**Gender Education and Gender Awareness: Gender Mainstreaming in Sustainable Development**

**A Theoretical Overview**

Wuri Handayani

wuri.handayani@uny.ac.id

Universitas Negeri Yogyakarta, Yogyakarta, Indonesia

**Abstract.** The need for retrospection and incrementation of Gender Mainstreaming (GM) policies by adding a subjective approach. This literature study examines the dimensions of sustainable development from the aspect of gender as a social problem. The GM strategy, which has been using an objective approach quantitatively, fosters the progressive potential of women as well as enhances conflictual relations as well as the phenomenon of gender violence. GM strategies are technical in nature not accompanied by strategies that are strategic - structural and psychological (autonomy and subjectivity). This literature study uses gender analysis. Conception and criticism developed in assessing gender as a social problem by exploring the "voices" of the wisdom of the conceptions, thoughts and views of women or those who support them. The result of this theoretical study, individual gender awareness is important to reduce gender inequality, through communicative Community Gender Education, to build gender awareness. With gender awareness, it can dynamically encourage changes in the attitudes of men and women in building progressive gender relations, as a common need, passing on a gender-progressive social environment and structure to future generations as social capital towards sustainable development.

**Keywords:** subjectivity , autonomy , gender education , gender awareness, social capital

1. **Introduction**

The GM strategy implemented by the Government of Indonesia using an objective approach has resulted in dynamic impacts of achieving its goals. The objectives of GM in Presidential Instruction No. 9/2000 on Gender Mainstreaming in Development are explicitly stated that to achieve gender equality and justice, women need to be empowered in the fields of economic education, health and political control. This is to have a stronger bargaining position in gender relations[1, p. 64]. Historically top-down interventions alone have not eliminated the various things that can lead to gender inequality in society.[1, p. 39] It is necessary to add a subjective approach as a strategy for GM policy.

The hope of achieving gender equality and justice can be seen at a glance from the statistical data. For three decades the implementation of the GM program has shown the achievements of women. The Higher Education Gross enrollment rate in 2018 was 28.34% male students and 32.09% female students and in 2019 male students were 28.39% and 31.67% female.[2] The labor force participation rate has increased from 48.3% to 51.25% [3]. In the political sector, the 2009 Election for women members of the Legislative Council was 18% of the total number of Legislatives, and in 2014 it was 17% and in 2019 amounted to 20.52%.[4]

But at the same time an unprogressive phenomenon emerged. Divorce cases increased from 353,843 in 2015 to 408,202 in 2018. 46.5% of cases were due to quarrels between husband and wife, 28.32% due to economic factors, 18.2% due to domestic violence.[5], [6] Andreas [7, p. 8] asserts that the phenomenon of divorce does not deny the possibility that it can be related to or related to the impact of the phenomenon of mobilization (empowerment). CATAHU recorded cases of violence handled in: 770 incest cases, 536 physical cases, 319 psychological cases, 571 sexual cases and 145 economic cases. Within 12 years, violence against women increased by 79.2% (nearly 800%).[8] Male violence is essentially a form of power over women - patriarchal control. [9, p. 216]

The description above reinforces the notion that gender inequality is not just a matter of women's powerlessness. Increasing the ability of women in various fields of life, is not necessarily followed by an increase in gender equality in gender relations. Several studies on women's economic capacities and opportunities have not dynamically increased women's autonomy due to gender pressures.[10], [11] This phenomenon confirms the opinion of Molynuex [1, p. 39] that these empowerment programs are to fulfill the practical interests of women, not strongly increase gender equality. GM that integrates gender into development programs is considered not fulfilling strategic gender needs, because it is not accompanied by a restructuring of society's culture. [1, p. 65]

The phenomenon of gender violence in society indicates that the socialization of gender values ​​is quite strong. The trading system (promotion and others) exploits many women, through various mass media so that access greatly affects the affection of society, fosters consumption and standards of assessing material as high (social) value. The forced capitalist development model is seen as having a detrimental effect on gender equality.[1, p. 63] Community social institutions such as families, schools, mass media and others have become a source of learning for gender values ​​from all walks of life.[12, p. 94], [13, p. 41] This phenomenon results in the strengthening of gender identity which does not benefit women (as well as men), increasing the potential for conflict in gender relations. Strengthening gender identity and gender roles, two causes of gender inequality[14, p. 176], makes people experience more "gender blind", requires gender awareness. [1, p. 128]

The resolution of gender is basically related to the roles and interests of parties (men and women) as well as the function of the actor in a social relationship, therefore efforts to "mobilize" towards the creation of dynamic progressive gender relations are a common need for actors to achieve a better life. . In a dynamic way, life with men and women is lulled under the pressure of gender values. Following Frier's thinking, some male leadership uses the nature of power (negatively). This leads to a thought to build and achieve gender equality by involving men and women in dialogue. . The dual character of dehumanization occurs for the oppressor - it violates human nature and the oppressed.[15, p. vii] Antrobus[16, p. 223] suggests that experience at the micro level should be used to inform macro-level policies, and vice versa.

