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English Material to Promote

GENDER EQUALITY

Susi Fauziah
Andalusia Neneng Permatasari

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Foreword

Issues of globalisation and gender roles of women have been of considerable interests in many countries. To address these issues in the 21st century is via the implementation of Global Citizenship Education (GCED) programs into global education policy. Facilitating students to respect diversity and to understand global issues including gender inequality is one of the GCED objectives. Studies showed that English language classrooms are optimal places for integrating GCED objectives. Such an integration is important particularly to preparing students not only to become critically engaged and active global citizens, but also to building their self-awareness and gender responsiveness. The present module *Supplementary Learning Materials on GCED to Promote Gender Equality* is a good step in that direction.

SEAMEO QITEP in Language (SEAQIL) is very pleased to publish the module, more particularly due to the following four reasons. *Firstly*, it was written by our excellent staff Ms Susi Fauziah as a project implementation and a productive outcome of her participation in the 21st Asia-Pacific Training Workshop on EIU (APTW) – Mentorship and Grant Competition Programme (Track A) during 4 July – 31 December 2022. The program was organized by the Asia-Pacific Centre of Education for International Understanding (APCEIU) and sponsored by the Ministry of Education of the Republic of Korea. *Secondly*, it provides a valuable window on gender equality teaching in language classrooms and covers the necessary information for language teachers to understand GCED and gender-related teaching materials and activities.

Thirdly, it represents a capstone of the Center's efforts to improve language teachers' professional and pedagogic competence to address global needs for peaceful and sustainable future. Lastly, it acts as the point of departure for exploring more possible sources, texts or materials from local values or cultures at different levels of language education in the pursuit of gender responsiveness.

Although the module is intended to promote gender equality in English Classrooms of the Tenth grade at secondary level in Indonesia, its presence is expected to inspire other foreign language teachers in South East Asia to empower their students in any school levels with a citizenship education perspective. In so doing, together we can contribute to make Southeast Asia a well-educated, sustainable, and developed region as articulated in Southeast Asian Ministers of Education Organization (SEAMEO) Strategic Plans 2021-2030.

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Table of Contents

Foreword . . . . . **iii**

Acknowledgments . . . . . **v**

Table of Contents . . . . . **vii**

Chapter 1 Introduction on GCED **1**

A. What is GCED? 1

B. The Key Principles of GCED 2

C. The Connection between GCED and SDGs 4

D. Five Big Ideas of GCED 6

E. Indonesian local concepts aligned with the three basic ideas of GCED 9

Chapter 2 Gender Equality **13**

A. What is gender equality? 13

B. Sex and gender 14

C. Forms of gender inequality 16

D. Efforts to achieve gender equality 17

Chapter 3 Analysis of Cut Nyak Dhien Text **19**

A. Cut Nyak Dhien Text 19

B. Text Analysis 21

C. Guidelines for Writing a Recount Text 25

References **27**

About the Authors 31

1 Introduction on GCED

What you will learn in this chapter.

- » The definition of GCED
- » The key principles
- » The connection with SDGs
- » The big ideas of GCED
- » Three Indonesian concepts aligned with GCED's basic ideas

A. What is GCED?

GCED is an abbreviation for Global Citizenship Education. GCED may be pronounced as either /ji si i di/ which is by pronouncing each letter separately or /jised/ which is by combining all the letters into one whole word. Either way is possible. Global Citizenship Education may also be abbreviated as GCE and pronounced as /ji si i/.

> GCED is pronounced as either /ji si i di/ or /jised/. GCE is pronounced as /ji si i/.

There are two keywords for GCED, namely Global and Citizenship. Based on the search result from online Oxford learner's dictionaries[1], the word 'Global' means covering or affecting the whole world, while 'Çitizenship' means (1) the legal right to belong to a particular country, (2) the state

1 https://www.oxfordlearnersdictionaries.com/definition/english/global

of being a citizen and accepting the responsibilities of it. Since 'global' is not limited to one country, the second meaning of citizenship will be used in this context. Thus, in general, we may define global citizenship as the state of being a citizen of the world and accepting the responsibilities of it.

