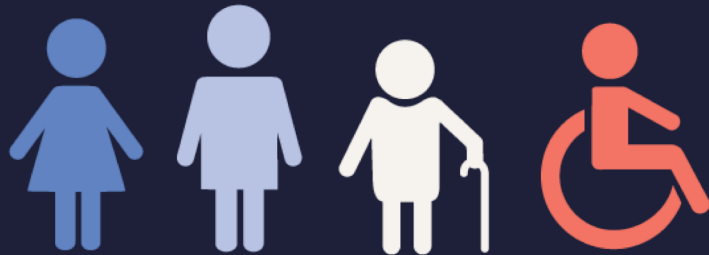


THE INDIVIDUAL DEPRIVATION MEASURE: REVEALING LINKS BETWEEN GENDERED PATTERNS OF TIME USE, UNPAID CARE WORK & OTHER DIMENSIONS OF LIFE

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Transforming the face of unpaid care work through
redistribution, ActionAid Webinar, 23 November 2018

TIME USE AND UNPAID CARE MATTER

- Women continue to bear major responsibility for unpaid household and care work, even as we do paid work
- The time and labour burdens associated with lack of infrastructure is often heaviest in rural areas
- A survey undertaken by Voice for Change in Jiwaka Province, Papua New Guinea, highlighted the slave-like burden of work as 'violence' and the most significant serious form of violence experienced by women and girls in Jiwaka

VIOLENCE AGAINST WOMEN AND GIRLS IN JIWAKA PROVINCE, PNG

AN ANALYSIS OF THE VOICE FOR CHANGE COMMUNITY SURVEY

REPORT SUMMARY
DECEMBER 2015

Violence against women and girls (VAWG) is endemic in Jiwaka province, Papua New Guinea (PNG). Women experience multiple forms of violence both within their homes and in public spaces; and there are limited avenues for accessing the justice sector to seek legal redress and protection.

Voice for Change's community survey on VAWG is the first of its kind in Jiwaka Province. Over a thousand women and men from twelve communities participated in community consultations which utilised images of thirty forms of violence as a basis for discussion. This survey provides a wealth of information on forms and severity of violence experienced by women and girls in Jiwaka Province, barriers to accessing justice and community attitudes towards VAWG.

This summary provides an overview of the community survey methodology, key findings and recommendations to inform the efforts of the government of Jiwaka Province, donors and development agencies to address violence against women and girls.

METHODOLOGY

The community survey was conducted during August-September 2013 at twelve sites in Jiwaka Province by a Community Survey team made up of Voice for Change staff and members of the Jiwaka Human Rights Defenders Network in collaboration with Minj District Police.

Voice for Change saw the survey process as an opportunity to contribute to changes in community's attitudes in relation to VAWG through participatory methodology which utilised community consultations and smaller focus group discussions to enable collective discussion and reflection. To facilitate safe spaces for discussion, each community was divided into four separate groups: mature women; mature men; young women and young men. Men made up 52.5% and women made up 47.5% of survey participants and there were also roughly even numbers of mature (48%) and young (52%) participants. 71 case studies were also collected as part of the survey process.



The decision was made to use images of forms of VAWG rather than verbal descriptions of violence to better ensure that the participants had a shared understanding of the forms of VAWG being discussed and to ground the discussions in the actual experiences of women and girls.

KEY FINDINGS

Frequency and severity of forms of violence against women

"Since marriage, life was never the same. ... her husband doesn't do any single thing. She works and works and says that old age is catching up too fast because of all the hard work. She does all the males chores as well. All her husband does is sleep all day and gambles in the night (cards)."

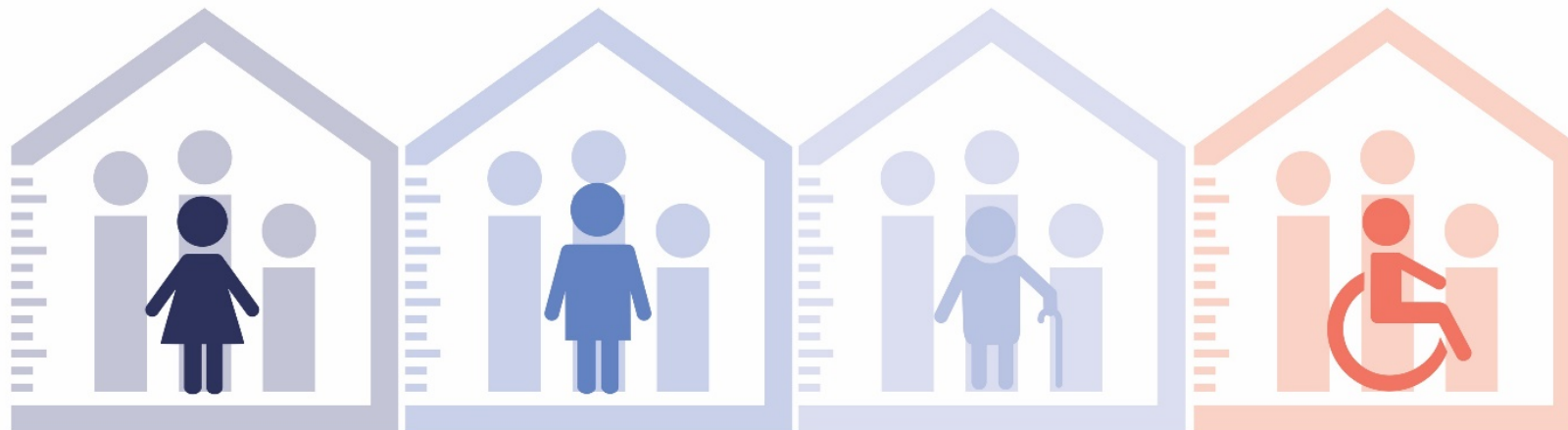
- All community groups surveyed agreed that VAWG was taking place in their communities.
- The most common forms of violence identified by participants were wife beating (32%), gang rape/rape (24%), and violence against women accused of sorcery (14%).
- The forms of VAWG considered the most serious in Jiwaka Province by participants were women's daily burden of work (described by survey participants as 'slavery') (18%), neglect associated with polygamy (11%), drunken men destroying women's market stalls and stealing money (10%), husbands taking their wife's money (9%), and wife beating (8%).
- Significantly, male participants were more likely to identify violence in public spaces such as drunken men destroying market stalls, drunken men disturbing women in public spaces and gang rape/rape as the most severe forms of violence.
- In contrast, women identified forms of violence in their day-to-day lives within the household, such as being overburdened with work, neglect as a result of polygamy and husbands taking their wife's money, as most severe.

