A Gift from PSW UIN Ar Ban

Masculinities

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in Post Conflict Aceh and Its Impacts on Violence Againts Women

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REMARKS

Head of Center of Women's Studies
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Center of Women's Studies (PSW) of UIN Ar-Raniry would like to express sincere thanks and appreciation to UN Women and Partners for Prevention (P4P) for the productive collaboration in doing this research: "Masculinities in Post Conflict Aceh and its Impacts on Violence against Women". This research is conducted by a team consisting of eight researchers from PSW UIN Ar-Raniry and Non-Government Organizations in Bireuen and Banda Aceh.

This policy research is a combination of regulation or policy review and observation as well as analysis of contexts and backgrounds in the making and implementation of regulation and policy. This needs a hard work as the Aceh society is popular with its heterogeneous social, cultural, political and even historical contexts that influence each others.

This research report is not a comprehensive document that answers all questions and queries on masculinity in post conflict Aceh. Nevertheless, this report is expected to be a significantly initial source in optimizing campaign for strengthening the efforts

of building caring, sharing, collaborative and responsible values of masculinity in Aceh. PSW UIN Ar-Raniry sincerely thanks all parties for their contributions to this research. In particular, we send our special thanks to the informants of the research for providing valuable information related to the research subjects. We are deeply indebted to our colleagues in UN Women Aceh for their assistance related to the administrative and managerial issues during the implementation of this research project.

In this opportunity, we would like to express our appreciation to the Rector of the State Islamic University of Ar-Raniry and the Vice Rector of Administration and Finance for their direction and assistance for this research implementation. We also thank the translator team for translating the research report to English. We greatly appreciate all meaningful inputs and thoughts from Farid Muttaqin, Ita Fatia Nadia and Emma Fulu. Our very special thanks are dedicated to the researchers: Rasyidah, Munawiah, Ismiati, Jamhuri, Masrizal, Khairani, Nashriyah, Ardiansyah, Tgk. Fariz Syah, and Faisal Riza, for their great contributions to this research project. We hope we can develop lesson-learned from this experience especially to improve our social sensitivity. Finally, we would like to thank, once again, UN Women and Partner for Prevention (P4P) for providing various assistances to this research project. May Allah SWT bless all our efforts. Aameen.

Banda Aceh, October 2015

Rasyidah, S.Ag., M.Ag.

Remarks
UN Women

UN Women is really happy to participate in this research project conducted as a collaborative work between UN Women, Partners for Prevention (P4P) and Center of Women's Studies at the State Islamic University of Ar-Raniry, Banda Aceh. UN Women would like to thank all individuals and organizations that have given their supports to the successful implementation of this research project.

Gender based violence including violence against women is among the most serious problems of human rights violation. Many efforts have been taken to reduce the prevalence of the violence, but the number remains high. This research on masculinities is meant to contribute to strategizing some actions already done to end gender based violence and violence against women, particularly these focusing on the prevention level before the violence is perpetrated. It is understood that gender based violence is strongly influenced by patriarchal social construction that positions genders that are not considered 'masculine and men' in a subordinate power relation. Under such a circumstance,

it oftentimes happens that an action considered a form of violence is not really viewed as violence; instead this is interpreted as a way of education that is 'clean' from violence. For instance, this research found, many husbands thought that it was acceptable or even an obligation of a husband to beat their wives who disobeyed their requests or instructions because husbands were heads of family and leaders over their wives. Even members of the society would think the same and, thus close their eyes from providing assistance for women encountering such a problem. Considering such a social-cultural phenomenon, it is very important to understand deeper social-cultural roots of gender-based violence and violence against women in a specific context, so we can make a more contextual and comprehensive strategy to end the violence. By addressing masculinities as a framework it is expected that this research would really contribute to deepening our understanding on social-cultural construction within the Aceh society that influences to abusive and violent perspectives and behaviors.

We really hope that the findings of this research will inspire many individuals and organizations to provide greater contributions to end any forms of gender-based violence and violence against women. The context of Aceh as the focus of this research is expected to be an example for similar initiatives in other contexts.

Banda Aceh, October 2015

ABSTRACT

The title of this research is "Masculinities within Post-Conflict Aceh and Its Impacts on Violence against Women." The study aims to get deeper understandings and insights about the construction of masculinities within Aceh society. Moreover, this research is meant to elaborate the influences of cultural norms, religious understanding, and living through the conflict situation and parenting models to the development of masculinities and its impacts to abusive behaviors within the post-conflict Aceh society. This is a qualitative research; the data compilation is conducted through in-depth interviews about informants' life history, field observations, and focus group discussions (FGDs). Informants of this research are categorized into three groups: violent men, gender equitable men, and women, living thorough the conflict situation in Aceh. This research's sites are Bireun and Aceh Besar district.

The research findings prove that agents and media for socialization of masculinity, including family, peer groups, idols, Islamic learning centers like dayah and beut, coffee shops, and the conflict situation. Generally that the construction of masculinity values and norms within the Aceh society as seen from life history of the informants is mostly dominated by patriarchal hegemonic masculinity perspectives. Parenting within a family is an influential

aspect in the construction of hegemonic masculinity. Children raised in an authoritarian family will grow with a self-concept of masculinity dominated by hegemonic and dominant perspectives. It is easier for girls raised in such a family to perform social roles which are traditionally constructed as men's roles, like being a military troop holding a gun in the conflict. On the contrary, most of boys who appear to practicing and caring, collaborative, sharing, and responsible values of masculinity are those living in families practicing and applying the values of gender equality since their childhood in which they used to get engaged in, for instance, household works.

A social view that women are the second class of human beings is already introduced and constructed since an individual was in an elementary school. The values of hegemonic masculinity are developed through both formal and non-formal educations. The learning system and academic tradition of religious education like 'dayah' (traditional madrasahs) and 'balee semeubeut' (religious academic circle) contribute to the construction of hegemonic dominant masculinity and submissive femininity.

Such values of hegemonic masculinity lead to abusive attitudes when they are enforced by the tendencies of imitating and following an idol; getting social reward and punishment in family, school, religious class; and experiencing the violent conflict situation. Some of violent men and female informants living through the violent conflict situation show their agreement to the application and practice of physical punishment. In the context of education, informants differentiate physical punishment from violence applied in school, religious school, and to family as they view physical punishment is a method of education. Punishment

using violence is acceptable and even encouraged as it is a good method of education as what they understood based on Islamic teaching and the Aceh 'adat' (custom).

The ideal image of being men is oftentimes connected to having a permanent job to earn family's incomes. This value becomes a life prestige that influences the way men in Aceh think and behave within the community and society. A situation when it is found that a man does not have a permanent employment, will lead to the development of social stereotypes that possibly produce a social-psychological pressure, open for violence. Men have greater opportunity to express and practice hegemonic masculinity as the available social space for this expression is broader and wider. On the other hand, a very few men in the society who openly apply non-hegemonic masculinity, among them, are men involved in women's rights movements.

Key words:
masculinity, hegemonic, dominant, men, violence, women, conflict, Aceh.

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