Based on UNESCO (2022; 2020; 2018) and OXFAM (2015), GCED may be defined as an educational approach aiming to teach learners to develop their knowledge, skills, values, and attitudes in order to become global citizens. They will be taught about respect and solidarity with people from all around the world that have different cultures and characteristics. By doing so, they may develop a sense of belonging and common humanity that will enable them to become responsible and active global citizens. Consequently, they may contribute to building inclusive, peaceful, and sustainable societies.

> "GCED is an educational approach aiming to teach learners to develop their knowledge, skills, values, and attitudes.

B. The Key Principles of GCED

GCED covers three conceptual dimensions of learning, namely cognitive, socio-emotional, and behavioral domains as mentioned in UNESCO's publications (2019; 2018; 2015; 2014). By covering the three domains, learners will be taught about knowledge, and skills (cognitive), values (socio-emotional) and attitudes (behavioral) needed to become global citizens. The cognitive domain is closely related to the mind or the head. It means that learners are guided by their teacher to know, understand, and think critically about global, regional, national, and local issues as well as the interconnectedness and interdependency of different countries and populations. The socio-emotional domain is closely related to the heart. Here, learners are taught by their teacher to develop a sense of belonging to common humanity, to have sharing values and responsibilities as well as to develop a sense of empathy,

solidarity, and respect for differences and diversity. The behavioral domain is closely related to the hand in which learners are taught to act in an effective and responsible way to contribute to solve issues at local, national, and global levels. Thus, by teaching and educating the 3H (Head, Heart, and Hand) of the learners, the teacher aims to teach them about how to be global citizens that may contribute to building a more peaceful, tolerant, inclusive, and secure world.

> GCED Learners' Competencies: Understanding the concept of identity as well as global issues and universal values, Developing their cognitive and non-cognitive skills, and Acting collaboratively and responsibly.

GCED aims to develop the following competencies in the learners (UNESCO, 2014):

1) Learners understand the concept of identity at local, national, and international level as well as understand the concept of collective and common identity without regards to individual cultural, religious, ethnic, or other differences;
2) Learners understand global issues and universal values, for example, justice, equality, dignity and respect;
3) Learners develop cognitive skills to think critically, systemically, and creatively, in reasoning and solving problems using a multi-perspective approach that recognizes different dimensions, perspectives, and angles of issues;
4) Learners develop non-cognitive skills, including social and communication skills, as well as aptitudes for networking and interacting with people of different backgrounds, origins, cultures, and perspectives; and
5) Learners are able to act collaboratively and responsibly to solve global issues and problems as well as to fight for the common good.

C. The Connection between GCED and SDGs

SDG is an abbreviation for Sustainable Development Goals. It could be pronounced as /es di ji/. Based on United Nations' official website, there are 17 goals[2] listed in SDG that can be categorized into five categories, which are People, Planet, Prosperity, Peace, and Partnership.

Sustainable Development Goals

People

Goal 1 No Poverty: End poverty in all its forms everywhere.

Goal 2 Zero Hunger: End hunger, achieve food security and improved nutrition and promote sustainable agriculture.

Goal 3 Good Health and Well-being: Ensure healthy lives and promote well-being for all at all ages.

Goal 4 Quality Education: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.

Goal 5 Gender Equality: Achieve gender equality and empower all women and girls.

Planet

Goal 6 Clean Water and Sanitation: Ensure availability and sustainable management of water and sanitation for all.

Goal 12 Responsible Consumption and Production: Ensure sustainable consumption and production patterns.

Goal 13 Climate Action: Take urgent action to combat climate change and its impacts.

Goal 14 Life Below Water: Conserve and sustainably use the oceans, seas, and marine resources for sustainable development.

Goal 15 Life on Land: Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss.

2 https://sdgs.un.org/goals

Prosperity

Goal 7 Affordable and Clean Energy: Ensure access to affordable, reliable, sustainable, and modern energy for all.

Goal 8 Decent Work and Economic Growth: Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all.

Goal 9 Industry, Innovation, and Infrastructure: Build resilient infrastructure, promote inclusive and sustainable industrialization, and foster innovation.

Goal 10 Reduced Inequality: Reduce inequality within and among countries.

Goal 11 Sustainable Cities and Communities: Make cities and human settlements inclusive, safe, resilient, and sustainable.

Peace

Goal 16 Peace, Justice, and Strong Institutions: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels.