Images used in the community Voice for Change survey, illustrated by Albert Ipu. Wife beating (left) and women overburdened with work/slavery (right).



EXISTING POVERTY MEASURES

- Focus on money or a limited range of other dimensions (health, education, standard of living)
- Use the household as the unit of analysis, so assume resources are distributed equally within the household – all members are equally poor or not poor
- And poverty affects everyone in the same ways – regardless of gender (or any other characteristic)
- So can't reveal the gendered dimensions of poverty



WE NEED TO MEASURE INDIVIDUALS



Goal: To end poverty
in all its forms
everywhere

- Gender not yet integrated in how poverty is measured
- Household-level measurement masks the situation of individuals
- Within household analysis key to revealing disparity and providing a more complete understanding of inequality and poverty
- Wording of SDG Goal 1 requires a move beyond income-based, household-level measurement

TOWARDS GENDER SENSITIVE, MULTIDIMENSIONAL POVERTY MEASUREMENT

The Australian Research Council (ARC) research that funded the IDM was driven by a recognition that existing poverty measures are insensitive to gender differences. Additionally, current measurement approaches are not grounded in the views of those with lived experience of poverty. [3,4]

Angola Malawi Mozambique

Philippines

Indonesia

Fiji

The research to develop the IDM was conducted over three phases. It began with participatory fieldwork in six countries with women and men with lived experience of poverty.

PHASE 1
QUALITATIVE

PHASE 2
RANKING

PHASE 3
DEVELOPING AND
TRIALLING THE IDM

THE INDIVIDUAL DEPRIVATION MEASURE

Gender sensitive

Measures at the individual level

Interviews multiple adults in a household

Multidimensional: 15 dimensions
Material and non-material

Scalar: moves beyond poor/non-poor

Is not limited by existing data



OVERALL IDM SCORE

Each participant receives an overall score out of 100, which is the sum of the dimension scores and determines their level of deprivation

DIMENSIONS

The 15 dimensions reflect the priorities of people with lived experience of poverty

INDICATORS

Indicators selected are based on information easily and readily collected and draw on best current thinking

QUESTIONS

Data for each indicator is generated by questions, drawn from well-validated surveys where possible

The screenshot shows the iPad application interface. At the top, the status bar displays 'iPad', signal strength, '15:01', and battery level '32%'. The main content area is divided into several sections:

- OVERALL IDM SCORE**: A vertical list of score ranges with corresponding deprivation levels:
 - OVER 90 = NOT DEPRIVED
 - 80 - 89.99 = SOMEWHAT DEPRIVED
 - 70 - 79.99 = DEPRIVED
 - 60 - 69.99 = VERY DEPRIVED
 - BELOW 60 = EXTREMELY DEPRIVED
- LEVEL OF ANALYSIS**: A list of options: Nation, Region (highlighted), District, Settlement Type, Household, Individual.
- DISAGGREGATION**: A list of options: Sex (highlighted), Age, Ethnicity, Disability (highlighted).
- INTERSECTIONALITY**: A list of options: Region (highlighted), > Sex X Disability, Age X Sex, Ethnicity X Sex, Disability X Ethnicity - (Within district), Settlement type X Disability X Age.
- 15 DIMENSIONS**: A grid of 15 indicators, each with an icon and a number:
 - 1 FOOD (bowl with steam)
 - 2 WATER (faucet with drop)
 - 3 SHELTER (house with roof)
 - 4 HEALTH (thermometer) - highlighted
 - 5 EDUCATION (book and pencil)
 - 6 ENERGY/FUEL (plug)
 - 7 SANITATION (toilet)
 - 8 RELATIONSHIPS (scales)
 - 9 CLOTHING (t-shirt)
 - 10 VIOLENCE (crossed hands)
 - 11 FAMILY PLANNING (person with pill)
 - 12 ENVIRONMENT (tree and birds)
 - 13 VOICE (group of people)
 - 14 TIME-USE (clock)
 - 15 WORK (person with tools)
- INDICATORS**: A section at the bottom with three input fields labeled 'Question'.

