
Women's Role on Sanitation Development in Belu Regency and Malaka Regency, East Nusa Tenggara Province

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Abstract

Domestically, women's role is perceived as being responsible of sanitation activities but having no control over the existing natural resources. This writing aims to analyze the gender beyond their role and activities between men and women, but also their relation. Also, it aims to analyze the women's role on sanitation development that includes workload, participation, position or leadership, as well as decision making in sanitation development. This writing put forward the role of women and men in Community Led Total Sanitation. In the effort to improve gender equality, there is a cultural barrier due to the strong tradition in compartemeling between women and men domain, both in the domestic and community realm. Equal access to education and quality training with gender insight for all (adult male/female, boys/girls), providing access opportunities to participate in public space and access control for all available resources will be very encouraging to achieve the gender justice in sanitation development.

Keywords: Gender; Sanitation; Gender Equality.

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1. Introduction

The development of clean water and sanitation in Indonesia experienced a meaningful improvement in 2010-2015 in effort to achieve Millennium Development Goals (MDGs) with the achievement status of reduction of half of the population without access to clean water and sanitation. Post MDGs, as a form of global commitment and effort to improve the quality of life for Indonesian, the government too, also took part in realizing its continuation, the Sustainable Development Goals (SDGs). Goal 6 of the SDGs is ensuring availability and sustainable management of water and sanitation for all and stated as its first target (Target Indicator 6.1); by 2030 [27], achieve universal and equitable access to safe and affordable drinking water for all. In relation to sanitation, this goal is to realize the proper and equal access to sanitation and hygiene for all, as well as ending the Open Defecation practice, paying special attention to women and vulnerable groups. In line with the SDGs goal, the Government of Indonesia (GoI) through its National Medium-Term Development Plan (RPJMN) 2015-2019, stated the mandate to achieve a universal access to clean water and sanitation, further known as “100-0-100”, which is 100% access to adequate drinking water, 0% slum area and 100% access to safe sanitation by 2019. The achievement of this universal access target is set to be faster than the SDGs target as it refers to the previous MDGs successful achievement. However, the GoI still face enormous challenges; by 2017 the national access to adequate drinking water was 84.00%, while the sanitation achievement was 71.67% [16]. One of the government effort to achieve universal access of drinking water and sanitation was through the Community Based Drinking Water and Sanitation Provision or *Pamsimas* and the Community Led Total Sanitation or *STBM*. One of the key aspect in achieving the provision of clean water access and sanitation is the involvement of women and the marginal group, including the people with disability. Related to women involvement, Goal 5 of the SDGs is Gender Equality. *RPJMN* 2015-2019 also dictated the gender mainstreaming in the policies and programs with focus/emphasize on meaningful involvement of women in the development planning process and decision making. In 2015, the Gender Development Index or *IPG* was 92.7, while the Gender Empowerment Index or *IDG* was 70.8[18]. in NTT and NTB provinces illustrated that; (1) The *STBM* programs implemented do not explicitly used GESI perspective, even when there were more women present, mainly during the triggering phase. (2) GESI aspect on *STBM* and NTT and NTB provinces were still normative, mostly only to cope with the program’s requirement as mentioned in the guidelines and still focused on the achievement of *STBM*’s general targets. (3) In improving gender equality, a cultural barrier existed due to the strong tradition in compartemelizing between women and men domain, both in the domestic and community realm, even when a general understanding and recognition on the importance of gender equality and the presence of women leader in the clean water and sanitation sector. (4) Participation and role of the poor and people with disability were still limited, as both still seen as beneficiaries of social protection program. There were no special or affirmative actions from the government to deliberately involve the poor and people with disability in community meetings and in the decision making process. In the clean water and sanitation sector, the needs of the poor and people with disability is fulfilled and still remain to be the primary responsibility of their family members. There was no adjustment of type nor construction of latrine that suits their need. There were no clean water and sanitation related activities that consider the needs of the poor and people with disability. From the above explanation, we learned that despite the evolving times; improving human civilization; and the rapid advancement of sciences, the role of women in our community is still coming in

second to men, who own a great power in life. So, it is important to learn about the role of women on sanitation development in Belu Regency and Malaka Regency.