Partnership

Goal 17 Partnerships to Achieve the Goal: Strengthen the means of implementation and revitalize the global partnership for sustainable development.

GCED is closely related to SDG because it aims to teach learners about knowledge, skills, values, and attitudes on how to be global citizens that may contribute to achieve sustainable development goals in order to realize a more peaceful, tolerant, inclusive, and secure world. In addition, the learning content and activities taught in GCED are correlated with the themes of SDG.

> GCED is in line with SDG 4.

GCED is also in line with SDG goal number 4 Quality Education, specifically goal 4.7 as follows *"by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development"*. It is hoped that in 2023 all learners (in all levels of education, both formal and informal, in all countries around the world) have already had the competency on sustainable development that includes sustainable development and lifestyles, human rights, gender equality, peace and non-violence, global citizenship, and cultural diversity through Education for Sustainable Development (ESD) and Global Citizenship Education (GCED).

D. Five Big Ideas of GCED

OXFAM (2015) lists five big ideas of GCED that should be introduced to the learners. They are Globalization and Interdependence, Social Justice and Equity, Identity and Diversity, Sustainable Development, as well as Peace and Conflict.

1. Globalization and Interdependence

Based on the search result from online Oxford learner's dictionaries[3], Globalization is defined as "the fact that different

3 https://www.oxfordlearnersdictionaries.com/definition/american_english/globalization

cultures and economic systems around the world are becoming connected and similar to each other because of the influence of large multinational companies and of improved communication". It means that the world is becoming an open space in which people, practices, ideas, resources, and goods can easily go and move to different places due to technological advancement, such as the internet, computers, cell phones, satellite communications, and so on (Neubauer: 2007).

Globalization has caused interdependence among nations or countries around the world for goods and services. Therefore, we should realize that the situation in one country may affect situations in other countries.

2. Identity and Diversity

We gain an identity based on many variables, such as gender, culture, class, nationality, region, ethnicity, language, and status which may be different for one person and another. These different identities bring about diversity that should be respected. As a global citizen, we will interact with other people from all around the world, thus, it is very important to appreciate them and interact with them positively.

In addition, being a global citizen means that we have multiple citizenship that goes beyond national, religious, and political borders and we are required to be loyal and responsible not only to our community, city, region, and country but also to the continent and world (Pashby, K: 2018).

3. Social Justice and Equity

OXFAM (2015) states that all human beings are regarded to be equal. It means that they should be given the same basic human rights and treated fairly. Therefore, we must realize social

justice for all, which is the fair distribution of wealth and opportunities within a society[4].

> Equality and equity are different but they have same objectives; to reach an equal outcome.

To achieve social justice, we need **equality** and **equity**. Equality is the effort to provide resources (in terms of basic needs, such as education access, health facilities, employment opportunities, and so on) equally across communities and groups of people. Equity, one step further than equality, is acknowledging the different circumstances for every single person and giving extra support (resources/opportunities) for those who are less advantaged, such as the poor, people with disabilities, women, refugees, etc. in order to reach an equal outcome.

4. Sustainable Development

Sustainable development is "a concept that is used to describe community and economic development in terms of meeting the needs of the present without compromising the ability of future generations to meet their needs"[5]. It means that this kind of development does not deteriorate the environment albeit it aims to improve the economical and societal aspects. Examples of sustainable development are 1) Renewable energy (such as solar and wind energy), 2) Crop rotation, 3) Green space, 4) Efficient water fixtures, and other forms of sustainable development, such as sustainable forestry, sustainable manufacturing, sustainable agriculture, sustainable mobility, and so on.

5. Peace and Conflict

As stated earlier, one of the aims of GCED is to enable learners to contribute to a more peaceful world. Therefore, it is important to realize that we may find the conflict of interest and disagreement

4 https://www.oxfordlearnersdictionaries.com/definition/english/social-justice
5 https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100544392

everywhere from the local to international level. Thus, by being global citizens, learners are expected to make a stand and act to contribute to peace. The action could be started by something small or conducted at class level, such as avoiding quarrels at school, advocating the stop bullying, advocating the antidiscrimination, and so on.