Based on the description above, this paper addresses three questions: 1). How gender can become a problem in sustainable development 2) How can gender awareness encourage the realization of sustainable development? 3). How to make a transformation through policies to realize GM sustainable development?

1. **Gender Conception: Complex, Antagonist and Subjectivity**

From various literatures, the definition of the concept of gender can simply be divided into two categories, namely gender as a "product" and gender as a social production process. Gender as a product refers to cognitive behaviors and processes and a number of differences that can be observed between men and women.[17, p. 3] Gender is defined as the socio-cultural characteristics and traits that are considered appropriate for men and women (masculinity and femininity). (Unger in [12]). Gender is a constructed set of social roles [17, p. 50]Gender as a set of stereotypes - a belief about the characteristics of men and women, as a core aspect of self-identity. Gender as a system of power relations in society, regulates who is determinant, controls, makes / changes resource rules.[17, pp. 2–5] In gender constructionist theory. [12, p. 192], gender is seen as a production process (social process) - a collaboration through which people continuously produce each other as male or female. Zimmerman stated this with the term doing gender.[12, p. 201] Gender development or gender production (Bandura in[12, p. 93]) occurs in social institutions that play an important role in social life, such as in family, education, mass media and so on. Following the thoughts of Berger and Luchmann who view social reality as a product of social construction, [18, p. 4]gender is a process that takes place in three simultaneous dialectical moments, namely externalization, objectivation and internalization.

Another dimension of the gender concept is its complexity. Gender is both a sociological and psychological phenomenon [13, p. 10]. Gender psychology is perhaps the best domain for appreciating the importance of an integrative biosocial approach.[12, p. 66] Understanding the gender phenomenon using a broad perspective. Gendered interactions are carried out at all levels of actors, individual, group, social, institutional. With the intersubjective interaction, gender issues become pervasive in individual and social life. Gender problems in the form of antagonistic gender relations. According to Faucoult, human relations are power relations.[19] According to Pratto's thinking, social domination theory views gender inequality as a characteristic feature of group-dominance societies. Gender inequality is relatively stable because it is a function of discrimination that is coordinated in the allocation of resources specifically through institutional practices, coordinated systemically, determined by widely recognized culture, related to stereotypes, and social roles. There are 4 (four) things that become the base of power that cause gender inequality: power (force), control of resources, consensual ideology and asymmetric social obligations.[12, p. 243]

These various definitions of the concept of gender are the basis for analysis where gender causes injustice or inequality. The basis of gender injustice is sexual identity and gender role identity [14, p. 176] and its socialization. Gender inequality is generally defined as marginalization, subordination, double burden. And violence against women in various aspects of life. [20, p. 72] As a practice of social interaction, social phenomena are gendered as if they are hidden, not obvious because they are pervasive and unified as everyday life which seems to contain problems (gender disparities). ([13, p. 2]

The empowerment program carried out is based on policies with an objective approach, as previously mentioned, according to Lucian w Pye, is more of a precondition for development because it does not touch attitudes and values.[21, p. 91] It is a non-rational and psycho-cultural dimension of life.[21, p. 93] Meanwhile, the subjective approach contributes to this problem of inequality from other dimensions. Subjectivity is a category of order in social interaction which is based on the individual actor's interpretation of goals and relationships, [22, p. 460] perceiving, behaving or behaving in social interactions based on gender awareness that is built after going through gender education as a process of developing people's personalities, creating conducivity to sustainable development. According to Rosemarie [23, p. 9] women as subjects, or subjectively, as well as men, must transcend definitions, labels and essences that limit their existence, make themselves what they want.