2. Method

Research type used in this research is cross-sectional study, while the methods are both qualitative and quantitative that emphasize on efforts to get the deeper overview and information against the data with thematic approach. The subject selection in this research is using purposive sampling to determine key informant or certain situation that is full of information that suits the researcher's focus. Total subjects in this research are 360 people in 10 Villages in Belu Regency and Malaka Regency. Research subjects are divided by gender with following details: FGD Subjects consisted of young men/women, middle-aged men/women, elderly men/women. The research subject criteria are as follow:

1. Young men and young women, age between 18-24 from marginalized household
2. Middle-aged men and middle-aged women, age between 25-50 from marginalized household
3. Elderly men and elderly women, age between 50-65 from marginalized household

3. Result and Discussion

Gender equality is a condition where women and men enjoy the same status and same conditions to realize their rights and potentials fully for the development of all aspects in life. USAID defines *"Gender Equality permits women and men equal enjoyment of human rights, socially valued goods, opportunities, resources and the benefits from development result"* [24]. Gender equality is a just condition for women and men through cultural and policy process that remove obstacles to enable both women and men to play their role. USAID further defines that *"Gender Equality is the process of being fair to women and men. To ensure fairness, measures must be available to compensate for historical and social disadvantages that prevent women and men from operating on a level playing field. Gender equity strategies are used to eventually gain gender equality. Equity is the means; equality is the result"* [24]. Research shows that the household's STBM workload, participation in community's STBM activities and household's STBM decision making in Belu Regency and Malaka Regency are balanced between women and men. Only leadership in community's STBM activities in Belu District that shows inequality, while it is balanced in Malaka Regency. Gender inequality in Belu Regency and Malaka Regency was caused by the patriarchal culture currently run and protected by the customs existed on both regencies. This social-customary has been passed down through generations and is carried out on every household, causing gender inequality in the community. Men is given special privileges by the patriarchal culture and is the center of power on family level, causing inequality and injustice for women in property ownership, access and control of resources and in the end providing less than full benefit for women's existence. According to Holleman and Koentjaraningrat [26] the patrilineal kinship system is a traditional pattern which is characterized as follows: (1) Kinship relation is determined through father's line, kids are father's rights; (2) Family's fortune/wealth will be inherited through men's line; (3) Newlyweds, live and stay in the center of residence of the husband's relative (patrilocal custom); (4) Men have higher position in the community [2]. wrote that the patriarchal culture tends to be the root factor of disadvantage treatments for women such as

discriminative treatment. This discriminative treatment can be seen from the research graphics in Belu Regency and Malaka Regency, showing that *STBM* workload in household is dominated by women, participation in community's *STBM* activities, leadership in community's *STBM* activities and the household's *STBM* decision making are dominated by men and boys.

3.1 Household's *STBM* Workload

Table 1: Working time for sanitation or *STBM* in the households - Belu Regency and Malaka Regency

Regency	Village/ Kelurahan	"Household's <i>STBM</i> workload"						Hour/ Day
		Young Men	Young Women	Middle- Aged Men	Middle- Aged Women	Elderly Men	Elderly Women	
Belu	Kenebibi	90	93	30	32,5	75	35	5,9
Belu	Tukuneno	37,5	130	35	45	45	105	6,6
Belu	Raiulun	90	93	30	32,5	75	60	6,3
Belu	Tulamalae	35	150	70	45	37,5	105	7,4
Belu	Nanaet	75	75	90	30	75	35	6,3
Malaka	Fafoe	142,5	37,5	37,5	37,5	62,5	120	7,3
Malaka	Wehali	37,5	93	52,5	270	45	60	9,3
Malaka	Kusa	17,5	95	32,5	135	100	241,5	10,4
Malaka	Tniumanu	35	100	46	100	65	61	6,8
Malaka	Tuna besi	50	92,5	157,5	95	30	120	9,1
Hour/Day		10,2	16	9,7	13,7	10,2	15,7	