E. Indonesian local concepts aligned with the three basic ideas of GCED

Based on UNESCO's references on the definition of GCED, GCED is an educational approach that nurtures **respect** and **solidarity** in learners in order to foster **a sense of belonging to a common humanity**, as well as helping learners to become responsible and active global citizens in building inclusive, peaceful and sustainable societies (UNESCO, n.d.). From the definition, there are three basic ideas that can be taken, which are: 1) respect for diversity, 2) solidarity, and 3) a shared sense of humanity (UNESCO: 2019).

In the Indonesian context, the three basic ideas of GCED are aligned with the local concepts. Respect for diversity is aligned with *Bhinneka Tunggal Ika* (Unity in Diversity), solidarity is aligned with *Gotong Royong* (Mutual Cooperation), and a shared sense of humanity is aligned with Pancasila.

> GCED is aligned with Indonesian concepts, namely: *Bhinneka Tunggal Ika*, *Gotong Royong*, and *Pancasila*.

1. **Bhinneka Tunggal Ika**

   Bhinneka Tunggal Ika, translated as Unity in Diversity, is the official national motto of Indonesia as stated explicitly in article 36A of Undang-Undang Dasar 1945 (the Constitution of

Indonesia). It states *"The national symbol is Garuda Pancasila with the motto Bhinneka Tunggal Ika* (translated by the writer)".

In its origin, as stated in the Book of Sutasoma, Bhinneka Tunggal Ika depicts the religious tolerance between Hindus and Buddhists. However, after being used as a national motto, its use becomes more complex since it depicts diversity not only in terms of religion but also of ethnicity, race, gender, language, interest groups, and so on (Pursika: 2009).

2. Gotong Royong

Gotong royong is generally defined as mutual cooperation. It originally comes from Javanese words, "gotong" means 'to lift' and "royong" means 'together'. Thus, it literally means lifting (burden) together. Nevertheless, the practice could be found not only in Javanese tradition but also in other ethnic's traditions, such as Toraja, Dayak, and Sunda.

It is the local wisdom of Indonesia and has become one of a main characteristics of Indonesian people. Koentjaraningrat (1987) in (Irfan: 2016) divides two types of gotong royong (of Indonesian people) into two types:, mutual assistance and community service. Mutual assistance commonly occurs in agricultural activities, activities around the household, party activities, celebration activities, and in the event of a disaster or death. Meanwhile, community service is usually carried out to do something that is in the public interest, and it can be categorized into two types, which are: communities' initiative and forced community action.

3. Pancasila

Pancasila is the basis of the ideology and philosophy of Indonesia. It is derived from Sanskrit, namely "panca" means five and "sila"

means principles. It consists of five principles in which the second principle is closely related to a shared sense of humanity.

The second principle in Pancasila is as follows" Kemanusiaan yang adil dan beradab" (Just and civilized humanity). It contains values (Rianto: 2016) as follows:

1) Recognizing and treating humans in accordance with their honor and dignity as the creation of God Almighty
2) Recognizing equality, equality of rights, and equality of duties among humans
3) Loving one another
4) Developing a sense of tolerance
5) Developing indiscriminate attitudes toward others
6) Upholding human values
7) Fond of doing humanitarian activities
8) Dare to defend truth and justice
9) The Indonesian nation sees itself as part of the entire human beings
10) Developing an attitude of respect and cooperation with other nations

2 Gender Equality

What you will learn in this chapter.

- » The concept of gender equality
- » The sex and gender differences
- » The forms of gender inequality
- » The efforts to achieve gender equality

A. What is gender equality?

UNESCO (2009) states that gender equality "means that women and men have equal conditions, treatment and opportunities for realizing their full potential, human rights and dignity, and for contributing to (and benefiting from) economic, social, cultural and political development." From the definition, we may say that to achieve gender equality, society must provide the same chances and fair treatment for both men and women so that they will be able to give their optimal contributions. In other words, we can also say that by having gender equality, men and women can be equal partners whether at home, workplace, as well as in the community and wider society.

B. Sex and gender

To have a deeper understanding on gender equality, it is important to keep in our mind that gender and sex are two different things. Sex is a description of "the biological differences between men and women" (UNESCO; 2009). Most commonly, we know male and female. Sex is usually relatively fixed and stable in which a person is categorized as a male or female based on the vital organ. Male and female are differentiated based on their physical, innate, and natural biological characteristics. Oedjoe (2010) describes the differences as follows.

