ANALYTICAL FRAMEWORK OF

LIVING SPACE AND LIVELIHOOD WITH GENDER EQUALITY AND SOCIAL INCLUSION (GESI) PERSPECTIVES:

A GUIDELINE

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The Samdhana Institute
An Asian Center for Social and Environmental Renewal

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Analytical Framework of

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Foreword

After experiencing a reasonably long process and acquiring much enrichment from field trials with various partners in Indonesia, finally the book of **Living Space and Livelihood with the Perspective of Gender Equality and Social Inclusion: A Guideline** in the presence the honored readers has finished, written and printed. The Samdhana Institute feels excited and has new enthusiasm with this **GESI (*Gender Equality and Social Inclusion*)** guideline, which is expected to contribute to mainstreaming GESI both within the Samdhana institution and on Samdhana fellow partner collaboration program supports in Indonesia. Moreover, this guideline is open for use by other social activists.

As part of a social, Samdhana realizes that social change for the better will occur if the perspective of this injustice problem is corrected. Each person or social group needs to have a balanced perspective, which does not distinguish a person or group of people because of gender differences, religion, ethnicity and other social layers but could see that the difference was a necessity.

The Samdhana Institute, in its vision and mission, has committed to mainstreaming gender equality and social inclusion (GESI) within the organization and at all the activities it supports. This commitment is then manifested in the form of a guideline for all parties to understand GESI and to practice it. This achievement should be appreciated, and this mainstreaming commitment must continue to develop in the form of training, field practice, program planning, organizational policies, and fulfillment in daily life.

We hope that this guideline will continue to be developed by anyone entitled to advance social equality of governmental and non-governmental institutions to continue prioritizing the elucidation of gender equality and social inclusion in daily life, even specifically to make affirmative action to accelerate the realization of gender equality.

Happy reading and keep remembering the SDGs 2030 slogan, ***leave no one behind!***

Sincerely

The Samdhana Institute

Bogor, August 29, 2019

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GLOSSARY OF TERMS AND ABBREVIATIONS

CEDAW	*The Convention on the Elimination of All Forms of Discrimination Against Women*
DGMI	*Dedicated Grant Mechanism Indonesia* or a Grant Mechanism dedicated for Indigenous Peoples and Local Communities in Indonesia
FGD	*Focus Group Discussion*
GESI	*Gender Equality and Social Inclusion*
LSM	Lembaga Swadaya Masyarakat
NGO	*Non-Govermental Organization*
PRA	*Participatory Rural Appraisal*

Section 1

PREFACE

In exploring the complexity of tenure, *livelihood*, and environmental governance issues, one needs to pay attention to various aspects such as gender, class, ethnicity, geopolitics, and other socio-cultural aspects. This relates to the situation where aspects of gender and various forms of gender inequality, as experienced by many women from various social classes and diverse backgrounds have not been an essential aspect in various studies related to tenure, *livelihood* and environmental governance. This issue became the main topic in discussions held by The Samdhana Institute and Sayogjo Institute with the support of the Ford Foundation on October 18, 2012. Based on these considerations, it is deemed essential to provide a guideline for analyzing tenure, which then develops more broadly into "Living Space", and livelihoods or translated into "Livelihood" with the perspective of gender equality and social inclusion (Gender Equality and Social Inclusion or subsequently will be abbreviated as GESI). This guideline explains how to conduct an analysis to explore how women and men as well as marginalized groups define living space and various components within it that are sources of life and Livelihood in the level of individuals, nuclear families, extended families, and communities.

This guideline is expected to be a reference for the delivery of various datasets and knowledge related to Living Space and Livelihood with the GESI perspective.

This data and knowledge will be the primary basis in the delivery of proper planning of activities and other things related to the GESI-responsive living space and Livelihood in various regions.

This guideline is considered crucial because, generally, when conducting an assessment (examination) of tenure and livelihood in a community, the results tend to be gender-biased and very exclusive. The efforts to include this GESI perspective often experience resistances because it is perceived as additional work or as a donor agencies' demand. Furthermore, understanding the tenure and *livelihood* of a community by ignoring the GESI perspective only gives a partial and biased picture of the community, which means a vanity. For this reason, Samdhana Institute prepared an analytical guideline that can help the assessment and examination process of tenure and *livelihood* in a community with a GESI perspective.

Initially, this guideline was intended to be utilized in the process of providing grants conducted by The Samdhana Institute to its partners. However, in the future, this guideline is expected to become a guideline not only for various civil society organizations such as non-governmental organizations, people's organizations but also for other interested institutions such as local governments (both at the district/city level and provincial level), private parties and for academic interests.

This guideline is equipped with the conceptual framework adopted by the authors in developing the analytical framework. The analytical framework that contains methodology and methods for data collection was developed through a long process along. The analytical framework of this guideline has seven main steps. These seven steps, which relate to the analysis of the living space and Livelihood with a gender perspective and social inclusion, are also described in this guideline, including the key questions and recommended methods for use. Finally, this guideline also provides advice on the stages of the activities from preparation to implementation which should be carried out.

The process of developing the Analytical Framework for Living Space and Livelihood with a GESI perspective began with the Samdhana's Institute's commitment on gender mainstreaming within this organization.

Preliminary to that, efforts to establish gender equality and gender justice were carried out in various forms of sporadic activities both by the Samdhana Institute itself and through the support of Samdhana Partners. Samdhana Institute initiated the commitment to specifically develop a guideline in assessing living space and livelihood with gender equality perspective by organizing a workshop on August 3-4, 2018, in Bogor involving individuals who understood the context and problems of resource tenure and livelihood as well as GESI. In this workshop, it was agreed that The Samdhana Institute should further develop its commitments related to *gender mainstreaming* by carring out gender mainstreaming activities in the organizational domain, in the work programs domain and in the grant process domain.

Specifically related to the domain of the grant process, it was agreed that a guideline would be developed to produce GESI data, knowledge, and perspectives within the scope of tenure, *livelihood* and environmental governance issues. This commitment has served as an important foundation for the development of a guideline given the title "Analytical framework of Living Space and Livelihood with Gender Equality and Social Inclusion Perspectives: A Guideline."

In order to develop this guideline, a small working team was established. Through a series of meetings and discussions, the working team generated the initial draft guide. The draft guideline was then put to the test in several regions, namely Papua, West Papua, West Kalimantan, and East Nusa Tenggara, involving Samdhana's partners. Before the fieldwork, some Samdhana partners were selected for training. This training itself was programmed as a *Training of Trainers* (ToT) because it was expected that it would be able to produce trainers for related guidelines, both for other Samdhana Partners and other parties in need in the future. This training was held on September 25-28, 2018, in Bogor and it was intended to explore the basic concepts, stages of the process, and the seven steps in the Analysis of Living Space and Livelihood with a GESI Perspective.

As part of the post-training activity, the related guideline was tested by the ToT participants by using it in the field assessment that took place in Samdhana Partners' work areas in Papua, West Papua, West Kalimantan and East Nusa Tenggara.

All of the ToT participants who already conducted the trial of the guideline then met again in Yogyakarta on January 18-20, 2019, to present the results while reflecting on their experiences. Based on this reflection process, then the ToT participants returned to the field to improve the field assessment process as well as to further analyze the data they gathered from the assessment. Meanwhile the working teams met again and discussed to improve the draft guideline based on feedbacks from the ToT participants.

Another set of trainings about this guideline was conducted by Samdhana Institute. Participants of this second training were two groups of Samdhana's partners, especially grantees of the Dedicated Grant Mechanism Indonesia (DGMI) grant funds. This series of trainings was conducted on September 4-6, 2019, and September 18-20, 2019. From this activity, additional inputs were obtained to bring the guidelines into perfection.

Reflections on improving the guidelines were continuously carried out. It was agreed from the beginning that this guideline is a working guideline that could be utilized by various parties based on their individual needs. Thus, all parties who carry out the related guideline trials in the field also indirectly become the "authors" of this guideline on account of their contribution.

Above lengthy process carried out by Samdhana Institute in facilitating the development of the guideline took approximately one year from August 2018 to July 2019. It is hoped that through this guideline, many parties would produce action plans related to the issue of tenure and *Livelihood* with a GESI perspective so that the realization of gender equality for women and other marginalized people can be one step further towards achieving it.

Section 2

CONCEPTUAL FRAMEWORK, ANALYTICAL FRAMEWORK AND METHODOLOGY

This section will explain the concepts of Living Space, *Livelihood*, intersectionality, as well as gender and social inclusion. Furthermore, within the framework of the analysis, there will be an explanation of the *sustainable Livelihood* developed by Ian Scoones (1998) which underlies, and is adopted and developed into an "Analysis of Living Space and Livelihood with GESI Perspectives" framework. The part on methodology in this section will describe some of the basic components in the methodology, namely the research approach, data collection methods, assessment units, research subjects, and data analysis methods.

2.1 Conceptual Framework

2.1.1 Living Space

The concept of living space cannot be separated from the concept of 'space'. Henry Lefebvre, a French sociologist who wrote the "The Production of Space" (1991), says that human beings have been developing their believes about how space should be handled by developing a discourse about spaces within, which among other things contain space selection and space division to support life. He further states that the process of selecting and dividing space was carried out through a process of selection and setting of boundaries both physically (in the field) and abstraction (for example by making socio-cultural agreements about abstract boundary lines) (Lefebvre, 1991).

Doreen Massey, a feminist geographer, articulates the term space as a domain that accommodates the co-existence and socio-economic-political relationships of various actors, including humans, both individuals and groups, other living things, abiotic environments and inanimate objects (Massey, 1994).

By referring to the concept developed by Lefebvre (1991) and Massey (1994), the living space for a community, such as indigenous peoples and local communities includes the landscape and various socio-cultural-spiritual-economic-political components that embody co-existence and socio-cultural-economic-political relationships of at least four main actors namely humans, other living things, abiotic environmental elements, and inanimate objects, as well as socio-cultural-spiritual elements. Human actors include women and men as well as a variety of other social groups, including marginal groups that interact with each other at the individual, nuclear family, extended family, community, and broader levels of society that are governed in both the social order and local administrative orders.

Massey (1994) also states that space and place are essential parts of women's lives. The damage occurring on the areas in which the women depend their life upon as a result of the grabbing of lands and natural resources, the exploitation of natural resources or destructed nature due to the change on its usage can cause women to face various forms of injustice, including gender injustice, and various other problems arising from the occurring socio-ecological damage. Prolonged poverty is one of the consequences. Therefore, the women whose living space was grabbed (by external forces) or damaged did not only lost their land and territories but further, they lose their Living Space.

The three main elements of living space outside humans (i.e., other living things, abiotic environmental elements, and socio-economic-political-cultural-spiritual elements) are always present simultaneously. The socio-cultural element has several sub-elements, namely: language system, religious and spirituality system, kinship system and social organization, knowledge system, equipment, and technology system, economic system, tenurial system and, the arts.