The above table shows that on both regencies, the sanitation workload in household is dominated by women of all age groups due to several reasons, such as, *"Women spent more time or more work at home compared to men, so it is natural that women do more STBM-related activities in the household, daily"*. *"Sanitation works at home are the responsibilities of the mother i.e. washing, cooking, collecting water, house cleaning, etc., while the father or husband is working for a living outside the house"*. *"Women is more sensitive to cleanliness and sanitation needs in a household compared to men"* [9]. wrote that the gender bias occurred due to the different beliefs in the community on works perceived as women's i.e. all domestic works, seen and valued as lower than men's works [9]. also wrote that there is a gender assumption that women has the nature of nurturing, diligent and do not suit to be the head of family, making all domestic works fall under their responsibility. These gender roles are socialized to women since early age, while men are culturally free from that domestic works, creating excessive workload for women [11]. wrote that as the equality insight developed based on gender approach on every aspects of life, women's role experienced a rapid development but it is not changing its old roles; household role and reproductive role. This caused the addition nature of women's role and in general, women do multiple roles at once, both domestic and reproductive, to fulfill the demands of the development, making the workload of women/girls become heavier.

3.2 Participation in Community's *STBM* Activities

Table 2: Participation time in community's *STBM* activities

Regency	Village/ <i>Kelurahan</i>	"participation on community's <i>STBM</i> activities"						Hour/ Day
		Young Men	Young Women	Middle- Aged Men	Middle- Aged Women	Elderly Men	Elderly Women	
Belu	Kenebibi	270	85	60	93	240	30	13
Belu	Tukuneno	90	90	90	90	120	30	8,5
Belu	Raiulun	270	85	60	93	240	35	13,1
Belu	Tulamalae	180	135	0	90	60	30	8,3
Belu	Nanaet	90	75	60	45	85	30	6,4
Malaka	Fafoe	270	30	75	45	190	60	11,2
Malaka	Wehali	37,5	150	90	150	60	60	9,1
Malaka	Kusa	150	210	75	180	75	180,5	14,5
Malaka	Tniumanu	105	420	390	180	360	10	24,4
Malaka	Tuna besi	75	315	285	180	180	60	18,3
Hour/Day		25,6	26,6	19,8	19,1	26,8	8,8	

Table 2 shows that participation on community's sanitation activities in Belu Regency and Malaka Regency is dominated by youth (men and women). In whole, in Belu Regency and Malaka Regency is dominated by men due to the following reasons, "*Men have more time or more opportunities to join the community's STBM activities*". "*Women spend more time on household sanitation activities than those in the community*". "*Men is able to make decision at community level, so it is better for men to join the community activities*". "*Men is considered to be more responsible in participating in community activities*", "*It has been habitual for men to be involved in community activities since long time ago*"

3.3 Leadership in Community's *STBM* Activities

Table 3: Leadership time or position in community's *STBM* activities

Regency	Village/ <i>Kelurahan</i>	"leadership on community's <i>STBM</i> activities"						Hour/ Day
		Young Men	Young Women	Middle- Aged Men	Middle- Aged Women	Elderly Men	Elderly Women	
Belu	Kenebibi	0	0	60	60	0	0	2
Belu	Tukuneno	60	0	60	0	0	0	2
Belu	Raiulun	0	0	60	0	0	0	1
Belu	Tulamalae	0	0	0	0	0	0	0
Belu	Nanaet	0	0	0	0	0	0	0
Malaka	Fafoe	0	15	37,5	0	25	0	1,3
Malaka	Wehali	6	0	5	22,5	30	30	1,6
Malaka	Kusa	0	45	30	15	40	15	2,4
Malaka	Tniumanu	0	30	1	17,5	30	10	1,5
Malaka	Tuna besi	60	0	45	32,5	35	0	2,9
Hour/Day		2,1	1,5	5	2,5	2,7	0,9	

“Men have so much time to participate in community activities compared to women”. “Young people will later replace the role of their parents, so it is better that they participate in community activities, so they can have experiences”