> Gender equality ensures that women and men have equal conditions, treatment and opportunities.

Different characteristics between male and female based on sex

Female	Sex	Male
Womb Vagina Breast	Physical characteristics	Penis Testicles Adam's apple
Menstruation Pregnancy Childbirth Breastfeeding	Innate characteristics that are inherited, permanent and cannot be changed	Make pregnant Wet dreams
Chromosome XX Progesterone as the dominant hormone	Natural biological characteristics	Chromosome XY Testosterone as the dominant hormone

Meanwhile, gender is "a social and cultural construct, which distinguishes differences in the attributes of men and women, girls and boys, and accordingly refers to the roles and responsibilities of men and women" (UNESCO; 2009). Gender can change from time to time and

can be different in many cultures. Gender creates gender roles that are different for both men and women. The differences between men and women can be seen in the following table taken from Oedjoe (2010).

Different characteristics between male and female based on gender

Woman	Gender	Man
Feminine	Stereotype	Masculine
Feminine work	Gender division of labor	Masculine work
Private Domestic	Scope	Outside Public domain
Reproductive work, divided into: - Biological reproductive work, such as giving birth and breastfeeding. - Social reproductive work, such as child nursing, cleaning the house, and other household chores.	Function/character of work	Productive work, such as working in the office, and factory.
Gain additional income	Responsibility	Provide main income
Gentle, submissive, emotional, unintelligent/ irrational, passive	Traits/characters	Strong, rational, active, decision making/ leading
Subordinate (under control)	Image (display)	Superordinate (control)

C. Forms of gender inequality

There are five forms of gender inequality that we may find in the society, namely Subordination, Marginalization, Double burden, Stereotype, and Violence (Oedjoe; 2010).

1. Subordination

Subordination is a perception from the society that one gender role (usually man) is considered far more important and significant than another role. Consequently, another role (usually woman) is undervalued and considered as not important. For example, in most traditional society, boys are prioritized to go to college and get higher education because in the future they will become the head of the family. On the other hand, girls are still given low priority for higher education because although they are educated, eventually their main roles are as mothers and wives who are responsible for taking care children and doing household chores.

> “Gender inequality is found around us in forms of Subordination, Marginalization, Double burden, Stereotype, and Violence.

2. Marginalization

Marginalization is a process of placing someone to a less important position. This act of situating one’s gender (usually woman) to the edge will disadvantage the person’s life. For example, girls are considered to have characteristics, such as gentle, diligent, patient, and passive so that they are directed to acquire feminine jobs, such as being teachers, nurses, secretaries, and similar types of jobs. Nevertheless, those feminine jobs are

less respected and given less wages than masculine jobs, such as directors, entrepreneurs, technicians, and so on.

3. **Double burden**

   Double burden means that one gender has more workload compared to another gender. This case mostly happens to women. Although they work in the public sector, they are still burdened by household chores. Their work hour is not 8 a.m. to 5 p.m. like their male co-worker because by the time they arrive at home, they still have to continue doing the housework and take care of the children. Thus, a double burden happens because women acquire dual roles, as worker and wife/mother, that must be carried out both in public and domestic domains.

4. **Stereotype**

   Stereotype means giving a negative label to a person or group based on a false or misguided assumption, which generally creates injustice. In this labeling, we can see that there are unequal or unbalanced power relations between one gender and another. In most cases, negative labeling happens to girls and women. For example, women are irrational and unintelligent so they are not suited to become leaders. Women are not family breadwinner so that they do not need to have a career.

5. **Violence**

   A violent act (either verbal or nonverbal or maybe both) by a person or group of people toward the target person or group that cause negative physical, emotional, and psychological effects. In most cases, we often hear about Violence Against Women (VAW) that usually happens in domestic sphere in which the wife is beaten by her husband.

D. Efforts to achieve gender equality

Gender equality can be started from everyday life, at home or school. For example, boys and girls alike have to do chores at home.

House chores are not just girl's job because house chores, such as cooking, washing, and tidying the house are basic skills that everyone must have. Another example is by introducing professions that neutral for both genders. In English, instead of mentioning policemen or firemen, it is better to mention police officer or fire fighter.

