




Department of Sociology
Universitas Indonesia



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Social Welfare Through Business: Study Of Home Based Ayah Service For The Aged

Kalyan Sankar Mandal

It is widely believed that social welfare is primarily state's responsibility whereas the main concern of business is to earn profit. Under such background the present paper shows that there are instances where pursuit of profit by business may converge with social welfare. The paper shows this in the context of home based ayah service for the aged.

It was found that in the process of earning a profit by supplying ayahs for home based care service for the aged, the ayah centers not only ensures a steady and reliable care service for the aged they also empower vulnerable women (ayahs) by providing earning that enables their needy families to survive. The ayahs are women from socio-economically marginalized background. They are either abandoned by their husbands or their husbands are unemployed or not in a position to earn because of illness or disability or they are widowed. They have a family to support and their families' survival depends on their earning. Their work takes a heavy toll on their life as they need to take care of their families along with eight hours work shift as ayah.

The study shows how outside any government effort, purely on private business initiative social welfare for the aged as well as vulnerable women has taken shape through these ayah centers. This brings out a social welfare role of business which is uncommon in the orthodox thinking of social welfare.

**Session E5
Gender and Family 4**

Masculinities and Violence in Indonesia and India

**Pam Nilan
Alex Broom
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Assa Doron
K.R Nayar
John Germov**

This paper addresses the issue of male violence in two prominent Asian countries in which there are frequent significant civil violence events. Such events invariably impact on families, on individual wellbeing, community life, and development programs. We discuss some common norms/discourses of hegemonic masculinity in Indonesia and India. We also consider how subcultures of male violence might be constructed, maintained and enacted in everyday social practice. To some extent, there does appear to be a link between male civil violence and radical religious movements in Indonesia and India, eg. Islamic fundamentalism and Hindu extremism. However, this is not the whole picture. Righteous indignation and outrage overlap with political agitation, crime and revenge motives in many civil violence events. Moreover, there are matters of masculine honour, status, peer pressure and the expression of class (and caste) resentments to be considered. Civil violence presents a major obstacle to good governance initiatives and sustainable development projects in the countries of the Asia-Pacific region. Yet remarkably little research has been conducted with males, despite their central role in perpetuating cultures of violence. There is an urgent need to gain a better understanding of the forms of masculinity that are being expressed (and targeted) when men engage in civil violence.

Women's Voice as Agent of Peace, The forgotten Issue in Conflict

Dr. Widjajanti M Santoso

The changing of the regime in Indonesia in 1998 has been an important event for the study of conflict and questioning its impact on women. First, there were several communal conflict seemingly based on religious differences, and secondly the study seldom discussed how women were involved as victims. It is 2008 now, therefore there are 10 years time, significant to be reflected upon the conflict and the women's interest. This article is based on UNFPA and KNPP (The Ministry of Women's Affairs) works on Gender Based Violence and Resolution 1325/2000, especially bring out new perspective of women as agent of peace. The works have to research the participation of women through NGO during the time of conflict on 3 areas; Ambon, Poso and Atambua.