The knowledge system has extensive limits because it includes human knowledge about various things utilized and managed in his life. Each community always has a set of knowledge about various components/elements in the living space of human beings, other living creatures, elements of the abiotic environment and inanimate objects, and socio-cultural elements. Rural communities living from farming will have a traditional farming calendar. Through this system, farmers will know when to start cultivating land, when to plant, and when to harvest their agricultural products because all of their agricultural activities are based on natural cycles of events. Meanwhile, coastal fisherman communities develop knowledge about sea and weather conditions to determine the best time to catch fish in the sea. The knowledge of the marine conditions is obtained through natural signs or star constellations in the sky.

The tenure system contains a set of mechanisms for regulating, managing, and utilizing the main components of living space outside humans. The set of mechanisms is known as the tenurial system. According to Ann Larson (2013),

the tenurial system covers a variety of matters related to the arrangement of who indeed have autonomy over resources. It is associated with who is entitled to exploit, manage, and able to decide on the matters related to resources. It is also related to who is permitted to use, with what manners, for how long, with what conditions, who have the right and authority to transfer resources ownership, and in what way.

2.1.2 Livelihood

There are various views on *livelihood*. All of them begin with observation over how different people and community groups live their lives in different places. There are many different definitions offered by various literature. One of the developed definitions is the "way of achieving life", (*the means of gaining a living*) (Chambers 1995). Another definition refers to a combination of various resources used and various activities carried out in order to survive.

The word 'livelihood' is a flexible term. It can be attached to various resource types found in various localities (both in rural and urban areas). It contributes to the work types diversity developed based on specific resources (ranging from agriculture, livestock, fisheries, commerce, household industry and various other types of work both formal and informal), as well as various job types develop based on the social background diversity (i.e., related to gender, age, ethnicity, and various other social factors) (Scoones 2009).

Besides, the term *livelihood has also begun to be developed into certain concepts such as the direction and purpose of livelihood* (trajectories), dynamic patterns of livelihood such as sustainable livelihood, and resilient livelihood (Scoones 2009).

The sustainable livelihood concept began to be developed in the mid-1980. The connection between the three keywords that are '*sustainability*', '*rural*' and *'livelihood*' began to be examined in 1986 as terminology that leads to a the concept of 'sustainable livelihood at rural areas' (*sustainable rural Livelihood*). One of the first meetings to discuss the above thought was a meeting discussing the result of the examination on food issues.

As a follow-up to the discussion process, as mentioned earlier, Chamber and Conway (1992) explored the development of sustainable livelihood concepts. According to them, a livelihood type covers the *capability*, assets (both material and social resources), as well as a series of activities undertaken in order to support life. A livelihood will continue to run well and sustainably if the individual or group of actors can overcome the various pressures and problems that befall, while at the same time able to recover, maintain and even improve the capabilities and assets under management by not sacrificing the environment and natural resources which are the main source of livelihood (Chamber and Conway, 1992).

As time goes on, the studies of livelihood dynamics and environmental change contribute to the considerable thought on sustainable livelihood. These include studies on the dynamics of ecosystems and natural resources, changes in the long term and in particular historical contexts, socio-cultural contexts, social coatings, gender, and various other aspects conducted by anthropologists, geographers, and socioeconomic researchers. Researchers have begun to find that conducting a livelihood study needs special attention to how gender relations, class, ethnicity, caste, religion, and other various socio-cultural identities influence the livelihood formation in each community.

2.1.3 Intersectionality Approach

An intersectionality approach is a methodological approach that examines the intersection of the series of power relations from a wide range of dimensions that contribute to the continuation of domination, suppression, or discrimination mechanisms to certain social groups. It includes a deeply intertwined gender dimension with social class dimensions, ethnicity, religion, and other socio-cultural dimensions. In addition, intersectionality approach also allows researchers to examine the linkages of specific group's ideas (usually the group of stakeholders) and the gender aspect linkages, class, sexuality, ethnicity, and other social aspects (Collins, 1999).

The intersectionality approach was initially developed by Kimberle Crenshaw, a social scientist who is in a racial relationship. In an academic paper, Crenshaw (1989) uses the term "*intersectionality*" for problems involving multi-dimensional inequality. Utilizing this approach, Crenshaw can see the layers of inequality faced by black individuals who are American citizens who have varied social backgrounds. Black women from low social classes in their community face oppression and inequality problems different from their fellow black women from higher social classes, even though they live in the same city.

In the early 1990s, feminist scientists and feminist activists started to adopt this intersectionality approach. One of the theorists who developed the intersectionality approach in the study of women, gender, and sexuality is Patricia Collins. Collins (1999) developed an intersectionality approach to examine how the gender dimension intertwined very closely with other various social dimensions. Collins's thinking reinforces the view that women and men and various other marginal groups are not homogeneous groups. The series of problems faced by an individual woman will be very closely related to various other identities inherent in her, namely a series of identities related to ethnicity, religion, social class, marital status, sexuality and others. If the woman is a person with a disability or someone with a particular disease who has an extreme social stigma, the problems she faces will be more complicated.

The intersectionality approach will help researchers, programmers, and community assistants in understanding how gender-related

identities, positions and roles intersect with social structures influenced by class, ethnicity, religion, and other various social aspects. The application of the intersectionality approach will make the researches, including action research and work programs, aware of the diversity and differences formed by various factors.

The application of intersectionality approaches in studying the Living Space and Livelihood of indigenous peoples and local communities will help researchers, program makers and community advocates and/or community activists to no longer see indigenous peoples and local communities as a homogeneous group. Within each community, both indigenous and local communities, there are almost always various social groups. Various social groups in one community are formed due to the similarity of religion, social class, age, gender, political affiliation, and others. Thus, indigenous women or local women are also not homogeneous groups. Indigenous women from the lowest social class in their indigenous community will have different positions and problems from indigenous women from the highest social class in the same indigenous community.

2.1.4 Gender Equality and Social Inclusion Approach

The Gender Equality and *Social Inclusion (GESI) approach is an approach used in facilitating the process of applying gender equality and gender justice perspectives that not only paying attention to women and men but also to marginalized groups in which there are women and men.* The GESI approach is influenced by the intersectionality approach, which pays attention to the intersection between the gender dimensions with other various dimensions. In particular, the GESI approach is closely related to the concepts of gender equality and gender justice and the concept of social inclusion.

Gender equality is a concept developed by referring to two fundamental international instruments, namely the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The Universal Declaration of Human Rights states that all human beings are born free and equal. Referring to this Declaration, CEDAW includes the terms "equal rights for men and women" and "equality of rights for men and women."

Furthermore, CEDAW articulates "equal rights" and "equal opportunities," which must be available to all women and men in various fields of human activity. In other words, the gender equality concept refers to the full equality of men and women to enjoy a complete set of political, economic, civil, social, and cultural rights.

In addition to the concept of gender equality, there is also the concept of gender justice. Gender justice refers to a situation where all people, women and men, girls and boys, are judged to be equal, have an equal position, and can share in equal terms and power in the distribution of power, knowledge and resources.

With the accomplishment of gender justice, it is expected that every person, both women, and men, is free from a series of gender-based social-cultural-economic-political systems that, on the one hand, privileges specific individuals or social groups while on the other hand do repression and oppress other individuals or social groups.

Starting in the mid1990-s, the development of studies on gender equality and gender justice gained significant contributions from the intersectionality approach. An intersectionality approach is a methodological approach that examines the intersection of the power relation series from a wide range of dimensions that contribute to the sustainability of domination, suppression, or discrimination mechanisms to certain social groups. Using the intersectionality approach, mainstreaming of perspectives on gender equality and gender justice and women's empowerment (which is then more often abbreviated to gender mainstreaming) begins to pay attention to marginalized groups and work on the process of social inclusion.

Using the intersectionality approach, the mainstreaming of perspectives on gender equality and gender justice and women's empowerment (which is then more often abbreviated to gender mainstreaming) begins to pay attention to marginalized groups and work on the process of social inclusion. Social inclusion guarantees the opportunity for each individual to participate equally and obtain equal benefits in the socio-cultural-economic-political system at various levels in life.

GESI mainstreaming can be perceived as an effort so that everyone, women, and men from various social groups and, in particular, the marginalized people can be accommodated so that their rights are not ignored and can be protected by the state or stakeholders in the community. Marginalized people can be interpreted as a group of people who are marginalized because of several factors. Thus, the definition of marginalized people is very dependent on the situation and conditions.

Box 1
Application of intersectionality Approach

With the intersectionality approach utilized in studying living space and Livelihood, thus the researchers, programmers, facilitators, and community mobilizers will realize that indigenous peoples and local communities are not homogeneous groups.

There are almost always a variety of social groups in indigenous peoples and local communities formed due to the similarity of religion, social class, age, gender, political affiliation, and others. Thus, indigenous women or local women are also not homogeneous groups.

From this, it is realized that indigenous women from the lowest social class in their indigenous community will have different positions and problems from indigenous women from the highest social class in the same indigenous community.

2.2. Analytical Framework

The analytical framework for this guideline is compiled by combining two reference sections. The first part of the reference is the livelihood framework developed by Ian Scoones (1998). The second part of the reference is the gender analysis framework, including the Harvard framework, the Moser framework, and the framework of the social relations developed by Naila Kabeer. From those two reference sections, a framework of living space and livelihood with gender equality and social inclusion perspectives at its every step is developed.

Ian Scoones (as shown in Figure 1) defines his *livelihood* framework as, "given a particular **context** (of policy setting, politics, history, agroecology, and socio-economic conditions), what combination of **livelihood resources** (different types of '*capital'*) result in the ability to follow what combination of **livelihood strategies** (agricultural intensification/extensification, livelihood diversification and migration) with what **outputs?** Of particular interest, this framework also pays attention to the importance of **institutional processes** (embedded in a matrix of formal and informal institutions and organizations) which mediate the ability to carry out such strategies and achieve (or not) such expected outcomes" (Scoones 1998:3).

There are five key elements in the Scoones' *Livelihood* framework (1998), namely (1) context and conditions, (2) Livelihood resources (3) institutions and organizations, (4) livelihood strategies, and (5) sustainable livelihood outcomes. The five elements are related to each other, and at the same time, each of them becomes part of being observed (it has a checklist) and to be analyzed.

An understanding of community Livelihood begins with an understanding of contextual analysis of the current condition or situation along with an assessment of policies and regulations that directly affect the community. If there is a change in a regulation or policy, then it can

generate an adjustment in the community system. What was previously considered *legal* can turn into *illegal*, for example, a regulation that designates a forest area as a National Park will make the forest no longer accessible and planted by residents, or conversely. Also, what was previously considered as "unacceptable/invalid" changes to "acceptable/legitimate" based on the standards of a regulation or policy. In this case, the population situation of an area can be a crucial element that determines the community's livelihood system. Another crucial element in understanding why a policy is implemented in an area is due to the region's agro-ecological conditions. Rural communities are very dependent on natural resources for their Livelihood. Agriculture is one form of natural resource utilization. Therefore, the way the community balances the environmental conditions and performed agricultural patterns is significant if it is related to whether a policy has an influence or not in the region.

