (UN, 2012). Green economy appears to drive a new phase of growth and solve multiple global crises [4]

The Green economy can be seen as a tool for achieving sustainable development. The green economy may be seen as synonymous and co-extensive with sustainable development [5] Green Economy Concept is a development approach that supports natural empowerment along with community empowerment, especially women, so

that in a broad context, it will improve the quality of society and still maintain natural ecosystems well. In gender mainstreaming, one of the existing paradigms is known as ecofeminism which means the development paradigm must be friendly to humans and together must be environmentally friendly. If you look at these two concepts it seems that development with the green economy concept is a derivative of ecofeminism itself. The existence of nature must benefit man and man must take care of his nature.

2.2. Women's Empowerment

There is a bidirectional relationship between economic development and women's empowerment defined as improving the ability of women to access the constituents of development—in particular health, education, earning opportunities, rights, and political participation. In one direction, development alone can play a major role in driving down inequality between men and women; in the other direction, continuing discrimination against women can hinder development. Empowerment can accelerate development (Duflo).

Women have a considerable contribution to the economy, both directly and in managing the family economy. But in reality women's economic contributions are often not taken into account. Macroeconomic policy still treats men and women differently. The way to measure the existing economy does not take into account the contribution of women [6]

Various journals and previous research agreed that the active involvement of women in the form of women's empowerment has an effect on economic improvement, not only the economy of women, but also on the economy as a whole.

3. Method and Materials

This type of research is ethnographic research where this study tries to see the dynamics of Papua's economic development judging by economic activities associated with the concept of green economy. This study attempts to explore how women are actively involved in driving the economy and safeguarding nature and simultaneously. The methods used in data collection are participatory observation, in depth interview, and literature review. Researchers have the opportunity to meet and visit directly to see the implementation of policies in the mama-mama Papua market. Furthermore, the data source was also taken from Bappeda Papua Province as a stakeholder representing the government.

The combination of these three research methods is expected to be able to collect data relevant to the research conducted. The data collection period is carried out for six months. Furthermore, in conducting literature review, the journals used are journals with similar themes that have been indexed or accredited. Online data is collected from various sources, including policy documents such as RPJMD Papua and annual Papua reports. The difficulty faced is the lack of availability of data online. Data requests to some stakeholders have also experienced obstacles due to limited access and human resources.

4. Results and Discussion

4.1. Papua at Glance

Papua province experienced a decrease in poverty in 2014 to 2019 with an average of -0.05% per year, so that in 2019 the poverty rate in Papua was at 27.53% (Bappeda Papua Province, 2020) However, if you look at the national poverty rate, of course Papua is still far behind. Recorded in 2020 Papua occupies the first position with the highest national poverty rate with 26.80% (BPS, 2020) with an average national poverty rate of 9.78%. Looking at this number, of course, there is a significant gap between Papua and other regions.

Looking at the composition of the population, the number of Papuans in 2020 reached 4,303,707 people consisting of 2,294,811 men and women as many as 2,008,891 people (BPS, 2021) While the number of indigenous Papuans reached about 2.3 million people, thus the number of indigenous Papuans was around 53.5% of the total population in Papua. This proportion shows that development focused on indigenous Papuans is an appropriate policy.

In the last twenty years, the Otsus Law became the basis of the habits carried out in Papua related to improving welfare for the papuan community at large and the indigenous people of Papua more specifically.

The policy focus on making indigenous Papuans the main subject of development is the mandate of Law No. 21 of 2001. Nevertheless, how this law is implemented shows that indigenous Papuan women are not subjects in their own development. Various literature says that indigenous Papuans from year to year are increasingly marginalized by immigrants due to losing competition. What's the evidence? Intervention is needed to protect and ensure that the empowerment of indigenous Papuans, especially indigenous Papuan women is carried out properly.

4.2. Women Empowerment in Papua

The following is data on gender development index by regency / city

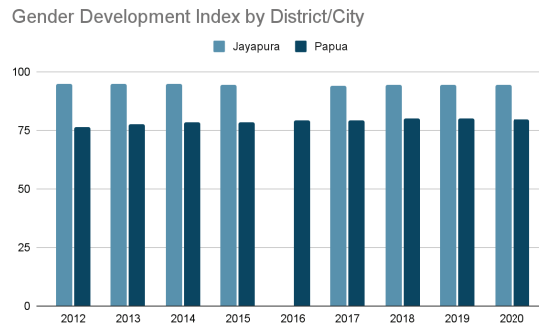


Figure 5: source: BPS (note; 2016 city data is not found because of the lack of samples).

Table shown below is Gender Empowerment Index by District/City.