Subjectivity provides an opportunity to "bargain" between people's conventions about their cultural belief system and an egalitarian system (democracy). In simple terms, various factors of gender inequality are partly rooted in the subjective dimension of a person. Gender oppressive belief systems, values ​​and expectations, in their social interactions, are based on the individual actor's interpretation of their goals and social relationships.[22, p. 460] Gender inequality due to social domination consensus indicates an imbalance of power. Such thinking can become a basis for analysis that the production process it is gender that must be disrupted or weakened to as much as possible reduce gender production with a subjective approach. The psychological aspect is one of the bases of gender issues. [13, p. 6] With the subjectivity of men and women can strengthen autonomy against the pressure of gender values critically, sensitive to the elements of domination and power. For men with the "elevation" of the phenomena of subordination, domination and violence, asymmetrical obligations as social problems by the government will be their reflection material.

1. **Methodology**

This study uses gender analysis to understand the reality of the phenomenon of gender social problems in the dimensions of sustainable development, by providing new meanings, conceptions, assumptions, ideologies and practices of relations between men and women, and their implications. [20, p. xii]The character of gender social problems is complex, developing (growing) and conflictual, requiring simultaneous efforts through various approaches. The approach to gender analysis must be holistic in order to integrate social, cultural and political dimensions into economic analysis. [16, p. 223] With a subjective approach to the problem of gender inequality, it is possible to contribute from the dimension of thinking of individuals to progressive gender which is cumulatively expected to become a social character, so that it becomes social capital for sustainable development. This theoretical conceptualization and analysis is based on women's daily life experiences which are expressed in various literatures and related documentation.

1. **Discussion**
   1. **Sustainable Development: Gender Awareness, Harmony In Conflicts, And Collective Legitimation**

From a study emerges the phenomenon of female subjectivity, with certain conditions women perceive traditional gender roles (domestic roles) as the main one even though their potential and opportunity to play a large public role. [24] Based on noble values, they build identity - define gender roles and understand gender relations progressively with high gender awareness. This phenomenon indicates that the subjectivity of women is one of the potentials for sustainable development. Subjectivity is an embodiment of women's autonomy, so that the choices made are not the result of gender pressure but are authentic choices.

Another phenomenon as the inevitable basis for gender awareness for sustainable development is the resistance or negative response of society to gender values ​​originating from the West, such as the phenomenon of rejection of the Draft Law on the Prevention of Sexual Violence. This Western value system is considered to interfere with existing belief systems and conventions. In addition, because most people do not understand the meaning of gender, it adds to this resistance.

Gender awareness is built through gender education. The essence of education must be oriented towards recognizing the reality of the human self and oneself [15, p. ix]. With gender education, a person will have the ability to know and understand gender discourse, reflect on practice but also a functional process, can become the basis for social and individual interactions in society. Recognition of the realities of life that are not mechanically stressed by gender values, for example opinions on stereotypes, submissiveness, the phenomenon of "doing gender" modelling or the phenomenon of individual "enactment" of their gender identity, but must think critically about these gender biased phenomena. . For example, questioning gender identity and roles as natural, criticizing myths in discriminatory cultural beliefs, analyzing stereotypes in society, and so on.

The direction of this gender education towards men and women is different but complementary, because due to gender pressures that are legitimized by social consensus, women must realize their own reality that they are in a "tricked" condition - included in a certain gender "box", which creates self-concept, which is not progressive. Meanwhile, men, on the other hand, must be aware that they are in a potential position to dominate and dominate based on the legacy of gender values. This is a cognitive strategy, in accordance with the phenomenon that causes the development of gender in the cognitive realm, as Bandura argues that the growth of gender information is processed cognitively, associated with social evaluative reactions, and direct supervision. [12, p. 94] Thus gender education is a necessity to build the subjectivity of individual members of society to encourage the growth of progressive gender awareness. [15, p. viii]emphasized that human nature is a subject, not an object-sufferer. Fitrah as subjective, humans must know the reality of themselves and their own reality, so that they can become useful actors in life with humans, through a gender education system.

With this awareness, providing reliable and accessible information to build a better understanding of gender equality as a core value of democratic societies, promoting and encouraging general understanding of gender in relation to violence against women and gender pay, shows how gender values ​​and norms affect attitude; reinforce stereotypes and support structures that produce gender equality, change attitudes, beliefs that reinforce inequality between men and women. Increasing gender awareness is a claim of advanced women.[15, p. 6]

This knowledge and understanding will be able to influence affection and ultimately changes in attitudes and behavior due to changes in beliefs, values ​​and expectations that have been under pressure on gender values ​​and the growth of complementarity between men and women in a partnership. Following Frier's thought, gender education is an effort of transformation, awareness (concientization) and liberation to connect humans with social reality to change oppressive realities, not domination (domination) and socio-cultural taming (Frier. P. 17), leading to gender awareness, by building autonomy and subjectivity.