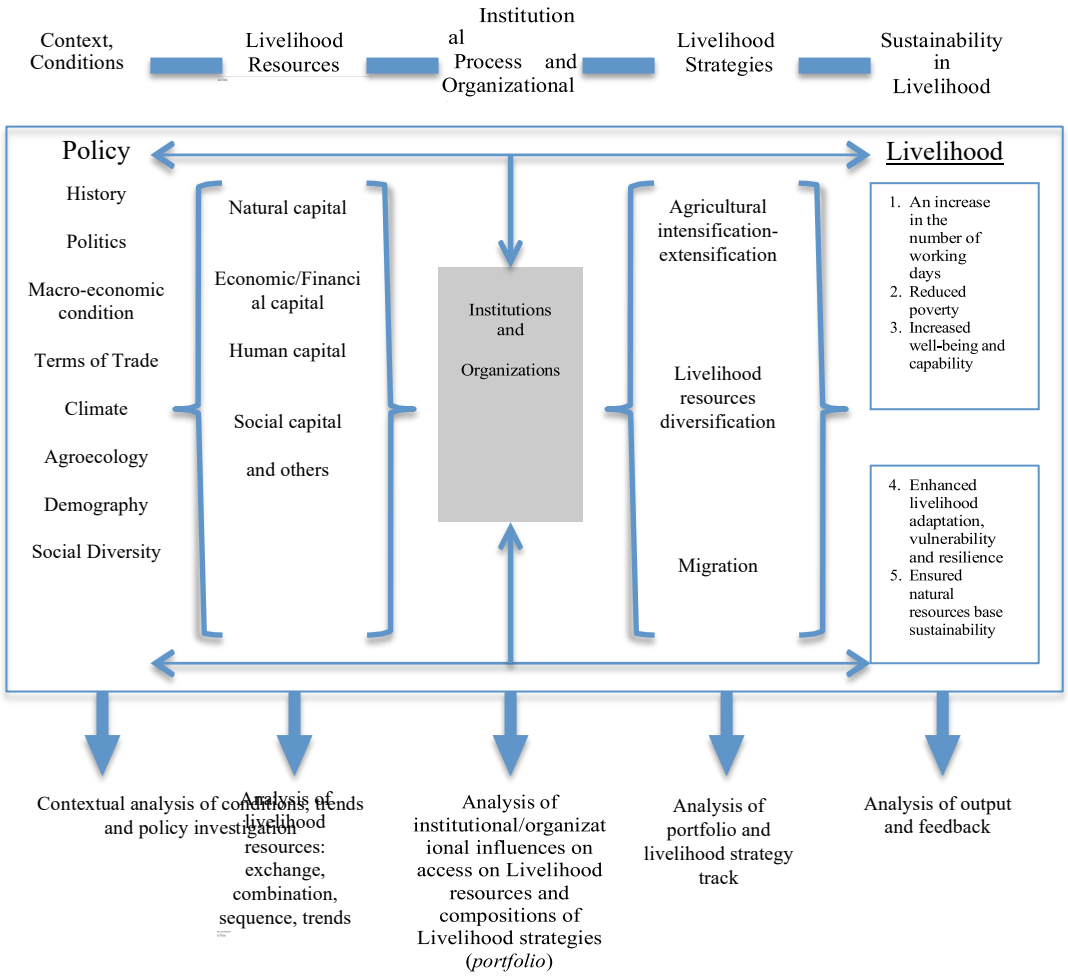


Figure 1. Sustainable Livelihood Framework: Checklist
Source: Scoones, 1998

The capability to carry out a variety of livelihood strategies depends on both material and social assets, both measurable and unmeasurable, within a person's authority, and it is perceived as a *capital*. The definitions of various forms of capitals applicable when conducting assessment are presented as follows:

- *Natural capital* is a reserve of natural resources (land, water, air, genetic resources, and others) as well as environmental services (water/hydrology cycle, pollution collectors, and others).
- *Economic of financial capital* are principal capitals (cash, loans, deposits, and other economic assets including necessary infrastructure as well as equipment and production technology)
- *Human capital* is the skills, knowledge, ability to work, and physical health.
- *Social capital* is a social resource (networking, social relations, affiliations, associations) utilized by people when carrying out livelihood strategies that require collaborative actions.

The third element analyzes how various institutions and organizations influence access to livelihood resources and the composition of livelihood strategies. Organizations or institutions play a significant role in analyzing sustainable livelihood. An understanding of the institutional processes enables the identification of obstacles and opportunities to create sustainable Livelihood. These institutions can be formal or informal and are often volatile and ambiguous so that different actors can interpret them differently (multi-interpretation). Institutions are also dynamic and constantly changing (or re-formed) because of the power relations within them.

The fourth element examines forms of livelihood strategies. Some examples of forms of livelihood strategies of rural communities are intensification/extensification of agriculture, various sources of Livelihood, and migration. These strategies are broadly viewed covering the breadth of business and work choices from rural communities. In the case of livelihood strategies, it often happens that a person or a household undertakes several strategies together (at one time), or alternately (sequentially).

The fifth element becomes the estuary of the previously analyzed four elements because it analyzes the outcomes as well as trade-offs from various activities towards achieving livelihood sustainability.

From the Scoones' (1998) livelihood analysis, an Analysis of Living Space and Livelihood with a Gender Equality and Social Inclusion Perspective is developed. This analysis is a series of steps that can be utilized to find out the meanings of women and men as well as marginalized groups about living space and the various components within it which become sources of life and Livelihood at the level of the individual, nuclear family, extended family, and community. This analysis also serves as a process to find out who and how women and men and marginalized groups who are part of a particular

community are involved in the process of regulating, managing, and controlling the living space and Livelihood taking place at various levels.

The living space and livelihood analysis framework with a GESI perspective contains a series of seven analysis steps that will help researchers to explore the seven essential components and to assist in carrying out the analysis stages. The seven components, as well as the seven steps in the analytical framework of Living Space and Livelihood with a GESI perspective, are as follows: (see Figure 2 for more detailed information)

1.	Analysis of Living Space
2.	Analysis of Livelihood Resources
3.	Analysis of Social, Institutional and Organizational Relations related to Livelihood Resources
4.	Analysis of Livelihood Strategies
5.	Contextual Analysis of Conditions, Trends and Policies
6.	Analysis of Impacts
7.	Analysis of Sustainability

The difference between the Scoones framework and the analytical framework on living space and livelihood with GESI perspective developed by the Samdhana Institute working team (hereinafter is called as the GESI Framework) is the placement of the "Contextual Analysis of Conditions, Trends, and Policies" from the initial analysis to the fifth step. There are two essential reasons underlie this perspective change from macro (context) to micro (household, individual). The first reason is the enthusiasm to give voice space to the groups, which so far, have often been excluded or not spoken to in discussions about Living Space and livelihood resources, namely women and marginalized groups. This change also affects the next steps. For example, the institutional and organizational analysis in the community will bring up the diversity of institutions and organizations within the community where women are involved. Likewise, a life strategy analysis will show the livelihood strategies of the household unit, not only the work of the head of the family (which is often assumed by men) but also the work and activities of his wife and other family members.

The second reason, in terms of data and information collection, some data related to Context Analysis, can be collected from secondary sources, such as population data (demographics) and policies/regulations. In this way, the GESI Livelihood framework places a priority on collecting primary data directly from individuals and groups within the community.

Another difference from the Scoones livelihood framework compared to the GESI framework is in the interpretation of "Livelihood Resource" to "Living Space" and "Livelihood Resources". It is needed to detail the steps so that complex realities within a community can be introduced. It, for example, relates to how an element or component in a living space can be interpreted differently (i.e., in terms of the importance level, accessibility, a series of activities for utilization) by women, men, and marginalized groups within the community.

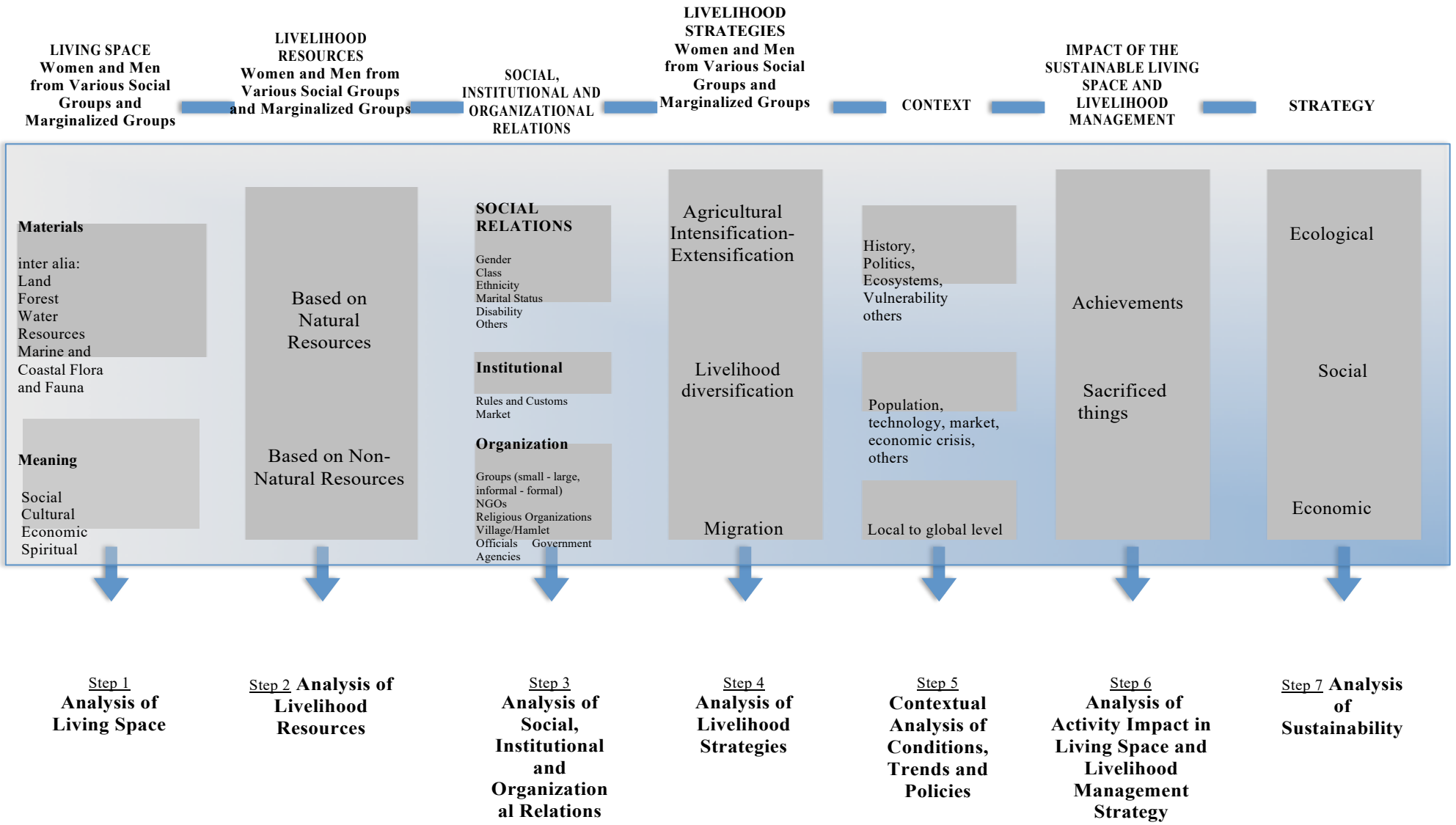


Figure 2 Framework of Living Space and Livelihood Analysis with Gender Equality and Social Inclusion Perspective

2.3 Methodology

2.3.1 Qualitative Approach with Gender Equality and Social Inclusion Perspective

This analytical framework of Living Space and Livelihood using gender equality and social inclusion perspective utilizes a qualitative approach with gender equality and social inclusion perspective supported by developing a sketch of the Living Space of certain community group that is being examined and or utilization of participatory mapping as well as secondary quantitative data.