LEVEL OF ANALYSIS

Individual-level measurement means data can be explored at any level of analysis

DISAGGREGATION

Data can be disaggregated to show how various factors influence circumstances

INTERSECTIONALITY

Data can reveal how factors interact to deepen deprivation

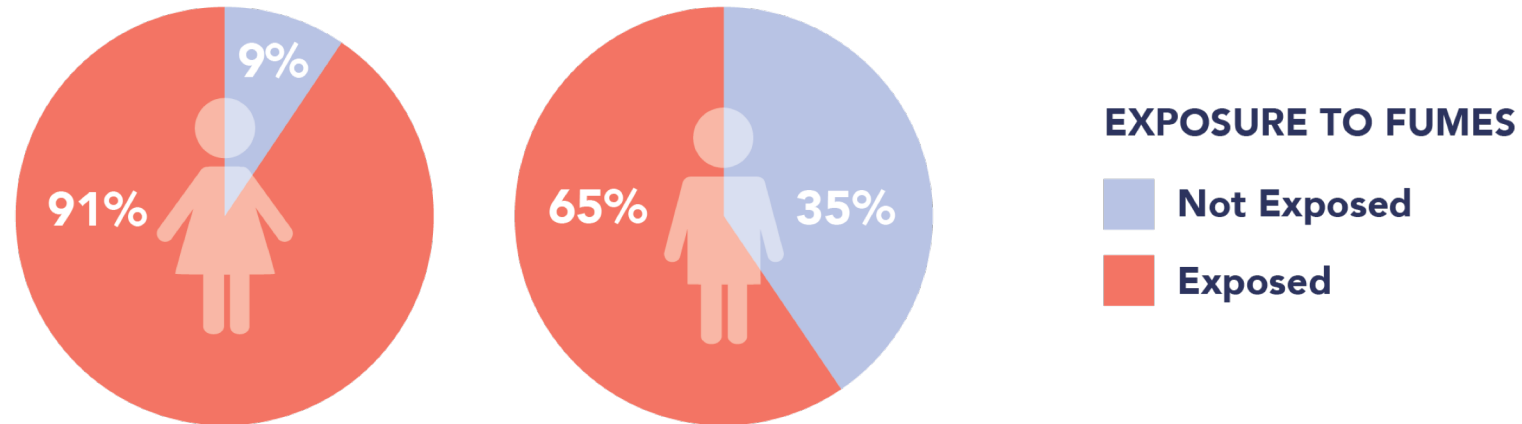
REVEALING, QUANTIFYING RELATIONSHIPS BETWEEN DEPRIVATIONS



INSIGHTS INTO GENDERED ROLES, RESPONSIBILITIES & IMPLICATIONS

ENERGY/FUEL

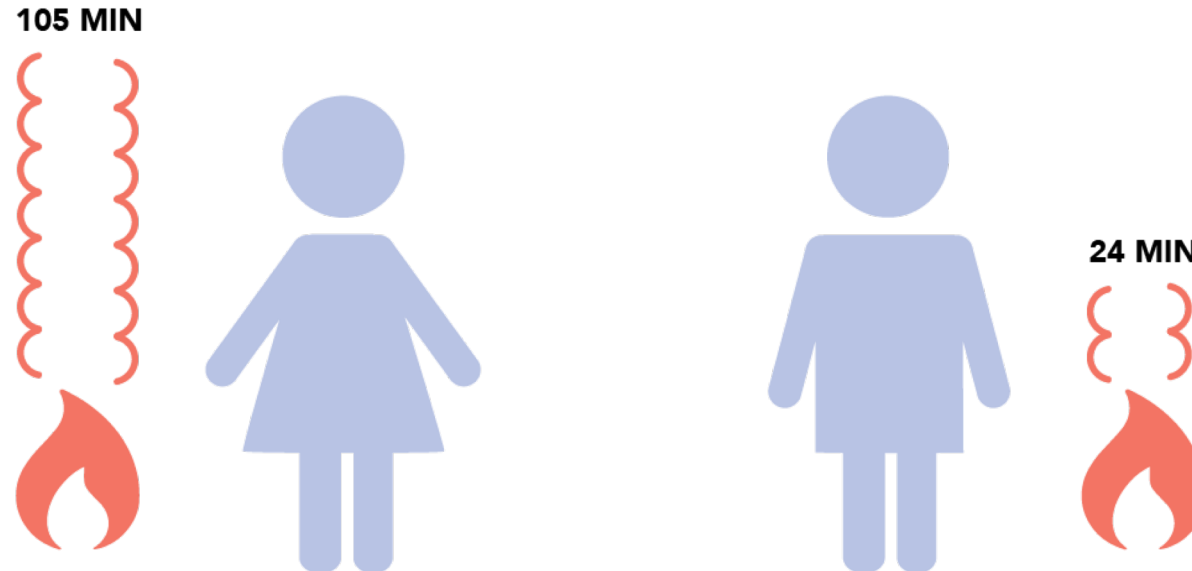
In Fiji some 91% of women reported exposure to fumes related to cooking and heating, compared to 65% of men.



