

Gender Awareness Education: Examining its Implication for Improving Family Welfare and Health

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Abstract: Gender inequity faced by women is partly caused by gender inequality that leads to differentiation of women's role in society where women must bear direct consequences of the differentiation such as marginalization, violence and excessive workload. Gender awareness education aims to realize and develop the mindset, attitudes and behavior of families in building justice, equality and equal partnerships between men and women, child protection and elimination of domestic violence. Gender awareness education hopes that it will have an impact on understanding gender and can be applied in everyday life, including social life, economy, education, health and the realization of a harmonious and quality family so that the role of women can be optimized. This study employed a qualitative research with descriptive methods. A case study approach was employed in this study. A case study is in-depth or intensive research on one member of a target group as the subject of research. The results of this study found the technical implementation of gender awareness education. The packaged material was delivered by means of discussion or simulation, as well as the implications of gender awareness education seen from the perspective of Education, Self, Family, Social Society, Health and Politics.

Keywords: *women empowerment, gender, family*

INTRODUCTION

Gender awareness education offers and attracts perspectives for learning and developing in family health and welfare as seen from the role of women. It gives assumptions on facilitation of learning in informal circles, strong motivational aspects of self-directed and self-determined a woman who will live in the family. In the sociological literature, however, there is a dearth of empirical attitudinal research into gender roles and family values (Shek in Hu and Scott, 2014). Furthermore, women will continue to learn to integrate into the social context of the daily environment. The argument of gender awareness education is subsequently considered as part of the foundation for the program of Improving Women's Role Towards Healthy and Prosperous Families. Gender is an essential determinant of social outcomes, including health. Besides, gender can be separated neither from biology nor from other social identifiers as ethnicity, culture, age or social economic class. For instance, it is stated that the largest contributors of ethnic differences are related to social determinants of health such as level of education, socioeconomic disadvantages, and working in jobs which threaten occupational health (Betancourt in Verdonk, et al, 2009). In various related activities, gender awareness education has an important role since the understanding of norms, values, and cultures that are not intact cannot complement each other, and it cannot be used as something that can support knowledge and economics that will later improve social welfare.

Gender is the perception we have about male and female, the relation between them and their social organization (Rooke, 2013). Gender can be interpreted as a visible difference between men and women. The difference is not by biological but in roles, values, and behavior. Gender inequity faced by women is partly caused by gender inequality that leads to the differentiation of the role of women in a society where women must bear the direct consequences of the

differentiation such as marginalization, violence, and excessive workload. In theory, the focus on performativity is genderless; it is presented as rational, efficient, accountable and giving value for money. Yet those who do most of the surveillance are men-in-power; women are disproportionately surveyed and men oversee the surveying (Morley in Lynch, 2010). This issue will make women more left behind because they do not have the space to free their rights, both fulfillment of rights in family and community life. Christian's in Bjørnholt (2011) stated that study of contemporary anti-sexist men found that mothers, and the influences of feminist women, were important but the small minority in his sample who had had nurturing fathers also reported being influenced by their fathers.

This inequality reflects discrimination against women as they are left behind compared to men. This is inseparable from the role of parents in educating children that prioritize boys. In addition to parenting pattern, patriarchal culture that views power in the hands of men also causes harm to women. The rights and obligations of citizens are stated in the 1945 Constitution article 27 paragraph 2 which reads "every citizen shall have the right to work and to earn a humane livelihood". The inequality of rights and obligations between men and women will affect women's economic, social, political and educational lives where women will experience limitations in exercising control and benefiting from development.

Gunungkidul is one of the districts in Yogyakarta that gives special attention for gender issue that affected women because of gender difference that leads to misery, suffering both physically, psychologically, socially, economically, even neglect including threats both in public and private life. In 2015 there were at least 23 cases of courtship violence, 25 rape victims, 6 sexual abuse victims, 3 victims of domestic violence that constitute a total of 212 victims. These data show that the community, especially men, still underestimate women so that women are used as objects of gender inequality (Source of Data: Cases and Victims in FPK2PA Gunungkidul Regency, 2016: 12)

Ngalang village is one of the villages in Gunungkidul that faces gender issue mainly on women. According to its classification, Ngalang is a self-reliant village, which means that Ngalang is still classified into the traditional village. In 2015 there were 24 female victims, 2 male victims, 18 child victims and 6 victims of special needs children. Whereas in 2016, there were 16 female victims, 1 male victim, 14 child victims, 6 disability victims and 13 victims of children with special needs. Although there was a decline in 2015-2016, the number of women and child victims was quite high (Data source: Case of Violence of Women FPK2PA Gunungkidul Regency, 2016: 13).