A qualitative approach was utilized when researchers intended to understand, and was not merely 'count' certain social phenomena. This approach is useful in identifying inexplicable factors, social norms, socioeconomic status, gender roles, ethnicity, religion, and various other factors, as well as how these become important in certain situations.

A qualitative approach with gender equality and social inclusion perspective was selected as the primary approach in this analytical framework based on several considerations. The first consideration, the users of this analytical framework can conduct an in-depth assessment of socio-cultural-economic phenomena that are closely intertwined with the conditions of the landscape and natural resources therein and (or) the presence of Living Space and livelihood resources on the landscape. The next consideration, a qualitative approach with the perspective of gender equality and social inclusion, will help researchers in describing and explaining relationships, individual experiences, and group norms in which there is a gender dimension that intersects with various other dimensions related to socio-culture-economy-politics. Besides, this approach will help researchers in understanding the power dynamics, potential, and problems from perspectives of different involved social groups, including women and various marginalized groups. Furthermore, this approach allows users to interpret and understand better the complex reality of a particular situation studied from the viewpoint of the main subject of the analysis process (in this case, various social groups in the management of living space and Livelihood in certain landscapes).

2.3.2 Data Collection Method

Five data collection methods applied in the framework of analysis of living space and Livelihood with the perspective of gender equality and social inclusion are: a) sketching of Living Space with a perspective of gender equality and social inclusion, b) tracing village history and landscape history through women's speech, c) participant observation, d) focus group discussions (FGD), e) in-depth interviews.

Formulation of village sketches, landscapes and other spaces essential for community life that are the object of analysis using gender equality perspectives and social inclusion will help researchers in understanding how women and men from various social groups, including marginal groups, interpret space and create space rules regarding the use, management, and control of Living Space.

The next method is tracing the history of the village as well as the history of the landscape and other Living Space through women's speech. It serves an effort to understand the history of the living space and its components as well as the family and community journey of the life histories of women and marginalized groups. Women's speech is a unique technique containing the process of investigating, listening, recording, and describing women's stories related to the grand narrative of a particular event. Each speaker's personal experiences significantly influence the narrated stories. The series of speeches will not only complete an extensive narrative of a particular event but will instead become a narrative of its own, which can describe the trajectory of social change in a particular region. This method also allows women and other marginal groups as subjects of the study to have their own space in which the series of stories they tell are not merely displayed as supporting data that will be analyzed, but it becomes a significant part of a study (Siscawati, 2014).

Participant observation is an appropriate method for collecting data about behaviors occurring naturally in their regular context. In-depth interviews are the best method for gathering data about an individual's personal history, point of view, and experience, especially when researchers intend to study sensitive topics. Whereas the FGD is effective in obtaining data about the cultural norms of a group and in producing a broad overview of the issues that become the problem of the represented cultural groups or sub-groups.

Box 2
Focus Group Discussion

Based on the trial experiences in several areas, to obtain maximum results, FGDs needs to be administered several times by separating the target

2.3.3 Assessment Unit

The assessment unit in the analytical framework of Living Space and Livelihood consists of three levels, namely a) at the landscape/living space level; b) at the community level; c) at the household level.

At the first level, namely at the landscape level, the users of this analytical framework can select a particular landscape, which is the living space of one or more communities, both indigenous and local communities. One example is the Halimun ecosystem area, which includes the Gunung Halimun National Park area, the Perhutani area, and other areas, which as a whole are the Living Space of the Kasepuhan Banten Kidul indigenous people. However, the inspection unit at the first level can also be narrowed down to become a specific part of the landscape. For example, the landscape selected as the unit of analysis is one part of the Halimun ecosystem, which is the living space of the Kasepuhan Karang Indigenous People.

At the second level of the assessment unit, namely at the community level, the users of this framework analysis can select a community living in the living space as the assessment unit at the community level.

In the indigenous community context, the assessment unit can be in the form of a specific community of indigenous people or one indigenous sub-community or more than one indigenous sub-communities, which becomes a part of a particular indigenous community as the leading Living Space manager selected as an assessment unit.

If the leading manager of specific living space is a local community, the same mechanism applies. The assessment unit can be one particular local community or one or more local sub-communities as a part of a particular local community. For example, if the local community in a particular village will be assessed, the inspection unit can be the entire local community in the village (consisting of various social groups), or it can be in the form of sub-communities living in particular areas in a particular landscape selected as assessment unit.

If the particular landscape selected as an inspection unit is a living space for indigenous peoples and local communities, then the determination of the second level inspection unit (i.e., at the community level) for both communities, namely indigenous peoples and local communities as aforementioned above can be applied.

At the third level of the inspection unit, namely at the household level, users of the framework of this analysis can select specific households representing certain social groups within the selected

community to be studied. In this context, the certain social groups refers to household groups from certain social classes, including the lower classes (either low economic classes because they are economically weak or social classes that are socially low), middle class, and upper class (noble families or families of village leaders or families respected for their various backgrounds and history). Other certain social groups are families that adhere to a particular religion/belief or families led by female household heads, either widow (widowed because of death or divorce) or single women who lead specific households. In addition, other social groups are families that have family members with disabilities or certain diseases that make them and their families get a negative stigma. At the third level of the assessment unit, users of the living space and livelihood analysis framework with the perspective of gender equality and social inclusion have the flexibility and adaptability to determine which social groups within the community want to be studied in depth.

2.3.4 Subject/Resource Person

Subjects/resource persons of data collection in the analysis of living space and Livelihood with the perspective of gender equality and social inclusion consist of the main subjects/resource persons and supporting subjects/resource persons. The main subject/resource persons are women from various social and marginalized groups within the community.

As a further explanation, what is meant by women from various social groups are women from specific families who fall into the lower social class, middle class, upper class, and others or from landless social classes, those who manage land in limited numbers, manage land in large numbers, landlords, and others.

Whereas what is meant by marginalized groups within the community are family/household groups often considered to be non-existent or ostracized by the community. For example, a family group led by a woman as the family head, or a family group that has a family member with a disability and (or) suffers from a particular disease that causes him and his family to get a negative stigma or ostracized by their community.

2.3.5 Data Analysis Method

All data collected in the field are recorded using a recording device, transcribed verbatim, and equipped with hand notes collected while in the field. All verbatim data were analyzed and categorized/found and subsequently made into relevant themes to answer basic questions in the framework of life and livelihood analysis in terms of gender equality and social inclusion. Analysis of each step in the analytical framework is based

on the obtained themes.

Seven Steps of Living Space and Livelihood with Gender Equality and Social Inclusion Perspective Analysis

This section 3 will present the seven steps of analysis, including Living Space analysis, Livelihood analysis, Social, Institutional and Organizational analysis related to Livelihood Resources, Livelihood Strategy analysis, Contextual analysis of Conditions, Trends and Policies, Impact analysis and Sustainability analysis. In this section, there is an explanation of what is covered in the steps. In addition, there is also a table, including methods and tools that can be suggested to collect and analyze data. At the end of this section, there is an explanation of how different methods can be utilized to investigate several things (steps) together.

3.1 Step One: Living Space Analysis

As explained in Section 2 about the conceptual framework, what is referred to as living space in this document is the living space for indigenous peoples and local communities. The living space includes four main elements, namely 1) human; 2) other living things (plants, animals, etc.); 3) abiotic environmental elements (such as soil, rocks, water, etc.); 4) socio-economic-political-cultural-spiritual elements.

The unit of analysis used in this step is the household level, community level, and landscape/living space level. In order to accommodate the data collection in this step, here are some key questions that can be used:

1. What is the significance of the socio-economic-cultural-spiritual-political of various elements of living space, including various components in living space for women and men from various social groups and marginalized groups?
2. What is the position of women and men in religious and spirituality systems, kinship systems, and social organizations and economic systems developing in the community's living space?
3. What is the position of women and men from various social groups and marginalized groups in the knowledge system developing in the community's living space, as well as how they manage and develop the knowledge about these various resources?
4. What is the position of women and men from various social groups and marginal groups in the tenure system that contains a set of mechanisms for controlling, managing, and utilizing various resources within the Living Space?
5. Who owns the specific resources in the living space?

6. Who controls those resources? How do the parties currently controlling specific resources find ways to control the resources?
7. Who manages those resources? How do certain parties get access to manage the resources?
8. Who benefits from those resources?
9. Who obtains profits from these resources?
10. Who makes decisions about access and control over those resources?
11. Who decides on the profit distribution from those resources?
12. Since when has the pattern of access and control over these resources taken place? (history)
13. What is the impact of access and control mechanisms of these resources for women and men from various social groups?

Most of these steps need primary data, i.e., data obtained directly from the first hand. The questions as mentioned earlier can be answered through 'village' history tracing with the GESI perspective, landscape history tracing in which the living space components for the community being assessed using a GESI perspective, family or family tree or family/family genealogy, tracing the life history of elderly women by paying attention to the components of living space through the narration of her story or her life story. Besides, the formulation of village sketches also uses the perspective of GESI, participant observation, by giving special attention to women and marginalized groups. Another method of data collection is the implementation of FGDs, in which the FGDs implementation for women and marginalized groups should be administered separately.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 1 Summary of Living Space Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Collecting and Analyzing Data
• The elements of living space: humans, other living things, elements of the abiotic environment and inanimate objects, socio-cultural-spiritual elements • Various resources found in the living space: - Houses & yards - Paddy field - Field - Garden - Land with other designation - Working hut in paddy field/lea/garden - Forest - Spring - River - Lake - Estuary - Coast - Sea - Village - Planted trees - Animals (Livestock, Wildlife, etc.) - Seeds (both plants and animals) - Various other living things (example: coral reefs)	- Nuclear family - Extended family - Family name - Ethnicity - Community -	• What is the significance of the socio-economic-cultural-spiritual-political of various elements of living space, including various components in living space for women and men from various social groups and marginalized groups? • What is the position of women and men in religious and spirituality systems, kinship systems, and social organizations and economic systems developing in the community's living space? • What is the position of women and men from various social groups and marginalized groups in the knowledge system developing in the community's living space, as well as how they manage and develop the knowledge about these various resources? • What is the position of women and men from various social groups and marginal groups in the tenure system that contains a set of mechanisms for controlling, managing, and utilizing various resources within the Living Space? • Who owns the specific resources in the living space? • Who controls those resources? How do the parties currently controlling specific resources find ways to control the resources? • Who manages those resources? How do certain parties get access to manage the resources? • Who benefits from those resources? • Who obtains profits from these resources?	• 'Village' history tracing with the perspective of gender equality and social inclusion • Tracing of the history of landscape in which there are the living space components for the communities which are currently being assessed using gender equality and social inclusion • A family tree or family/indigenous name genealogy or village lineage • History tracing of older women life by paying attention to the living space components through the women story narrative or women narrative (herstory) • Participant observation, by giving special attention to women and marginalized groups • FGDs for women and marginalized groups shall be carried out specifically

		• Who decides about access and control over those resources? • Who decides on the profit distribution from those resources? • Since when has the pattern of access and control over these resources taken place? (history) • What is the impact of access and control mechanisms of these resources for women and men from various social groups?	