> Let's start now, start small, and start from ourselves.

3 Analysis of Cut Nyak Dhien Text

What you will learn in this chapter.

- » The Cut Nyak Dhien text, a historical recount text
- » The text analysis
- » The writing's guidelines

A. Cut Nyak Dhien Text

CUT NYAK DHIEN

Cut Nyak Dhien was a leader of the Acehnese guerrilla forces during the Aceh War. She was born in Lampadang in 1848. Following the death of her husband Teuku Umar, she led guerrilla actions against the Dutch for 25 years. She was awarded the title of Indonesian National Hero on 2 May 1964 by the Indonesian government.

Cut Nyak Dhien was born into an Islamic aristocratic family in Aceh Besar. Her father, Teuku Nanta Seutia, was a member of the ruling Ulèë Balang VI *Mukim* (district) aristocratic class, and her mother was also from an aristocratic family. She was educated in religion and household matters. She was renowned for her beauty, and many men proposed to marry her. Finally,

she married Teuku Cik Ibrahim Lamnga, the son of an aristocratic family, when she was twelve.

On 26 March 1873, the Dutch declared war on Aceh. In November 1873, during the Second Aceh Expedition, the Dutch successfully captured VI *Mukim*[1] in 1873, followed by the Sultan's Palace in 1874.

In 1875, Cut Nyak Dhien and her baby, along with other mothers, were evacuated to a safer location while her husband Ibrahim Lamnga fought to reclaim VI *Mukim*. Lamnga died in action on June 29, 1878. Hearing this, Cut Nyak Dhien was enraged and swore to destroy the Dutch.

Some time later, Teuku Umar proposed to marry her. Learning that Teuku Umar would allow her to fight, she accepted his proposal. They were married in 1880. This greatly boosted the morale of Acehnese armies to fight against Dutch. Teuku Umar and Cut Nyak Dhien had a daughter named Cut Gambang.

The war continued. The Acehnese declared Holy War against the Dutch and were engaged in guerrilla warfare. Undersupplied, Teuku Umar surrendered to the Dutch forces on September 30, 1893 along with 250 followers. The Dutch army welcomed him and appointed him as a commander, giving him the title of Teuku Umar Johan Pahlawan. However, Teuku Umar secretly planned to betray the Dutch. Two years later Teuku Umar set out to assault Aceh, but he instead deserted with his troops, taking with them heavy equipment, weapons, and ammunition, and then using these supplies to help the Acehnese. This is recorded in Dutch history as "Het Verraad van Teukoe Oemar" (the treason of Teuku Umar).

The Dutch general Johannes Benedictus van Heutsz sent a spy to Aceh. Teuku Umar was killed during a battle when the Dutch launched a surprise attack on him in Meulaboh. When Cut Gambang cried over his death, Cut Nyak Dhien slapped her and then she hugged her and said: "As Acehnese women, we may not shed tears for those who have been martyred."

---

1 Mukim is an area consisting of 5 villages.

After her husband died, Cut Nyak Dhien continued to resist the Dutch with her small army until its destruction in 1901, as the Dutch adapted their tactics to handle the situation in Aceh. Meanwhile, Cut Nyak Dhien suffered from nearsightedness and arthritis as she got older. The number of her troops was also decreasing and they suffered from lack of supplies.

One of her troops, Pang Laot, told the Dutch the location of her headquarters in Beutong Le Sageu. The Dutch attacked and catched Dhien and her troops by surprise. Despite desperately fighting back, Dhien was captured. Her daughter, Cut Gambang, escaped and continued the resistance. Dhien was brought to Banda Aceh and her myopia and arthritis slowly healed, but later she was exiled to Sumedang, West Java because the Dutch were afraid of her capability to mobilize the resistance of Acehnese people. She died on 6 November 1908.

(Adapted from: http://en.wikipedia.org/wiki/Cut_Nyak_Dhien)

> "The generic structure of the historical recount text: Orientation, Series of Events, Reorientation.

B. Text Analysis

The "Cut Nyak Dhien" text is a historical recount text. The generic structure consists of three main parts, namely: 1) Orientation: opening paragraphs that introduce the character's background as well as the time and the place where the incidents take place, 2) Series of Events: list and descriptions of events that happened in the past, and 3) Re-orientation: the conclusion that can be taken from the events.

