



Gender Equality and Social Inclusion (GESI) in Village Development

Samsiah Nelly

Faculty of Social and Political Sciences, Universitas Kristen Palangka Raya

Email: snelly203@gmail.com

Abstract

In compliance with the implementation of village government regulations concerning community empowerment and village development, this paper aims to provide an overview of the evolving paradigm of sustainable development and village opportunities in gender equity and social inclusion (GESI). This paper is a study of the literature based on data and information gathered from books, scientific papers, journals, and gender-related laws and policies. Gender mainstreaming policies were provided, as well as involvement of women in development. This policy would ensure that women will thrive and perform their social roles effectively. The study revealed that in some areas, initiatives to create inclusive village development have emerged, motivated by a desire to enhance people's rights fulfillment. Village planning must be approached from a GESI perspective, with no distinction made between men and women's positions, and marginalized groups' rights must be preserved.

Keywords: *Gender Equality and Social Inclusion (GESI), Village Development, Gender Mainstreaming, Discrimination.*

1. Introduction

Gender has become a widely discussed topic in past few decades, especially in the context of Village development. Due to increased awareness of gender inequality between men and women, this term arose and evolved in society. Since women were denied access to the taker's social decisions in the family and community in most patriarchal cultures, including the ability to make independent and career decisions.

Indonesia faces numerous challenges in advancing gender equality and the role of women in development. Women are often marginalized as a result of development. This is due to society's inequitable social, economic, and political systems. Women's backwardness is considered to become a function of this unjust system. Regardless of the fact that UUD 1945 Pasal 27 guarantees equal rights to all people before the law, many legal and cultural laws tend to discriminate against women and are not gender egalitarian. Men and women's gender differences have a long history of being developed, socialized, reinforced, and even constructed socially and culturally through religious and state teachings (Fakih, 2012).

In essence, village development is meant to be able to respond to a variety of community needs, both physical and non-physical, and to include all, regardless of

origin, status, social class, or gender. Development can, at least in its implementation, influence people's basic rights to develop, grow, and live safely within their social groups.

Important elements for determining a just development process, such as access, participation, benefits, and power, have not included marginalized community groups, resulting in their voices and development needs in the village being neglected. This is because awareness of village development from a GESI (Gender Equality and Social Inclusion) perspective is still very low, owing to a lack of understanding and knowledge of GESI amongst village assistants and village officials, let alone the general public. Obviously, hence more access to development principles that's include GESI mainstreaming, the better.

Women's capacity must be properly handled by empowering women in all areas of development. The 1993 GBHN stipulates, among other aspects, that women in development have the same rights and responsibilities as men. Every citizen has equal rights and responsibilities under this constitution (both men and women). Gender equality, according to the World Bank (2012), is a crucial development concern that will reinforce countries' ability to develop, reduce poverty, and governance effectively. In that context, if our country wants to build a modern democracy, it would at the very least pay attention to issues concerning gender equality.

The researcher's interest in addressing gender prioritization and social inclusion of women in Village development stems from shifts in modern women's roles in inclusive village development, which is characterized by women's participation in the planning process. Participate in village meetings to become the subject of development. The researchers are interested in conducting research on women's social inclusion in village development through the Village Development training program with a Gender Equality and Social Inclusion (GESI) Perspective for the Community and Village Apparatus, based on the above definition.

2. Literature Review

2.1 Definition of Gender

According to UNESCO, Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity) (Sidiq& Achmad, 2020). Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles. The concept of gender is vital because, applied to social analysis, it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed forever (UNESCO, 2012).

2.2 Definition of Social Inclusion

Gender is becoming a more common term, and social inclusion is a natural extension of that. Individual integrity and independence are the key capitals for achieving an ideal quality of life through social inclusion. Gender and social inclusion,

or GESI, has become a role model in the struggle against social injustice and insecurity (Kertati, 2019). The GESI framework pays special attention to gender equality and the involvement of marginalized groups including women and people with disabilities (Prasetyo et al., 2019).

In its broadest sense, social inclusion is a mechanism that improves an individual's or a group's ability to participate actively in a community where they were historically marginalized due to identity factors such as gender, disability, ethnicity, or racial minorities (Kompak, 2017-2018). From this definition, social inclusion can be defined as a process which allows individuals or groups to participate in social life (Sidiq & Jalil, 2021).