Table 2 Examples of Living Space Identification based on Yei Women's Perspective in Bupul Hamlet, Merauke

Living Space	Main commodity	Those who has the	The Controllers	Ownership
Forest/Hamlet /Land	- Wood - Rattan - Gambier (*Uncaria*) - *Myrmecodia pendans* - Prey (Deer, Wild Boar, Cassowary, Saham) - Birds (Maleo, Knobben Hornbill [*Aceros cassidix*], Crowned Pigeon [Goura], Bird-of-paradise [Paradisaeidae]) - Sago - Traditional medicine	Men and Women	Men	Communal based on clan and sub-clan
River	- Fish (Rock Snapper, White Snapper, Whitelipped eel catfish, Snakehead murrel, Java tilapia [Oreochromis mossambicus]) - Prawn - Crocodile - Turtle	Women	Men	Communal based on clan-sub clan
Swamp	-Java tilapia (*Oreochromis mossambicus*), Snakehead	Women	Men	Communal based on clan-sub clan
Yard Garden	Bananas, Cassava, Taro, Sweet Potatoes, Vegetables, and fruits	Women & Men	Men	Individual/family
Livestock	Chicken, Duck, Pig, and Cow	Women & Men	Men and Women	Individual/family

Sources: Kanem and Gebze, 2019

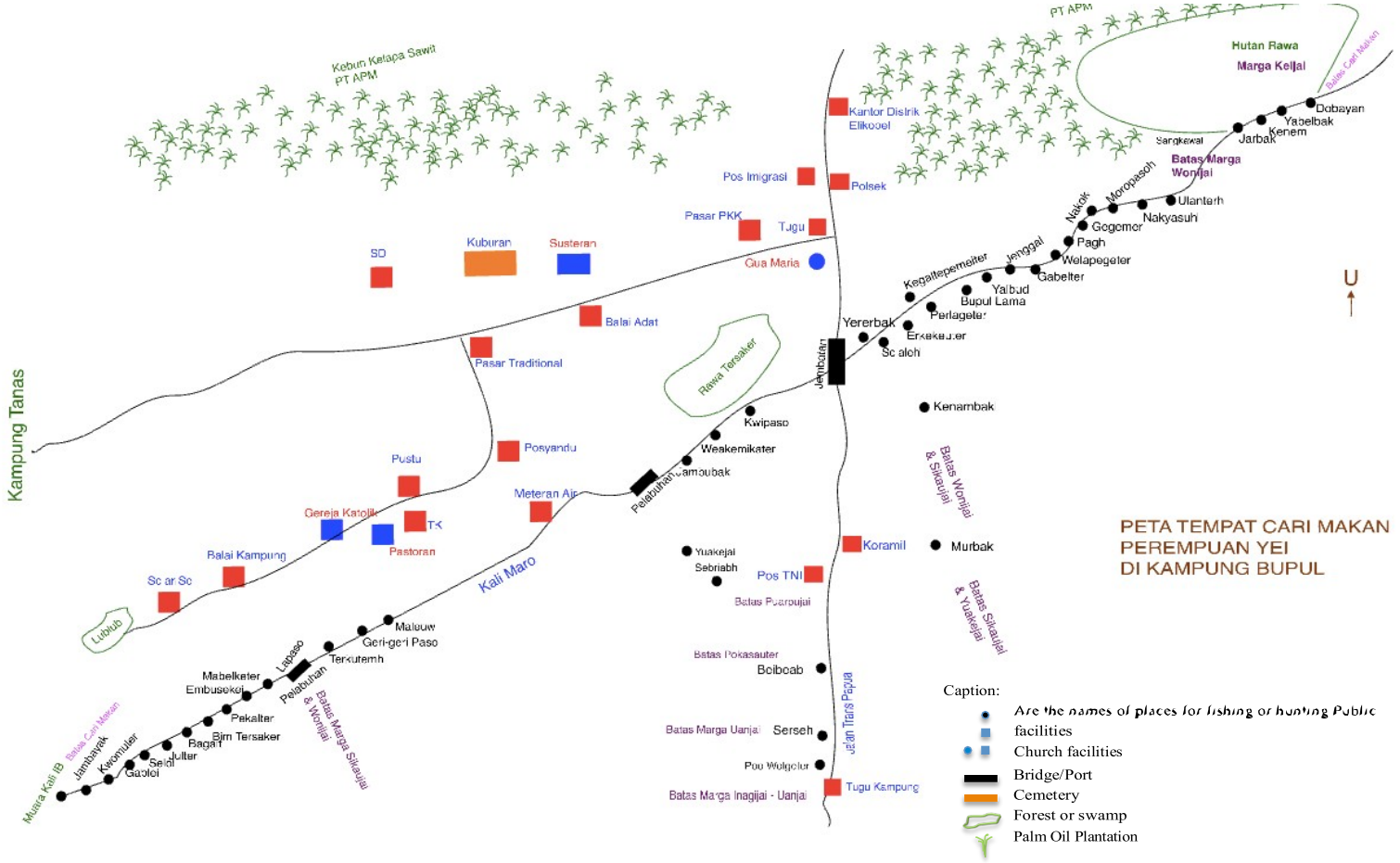


Figure 3 An Example of Living Space Sketches based on the Perspective of Yei Women in Bupul Hamlet, Merauke Source: Kanem and Gebze, 2019

Above, there is an example of identification along with sketches of living space based on the women's perspective. This example is taken from the analysis results of living space and Livelihood with a GESI perspective conducted in the Yei Community, Bupul Hamlet, Merauke. It is expected that by presenting this example, the implementation of this first step will become more prominent.

3.2 Step Two: Livelihood Resources Analysis

Etymologically, the meaning of the word 'livelihood' includes assets or capital (natural, human, financial, social and physical), activities in which the access in question can be obtained by women and men both individually, with core family, as well as collectively (i.e., together with community members through social relations) which cooperatively dictate the results obtained by individuals and families. In this case, the word "*access*" is defined as "social rules and norms that regulate or influence different abilities among people in owning, controlling, claiming or utilizing certain resources*" (Saragih et al.* 2007).

The unit of analysis employed in this step is the household level and the community level. In order to accommodate the data collection in this step, here are some key questions that can be used:

1. What components in the living space are used as a source of livelihood?
2. How is each of these components used as a source of livelihood?
3. What is the series of activities carried out on each component to make the component as a source of livelihood? Who (women, men from certain groups) are doing the series of activities?
4. If there are two or more components in living space combined to use as a source of livelihood, how to use them?
5. How do the various types of 'capital' (human resources, financial capital, and social capital) act as a source of livelihood or as a supporter of components within the living space?
6. How do the capabilities of women and men from various social groups in society play a role in supporting the management of various components inside and outside the living space as livelihood resources?

This step mostly requires primary data sources (data obtained directly from the first hand). The questions mentioned above can be answered through the making of livelihood diagrams at the level of the nuclear family, extended family, clan and(or) tribe, as well as the community which is arranged separately using the GESI perspective. In addition, the creation of a seasonal calendar at the level of the nuclear family, extended family, clan and(or) tribe, as well as a community arranged separately using a GESI perspective, can also serve as a tool. The method that can be used is participant observation. It is conducted by giving special attention to women

and marginal groups, focused group discussions, where focus groups for women and marginal groups should be conducted separately, as well as in-depth interviews with women and adult male in the selected household/nuclear family.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 3 Summary of Livelihood Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis

• Livelihood (both natural and non-natural resource based) • Components in the living space: - Financial capital - Human resource capital - Social capital - Natural resource capital	- Nuclear family of origin - New nuclear family (result of marriage) - Extended family - Family name - Ethnicity - Community	• What components in the living space are used as a source of livelihood? • How is each of these components used as a source of livelihood? • What is the series of activities carried out on each component to make the component as a source of livelihood? Who (women, men from certain groups) are doing the series of activities? • If there are two or more components in living space combined to use as a source of livelihood, how to use them? • How do the various types of 'capital' (human resources, financial capital, and social capital) act as a source of livelihood or as a supporter of components within the living space? • How do the capabilities of women and men from various social groups in society play a role in supporting the management of various components inside and outside the living space as livelihood resources?	• The diagrams of Livelihood resources at the level of the nuclear family, extended family, clan and(or) tribe, as well as a community, are arranged separately using the perspective of gender equality and social inclusion • Seasonal calendar at the level of the nuclear family, extended family, clan and(or) tribe, as well as a community, is arranged in separately using the perspective of gender equality and social inclusion • Participant observation, by giving special attention to women and marginalized groups • Focus group discussions; FGDs for women and marginalized groups should be carried out separately • In-depth interviews with women and men in selected households/nuclear families

Table 4 Example of Seasonal Calendar based on Yei Women's Perspective in Bupul Hamlet, Merauke

Month	Season	Description
Januari	Arowana/kaloso fish (already strong)	If the fish is strong or it has grown, it will be difficult to catch
February	- The rainy season starts. Therefore, many people start planting vegetables in their gardens / hamlets - Durian & Mangoesten season	
March	Season of vegetable growing, ambarella (*Spondias dulcis*), watery rose apple (*Syzygium aqueum*)	
April	- Vegetable growing season - Season of "pig fruit" (Tege-Tege) which means "out loud" - Season of "spinner" (gasing/Tekorraer) fruit - Season of Kapok tree (*Ceiba pentandra*) and Breadfruit (*Artocarpus altilis*) - Flower of Gwamer Tree is falling off	If the *gasing* fruit is in the season, the wild boars will eat it and they become fat. If the wild boar is getting fatter, it will be more ferocious/wild and it can attack anyone. At this time. people are more careful when going to the forest. If the kapok tree (kapok cotton) blooms, many bats will come to suck the kapok tree flower essence. If Gwamer flowers fall, a sign that summer has arrived.
May	Season of rattan seeds, sote flowers, sago fruit, Pombo bird (elegant imperial pigeon-*Ducula concinna*)	Pombo birds eat sago and rattan seeds
June	Cassowary egg season, turtle, crocodile, yellow bird/bird-of-paradise (they are dancing-playing)	
July	Cassowary egg season, turtle, crocodile, yellow bird/bird-of-paradise (they are dancing-playing) Pepper and candlenut season	
August	Season of fishing because the fish are big and there are lots of shrimp in the river. - The plumage of yellow birds fell and cassowary eggs hatched - Indonesian bay leaf tree bears fruit	
September and October (River/Swamp starts to dry)	- White snapper lays eggs - Red ant season (fish fishing bait), rock snapper season, white-lipped eel catfish, thorn fish, the season of deer going to river foraging for young leaves/shoots and drinking water, tuban season, - Season of forest orchid flower	It will be seen from the many fish traders selling white snapper eggs and their bubbles in traditional markets If the red ant season comes, it indicates the fishing season has come too
November	- Rambutan (hairy fruit), pineapple, young reed, cashew, mango, kaloso (arowana) fish, black jungle chicken lay eggs, thorn fish spawning season, white-lipped eel catfish fish, betik, catfish, and rock snapper. - The soap tree (Gwamer) blooms - Season of blue/cassowary fruit (used to make prayer beads), Wapyap, melinjo (*Gnetum gnemon*) fruit, gaharu fruit, white ants, durian fruit (first fruit), Indonesian bay leaf fruit, forest orchid, black saham - waleb Nov - July: rubber tapping season Nov-Dec: Kus-Kus tree season	The blooming of the soap tree (Gwamer) is a sign that the fish are laying eggs
December	Arowana/kaloso fish apart from eggs, white lead tree (*Leucaena leucocephala*) season	Baby Kaloso/arowana fish that have just been released from eggs are still very easy to catch.