> "Cut Nyak Dhien's struggle is aligned with the ideas of GCED.

The text narrates Cut Nyak Dhien's struggle against Dutch colonialism. Her struggle for the people of Aceh, her persistence against the invaders, and her goals shown in the text are

aligned with the concept raised by GCED. The big ideas of GCED appear in this text, namely identity and diversity, social justice and equity, and peace and conflict.

The concept of identity and diversity is shown in paragraph 1 which narrates the figure of Cut Nyak Dhien as an Acehnese as well as one of the leaders in Aceh.

"Cut Nyak Dhien was a leader of the Acehnese guerrilla forces during the Aceh War. She was born in Lampadang in 1848. Following the death of her husband Teuku Umar, she led guerrilla actions against the Dutch for 25 years. She was awarded the title of Indonesian National Hero on 2 May 1964 by the Indonesian government" (Kemendikbud; 2013).

Furthermore, in paragraph 2, her identity is introduced again, as a member of an Islamic aristocratic family. In this paragraph, a religious identity is raised, as a follower of Islam. In addition, family origins are also introduced, namely as one of the descendants of an Islamic noble family in Aceh.

"Cut Nyak Dhien was born into an Islamic aristocratic family in Aceh Besar. Her father, Teuku Nanta Setia, was a member of the ruling Ulèë Balang VI Mukim aristocratic class, and her mother was also from an aristocratic family" (Kemendikbud; 2013).

Paragraph 4 continues to introduce her identity as a wife and mother. Thus, the 1st, 2nd, and 4th paragraphs, focusing on introducing her figure and origins, function as the first structure of the recount text, namely **orientation**.

"In 1875, Cut Nyak Dhien and her baby, along with other mothers, were evacuated to a safer location while her husband Ibrahim Lamnga fought to reclaim VI mukim". (Kemendikbud: 2013)

The introduction of her identity as a mother and wife bridges the text to enter the second structure, namely **event**. Based on her identity as the wife whose husband passed away, the core structure of the recount text, namely the event, begins. Due to the death of her husband, she was increasingly determined to fight the Dutch atrocities.

Identity as one of the GCED concepts is supported by the structure of the recount text which begins with orientation. Identity is a set of meanings that defines a person when occupying a certain role in a particular society or group (Burke & Stets, 2009). In the GCED concept, identity is not only a person's distinctive character but also a tool to become a global citizen. In the process of social interaction, each person will bring his/her identity in interacting with others. Likewise, in the context of the story, all of the identities are able to identify and define her as a person who highly upholds justice. That is the basis of each step of her struggle.

As a part of the Acehnese people, she wants the best for her homeland. As a Muslim woman, she understands that justice is the rights for all human beings. The cruelty of the invaders who suppressed justice, especially for the small people, aroused her fighting spirit to fight against the Dutch colonialists. As a wife and mother, the death of her beloved husband is the eternal flame that ignites her spirit to fight for all the rights of the Acehnese people.

Her struggle against colonialism becomes the core of this text, namely the event structure. In this section, the social justice aspect that becomes a part of the significant concept of GCED also appears, namely in paragraphs 5, 6, and 7. In paragraph 5, her reason for accepting Teuku Umar's proposal is that she believed Teuku Umar would not forbid him to join physically fight against the invaders. The desire to go down to the battlefield shows her principle against all forms of colonialism.

"Some time later, Teuku Umar proposed to marry her. Learning that Teuku Umar would allow her to fight, she acceptedhis proposal. They were married in 1880. This greatly boosted the morale of Aceh armies in their fight against Dutch. Teuku Umar and Cut Nyak Dhien had a daughter, Cut Gambang" (Kemendikbud; 2013).

The desire to go down to the battlefield also illustrates her personal side who upholds equity. Her struggle against colonization shows her view of life which believes that everyone has the same rights. No one has the rights to rule and to be ruled. In addition, the depiction of her figure in the 5th paragraph also shows the values that she holds regarding the

nature and role of women. As long as there is a clear determination and purpose, women can take role as anything, including going down to the battlefield which at that time was dominated by men.