Government and community efforts in developing and achieving gender equality are carried out through gender awareness education embedded in the Integrated Program improving Women's Role Towards Healthy and Prosperous Families (P2WKSS). Gender awareness education aims to realize and to develop the mindset, attitudes and behavior of families in building justice, equality and equal partnerships between men and women, child protection, and elimination of domestic violence. Gender awareness education hopes that it will have an impact on understanding gender, therefore it can be applied in everyday life, social life, economy, education, health and the realization of a harmonious and quality family in order to optimize women role.

Gender

Gender is a set of roles which, such as the costumes and masks in theater, convey to others that we are feminine or masculine. Specific behavioral tools that include appearance, clothing,

attitudes, personality, working inside and outside the household, sexuality, family responsibilities and so on, altogether polish our "gender role" (Mansour, 2007:3). Gender is defined by UNDP (2014) as a socio-cultural variable institutionalized through social, political, economic, cultural and traditional spheres.

Meanwhile, Ace Suryadi (2004: 34) stated that gender divides social roles or social constructions that distinguish the roles between men and women by local cultural ethics that is associated with the importance of social roles according to the biological sex. Gender is the public perception that constructs the social roles of men and women; hence this condition is not universal. The social roles of men and women in certain areas can be different from other areas, and vice versa.

Women's Empowerment

Even after the political victories of the first-wave feminist movement in the early twentieth century women's suffrage above all the gender order of the mid-twentieth century was characterized by explicitly gendered formal institutions (Orloff, et al, 2014). Empowerment is derived from the word "power" which means ability or strength. Empowerment can be interpreted as a process of being empowered, or a process to give power/strength/ability from the ones who have more power to the powerless ones. According to Carlzon and Mc.Cauley (in Roesmidi: 2006), empowerment is liberating someone from a rigid control and gives the individual freedom to be responsible with his own ideas and decisions. Empowerment helps individuals or groups to actively develop themselves, so they will not become restrained individuals.

Empowerment is the transformation of the power relations between men and women in four different levels, which are family, public, market, and country. The empowerment concept can be viewed into two contexts. First, power in the decision-making process that emphasizes the importance of women's roles. Second, the empowerment focusing on the relationship between women's empowerment and its consequences on men (Zakiyah, 2010:44).

Kindervatter emphasizes empowerment concept as a power-giving process in the form of education which aims to foster awareness and sensitivity toward social, economy and politic developments, so they can improve their position in society (in Zakiyah, 2010:44). Women's empowerment is an effort to empower oneself by having the ability or skill that matches with their talents and interests. Hubeis (2010:125) stated that women's empowerment is an effort to improve the status and roles of women in nation building, as well as the role quality and independence of women organizations. Women's empowerment is carried out so women can be empowered and independent. In addition, women empowerment is also carried out to support and accelerate the attainment of quality of life and equality between men and women. Such similar notion also confirmed by Singh (2018). He affirms that the advancement of the empowerment notion, it was argued that targeting women in the development process to actively engage them in the interventions will yield better results

Integrated Program To Increase Women's Role Toward Healthy And Prosperous Families (P2WKSS)

Integrated Program To Increase Women's Role Toward Healthy And Prosperous Families (P2WKSS) is a development program aiming to develop both human and natural resources, and also the environment to create and develop a prosperous and happy family in developing a society with women as the driving force. This program has been regulated in the Decree of the Minister of Women's Empowerment of the Republic of Indonesia No 41 / KEP / MENEG.PP /

VIII.2007 about General Guidelines for Revitalization of Integrated Program of Increasing the Role of Women towards Healthy and Prosperous Families. The definition of the P2WKSS Integrated Program is:

"P2WKSS Integrated Program is a program to enhance the role of women that uses a cross-sectoral approach to development in a coordinated manner which aims to improve the family welfare in order to achieve a quality living standard"