GENDERED TIME USE → GENDERED IMPLICATIONS OF ENERGY/FUEL

ENERGY/FUEL

Women on average were exposed to 1 hr 45 minutes per day of fumes related to cooking and heating, compared to an average of 24 minutes per day for men.



WITH GENDERED HEALTH IMPLICATIONS

Women suffered health problems linked to unclean cooking and heating fuel at twice the rate of men (25% cf 12%), and these problems were more likely to be severe.

Severity of health problems related to exposure to harmful fumes			
	Minor	Moderate	Severe
Women	33%	43%	24%
Men	58%	33%	9%

TIME USE AND UNPAID CARE

Issues arising from participatory work

- The time burden of gathering essential supplies of water and fuel, including distances travelled
- The time required for household chores such as caring, washing, cooking, and other household duties, was also identified as a burden, falling mostly on women
- These time burdens create trade-offs, with negative implications for other aspects of life, such as the inability to undertake paid work and/or the loss of time for rest, sleep, or leisure

Literature on important aspects of time use capture

- The significance of work intensity and multitasking (Floro 1995; Offer and Schneider 2011).
- The care of a child or others (sick or disabled adults), and the imposition of significant constraints on the ability of the carer to undertake certain activities can be thought of as time 'on call', rather than as a secondary activity (Budig and Folbre 2004; Folbre 2015).

HOW UNPAID CARE AND DOMESTIC WORK IS CAPTURED IN THE IDM



Time use dimension

- Time spent on paid and unpaid work
- Time available for rest, leisure and personal care
- Whether cared for a child under 13 while undertaking other activities
- The extent of multitasking undertaken



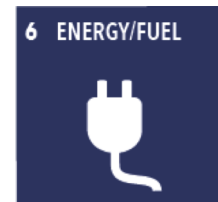
Work dimension

- Unpaid/domestic work burden (hours in a day and days in a week)
- Whether the respondent wishes to do less domestic work
- Hazardous conditions of unpaid work and respect and valued for unpaid work



Water dimension

- Responsibility for gathering water for the household
- Threats/hazards associated with gathering water



Energy dimension

- Responsibility for gathering fuel for the household
- Threats/hazards associated with gathering fuel

ADDITIONAL INFORMATION ON CONSEQUENCES OF TIME-USE DEPRIVATION



Voice

- Why did you not vote?



Health

- Why did you not access health care facilities?



Relationships

- Why did you not attend community event(s)?
- Why did you not make a contribution?



Work

- Why do you want to work less?

MEASURING TIME USE WITH THE IDM

- Primary aim is to understand labour burden, by measuring categories of time use, focusing on:
 - work for pay and profit (including subsistence production)
 - unpaid domestic and care work
 - personal care and rest
 - social and leisure time
- Challenges in measuring time use via a multi-topic survey – but critical to resolve issues for gender-sensitive poverty measurement
- Iterative changes to what is measured, how it's measured and how it's analysed to strengthen the approach while managing tension between accuracy and time to administer

MEASURING TIME USE WITH THE IDM: INITIAL APPROACH

Philippines and Fiji

- Results recorded in prepared tables in paper survey booklets, using a ruler & pen/pencil
- Time allocated in 30 minute blocks
- Recall over previous 24 hours for various activity categories
- Enumerators calculate daily totals for the times respondents spent on work and leisure activities
- Also asked about concurrent secondary activities, aiming to capture multitasking (eg, cooking + caring for children)