Thus education and gender awareness build male and female subjectivity, become the basis for the practice of gender relations both individually and socially. Furthermore, relationships that are not or minimally conflictual will be built, relationships that are full of alternatives or preferences. Each actor (male and female) determines his preference alternative with discursive and responsible awareness, is critical of the pressure of gender values. This allows them to feel that gender pressure is an "enemy" to their togetherness that must be addressed together. Gender education is intended to destroy and disrupt or avoid social practices that promote gender production. Marececk [12, p. 193] states that there are several things related to gender production, including: doing gender, cultural repertoire, production of sexual bodies, sex categories, and construction of sexuality. For Bourdieu education is to develop social personality, as social capital. [22, p. 518]

Gender education for all individual men and women in society is based on the impact and implications of social gender problems for both individuals and social interactions in the practice of daily life. Gender education is ideally used as social education, changes in attitudes and behavior that are expected to occur in all members of society. This education can be done either formally, non-formally as well as informally. Gender education - in the context of subjective experiences, at least involves: 1. Taking roles; 2.Tthe process of internalizing community norms; 3. The nature of the self as a social actor and; 4.The nature of awareness about daily life.[22, p. 461] Some of these fundamentals are critically oriented towards the dimensions of gender inequality from a comprehensive perspective, including cultural perspectives, cognitive constructs, power perspectives, social construction perspectives.

By elevating the position of gender discourse as normative community education, it can improve women's social status - which lies in the social structure.[25, p. 92] is relatively equal to men, because gender discourse will gain social legitimacy as part of social development problems. By stipulating gender issues as a common problem in development by the government which is manifested in a high social status with socio-formal legitimacy, it will be able to balance the system of power relations in male and female gender relations. Such thinking ensures that power relations in gender relations are possible to move along a continuum dynamically towards points of subjective equilibrium between men and women. As Freier's thought that power can function positively, even though it operates repressively. [15] The subjectivity of men and women will "dispel" repressivity into the consensus of both (men and women).

The subjectivity of men as well as women shows high gender awareness. By understanding gender discourse and its reflections (which already have high social status - as social education) it can give cognition and affection for men and women as a whole, foster critical thinking, become a potential source of individual gender-equal behavior. Men will feel the urgency of partnership, because two basic aspects of life, namely production (material) and reproduction (generative duties) are important factors in the sustainability of gender relations. Men and women will realize the meaning of their respective contributions in creating a more prosperous life together by practicing gender equality as congruence.

* 1. **GM in Sustainable Development: Autonomy, Subjectivity and Community Gender Education**

The experience of implementing GM policies for about two decades (Inpres no 9 of 2000) requires retrospect and adding a subjective approach to building gender awareness through education. From an educational perspective, sustainable development is to inherit a progressive foundation of personality defences. The historical continuity of society is also a major source of personal meaning and identity [7, p. 124] The analysis of gender inequality with the psychological and subjective perspectives above can be an alternative thought to complement the existing GM policy. The sustainability of development which requires the inheritance of a gender-progressive social environment can be strengthened by increasing gender awareness, through gender education. Gender awareness can progressively increase women's autonomy towards balanced relations with men.

Based on the above description, retrospect on the GM policy can be carried out with the following principles. The aim of the program is to inherit a gender-progressive social structure. This is achieved by gender education which can promote gender awareness, so that changes in individual attitudes and behavior with the legitimacy of social partnerships between men and women will grow. Educational programs as a process of understanding gender identity and gender roles with reflection and critical thinking. Gender education is also an effort to provoke gender awareness in life practice, as praxis. Gender education is also an advocacy process for gender-progressive general cultural values ​​with local cultural approaches to Western perspectives that are considered unconstructive. Then the programming strategy is based on the following principles: based on women's human rights, the program is implemented in and adapts to the local cultural environment, with methods that allow discussion or debate, in order to build mutual legitimacy of gender discourse.