GESI in village development have been the subject of many studies. Some of them are Lalu Arman Mahadi's studies, in which his study is still oriented on community participation, especially community participation in the Development Planning Conference (MUSREMBANG). Then investigates the aspects of community participation in development using good governance concepts in his study. One of the principles is participation, which is one of the principles in its implementation. The participation that is carried out is related to community participation in village level meetings, or MUSREMBANG (Mahadi et al., 2015). MUSREMBANG is a village-level planning forum in which the village government collaborates with residents and stakeholders to create a contemplation or discussion about the village's aspirations and development.

2.3 Concept of Gender Equality

Related to the gender paradigm, the term gender equality has emerged. Gender equality is a condition in which women and men have equal status and have the rights and opportunities equal in the builder's in all areas of life (Puspitawati, 2013). Gender equality, in essence, does not seek to compete with men, but rather to provide women with the opportunity to access in the realms of education, economics, culture, and politics, allowing women who have been victims of discrimination and abuse to have a voice and receive protection as country people. Gender equality, according to the Kompak (*Kolaborasi Masyarakat dan Pelayanan untuk Kesejahteraan*) (2017-2018), an organisation based on a collaboration between Indonesia and Australia, means that women, men, children, and boys have the same rights and obligations, and that all needs and aspirations can be respected and regardless of gender differences.

The International Development Partners Group describes that GESI is a term that addresses unequal power relations related to race, language, gender, wealth, skills, and dimensions in relation to social inclusion and gender equality. GESI focuses on actions that eliminate discrimination and ensure that all individuals and groups, regardless of social identity, have equal rights, opportunities, and benefits.

2.4 Legal Framework and Social Inclusion Policy

Indigenous peoples, women, and the poor are among the target groups who encounter social inclusion, according to the contents of the general section of UU Number 6 of 2014 relevant to villages. The Village Law distinguishes two types of social inclusion: marginalized and disadvantaged communities (Simarmata & Yando, 2017).

Further to that, the Village Laws cover a variety of areas that can be used as locations for social inclusion, such as village planning, administration, development, and the creation of village regulations appear in two ways:

- a. The rights of marginalized groups, which include the right to participate, the right to receive services and information, and the right to supervise.
- b. The village government's obligations, which include the responsibility to operate according to certain principles (democratic and nondiscriminatory), as well as the responsibility to organize and include all individuals and groups in village government.

The Village Law can be seen as providing opportunities for disadvantaged groups to participate in development based on these legal foundations. Disadvantaged groups' participation or involvement in development planning helps to determine what are the most urgent concerns in development and village program policies. Disadvantaged groups have the opportunity to express their expectations for program policies and public programs by participatory preparation. So that it can assist the village in ensuring that the villagers' human rights are respected.

2.5 Women Inclusion in Village Development

Development from a social inclusion perspective is exist as a response to concerns about the consequences of development, which contributes to social exclusion. Inclusive development is a multi-stakeholder approach to development in which civil society, government, and the public sector collaborate to resolve development problems that disproportionately affect disadvantaged population groups, such as women and people with disabilities.

In the effort to establish harmonious relationships between men and women or to achieve gender equality and justice in various fields of life and development, increasing the role of women in gender-based development as an integral part of national development has significant significance. Mentioned in the presidential instruction No. 9 of 2000 regarding gender mainstreaming in national development, the President of the Republic of Indonesia considers that in order to improve the position, role and quality of women, as well as efforts to realize gender equality and justice in the life of the family, society, nation and state in the eyes of it is necessary to carry out a gender mainstreaming strategy in the entire national development process (Kunyanti, 2021). A dynamic position and role relationship between men and women is a condition of a harmonious partnership between men and women. In family life, community, nation, and state, as well as in development activities in all fields, men and women have equal status, rights, responsibilities, and opportunities.

Research related to women roles in development, there are several researchers who focus their studies on development in villages. Gender roles in development in general Regarding gender roles in development, many studies have been carried out both in terms of economic development, welfare and related to women's empowerment programs. In this case, there are several studies that examine gender roles in development. First, Wayan Sudarta's research (2007) which examines the role of women in gender-oriented development. The purpose of this research is that women have the same rights and obligations as men in terms of development, in which this study focuses on discussing the role of women in development according to the gender concept which includes productive roles, reproductive roles and

dynamic social roles. These roles can realize gender equality and justice between men and women in development.

The next research is conducted by Hunia Djumati, which examines the participation of women in village development in North Kao District, North Halmahera Regency. This research discusses the participation of women in various activities in the village, both in participating in the participation of women in voting rights or in decision-making and contributing to the village development process. Participation that involves women in village development can be seen from various fields of life, including in the fields of social, custom, environment, politics and government, education, health to participation in the tourism sector (Djumati et al., 2015).