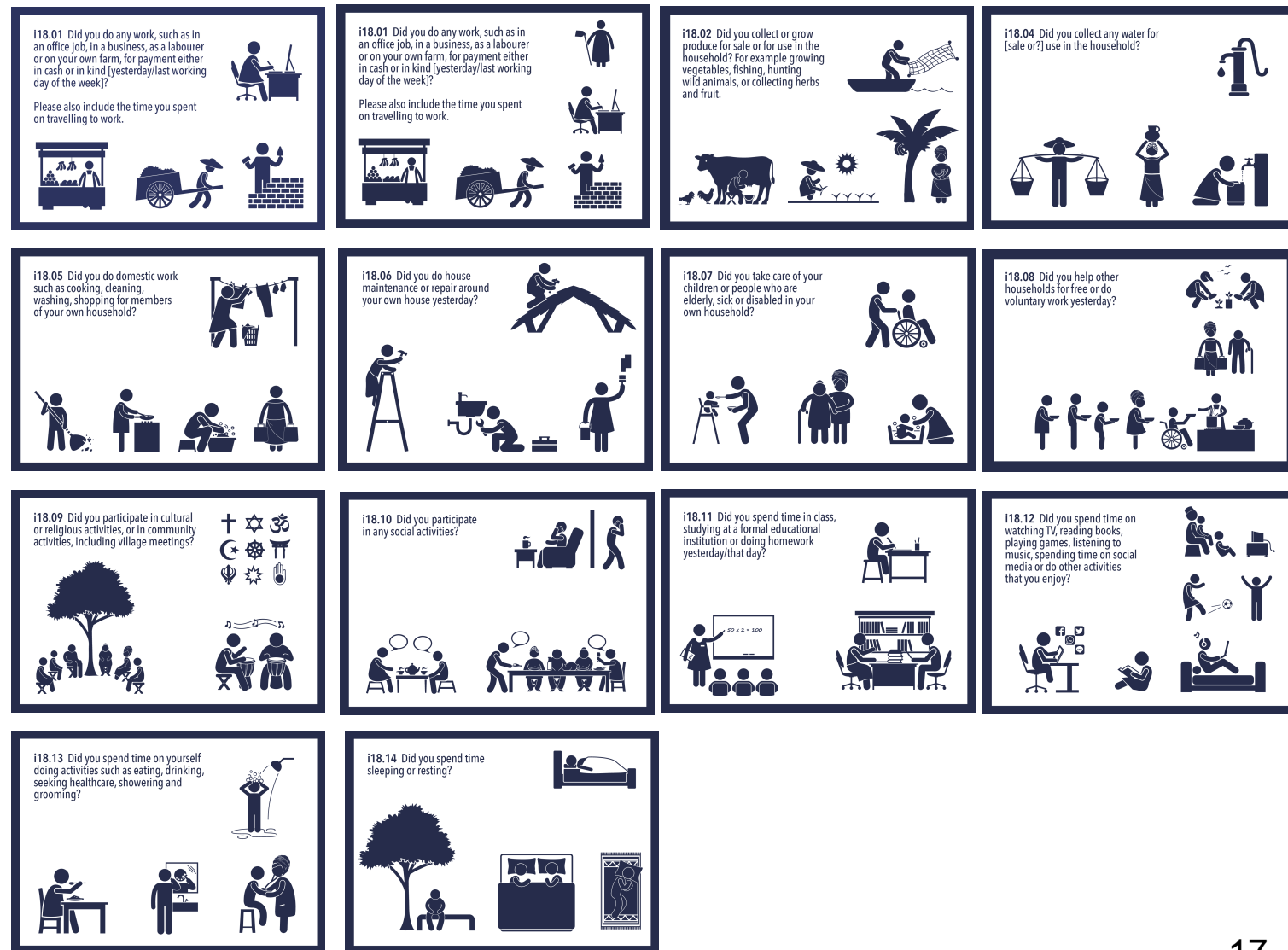
INDIVIDUAL QUESTIONNAIRE



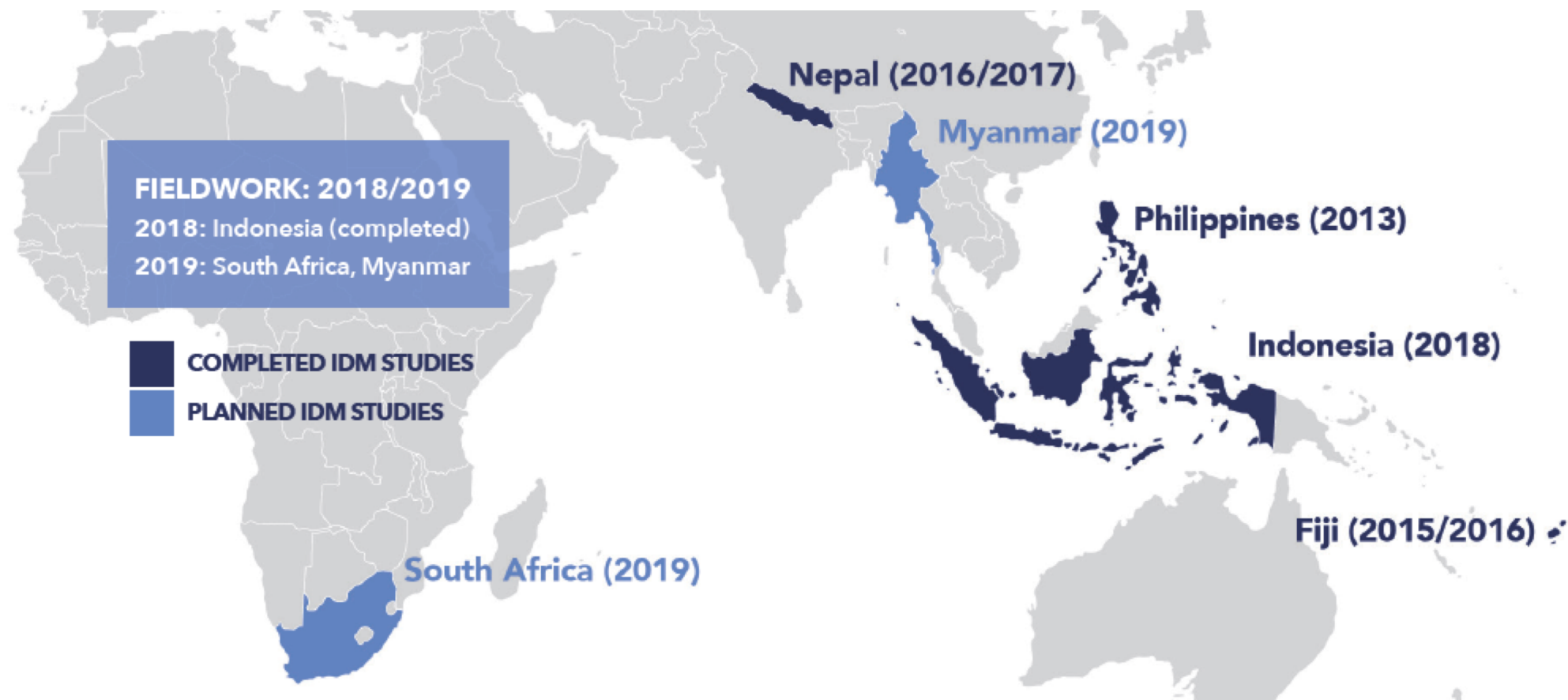
Activity	Afternoon		Evening								Morning			
	4pm	5pm	6pm	7pm	8pm	9pm	10pm	11pm	12am	1am	2am	3am		
A Moce koto Vakacegu <i>Sleeping and resting</i>														
B Kana / Gunu <i>Eating and drinking</i>														
C Sauni koya <i>Personal care</i>														
D Qiqoma na nona qaravi (wiliki kina nona bula) <i>Getting personal services (including healthcare)</i>														
E Sara TV/Vakarogo walesi/wili vola i vale <i>Watching TV/listening to radio/reading at home</i>														
F Veivakalaisai e tuba me vaka na sara i yaloyalo, vakatasuasua <i>Entertainment outside the home, eg, movies, concerts</i>														
G VAKaukauwa yago <i>Exercising</i>														
H Cakacaka ni veilasamaki, veimaliwai, qito kei na veika e dau taleitaki <i>Social activities, hobbies</i>														
I Cakacaka vakalotu <i>Religious activities</i>														
J Na vuli lesoni (wiliki kina na ka vuli me caka i vale) <i>Formal study (including homework)</i>														
K Tamata cakacaka saumi <i>Paid work as employee</i>														
L Cakacaka ga e nona <i>Own business work</i>														
M Cakacaka e sega ni saumi e taudaku ni vale <i>Unpaid work away from home</i>														
N Volivoli <i>Shopping</i>														
O Vakasaga <i>Cooking</i>														
P Cakacaka ni vale tale e so (sasamaki), savasava, ca buka kei na taki wai) <i>Other domestic work (e.g., cleaning, washing up, fetching wood and water)</i>														
Q Qaravi ni vale, taitai, kei na veika tale e so <i>Home maintenance, gardening, odd jobs</i>														
R Qaravi ni gone e vale/ uabula/ ko ira na qase <i>Care at home for children/ adults/elderly</i>														
S Veilakoyaki kei na veivodoyaki <i>Travelling and commuting</i>														
T Eso tale na cakacaka <i>Other (specify)</i>														