In the 7th paragraph, she shows a patriotic and tough attitude as well as showing sincerity. Carrying the name "Acehnese woman", she reminded her daughter not to cry too much over her father's death as a hero.

"The Dutch general Johannes Benedictus van Heutsz sent a spy to Aceh. Teuku Umar was killed during a battle when the Dutch launched a surprise attack on him in Meulaboh. When Cut Gambang cried over his death, Cut Nyak Dhien slapped her and then she hugged her and said: "As Acehnese women, we may not shed tears for those who have been martyred." (Kemendikbud: 2013)

The 8th paragraph shows her figure who never gives up. She is also quite resilient in facing challenges and obstacles after her husband's death. Resilience is the ability that a person has in dealing with problems, trials, and challenges (Hendriani, 2018). Resilience also means the ability to deal with stress and the ability to bounce back from trauma (Luthar, 2003). The death of her husband does not dampen her enthusiasm, fighting power, and courage. Her courage to face the Dutch colonialists is not because she does not love peace. Her resistance to the Dutch colonialists is a form of her efforts to create peace in her homeland.

"After her husband died, Cut Nyak Dhien continued to resist the Dutch with her small army until its destruction in 1901, as the Dutch adapted their tactics to handle the situation in Aceh. Meanwhile, Cut Nyak Dhien suffered from nearsightedness and arthritis as she got older. The number of her troops was also decreasing and they suffered from lack of supplies". (Kemendikbud; 2013)

The end of her struggle came when she breathed her last breath in exile, Sumedang, West Java. Far from relatives, far from her native land Aceh. It becomes a part of the re-orientation in the text structure.

"One of her troops, Pang Laot, told the Dutch the location of her headquarters in Beutong Le Sageu. The Dutch attacked and catched Dhien and her troops by surprise. Despite desperately fighting back,

Dhien was captured. Her daughter, Cut Gambang, escaped and continued the resistance. Dhien was brought to Banda Aceh and her myopia and arthritis slowly healed, but later she was exiled to Sumedang, West Java because the Dutch were afraid of her capability to mobilize the resistance of Acehnese people. She died on 6 November 1908" (Kemendikbud; 2013).

Her figure as a woman who went to the battlefield to fight colonialism is awarded the title of hero. It is not only appreciation for the sacrifice of her body and soul, but also appreciation for the spirit of struggle, strength, and resilience that becomes the profile of Indonesian women. At that time, physical warfare was the main thing in fighting the invaders. Therefore, the work or legacy left by Cut Nyak Dhien is a spirit or trace of history that can inspire the next generation of the Indonesian nation.

Of course, physical warfare is no longer right now. The priority that must be cultivated and created are those which can answer modern human questions and needs. However, the spirit of social justice, equality, and peace of Cut Nyak Dhien can be applied now to serve the nation and humanity.

C. Guidelines for Writing a Recount Text

Write a historical recount text about a figure who inspires you regarding gender equality. The figure is the person you know, for example, your family, friend or anyone you meet in your everyday life. Write the text based on the following questions.

Questions to build the orientation structure

1) Which woman or man that inspires you regarding gender equality?
2) Write the name clearly.
3) Where does your chosen figure live?
4) Where is the figure's place and date of birth?

Questions to build the event structure

5) How many incidents in the life of your chosen figure that can become your inspiration?

6) Describe the first event clearly.
7) Describe the second and third events in detail.

Questions to build re-orientation structure

8) What lessons can be drawn from the figure's life journey?
9) What is your conclusion about gender equality based on the story of your chosen figure?

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English Material to Promote

GENDER EQUALITY

This supplementary learning material is specifically designed to complement the English textbook (2013 Curriculum) of the tenth grade, chapter 11. This material is equipped with Global Citizenship Education (GECD) framework that puts a significant emphasis on gender equality, aside from providing knowledge and skills of English historical recount text. This material consists of three chapters. The first chapter consists of explanations on the definition of GCED, its key principles, its connection with SDGs, big ideas of GCED, as well as three Indonesian concepts aligned with GCED's basic ideas. The second chapter consists of the concept of gender equality, sex and gender differences, forms of gender inequality, and efforts to achieve gender equality. The last chapter consists of the Cut Nyak Dhien text, text analysis, and writing's guidelines.