Sources: Kanem and Gebze, 2019

Above, there is an example of a seasonal calendar made from the women's perspective. This example is taken from the analysis results of living space and Livelihood with a GESI perspective conducted in the Yei Community, Bupul Hamlet, Merauke.

3.3 Step Three: Analysis of Social, Institutional and Organizational Relations

Step 3 is an analysis of the influence of social, institutional, and organizational relations on the access to Livelihood and the composition (portfolio) of livelihood strategies. Step 3 is based on a perspective that social relations regulate the distribution of ownership or property (including land), livelihood patterns and division of labor, income distribution, and the dynamics of consumption and accumulation. As with gender and other dimensions of social

difference, the question of class (social strata) must be central to any livelihood analysis.

This analysis of social, institutional, and organizational relations is based on the fundamental concern of how Livelihood are structured (organized, arranged) by class, caste, gender, ethnicity, religion/belief, and cultural identity relationships (Scoones 1998: 186). In this case, the involvement (participation, membership) of individuals (women, men) or specific groups (including marginalized groups) in social, institutional, and organizational relations will determine whether he/they will get access to livelihood resources (Step two) and how it affects " who does exist "as a composition of livelihood strategies (Step four)

In order to accommodate the data collection, the key questions that need to be asked are:

1. Related to social relations:

   How do social relations (involving gender, class/social stratification, age, ethnicity, marital status, disability, minority, etc.) influence access to livelihood sources and composition of livelihood strategies?

   In this case, do different groups have more or less access to livelihood resources?

   Furthermore, does the difference in access affect the composition of different business/work (as a livelihood strategy)?

2. Related to the institution:
   How do various institutions, such as rules and traditions, customs, markets, and land tenure affect the access to livelihood resources and composition of livelihood strategies?

This is significantly related to Henry Bernstein's "four basic agrarian questions" namely, (1) Who owns (has an access to) what? (2) Who does what?, (3) Who gets what?, and (4) What so they do with it? (Bernstein et al 1992:24) 24) which further added "two questions)

3. Related to institutional arrangement (such as *arisan*/social gathering group, groups of farmer/fishermen, NGOs, Mosque/Church and other worshipping places, village/hamlet officials as well as government agencies/services):
   How do various organizations (small-large, informal-formal) influence access to livelihood resources and the composition of livelihood strategies?

With the unit of analysis at the household and community level, the social relations analysis method can be used, ways to gain (and to lose) access to land and Livelihood (markets, jobs, services, etc.), organizational mapping with the case of activities/participation in the organization, and others to find answers to these questions.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 5 Analysis summary of Social, Institutional and Organizational Relations related to Livelihood Resources

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Analysis related to livelihood sources and strategies: • Social Relations, • Institutions, • Organizations	, Households, Extended Families, Clans, up to Communities	Analysis of Social Relations **Compare** between different residents, namely those who are male/married/older/from wealthy households/own land/are native villagers etc. with residents who are female/unmarried/younger/from poor households/do not have land/migrants in **the terms of**: a) Is there any group of people allowed or prohibited to do activities in various resources (forest, river, rice field, etc.), in the village (such as women may work in the fields, not in the forest; or only indigenous clans may 'enter' the forest, etc.). Why? Is there any group of citizens who have the same (or collaborated in doing) activities? What is the form of that job relationship? (such as wealthy households who prioritizes landless neighbors in wage farming; or land preparation for planting is done in settlers' groups, etc.)	Analysis of social relations is closely related to (method / analysis) Step 3

		c) Is there any specific livelihood pattern? (such as group/tribe A tends to be farmers, tribe B tends to be traders, etc.) d) Is it the relative or neighbor relationship affecting the collaborative work (such as at harvest which is preferred to be invited by relatives or close neighbors)	
		Institutional Analysis[2] a) What are the forms of rules (traditionally and customarily) related to various forms of productive land (rice fields, fields, yards, etc.); b) Is there any (written/unwritten) or customs/habits that encourage/limit certain groups to be able to do activities in these various resources? b) What is (any) production sharing system on various forms of productive land, and various commodities? c) How (and to whom) the inheritance of agricultural land and *kintal* (= house and yard)	Ways to gain (and to lose) access to land and Livelihood (markets, jobs, services, etc.)
		Organizational Analysis a) What organizations exist (and active) at the village level? b) Who (male/female, rich/poor, young/old, local/migrant, etc.) can become members, participate in activities (and benefit) from the organization? c) What is the basis for binding (internal membership) the organization: kinship, living nearby, livelihood equality, etc.	*Organizational mapping*; case of activities/participation in the organization

[2] In this respect, it is worth mentioning the distinction stated by North (1990 in Scoones 2015:46) which points out that institutions are related to "*rules of the game*" while organizations are related to "the people involved within them" (*the players*)

3.4 Step Four: Analysis of Livelihood Strategy

The livelihood strategy of a family unit or community unit in rural areas consists of various activities divided into two categories namely natural resource-based livelihood activities (such as agriculture, animal husbandry, fisheries, commodities, non-timber forest products, and various other cash crops) and non-natural resource activities such as trade, services, industry and manufacturing, transfers and remittances. A livelihood strategy is carried out to achieve livelihood security, such as a stable income level, reduced risk, and the achievement of ecological sustainability that is the maintained quality of soil, forests, water, and biodiversity (Scoones 1998:5 25-26) & 25-26).

From the category of natural resource and non-natural resource-based activities, the livelihood strategy of a household/family is differentiated by (1) agricultural strategies through intensification (i.e., increasing output per unit area due to capital investment or labor input increase) and or extensification strategy (i.e., expanding the cultivated land area); (2) strategies to diversify the source of living/livelihood resources (livelihood diversification) which includes various business and work opportunities apart from agriculture; and (3) migration strategy, which is looking for livelihood resources by being outside the community area for a time or forever (permanently).

In terms of the livelihood strategy that will be analysed, it often happens that a person or a household undertakes several livelihood strategies together (at one time), or alternately (sequentially). For example, in the growing season (i.e., when there are many agricultural activities) a household will work on its land and (there are household members as farm labor), then in a season with more spare time (i.e., after planting and before harvest), household members will also be construction labor in other villages or the city.

In order to accommodate the data collection, the key questions asked in this livelihood strategy analysis are:

1. Do the household have livelihood strategies in agriculture, or outside agriculture, both in the village and outside the village?
2. Do the livelihood strategies differ between seasons?

These questions can be answered using the case method, analysis of gender work division, life stories/life narratives as well as household income-expenditure surveys. In addition, the labor division method (who, what, where), time allocation, livelihood patterns (including agricultural calendar and seasonal migration), can also be utilized. Information related to access and control, such as who gets access/makes decisions on/benefits from, what resources can be accessed (and controlled) in these activities and what benefits can be accessed (and controlled) from these activities, are also generally utilized to find answers to the questions as mentioned above.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 6 Summary of Livelihood Strategy Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Livelihood Strategy	Households in the village to the community	Is there any household effort to obtain additional output (production improvement) from agricultural activities by: • Modifying/increasing production inputs (seeds, fertilizers, pesticides/herbicides); • Adding working hours (such as for weeding/cleaning weeds); • Modifying the commodities or plant types; • Expanding the cultivated agricultural area (by way of buying, renting, profit-sharing, etc.) Does the household do business/work in other fields? by: • Conducting other Livelihood, in agriculture and non-agriculture/*off-farm*); and • Adding the number of working household members	Division of work: Who, what, where (activities mapping; productive and reproductive and social/communal) Time Allocation Livelihood patterns (also: agricultural calendar and seasonal migration Access & Control - Who gets access/makes decisions on/benefits from the Livelihood? - What livelihood sources can be accessed (and controlled) in these activities? - What benefits can be accessed (and controlled) from these activities?

		• Are there any household members who migrate (to find work and earn income) outside the area of residence? • Is the migration activity carried out in certain seasons/months (when?), or is it permanent (settling in cities/outside the villages)? • In what kind of field does the family member work?	Methods: cases, gender analysis, *life stories*/life narratives, income-expenditure surveys

3.5 Step Five: Contextual Analysis of Conditions, Trends and Policies

As part of a comprehensive analysis, the framework that offers to capture living space and livelihood with the perspective of gender equality and social inclusion cannot be separated from the context as real situations or realities coloring the life of an indigenous people group or a local community examined. It must be realized that contextual analysis will be very different in each area or site of the assessment. By analyzing the context, the findings will be more tangible, consistent with the situation and conditions as well as specific to find solutions to problems. In this step, contextual analysis is essential both in terms of conditions, trends, and policies. Contextual analysis is related to conditions, such as history, politics, climate, agroecology, and conditions in the vulnerability context such as natural disasters (floods, droughts, earthquakes, tsunamis), diseases, pests, epidemics, and conflicts in certain locations which serve as the assessment site(s).

Contextual analysis related to trend or progressive tendency, in general, are things related to demographics or population (birth, death, marriage, migration, population distribution), technology, fluctuating prices, markets or trade issues, economic crises, and macroeconomic.

Whereas contextual analysis related to policy, in this case, public policy is a decision systematically made by the government with specific goals and objectives concerning the interests, both specifically for women and the public in general, both at the global, national, and at the provincial, district level and village. Without contextual analysis, it is feared that there will be uniformity efforts with a pointless ending.

The analytical unit employed in this step is the landscape unit that serves as the living space as well as livelihood resources for an indigenous people group or a local community that is being assessed. In order to accommodate the data collection in this step, here are some key questions that can be used:

1. How is the history of the formation of related territories? How is the history based on the men's stories? How is history based on women's stories?
2. What are the geographical and geological conditions of the related area?