3. Method

This paper is a study of the literature on the principle and significance of social inclusion in the smallest level of government, the village. A descriptive analysis with a qualitative approach is what this method of analysis is. This type of research is named after the fact that it emphasizes (focuses) on attempts to explain the situation as it is, with the aim of producing descriptive data in the form of written or spoken words from people or observable behavior that is intended for the exploration and classification of a phenomenon or social reality. A qualitative approach is a research method that generates descriptive data from individuals and observable actions in the form of written or spoken words (Moleong, 2014).

4. Result and Discussion

Women's Participation and Role in Village Development Participation refers to an individual or a community group's participation in the development process, whether by a comment or an action, through contributing ideas, resources, time, skills, money, and/or material, as well as taking advantage of and enjoying sustainable development.

Village Law No. 6 of 2014 (Village Law) establishes a legal framework for villages to plan and manage their own growth, as well as allocate budgets based on community priorities. However, there are indications that women, people with disabilities, and other minority groups have limited participation in village development decision-making, despite the fact that gender equality is urgently needed in terms of developing the role of Village communities, since development cannot be separated from the role of the community of an area to contribute.

There are at least three reasons it is important for women to be specifically discussed in the implementation of Village development:

First, women have faced discrimination and marginalization as individuals and groups in various development policies and programs, as well as in social life. Discrimination and marginalization are still prevalent in many ways nowadays. In reality, women's dual role in development is their operation, mission, or involvement in both the domestic and public sectors during this era known as the development period. Women as holders of important and even major roles in the political field are not new in the history of this nation's history. Women have become key players in the nationalist struggle in the public realm, which marks the nation's entrance into the new era, as is well known.

Second, the Village Law explicitly addresses women as a group that must be included at the Village Consultative Meeting (Musdes). We already know that the Musdes is the village's highest decision-making entity in strategic matters. As a result, the Village Law acknowledges women's right to engage in important village and community decisions. This means that the Village Law's presence is intended to address the issue of gender disparities or non-gender in the development process, which has received little attention until now. The problem of gender disparity can be seen in the report on the Millennium Development Goals (MDGs), which shows that Indonesia failed to resolve the issue of high maternal and child mortality rates. The increase in cases of violence against women is also a reflection of society's gender disparities.

Third, affirmative action for women can have a two-fold effect: it can improve women's quality and ability while also improving the quality of village development. Village development would be more successful in solving issues of poverty, injustice, and underdevelopment if women are involved in decision-making that affects their lives and the lives of their communities. Since women are disproportionately affected by poverty, injustice, and underdevelopment. That is why, according to the Village Law, women are one of the elements of society that must participate in the Musdes.

There are a number of things that can be done to improve the quality of human capacity or women's participation in development, including:

- a. Conducting socialization on a regular basis,
- b. Establishing agreements on development,
- c. Women's empowerment by the government, the private sector, and the society at large in order to achieve gender equality in all aspects,
- d. Increase women's access to information in all aspects, especially development information, and take them into account in decision-making (Hayunieta, 2007).

In line with point number one, non-governmental organizations (NGOs) play an important role in the progression for women's rights, especially for women who are victims of gender inequality. Justice, Peace, and Integrity of Creation (JPIC), a non-governmental organization (NGO) in Central Kalimantan, is one of the organizations that is devoted to providing advocacy and fulfilling the rights of women. In this effort, JPIC Central Kalimantan collaborates with village assistants to formulate training on Gender Equality and Social Inclusion (GESI) which targets village officials and other general public who are deemed to have minimal understanding of GESI, so that they are able to fight for / encourage the mainstreaming of GESI in living in the community as well as in the village development process, as well as supporting matters related to the Sustainable Development Goals (SDGs).

Empowering women is part of human resource development, and is aimed at improving the status, position and condition of women so that they can achieve equal progress with men, and build a quality generation. Empowering women is a development priority, covering the quality of life of women in the fields of health, education, economy and politics, which have been low and prone to discrimination and exploitation. Village women who are close to food and cultural sources play an important role, namely, they have great potential to find alternatives, explore cultural values that can preserve nature and the environment. Various bottlenecks in the modern world spur human creativity to find a way out. Efforts were made to find

alternatives and potentials that had not been thought of at all. Various forms of exploitation of natural resources, in the name of development, have various negative implications. While women are given the possibility to explore and develop in various ways, so that the ideology of development is not counterproductive to the natural environment itself.