The above table shows that position or leadership on sanitation or *STBM* activities in Belu Regency and Malaka Regency is dominated by men (young men, middle-aged men, and elderly men), due to several reasons: *“Here, community values men more to be leader than women”, “When men have opinion, people tend to listen more compared to women” and “Every men’s decision will always be followed by women”. “Men is more reliable and is involved more often in community activities”* [11]. explained gender as social concept that differentiated the role of men and women, exchangeable nature, is not determined by biological differences or nature, but more into differentiated or selected according to the position and function of each gender on development of life [7]. mentioned that women sub-ordination can be seen as “perception of women as weak, unable to lead, crybaby, etc., causing them to be second after men” [6]. said that “this numbering of women as second best is the starting point of gender inequality”. This numbering occur as everything is seen through men’s point of view. Meaning, to put men first or more important to women. On the other hand, numbering on women create an assumption or label that women is ‘weak’ and men is ‘strong’. As a result, women’s role is cast aside, putting them in the domestic realm while men is put in public realm – that, whether it is realized or not – is very detrimental to women [1]. also said that community participation is community empowerment, their involvement in formulating planning and implementation of development program/project, and is an actualization of willingness and will of the community to make sacrifice and to contribute to the implementation of development.

3.4 Decision Making in Household’s *STBM* activities

Table 4: Scores of decisions making in household’s *STBM* activities

Regency	Village/ Kelurahan	"decision making level in household’s <i>STBM</i> activities"						Hour/ Day
		Young Men	Young Women	Middle- Aged Men	Middle- Aged Women	Elderly Men	Elderly Women	
Belu	Kenebibi	4	3	5	3,5	2,5	1,5	19,5
Belu	Tukuneno	4	2	4,5	5,5	1,5	2,5	20
Belu	Raiulun	4	3	5	3,5	2,5	2	20
Belu	Tulamalae	3,5	1	7	4	2,5	2	20
Belu	Nanaet	4,5	1	5,5	1,5	4,5	2,5	19,5
Malaka	Fafoe	2	4	9	4,5	1,5	1,5	22,5
Malaka	Wehali	2,5	2,5	9	3,5	2	0,5	20
Malaka	Kusa	3,5	2,5	7,5	4	2	2,5	22
Malaka	Tniumanu	2,5	2,5	8,5	5	1,5	2	22
Malaka	Tuna besi	3,5	2,5	6	5,5	1,5	1,5	20,5
Hour/Day		34	24	67	40,5	22	18,5	

Table 4 shows that scores of decision making in household’s *STBM* activities are dominated by men due to several reasons: *“Men is the breadwinner of the family”, “Men is the financial source”, “Men is the active*

worker in the household”, “*Men is the head of family*” [12]. in his research said that the negative label on women often happened in our environment. *First*, women are considered emotional while men is rational, when women expressed their opinion or their disagreement, it will be considered “petty” or considered as women who is too brave than their nature. Meanwhile, when men do the same things, it is considered as natural and will be deemed as firm and leader-minded individual. *Second*, women are considered as weak so they are unable to lead. Weak in terms of physical, mental, and economy. This is in line with the research results, where leadership in community’s *STBM* activities in Belu Regency and Malaka Regency is dominated by men and boys, women is considered as unworthy to lead *STBM* activities. The writer believes that this is a gender bias that – whether it is realized or not – is very detrimental to women position in public realm. *Third*, men are the breadwinner and the main support of a household. In this context, even the religion is having different interpretation, but regardless of men is the main breadwinner, the fact is that nowadays more women are working outside the house, even there are many working sectors are intended for women as they are resilient, diligent, and manageable. In this case, women are ‘benefitted’ but nevertheless the stereotype on women does not change.

4. Conclusion

To achieve the gender equality target, the policy taken should focus on realizing the equal access to quality education and training with gender insight for all (men and women, boys and girls), grating access to participate on public realms and access control for all available resources. Development issues are community’s communication and participation. According to Ginanjar Kartasasmita (1955) “development can still also be done by relying on the government’s strength, but the results will be different if compared to the development that receive support and participation from the community”. Gender is very influential in development. Gender as the ‘social construction’ process in the community. Social construction is the formation of conceptual system of culture and linguistics. In an effort to improve gender equality, there is a cultural barrier due to the strong tradition in differentiating the domain of men and women, both in domestic realm and in the community; even though there is an understanding and general acknowledgement on the importance of gender equality and existence of *STBM* team in village/*kelurahan* level, sub-district and regency who has women presence in the structure.

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