3. How is the vulnerability of the related region to disasters such as natural disasters (floods, droughts, earthquakes, tsunamis), diseases, pests, epidemics, or conflicts? Has it ever happened? What caused it? How did this affect community life, especially for women and other vulnerable groups?
4. What is the description of the political situation in the related location? Who is in power (particular ethnicity? particular class? and others)? How about the clan? Is there any change from time to time? What caused the changes?
5. What is the description related to population (birth, death, marriage, migration, population distribution) at the location? Has there been a significant change at a time? What caused the changes?
6. Are there any changes related to technology in the location? For example, are there any human roles currently replaced by machines? Are there any significant life changes with the presence of technology? How does this affect women and other vulnerable groups?
7. What about price fluctuations in the locations? Is there any price fluctuations related to certain commodities that stand out and affect the Livelihood of the surrounding community? Does the event mentioned in the previous question harm women or other vulnerable groups? Or is it just the opposite?
8. Has there been an economic crisis at the location? What were the causes? To what extent has the economic crisis affected the lives of communities, especially women and other vulnerable groups?
9. What policies at the global, national, provincial, district, or village level directly affect changes in the management of living space and Livelihood at the location? Is the policy gender-equitable and inclusive? To what extent does the policy affect the community, especially women and other vulnerable groups?

This step requires primary data sources (data obtained directly from the first hand) and secondary (data obtained from indirect sources or already exist).

To answer questions, for example, related to history, geographical and geological conditions, demographics, policies, literature review, and interviews can be conducted. The literature review aims at finding answers by tracing various documents, both official government documents and studies that have been conducted before. In addition, news in the media can also be one source of information to be traced further. Historical interviews are essential to do by presenting speakers who are not only men but also women, to produce not only HIStory but also HERstory.

Meanwhile, to answer further matters such as changes from time to time and their impact on the community, interviews can be conducted with several speakers, men, and women, at various grade levels, at a various unit of analysis levels (community to the provinces/district), historical and family history tracing. In addition, focus group discussions can also be conducted

to find answers to the aforementioned key questions.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 7 Summary of Contextual Analysis of Conditions, Trends and Policies

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Contextual: • Condition • Trend • Policy	Community, Regional (Regency/Province), Landscape, National to Global	Condition - How is the history of the formation of related territories? How is the history based on the men's stories? How is history based on women's stories? - What are the geographical and geological conditions of the related area? - How is the vulnerability of the area related to disasters such as natural disasters (floods, droughts, earthquakes, tsunamis), diseases, pests?	Method: • *Oral History* (from the perspective of men and women) • Literature Review • In-depth interview • Historical landscape tracing • Family tree • *Life Story* or life narrative • Focus group discussion

		epidemic or conflict? Has it ever happened? What caused it? How did this affect community life, especially for women and other vulnerable groups? - What is the description of the political situation in the related location? Who is in power (particular ethnicity? particular class? and others)? How about the clan? Is there any change from time to time? What caused the changes? Trend - How is the description related to population (birth, death, marriage, migration, population distribution) at the location? Has there been a significant change at a time? What caused the changes? What is the prediction for the future? - Are there any changes related to technology in the location? For example, is there any human roles currently replaced by machines? Are there any significant life changes with the presence of technology? How will it affect women and other vulnerable groups in the future? - What about price fluctuations in the locations? Are there any price fluctuations related to certain commodities that stand out and affect the Livelihood of the surrounding community? Does the event mentioned in the previous question harm women or other vulnerable groups? Or is it just the opposite? - Has there been an economic crisis at the location? What were the causes? To what extent has the economic crisis affected the lives of communities, especially women and other vulnerable groups? Policy - What policies at the global, national, provincial, district or village level directly affect changes in the management of living space and Livelihood at the location? Is the policy gender-equitable and inclusive? To what extent does the policy affect the community, especially women and other vulnerable groups?	(*Focus Group Discussion*)

3.6 Step Six: Impact Analysis

The sixth step is intended to analyze how are the impacts of activities in the management of living space and livelihood strategies by the community, especially women and vulnerable groups. For this reason, analyzing impacts on the management of Living Space and Livelihood using the perspective of gender equality and social inclusion requires a set of analytical units starting at the individual and family level, especially individual women in the family (both nuclear family and clan).

After analyzing how the individuals (women and men) in a family in a particular community have fulfilled their needs in life, including their longing and desires through a variety of Living Space management activities. Therefore, this analysis will show how the impact, which consists of achievements (welfare improvement, life quality improvement) as well as borne/caused risks, in other words, the sacrificed things.

In terms of achievements mentioned above, in the context of impact analysis of the living space and livelihood management with a perspective on gender equality and social inclusion, it should be perceived how the achievements related to the living space and livelihood management are realized by women and vulnerable groups. Among others, by looking at how the acchievements in improving the ability and independence of women to be able to generate income independently, also see how the achievements of the children care and children's nutritional status. It is also essential to look at how to increase women's access and control to cash income, supporting institutions, and their relationship to improving family welfare and equitable role distributions.

Whereas related to the borne/incurred risks (things sacrificed), the impact analysis will look at what factors are sacrificed in the management system of living space and livelihood run by individuals (men and women), families, communities, and communities with a variety of resources, Livelihood and tenure mastery levels. It also looks at how economic inequality works, who (which groups) are in the exploited position, and which groups benefit, who has more substantial roles and workloads (in the production, reproduction, and social sectors of society) and the activities of which groups affect the natural resources exploitation.

The unit of analysis used in this step starts at the individual, household level (which includes the extraction of resources owned by subjects, which include natural, social, and economic resources).

In order to accommodate the data collection in this step, here are some key questions that can be used:

1. Seeing how the impact of living space and livelihood management on livelihood security and welfare improvement for communities, women, and

vulnerable groups (starting from the household level by investigating women's experiences).

- What and how is the impact of roles carried out by women and men in the management of living space and land tenure systems?
  - What is the economic impact of the production business: agriculture, plantation, aquaculture, animal husbandry, mining, etc.?
  - What is the economic impact of the forest product collecting business? Fishery products collecting?
  - What is the impact of the workforce/labor sector on agriculture, mining, plantation, etc.)
- What is the impact on the change of type, ways of resources ownership in the family, men and women, and what is the value for family sustainability?
  - What is the impact on history, related to ways of resource ownership: property, rent, loan, "*maroh*" (profit-sharing system), inheritance, etc.
  - What is the impact on changes in ownership at the group level, extended family (tradition, clan), etc.?
- What impacts arise from changes in strategies and patterns of the utilization of living space, Livelihood, and tenure systems by women, vulnerable groups in a society or community?

2. Seeing how the risks arising from the management of living space and Livelihood in the community.
   - What is the risk level? Who and what type of business has a risk level?
     - Who has debt? How much? What is it used for?
     - Who has ownership rights to the house?
     - Who has ownership rights to the production tools?
     - How is the condition of their health and education? How is access to health and education services?
   - How do the season, climate change, ecological change, and income level affect the business type and plant type?
   - How does the season cycle affect vulnerability to household expenditure needs?
   - How do the weather factors and climate changes affect the values (distribution flow, cropping patterns, and values, etc.)?

In order to answer the previously mentioned questions, there are methods that can be used, such as in-depth interviews on subjects (women, men) in the household unit within the community, FGD, life stories, or life narratives as well as conducting participant observation. In addition, a secondary data collection related to village and land history and property/land status, tenure systems, ecological, economic, and social changes is useful for answering the questions as mentioned above.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 8 Summary of Impact Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Impact of Livelihood Activities Measuring: Accomplishments Sacrificed things	Women and men individuals, Households in the village and community	What is the impact of living space and livelihood management on livelihood security and welfare improvement for communities, women, and vulnerable groups (starting from the household level by investigating women's experiences)? - What and how is the impact of roles carried out by women and men in the management of living space and land tenure systems? • What is the economic impact of the production business: agriculture, plantation, aquaculture, animal husbandry, mining, etc.? • What is the economic impact of the forest product collecting business? Fishery products collecting? • What is the impact of the workforce/labor sector on agriculture, mining, plantation, etc.)? - What is the impact on the change of type, ways of resources ownership in the family, men and women, and what is the value for family sustainability?	Method: • In-depth interviews on subjects (women, men) in the household unit within the community • Participant Observation • FGD • *Life Story* • The collection of related secondary data data: - History of village and land; Status of property/land - Tenure systems - Ecological, economic and social change

		• What is the impact on history, related to ways of resource ownership: property, rent, loan, "maroh" (profit-sharing system), inheritance, etc. • What is the impact on changes in ownership at the group level, extended family (tradition, clan), etc.? - What impacts arise from changes in strategies and patterns of the utilization of living space, Livelihood, and tenure systems by women, vulnerable groups in a society or community?	
		Seeing how the risks arising from the management of living space and Livelihood in the community - What is the risk level? Who and what type of business has a risk level: • Who has debt? How much? What is it used for? • Who has ownership rights to the house? • Who has ownership rights to the production tools? • How is the condition of their health and education? How is access to health and education services? - How do the season; climate change, ecological change, and income level affect the business type and plant type? - How does the season cycle affect vulnerability to household expenditure needs? - How do the weather factors and climate changes affect the values (distribution flow, cropping patterns and values, etc.)?	

3.7 Step Seven: Sustainability Analysis

The final step in this process is sustainability analysis. Discussing sustainability means discussing the resilience of the system and the process. A condition is regarded as sustainable if benefits obtained by the community are not diminished at all the time. Livelihood is regarded as sustainable if (Saragih et al., 2007)

1. It is flexible in withstanding unexpected events and external pressures;
2. It does not depend on the external support (or if it is dependent, the support itself should be economically and institutionally sustainable);
3. It maintains a long-term natural resources productivity; and
4. It does not harm the livelihood or sacrifice the open livelihood alternatives for others.

In this step, sustainability analysis will be perceived from ecological, social, and economic perspectives. Ecological sustainability occurs when the resources are stable, the exploitation of natural resources is not excessive, and is still a guarantee of the future. It also concerns the quality of land, forest, water and biodiversity maintenance, the stability of air space as well as other ecosystem's functions, including not only the land ecosystem but also coastal and marine ecosystem.

Economic sustainability is closely related to the income level, a stable income, risk level, and others, which is specifically for women and other vulnerable groups.

Social sustainability is interpreted as a system capable of accomplishing equality, providing social services including health, education, gender equality, and political accountability.

This sustainability analysis has become significant for the community's future in the related location, how they (particularly the women and vulnerable groups) have to adapt, their vulnerability as well as their survival in the future. Strategies that do not take into account long-term sustainability are certainly at risk of generating new vulnerabilities and even continuous poverty.

The analysis units employed in this step are the household level, community level, and landscape level. In order to accommodate the data collection in this step, several key questions that can be used are:

1. What are the predictions of the quality of land, forests, water (rivers, seas), biodiversity, air, and ecosystems (both on land as well as coastal and marine) in the future?
2. To what extent are the available resources able to meet the future needs of the children and grandchildren?
3. What are predictions of the income level (in particular, it should also be noticed in women and vulnerable groups) and their stability in the future?

4. What is the risk level in the future regarding the received income, especially for women and vulnerable groups in the community?
5. How about predictions related to health and education in the future?
6. What about gender equality and justice in the future?