P2WKSS Program is a program to improve the role of women by using cross-sectorial approach to development in a coordinated manner that aims to enhance the prosperity of family in order to achieve a quality of life (Public Health Office of Semarang City, 2003). Avilia (2006) stated that P2WKSS is one of the government programs in empowering women to overcome poverty. Women are used as the drivers, so they can take part in the development process. It also provides them with access to prove themselves. Based on the Decree of the Minister of Women's Empowerment of the Republic of Indonesia No 41 / KEP / MENEG.PP / VIII / 2007 about General Guidelines for Revitalization of Integrated Program of Increasing the Role of Women towards Healthy and Prosperous Families, the general objective of the program is to improve the role of women in development in order to develop a quality family. On the other hand, the specific objectives of the program are:

- 1) improving women's health status
- 2) improving women's education status
- 3) improving women's knowledge and skills in productive economic enterprises
- 4) improving women's participation in environmental conservation
- 5) improving women's role in the development of community
- 6) improving women's role in understanding the national insights.

Meanwhile, according to Jahya (2014: 54) P2WKSS program aims to create and develop a healthy and prosperous family including the protection for women and children by improving the roles, abilities, independency and both mental and spiritual resilience of women in increasing the well-being of themselves, their education, family, community, health and politics. The research question is: how is the implementation and implication of gender awareness education?

METHOD

A case study approach was employed in this study. A case study is in-depth or intensive research on one member of a target group as the subject of research. Data collection in qualitative research is carried out by observation, interview, and documentation. This qualitative case study is an approach to research that facilitates exploration of a phenomenon within its context using a variety of data sources. This ensures that the issue is not explored through one lens, but rather a variety of lenses which allows for multiple facets of the phenomenon to be revealed and understood (Baxter, et al, 2008). The data was obtained by using purposive sampling, which was identifying the participants who could give through information and helped in providing information and understanding the phenomenon. Data analysis technique used in this research was based on the data collection, data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

Gender Awareness Education is the effort of society members to place the rights of men and women as equal individuals and social beings and applies it in every aspect of their lives. An

education that is based on gender fairness and equality will give opportunities for every individual, both men or women in gaining access, benefits and participation in every development program in society to eliminate gender gaps (Remiswal, 2013: 27). Gender awareness education held in Ngalang Village was motivated by two factors, which were internal and external factors. Internal factors came from the encouragement and demand of P2WKSS program that listed in number one component, which is the component of gender fairness and equality, and also from the accompanying NGO. While the external factors were the social problems of Ngalang Village such as violence against women, early-age marriage, and the lack of women's participation in public.

The gender awareness education was held in order to improve the quality of women in education, health, and economy in their families. The awareness should begin from the family so women could have a bargaining position in their own family that could later be developed in the society. The equality meant that men and women had the same responsibility and position within their family. The awareness of each right and obligation was important in creating gender fairness and equality.

The purpose of gender awareness program is to deliver awareness for the community so that women and men can assign their rights completely. Responsibility to self and others is designed to realize gender equality that is also targeted to liberate women from violence. Likewise, they can contribute to the development and become independent. This aim is also consistent with the followed guidance of gender awareness. Women's Empowerment and Family Planning Agency of Gunungkidul stated that gender awareness education is important to accomplish and develop thought pattern and family attitude in order to achieve women and men equality, child and family violence protection, therefore harmonious and qualified family will be attained.

Implementation of Gender Awareness Education

The technical implementation of gender awareness education was conducted at indoor and outdoor, depending on the planned agenda. Utilizing provided facilities is an effective way to conduct a successful program. Regarding the research findings, the participants received gender introduction, sex and gender difference, gender-related role and responsibility based on maturation age of marriage (PUP), illegal drugs, domestic violence law, as well as gender-related child caring or caring pattern. The subject given was also adjusted with problems occurred in each countryside. It was also expected that the participants could broaden their knowledge and understanding related to women and men rights, thus both of them could participate and responsible for gender-related roles, specifically.

The subjects were delivered by discussion and simulation in a harmonious way. The discussion began with the spouses side-by-side discussing the given topics that to be presented in front of the audience. Facilitator of gender awareness education led the step-by-step discussion.

According to Suryadi A and Ecep Idris (2004:34), the general definition of gender refers to the division of social role or social construction which distinguishes gender-related roles between men and women in a local ethical culture with the view of gender roles based on biological sex. The topic given was designed to emphasize community understanding related to gender and individual rights. The committee invited an informant and also took one of the participants to be a speaker so that they could understand easily what the topic the speaker delivered. Other supporting factors in this program were methods and media used.

