CASE STUDY #3

Credit: Yayasan Tambuhak Sinta

EFFECTIVE GENDER MAPPING IN THE ASGM SECTOR: CENTRAL KALIMANTAN, INDONESIA

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INTRODUCTION

Gender mapping[1] has rarely been applied to mining communities and even less so to the artisanal and small-scale gold mining sector (ASGM). In 2017, the NGO Yayasan Tambuhak Sinta (YTS) conducted an in-depth gender mapping exercise in three ASGM communities in Indonesia using a tailored four-stage methodology. This case study reports on the approach and findings of the mapping conducted in the province of Central Kalimantan which generated a deeper understanding of the gender dynamics in the ASGM sector.

The context of ASGM in Indonesia and Central Kalimantan

Indonesia is an archipelagic country consisting of 17,504 islands, thousands of tribes and local languages (Hananto 2010). It is rich in reserves of various minerals, including gold. In 2019, Indonesia was the world's 12th largest gold producer, extracting approximately 82.6 tons of gold (World Gold Council, 2019). Assuming 15-20 percent of this gold was produced by ASGM, this would be equivalent to 12.4-16.5 tons (Krisnayanti 2017).

ASGM and processing are significant sources of income for as many as 300,000 to 500,000 people in Indonesia—most of whom are miners working with informal operations in remote areas (PlanetGold, 2020). ASGM takes place in 27 out of 34 provinces in Indonesia (Balifokus Foundation 2015) including Central Kalimantan, the third largest province in the country by area with a population of 2,605,300 in 2017 (BPS-Statistics Indonesia 2018). Gold mining has been one of the main community livelihoods since ancient times and is spread across 12 regencies in the province (Inswiasri 2012).

Historical local Dayaks women miners in the ASGM sector

Historically, the indigenous Dayaks of Central Kalimantan practiced gold panning, with both men and women working the large and small rivers found throughout the province. At that time, and alongside other local livelihoods such as farming and tapping rubber, there was no gender difference between men and women in their gold panning activities. In accordance with Dayak beliefs "both women and men have a knife on their waist, and a *lontong*, a rattan bag pack, on their back" (AGC 2017a, 31). This means that both men and women can do all kinds of different occupations.

In the late 1980s, the ASGM sector in Indonesia was transformed with the introduction of dredges and hydraulic pumps. With the development of mechanized mining, a gender gap grew between women and men, as the ASGM sector became dominated by men. Women were rarely involved in this type of mining as they were deemed unsuitable for mechanized labor due to being perceived as less physically strong and having lower skills to operate machinery as well as due to cultural and religious beliefs in some places that women should not be involved in mining.

Gender mapping methodology

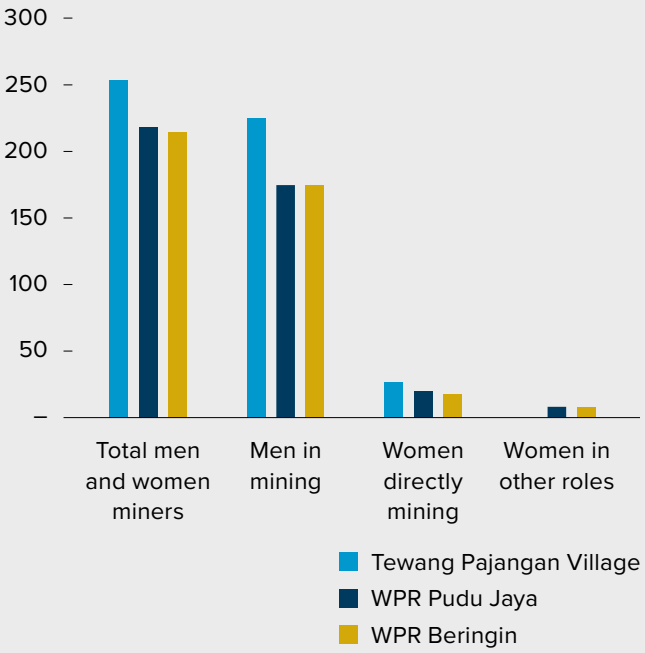
To better understand these dynamics, YTS conducted gender mapping in three ASGM communities in Central Kalimantan. These were Tewang Pajangan Village which was an alluvial site, WPR Beringin which was a hard rock site, and WPD Pudu Jaya which had both alluvial and hard rock mining. Each community has different characteristics, as they were populated by people from different ethnic groups and cultures, and the mining characteristics were different in each site. For more information on the studies and dynamics of each of these villages refer to publications by the Artisanal Gold Council (AGC 2017a; 2017b) and CIRDI (2017).