IMPROVING HOW THE IDM MEASURES TIME USE: CURRENT APPROACH

- Reached the current approach via a number of iterations
- Tablets for data collection
- Adapted participatory method to determine proportions of time spent on different activities
- 11 picture cards representing the broad ICATUS categories, respondents asked if they undertook any of the activities on the card on the previous working day
- Discs representing 24 hours allocated by respondents to activities; size of the pile representing the proportion of time spent on each activity
- Respondents also asked if they looked after a child under 13
 - Further details sought about 'on-call' time, to get at multi-tasking.



READYING THE IDM FOR GLOBAL USE BY 2020



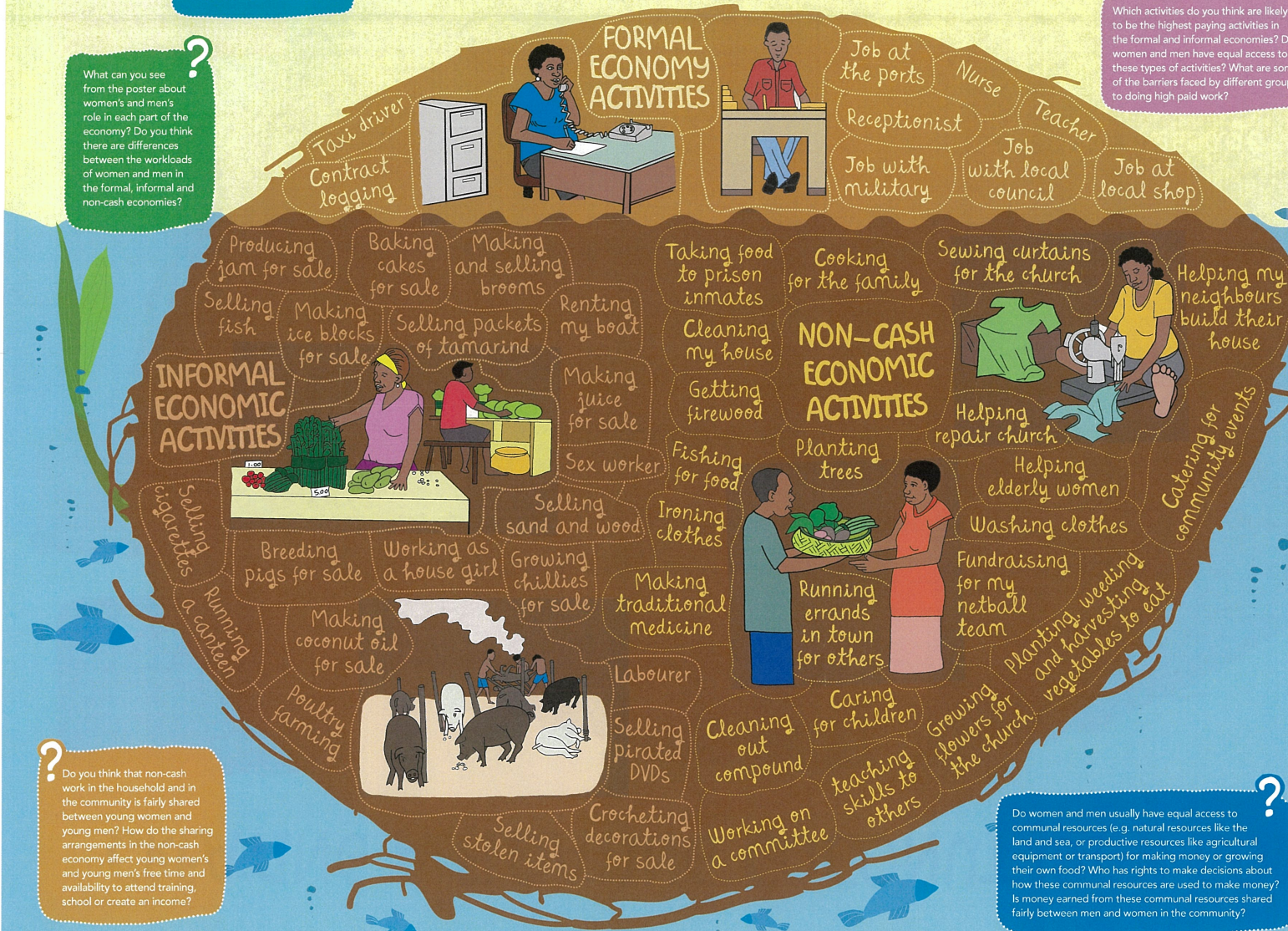
UNDERSTANDING WOMEN'S AND MEN'S ROLES IN ECONOMIES IN MELANESIA



Can you identify the activities that you think would be generally done by women or by men in your community?



What can you see from the poster about women's and men's role in each part of the economy? Do you think there are differences between the workloads of women and men in the formal, informal and non-cash economies?



Do you think that non-cash work in the household and in the community is fairly shared between young women and young men? How do the sharing arrangements in the non-cash economy affect young women's and young men's free time and availability to attend training, school or create an income?



Which activities do you think are likely to be the highest paying activities in the formal and informal economies? Do women and men have equal access to these types of activities? What are some of the barriers faced by different groups to doing high paid work?

THE ECONOMY IS LIKE A FLOATING COCONUT

We can think about the economy as a floating coconut made up of three parts. One part of the economy is visible above the water and the other two parts are submerged under the water:

Above the water:

- Formal economic activities: wage or salaried work, producing goods or services for sale in a registered company, small business that pays government taxes and licenses fees, government office or non-government organisation.

Below the water:

- Informal economic activities: paid domestic work, making, selling and on-selling products or services in unregistered businesses that do not have licenses or pay tax.
- Non-cash economic activities: unpaid work, voluntary work, community work, household duties (gardening, caring for children and elderly, housework), reciprocal labour (I help you work in your garden, you help me with my work), family sharing and redistribution, church sharing and giving, community sharing.

In most Melanesian communities, the main economic activities are agriculture, unpaid house and care-giving work, gifting, voluntary labour, inter-household exchange and unregulated income-generating activities. Self-employed individuals undertake much of this work; cooperative businesses are less common in Melanesia. The availability of formal sector work is often very limited, particularly in rural areas. While all these activities contribute in important ways to sustaining people's lives and creating well being, many governments (and others) tend to focus on developing and measuring activity in the formal economy – that is, the economic activity above the water. This makes economic activity in the formal sector more visible and appear more important than the activity below the water. In reality, activity in all parts of the economy are important and need to be recognised as such.

Women's and men's roles in the economy.

In every Pacific economy men and women of all ages play distinctive roles that make different but equally valuable contributions to household well being.

If you ask men and women to create their own separate coconuts you are likely to discover that:

- Both women and men have very creative ways of putting food on the table, accessing cash and improving individual, household and community well being.
- Men often have access to more formal sector work opportunities than women, especially those who are able to travel away from the community.
- Women often undertake more day-to-day non-cash work than men, especially in the household. Men's non-cash work can be ad-hoc and seasonal.
- Young men often have fewer responsibilities in the household when compared with their sisters or girls of the same age. This can mean that they have a lot more free time.
- Women and young people do not always have rights to make decisions about the money that they earn.
- Non-cash work binds households and communities together and puts food on the table, but it tends to be valued less than cash work. This means that much of women's work is often undervalued.



Do women and men usually have equal access to communal resources (e.g. natural resources like the land and sea, or productive resources like agricultural equipment or transport) for making money or growing their own food? Who has rights to make decisions about how these communal resources are used to make money? Is money earned from these communal resources shared fairly between men and women in the community?