1. **Conclusion**

From the discussion above it can be concluded that the dimension of gender inequality is a potential inhibiting factor for sustainable development. Gender inequality in people's lives produces social relationships dynamically under pressure of gender norms ​​which can encourage conflict in individual and social interactions. with gender education and gender awareness that build the autonomy and subjectivity of both men and women can shape society cognitively to understand gender and affectively think critically and reflect gender phenomena they know and experience. With the increase in gender awareness this then enables the growth of gender progressive attitudes and behaviors. such community conditions can become social capital for the implementation of sustainable development. For this transformation, it is carried out through reflection and incrementation of Inpres (Presidential Instruction) No. 9 of 2000 concerning gender mainstreaming adding a subjective approach to its policy criteria.

**References**

[1] C. O. . Moser, *Gender Planning and Development: Theory, Practice and Training*. London: Routledge, 1993.

[2] Badan Pusat Statistik, “Potret Pendidikan Indonesia Statistik Pendidikan Indonesia 2019,” Jakarta, 2019.

[3] Badan Pusat Statistik, “Keadaan Angkatan Kerja di Indonesia Februari 2019,” Jakarta, 2019.

[4] Cakra Wikara Indonesia, “Lembar Fakta Agenda Politik Perempuan,” Depok, 2020.

[5] Databoks, “Jumlah Perceraian di Indonesia 2015-2018,” 2019.

[6] A. Andini, “Pertengkaran dan masalah ekonomi: penyebab utama perceraian,” *8 Desember*, 2019. [Online]. Available: https://lokadata.id/artikel/tingkat-perceraian-lebih-tinggi-dari-perkawinan. [Accessed: 25-Apr-2020].

[7] J. Friedmann, *Empowerment The Politics of Alternative Development*. Massachusetts: Blackwell Pub Inc, 1998.

[8] Komnas Perempuan, “Lembar Fakta dan Temuan Kunci Catatan Tahunan Komnas Perempuan Tahun 2019,” 2020.

[9] S. Walby, *Teorisasi Patriarki*. Yogyakarta: Jalasutra, 2014.

[10] M. Thohri, “Perempuan dan Teologi Sosial (Studi Persepsi Perempuan Lombok Terhadap Kepemimpinan Perempuan),” *Qawwam*, vol. 9, no. 1, 2015.

[11] leli Ruspita, “Keterasingan Perempuan dari Pekerjaannya: Kemitraan Suami-Istri dalam Pengelolan Keuangan Rumah Tangga,” *J. Peremp.*, vol. 17, no. 3, pp. 23–45, Sep. 2012.

[12] A. Eagly H and (et. al), *The Psychology of Gender*. London: The Guildford Press, 2004.

[13] V. Burr, *Gender and Social Psychology Focus*, Tenth. London and New York: Routledge, 1998.

[14] A. Woolfolk, *Educational Psychology*, Tenth. New York: Pearson Education Inc., 2007.

[15] P. Freire, *Politik Pendidikan Kebudayaan, Kekuasaan dan Pembebasan*. Yogyakarta: REaD fit. Pustaka Pelajar, 1999.

[16] Mosse and C. Julia, *Gender dan Pembangunan*. Yogyakarta: Pustaka Pelajar, 2007.

[17] G. Galliano, *Gender Crossing Boundaries*. Canada: Kennes State University, 2003.

[18] P. L. Berger and T. Luckmann, *Tafsir Sosial atas Kenyataan. Risalah tentang Sosiologi Pengetahuan*. Jakarta: LP3ES, 2013.

[19] A. A. Khozin, “Konsep Kekuasaan Michel Foucault,” *Tasawuf dan Pemikir. Islam*, vol. 2, no. Teosofi, 2012.

[20] M. Fakih, *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar, 2008.

[21] L. Pye, *Aspect of Political Development*. Canada: Little, Brown & Company, 1966.

[22] G. Ritzer and D. J. Goodman, *Teori Sosiologi Modern*, Keenam. Jakarta: Kencana Prenada Media Group, 2010.

[23] R. Tong, *Feminist Thought Pengantar Paling Komprehensif Kepada Arus Utama Pemikiran Feminis*, 2nd ed. Yogyakarta: Jalasutra, 1998.

[24] W. Handayani, “Social Role and Gender Equality in the Gender Mainstreaming Era: The Meaning of Subjectivity Study of Female Students Perception in Jakarta State University,” in *Advances in Social Science , Education and Humanities Research Annual International Conference on Social Sciences and Humanities (AICOSH 2020)*, 2020, pp. 168–172.

[25] A. Syani, *Sosiologi Skematika, Teori dan Terapan*. Jakarta: Bumi Aksara, 2007.