Women's empowerment begins with personal awareness on the part of the women. Every human being, including women, was born with the ability to wield personal strength. When properly reflected, this personal strength will lift the spirit community within us. In reality, Indonesian women are portrayed as an investment in development personnel, so their involvement is highly anticipated.

5. Conclusion

The concept of sustainable development is very suitable for women to develop and implement. Women can form groups to study world information that comes very quickly, especially in the face of free markets, a consumptive culture that will also enter the countryside, as a pioneer for the success of capitalism. One of the manifestations of village communities' rights in advancing their villages by including women in village development is their participation in development and gender equality, especially in the implementation of the Village Law. Gender equality for women in the village in terms of participation in village development is expected to be achieved by creating space and opportunities for women to contribute to village development. Year after year, the level of women's participation in village development must be monitored and increased.

6. Reference

- Djumati, H., Rompas, W. Y., & Rorong, A. J. (2015). Partisipasi Perempuan Dalam Pembangunan Desa di Kecamatan Kao Utara, Kabupaten Halmahera Utara. *Jurnal Administrasi Publik*, 1(010).
- Fakih, M. (2012). *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Hayunieta. (2007). *Perempuan dan Pembangunan: Marjinalisasi*. Ritzer George, Douglas.
- Kertati, I. (2019). Evaluasi Penyelenggaraan Pengarus Utamaan Gender (PUG) Kota Semarang. *Jurnal Riptek*, 13(1), 57-64.
- Komnasperempuan.go.id. (2021). *Profil Komnas Perempuan*. Retrieved from <https://www.komnasperempuan.go.id/about-profile-komnas-perempuan>
- Kompak. (2017). *Strategi Kesetaraan Gender & Inklusi Sosial*. Abt Associates, 2018 2017.
- Kunyanti, S. A., & Mujiono, M. (2021). Community Empowerment-based Corporate Social Responsibility Program in Panglima Raja Village. *International Journal on Social Science, Economics and Art*, 11(1), 12-19.
- Mahadi, L. A., Noak, S. H., Andreas, P., & Dwi, W. Evaluasi good governance dalam upaya meningkatkan partisipasi masyarakat di dalam musyawarah perencanaan pembangunan (musrenbang) studi kasus musrenbang desa tegal kertha, kota denpasar. *Citizen charter*, 1(2), 28605.
- Moleong, L. J. (2014). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Perempuan, J. (2011). Millennium Development Goals dan Gender Mainstreaming. *Dipetik December*, 13, 2012.
- Prasetyo, D. D., Astini, F. N., Fillaili, R., & Widjanarko, H. (2019). *Draf Laporan Penelitian Analisis Kontekstual/ Penelitian Formatif Kesetaraan Gender dan Inklusi Sosial (GESI) untuk Program Water for Women (WfW) Plan Internasional*. Jakarta: The SMERU Research Institute.
- Puspitawati, H. (2013). Konsep, teori dan analisis gender. Bogor: Departemen Ilmu Keluarga dan Konsumen Fakultas Ekologi Manusia Institut Pertanian.
- Simarmata, R., & Zakaria, R. Y. (2017). Perspektif Inklusi Sosial dalam UU Nomor 6 Tahun 2014 tentang Desa: Kebijakan dan Tantangan Implementasi. *Wacana*, 37(XIX), 7-27.

- Sidiq, R. S. S., & Jalil, A. (2021). Virtual World Solidarity: How Social Solidarity is Built on the Crowdfunding Platform Kitabisa. com. *Webology*, 18(1).
- Sidiq, R. S. S., & Achmad, R. W. W. (2020). Gender aspects in remote indigenous community empowerment program in Indonesia. *Journal of Advanced Research in Dynamical and Control Systems*, 12(6), 2104–2109. <https://doi.org/10.5373/JARDCS/V12I6/S20201172>
- Sudarta, W. (2007). *Peranan Wanita Dalam Pembangunan Berwawasan Gender*. Fakultas Pertanian Universitas Udayana.
- UNESCO. (2012). *Gender Mainstreaming Implementation Framework*.
- World Bank. (2011). *World development report 2012: Gender equality and development*. The World Bank.
- Yuwono, D. M. (2013). Pengarusutamaan gender dalam pembangunan pertanian: kasus pada pelaksanaan program FEATI di Kabupaten Magelang. *SEPA: Jurnal Sosial Ekonomi Pertanian dan Agribisnis*, 10(1), 140-147.