CREATING A FLOATING COCONUT WITH COMMUNITIES

"The company contracts me to organise labourers for the plantation. I sub contract extended family members, paying them in food, smokes and cash. Women are sometimes employed as plantation labour alongside men. But often we need to stay at the plantation overnight, so we don't employ women in villages further away from the plantation because they need to stay close to home"

Married man, Solomon Islands

"Garden food really supports my family life. If I didn't make a garden I'll suffer, my children will be hungry and my family will break down"

Married woman, Solomon Islands

"I run a copra business and employ young men from the neighbourhood, who undertake work in exchange for food. They help in clearing the coconut plantation, husking the coconuts and carrying the coconut husks to the copra drying-house to be dried. Women in my household prepare the food for the workers. I collect firewood, tend the fire for drying the coconuts and remove the coconut shells. I also pack the copra and sell it to buyers"

Young man, Solomon Islands

Purpose

Create a floating coconut in your community or with a family to help:

- Understand the work that women and men, young women and young men do to create wellbeing in the community
- Identify barriers faced by different groups to accessing economic opportunities and contributing in all three component parts of the economy

Materials

Sticky notes, marker pens,
4 x floating coconut drawings

"The first harvest is gifted to the church. Other produce is shared with relatives so they can feed their children, and the community for fund raisings"

Young woman, Solomon Islands

Method

1. Separate women and men, and then separate those that are single from those that are married or in a live-in relationship. Ask them to sit in separate areas so they can't hear each other.
2. Ask each group to brainstorm any economic activities that they have done in the last week, writing down the activities on sticky notes – 1 activity per note. Economic activities include:
 - a) Activities to make money
 - b) Activities that contribute to the household but have no personal cash benefit (including creating goods for barter, growing food and catching fish to eat, child minding, and home-based work like cooking, collecting water etc).
 - c) Activities that contribute to community solidarity and well being but do not involve cash exchanges at all, or only for not-for-profit purposes (ie. creating goods for gifting, supporting community/ family events, voluntary labour, labour in exchange for labour or goods, fundraising activities, leadership roles, group activities etc).
3. Explain the three parts of the floating coconut, and ask group members to place their sticky notes on the appropriate parts of the coconut. Remove any double ups.
4. Once the coconuts are created, ask each group to present their coconut to the rest of the groups. Promote discussion by asking:
 - What can you see from the coconuts about women's and men's role in each part of the economy?
 - How would you describe the type of work undertaken by women and young women, and the type of work often undertaken by men and young men in each part of the economy?
 - Do you think there are differences between the workload of women and men in the formal, informal and non-cash economies?
 - Do you think that non-cash work in the household and in the community is fairly shared between young women and young men?
 - How do the sharing arrangements in the non-cash economy affect young women's and young men's free time and availability to attend training, school or create an income? Is this fair?
 - Which activities are the highest paying activities in the formal and informal sector? Do all family members have equal access to these types of activities? What are some of the barriers faced by different people to doing high paid work?
 - If one family member earns a high income, do they share it equally with other family members? Is this fair?
 - Do women and men usually have equal access to communal resources (e.g natural resources like the land and sea, or productive resources like agricultural equipment or transport) for making money or growing their own food? Who has rights to make decisions about how these communal resources are used to make money? Is money earned from these communal resources shared fairly between men and women in the community?
 - What can families and communities do to share work opportunities, and the benefits of these opportunities more equally between members?

Sum Up

Both women and men have very creative ways of providing for their households, accessing cash and improving individual, household and community well being. Non-cash activities bind households and communities together and put food on the table, but tend to be valued less than cash work. This means that much of women's work is often undervalued, as they do the majority of non-cash work in the home. Women's role in the non-cash economy means they do not always have the time or opportunity to access informal or formal work that pays high income. But they do not always have access or control over household income to use for personal needs or to look after the family. More sharing of non-cash activities in the family, and of income coming from informal and formal activities, can mean better outcomes for the whole family.

Key message

We can make decisions in our families and communities to share work and work opportunities in ways that can make life fairer for everyone.

"Three months ago, I attended literacy training. I gained new skills, and started teaching women adults how to read and write"

Woman, Solomon Islands

"In our women's group, women create and sell flower arrangements to sustain our group. Income is spent on material costs, with profits used for group needs. Individual members do not receive income for their time"

Married woman, Fiji

This 'floating coconut' poster is part of a resource kit of materials that help to understand and measure change in economic activities and relations between women and men in Melanesian communities. Other materials include:

- A 'tree of change' poster, describing four main tributaries of change necessary to improve gender relations in Melanesian communities.
- Flash cards for three participatory monitoring tools to test the strength and flow of the river of change
- A manual of indicators and tools for tracking change in gender relations and the economy in Melanesian communities. This manual includes instructions on how to gather data using a survey and six group-based activities and how to produce community-based indicators of gender equality and economy. It also includes a CD with a data management file in Microsoft Excel to enter, store and analyse the data collected. A Microsoft Word file with example results in graph format and analysis is also included on the CD.

This poster is based on research undertaken by the University of Western Sydney, Macquarie University and the International Women's Development Agency in partnership with Fiji National University, Union Aid Abroad APHEDA, Live & Learn Environmental Education (the Solomon Islands) and Women's Action for Change (Fiji).

AUSAID financially supported the work through the Australian Development Research Awards (ADRA) scheme. Copyright: These materials are licensed under a Creative Commons Attribution Non-Commercial-ShareAlike 4.0 International License. They may be freely distributed, reproduced or translated, in part or in whole, but are not for sale or for use in conjunction with commercial purposes. Please acknowledge the source of the material as: Connolly, M., Rueden, C., Oliver, K., McKinnon, K., Crawford, J., Bates, C. 'Floating coconut poster' in Monitoring gender and economy in Melanesian communities. Resources for NGOs, government and researchers in Melanesia, University of Western Sydney, Macquarie University and International Women's Development Agency, November, 2015.

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