The gender mapping was used to map the gender dimensions of ASGM by identifying the division of labor, roles and responsibilities, participation, access to and control of resources and services, and decision-making powers between women and men in their assigned gender roles. The gender mapping process uses four analytical tools. First, an observation sheet is completed. Each research team member observes and conducts initial interviews with key informants. The results are consolidated to obtain an initial picture of the lives of the community and the ASGM sector in the target area. Next, focus group discussions (FGDs) with separate groups of women and men are held. The FGDs focus on the respective roles and responsibilities of women and men as well as access and control issues regarding resources and public services. The women's FGDs were facilitated by a woman and the men's group by a man. After the FGDs, semi-structured interviews are undertaken. Equal numbers of women and men are interviewed to cross-check the findings obtained in the observations and FGDs as well as provide qualitative data on various gender equality and equity parameters in the target area. The interviews were undertaken privately to ensure

FIGURE 14. **Disaggregation of Number and Role of Women at ASGM Sites**

Location	Type of mining	Total (men and women)	Men directly mining	Women	
				Directly mining	Other roles
Tewang Pajangan Village	Alluvial	225-280	200-250	25-30	0
WPR Pudu Jaya	Hard rock	195-240	150-200	15-25	10-15
WPR Beringin	Hard rock	195-235	150-200	15-20	10-15

Note: The ranges indicated are due to the dynamic conditions at ASGM sites where numbers working at mine sites change on daily and monthly basis.



the comfort and confidentiality of the participants. Finally, additional expert in-depth interviews are undertaken. Well-informed persons, such as village government officials, the owner of the Community Mining License (*Izin Pertambangan Rakyat* or IPR), and public health staff in the target area, were interviewed. The open-ended questions focused on policies and regulations related to their role and the presence of women in the ASGM sector.

Key findings of gender mapping in the ASGM sector in Central Kalimantan

A first key finding relates to the number and role of women and men miners. The number of women involved in ASGM is very small compared to men; approximately 10-20 percent of the total miners (Figure 14). At all mine sites, approximately 20-30 women compared to several hundred men were engaged directly in mining through panning in rivers for alluvial gold or in digging in underground tunnels and open pits. The majority instead work as waste rock collectors, stone breakers, washing and putting ore into sacks, or loading the tailings for processing with cyanide. Many also work in ancillary jobs as food vendors, cooks, and shop keepers. In almost all cases, women accompany their husbands or male relatives who work as miners. It is very rare to find a single woman working in a mining site without a companion; even widows usually work accompanied by their children or male relatives.

Access and control of resources

A second key finding concerns access and control of resources. Women do not have equal access to or control of mining resources, such as mechanized equipment, because they do not have capital or know how to operate it. Their lack of expertise and physical strength mean very few women work in the tunnels or operate the trommels and heap leach cyanide units. However, if they perform the same type of work, women and men receive the same pay.

All mining resources are usually owned by men. If a husband and wife have resources, such as capital, land, and equipment, all are in the name of the husband, who in the context of the local mining community are called bosses. As a result, most

bosses are men, and they control the mining sector in an area, hiring workers, setting the gold price, and providing capital loans to miners.

One of the findings in the gender mapping showed that cultural factors can influence the level of access and control that women or men have to resources. For instance, Dayak men and women have the same rights and control over family inheritance and property, while in the Bugis, Sundanese and Javanese societies, these are more often controlled by men. Dayak culture also enables women to choose the type of work they prefer. Women are allowed to work in the tunnels and operate mining equipment, as long as they are able to do it. Other ethnic groups do not allow this because the work is considered inappropriate for women.

The third finding was that women miners have longer working hours and a greater workload than their male counterparts. Women undertake their mining work after completing their household chores. Some husbands help with household chores, but it is mainly undertaken by women. Initially, female respondents of the gender mapping felt that this was normal because they perceived their husband's work to be more important and the main source of income for the family. But the gender mapping revealed that women's income contributes significantly to the family finances and is sometimes greater than their husband's. For example, both women and men working as rock breakers can earn approximately US$10 (IDR 150,000) per day, but a man will spend their income on meals, cigarettes, and drinks (energy drinks, coffee, and tea), so only brings home US$6.80 (IDR 100,000) per day. Instead, women will usually bring home US$8 or more (IDR 120,000) per day. This is because most women miners bring lunch boxes and do not smoke and so their daily spending is limited to snacks and drinks.

Decision making process

A final key finding relates to the differences in decision-making processes between women and men. The gender mapping found there are few Dayak women who are bosses, and that while they are involved in the decision-making process at the mining site, decisions are largely determined by the male bosses because they are the majority. In the village, women miners or bosses are rarely involved in decision-making processes, as they are dominated by village officials who are generally males.

Conclusion

The gender mapping revealed in detail the reasons for and types of differences and inequalities in the roles, responsibilities, workloads, work duration, and access and control of resources between women and men in ASGM. The methodology is therefore a useful and comprehensive tool that can help to capture a comprehensive picture of the gender dimensions at specific ASM sites as well as the overarching community dynamics and local governance context. It is important to note however, that the approach can only be applied by individuals who have good facilitation skills and understand the context of the ASGM sector. The tools use a lot of ASGM terminology, and these can be difficult to understand by someone not familiar with the sector.

The gender mapping found that women would benefit from low interest capital loans and skills training to support improved mining practices and micro-businesses and greater involvement at the mine site and in the local community. It is recommended that a gender mainstreaming program that includes sensitization of the issues for both women and men, and also empowers women in small-scale gold mining projects, should be developed and implemented. There is also a need to lobby local government to issue mining regulations that also consider human rights and gender equality and equity.

END NOTES

1 Gender Mapping is a methodology used to analyze roles, responsibilities, and access to resources of women and men.

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