The methods included socialization of gender introduction, learning, and discussion in order to courage the participants, a lecture, Plano paper, presentation, as well as simulation. These workshop facilities had been adjusted to the methods and material, such as harmony pouch for simulation, LCD screen, game, colored paper, marker, and tape.

Dirdja (2014:127) suggested that education and training conducted in the form of workshop, course, and counseling are the ways in which participants can improve their attitude and behavior in daily life. Thus, the combination between activities of the program is required due to stakeholder involvement, education program as well as the workshop that include various aspects of knowledge and skills, regarding partipants' talent and interest.

Community involvement in conducting gender awareness education leads to positive opportunity in order to make the community familiar with the issue. Not only does attending the program, but also getting involved in promoting gender awareness to a family, neighbor, and close friend. The strategies employed to reach the program's objectives are inviting them to come to a routine discussion, campaigning using poster, flyer, and banner on potential area in Ngalang Village, visitation during local organization (RT/RW) gathering, maternal and child health services (*posyandu*), social gathering, family welfare movement (PKK). Committee, gender awareness team, or Desa Ngalang people can do these kinds of promotion. The socialization and workshops had been done, in which ways to promote gender awareness education related to rights that assign to women and men. It is expected that the community brings a change, which could implement knowledge and training they have participated gradually. Therefore, the expected activities become their habit in daily life. As well, Singh (2018) conclude that women empowerment approach especially by means of educationand extensive training to build their capacity is essential to the otherempowerment steps taken by the government. Therefore, the women empowerment is mandatory before discussing gender empowerment in the indian context. This notion is believed applicable in the context of Indonesian.

Implication of Gender Awareness Education

Jahya (2014:54) asserted that P2WKSS program aims to demonstrate and develop a healthy and prosperous family including the protection of women and children, by increasing the position of women's abilities, independence, and mental and spiritual resilience in enhancing welfare for themselves, education, family, social community, health, to politics. This findings is identical with research conducted by Shell and Minot (2018). They affirm that Women's empowerment is important, both as a human rights objective in itself and as a means to increasing agricultural productivity and improving health and nutrition, and other wellbeing outcomes. The following implication table presents the theory:

Table 1. Implication of Gender Awareness Education

No	Sub	Result
1	Education	The presence of gender discrimination in educational institutions has been a phenomenon of academic interest since the mid-1980s (for a comprehensive account of the North American literature, see Rankin (2003)). The negative impact on students' quality of life and educational outcomes are significant and well documented (Kosciw et al. 2013). Gender awareness education provides knowledge and information since women intelligence is inherited to their children as well as women's development, and also since women and developed area have a strong correlation. Therefore, each participant understood, accepted and applied the value of their gender.
2	Individual	The family became increasingly privatized and left to women. Men entered more productive activities outside the home, and children entered a life dominated from an early age by educational institutions (Walters in Goldscheider, et al, 2016). Responsibility assigned to both woman and man in bearing a child as well as roles and workload sharing. Self-awareness is an important element since gender awareness education can be transmitted to other parties such as family and the wider community.
3	Family	What is the linkage between individuals' gender and the interface between their work and family roles? This is a familiar question for work-family scholars, as sex is the demo-graphic characteristic that has been most frequently examined in the extant literature (Korabik, McElwain, & Chappell in Powell, et al, 2010). All family members had the opportunity to develop themselves, both at school and work, including by being equal partners, collaborated in childcare and involved children in family discussions. The family is the first element in society. When a family supports one another, it is not difficult for gender awareness education to be given to the community.

CONCLUSION

Government and the community effort in developing and achieving gender equality are carried out through gender awareness education contained in the Integrated Program for Increasing Women's Role towards Healthy and Prosperous Families (P2WKSS). Gender awareness education aims to realize and develop the mindset, attitudes and behavior of families in building justice, equality and equal partnerships between men and women, child protection, and elimination of domestic violence. It is expected that this program will have an impact on understanding gender and can be applied in everyday life, including social life, economy, education, health and the realization of a harmonious and quality family, so that the role of women can be optimized. The results of this study highlighted the technical implementation of gender awareness education. The material is delivered by means of discussion or simulation, as

well as the implications of gender awareness education regarding the perspective of Education, Self, Family, Social Society, Health and Politics.

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