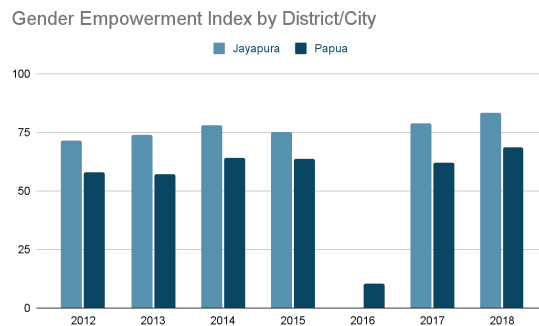


Figure 6: source: BPS (note; 2016 city data is not found because of the lack of samples).

The data showed GEI had not experienced any significant increases. Nevertheless, data on the ground show that the empowerment of women is increasing slowly.

Women’s Human Development Index by District/City is presented in the following table.

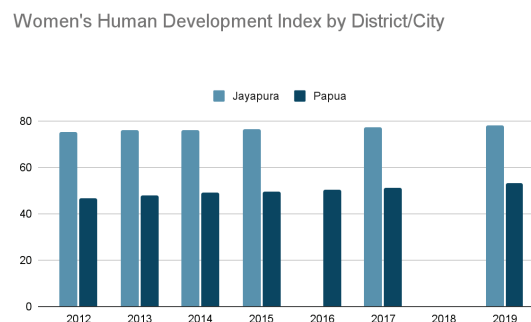


Figure 7: source: BPS (note; 2016 city data is not found because of the lack of samples).

Women's Income Contributions

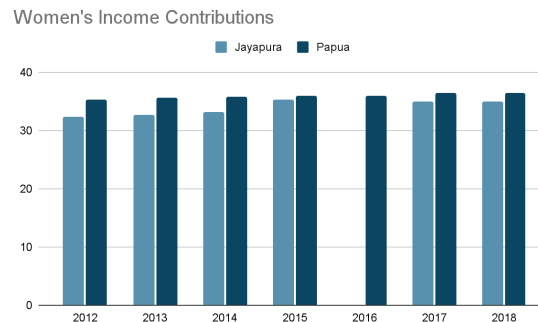


Figure 8: source: BPS (note; 2016 city data is not found because of the lack of samples).

From the data presented, there was a positive change in contributions related to women's income. This is because women play an important role in the family. In the case of indigenous Papuan women, they are the main breadwinners for the family. Women are closer to nature and use natural resources and sell them through traditional distribution channels.

Pasar Mama-Mama Papua

Mama-Mama Papua Market is a project of the Provincial Government together with the ministry of SOEs and becomes the only modern market in Papua devoted to trade activities for indigenous Papuan women. Despite this, many similar places in various regions in Papua, Mama-Mama Papua Market is the only target of policy by the provincial government. Back to look at its history, the mama-mama papua market has existed since 2019 which was built as part of efforts to strengthen the economy of the Papuan people. The development of the Mama-mama Papua market is the result of the struggle that has been carried out by Mama Papuan for a dozen years, to be able to get their right to have a decent place to sell. The aspirations of papuan mothers are conveyed to the local government and also the central government, where representatives of Mama Papuan are invited to attend to Jakarta. The government heard the aspirations of Papuan women, groundbreaking in 2016 was directly attended by the president and completed in 2018. Papua's mama-mama market becomes one part of the people's economic strengthening program.

The existence of Mama Papua market is proof that economic empowerment by collaborating with the green economy concept can be done and proven to bring economic improvement. Women are becoming more empowered.

Women's empowerment in Papua shows that women have great power in improving the family economy. Social construction in Papua that still considers women as a second-class society becomes an obstacle to women's empowerment in the economic sector.

Green economy concept is appropriately implemented by looking at the characteristics of natural wealth and diversity and also the great potential of Papuan women in their commitment to improving the economy both in the community and in the wider scope.

Women's Empowerment Process

First, about access, we can conclude that the development based on considerations provides equal access for women and men, and each group: Indigenous Papuan women is doing good. The part of participation, indigenous Papuan women involved in the establishment of the market. Women's voices are accommodated in the Existence of Papua Mama Market. Third, about control, it is not visible in all processes, Last, the benefits, only some indigenous Papuan women in rural areas get the benefits from this empowerment process.

5. Additional findings

The understanding of Gender Mainstreaming has not been fully understood by the government. It can be seen from OTSUS LAW that doesn't consist of Gender mainstreaming. Of course with this state, women empowerment couldn't doing well and lack of resources, as financial resources. This situation is aggravated by Women Empowerment and Child Protection Agency (PPPA) merged with other agencies (social services) and the last one is that Social development in Papua which still considers women as a second-class society becomes an obstacle to women's empowerment in the economic sector. This is a manifestation of a policy that has not incorporated gender understanding in the policy process.

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