This step requires primary data sources (data obtained directly from the first hand). For this reason, observations are needed (participant observation) to find answers to the questions mentioned above and interviews with several interviewees, men, and women.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 9 Summary of Sustainability Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Sustainability	Women and men individuals, Households in the village and community	- What are the predictions of the quality of land, forests, water (rivers, seas), biodiversity, air, and ecosystems (both on land as well as coastal and marine) in the future? - To what extent are the available resources able to meet the future needs of the children and grandchildren? - What are predictions of the income level (in particular,	Method: • Observation/Participant observation • In-depth interview • *Focus Group Discussion*

		on women and vulnerable groups) and their sustainability in the future? - What is the risk level in the future regarding the received income, especially for women and vulnerable groups in the community? - How about predictions related to health and education in the future? - What about gender equality and justice in the future?	

Section 4

THE STAGE OF PREPARATION AND IMPLEMENTATION PROCESS

Analysis of Living Space and Livelihood with a GESI Perspective is a series of shared learning processes that are interrelated to one another. As a working document on the analytical framework of living space and livelihood with GESI perspective (the GESI framework) that collaboratively designed by program planners, facilitators, program implementers, and assisted groups, this document needs to include the information on the series of processes (stages) carried out from preparation to implementation of the assessment using the GESI framework . Obviously, this stage will continue to grow in line with the experience of each activity, so that it will enrich the record afterward.

The following part will describe the guidelines in the process of preparation and implementation in the assessment activities using the GESI framework.

4.1. Team Formation and Preparation

The preliminary thing needed before starting a series of analysis activities is to build a reliable work team. This work team should have the same commitment to GESI and concern for living space and livelihood for vulnerable and marginalized groups.

It is suggested to have more than one person from various background that represent different parties in the team. The team members include field practitioners who work with grassroots communities, academics who know the GESI approach as well as issues of living space and Livelihood, and the empowerment program planners Based on the experience of trying out this guide; it is considered better if team members understand the local language and local knowledge of the related community. It will even be more comfortable if the organization or at least one of the team members has worked to assist the related community.

In preparation, the team should prepare to get a research permit from the local government agency (on Social Service or relevant field) or Police Office and give the information about the research permit to the Village Head, Traditional Leaders, Religious Leaders, Community Leaders, and other parties in order to expedite this activity.

TAHAPAN PROSES PERSIAPAN PELAKSANAAN
PEMBENTUKAN TIM DAN PERSIAPAN
PENGUATAN PERSPEKTIF GESI & MATERI ANALISIS HIDUP & PENGHIDUPAN
MEMBANGUN RELASI, KEPERCAYAAN & PERSETUJUAN
KITA HARUS MENGIKUTI FLOW AKTIVITAS KESEHARIAN MASYARAKAT LOKAL
MEMBANGUN PERENCANAAN BERSAMA DENGAN KOMUNITAS
PENGAMBILAN DATA SEKUNDER & PRIMER
HASIL PENULISAN HARUS KEMBALI LAGI KE KOMUNITAS
PENULISAN
PENGOLAHAN DATA & KONFIRMASI DATA

4.1. Strengthening Understanding and Perspectives on Gender Equality Perspectives and Social Inclusion as well the Substances for the Living and Livelihood Analysis

As a series of analytical processes with the perspective of GESI and social inclusion, all the stages of this activity must have gender sensitivity and social inclusion, which then becomes their spirit. The strengthening process of gender equality and social inclusion perspectives is carried out through perspective strengthening. Those who need to join this process are members of the assessment team who will do the data mining and analysis. The strengthening of gender equality and social inclusion perspectives to the members of the assessment team is carried out through training activities integrated with the preparation and the implementation of the assessment.

Members of the assessment team are expected to have the knowledge and the same perspective on gender injustice and social injustice issues experienced by women and vulnerable groups, especially in living space and Livelihood. The selection of approach, subject, and aspects to be analyzed must include the perspective of gender equality and social inclusion within it. Therefore, at each stage, it is necessary to strengthen the gender equality and social inclusion perspective, that is, before starting data mining activities, when extracting data and when analyzing data and writing.

In addition to strengthening the perspective of gender equality and social inclusion, it is highly necessary to strengthen the capacity of the assessment team members on the subtances of the Steps 1-7 encompassed in the Analysis of Living Space and Livelihood with this GESI Perspective. The capacity building aims to make all team members having a common understanding on each step described in this guide. Each step should be discussed together by the team members. The team members could make adjustment of the steps based on ecological-socio-cultural-economic situations of the assessment site or the communities they are going to assess so that each member understands well how to apply it later in the field.

The team then formulate an initial plan containing technical guidelines for data collection, including the steps and methods that would be utilized to carry out data mining, containing plans for analyzing up to writing. The team shall also determine the right time to go to the field by considering situations and conditions that would certainly be different for each community.

4.2. Establishing Good Relations, Trusts and Agreements

Before data mining and data analysis are carried out, the activity begins with building good relationships and trust from the subject and community groups. Building this trust is a crucial stage, especially for exploring the empirical experience of women and vulnerable groups and fostering their participation to be actively involved in the study process. It is often not easy to obtain. For this reason, it is essential to understand the local culture; for example, in several communities in Papua, bringing betel and areca nuts will be very useful for familiarizing and being accepted.

After good relations and trust are built, then their approval is requested to conduct data mining or to be involved together in the data collection process. Steps in building good relationships and fostering mutual trust can be carried out by:

- Visiting the location and get acquainted directly with community groups and village officials.
- Reporting and explaining the planned activities to local village officials.
- Approaching and gathering information by mingling and joining activities/routines from the community and(or) community members to be interviewed. It is not only to gain trust but also to understand their patterns or routines in managing living space and livelihood.
- The initial visit should be carried out at home or at the place where they are doing their activities.
- Obtaining approval and agreement on the interview time
- Gathering information and making observations related to social situations, activities, economics, living space, lifestyles, and parties who control access to resources, and others.
- Confirming the results of the study to and together with the community members.

4.3. Establishing A Collaborative Planning with the Community

After establishing the good relations, trust and agreement have been obtained; the next step is to do collaborative planning with the community, especially women's groups and vulnerable groups related to willingness to be involved in activities, data mining, or their history and experience exploration.

Invite them to discuss the flow, stages, and time of data collection. Ask for their willingness to determine together the place, who needs to be present and the time of the planned meeting.

4.4. Secondary Data Collection

Secondary data collection is needed to build an initial understanding of the assessment sites and the communities that are going to be assessed and is also useful later when the team members analyzing the date they collected from the field. Secondary data collection can be carried out by reviewing literatures that could be derived from the results of previous research on the assessment sites, as well as collecting documents and information/publications related to some components of the living space and Livelihood in the assessment area.

Based on the experience of guideline trials, the collection of secondary data, such as data related to demographics, geography, history, etc. before going to the field, is very helpful. Thus, the team members (especially those who previously do not have an understanding of the assessment site or the community they are going to assess) can obtain fundamental knowledge about the community and can then ask and(or) confirm some questions/information arising from the secondary data.

In addition, in the middle of the process, when entering Step 5, the retrieval of secondary data collection related to the policy will be vital. Based on trial experience, this secondary data collection was not limited to only at the beginning of the process but was also carried out in the middle of the process in order to answer the key questions that emerged in Step 5.

4.5. Primary Data Collection

Analysis of living space and Livelihood that has the perspective of gender equality and social inclusion is a shared learning process based on the experience of women and the community as a source of knowledge. For this reason, in collecting primary data the assessment team members should apply methods that can involve the active participation of women and vulnerable/marginalized groups.

Several methods for collecting primary data carried out in a participatory manner include FGD, in-depth interviews, business analysis,

village sketching, and living space and livelihood mapping based on the version of women and vulnerable groups, etc. Various guidelines, such as Participatory Rural Appraisal (PRA), can also be employed as a tool in collecting primary data. For further detail about the primary data collection method in the living space and livelihood analysis with GESI perspective steps can be seen in the following table:

Table 10 Summary of Methodologies in Primary Data Collection

No	Method	Step 1	Step 2	Step 3	Step 4	Step 5	Step 6	Step 7
1.	Living space sketching	V						
2.	Village history tracing	V			V		V	
3.	Landscape history tracing	V		V	V	V	V	
4.	Livelihood resources diagram making		V	V	V			
5.	Seasonal calendar creation		V	V	V			
6.	Organization mapping			V				
7.	Case tracing related to activities/participation within the organization			V				
8.	Division of work				V			
9.	Time Allocation				V			
10.	Participant Observation	V	V	V	V		V	V
11.	Focus Group Discussion (FGD)	V	V	V	V	V	V	V
12.	In-depth interview	V	V	V	V	V	V	V
13.	Oral History					V		
14.	Life Story/Life narrative	V			V	V	V	
15.	Genealogy of family/clan/tribe	V						
16.	*Participatory Rural Appraisal* (PRA)						V	

In primary data collection, one of the things that determine the quality of data is the right resource persons. Finding the right resource persons, based on this guideline trial, can be done through the Village Head, Customary Figure, Religious Figure, Community Figure, and even children. From there, the next informant is discovered with the snowball technique. A snowball technique is a technique that takes several cases through the interconnected relations of one person to another or one case with another case, then seeks the further relations through the same process, and so on (Neuman, 2003). Just like a snowball, the initially small information will be greater when it is rolled out. With this technique, key resource persons that have been determined will help to find the next key informant and simultaneously open access to relevant informants.

For primary data collection using the FGD method, based on the experience of guideline trials, sending official invitations to all women and vulnerable groups who are the FGD participants is essential. This seemingly ordinary thing turned out to be extraordinary for women and vulnerable groups who incidentally rarely invited to attend an official meeting, and it could spark their enthusiasm to attend.

Another important thing in conducting FGD as a primary data collection method is the determination of a convenient location for conducting activities for the purpose of primary data collection. A narrow location (compared to the number of participants) with poor lighting and poor air circulation will make

participants uncomfortable and difficult to concentrate on the discussion process. It is also important to choose a location that ensures participants feel comfortable and free (not intimidated) to express their opinions.

For primary data collection using the in-depth interview method, based on the experience of guideline trials, it will be more effective if the interviewer is involved in the resource persons' daily activities. For example, participating in harvesting activities, or also conducting interviews as well as informal conversations. The strategy of staying overnight or staying in one house to another can also be used to obtain data through in-depth interviews.

The critical thing to remember in an in-depth interview is to record the entire conversation. The use of a recording device, then rewrite the transcript, is undoubtedly very helpful. One can also write concise interview notes completed after the interview by remembering the whole conversation. However, it is recommended not to use a mobile phone to record it because it can draw the attention of the informant so that the interview process is interrupted.

In this primary data collection, all obtained information needs to be written into a Field Record arranged by topic (object of conversation), source (interviewee), and time (day/date/hour) and place of interview (or group discussion).

One more thing to note is the importance of *informed consent* in the primary data collection process as explained in the box. In addition, based on the experience of the guideline trials, ideally the primary data collection is actually carried out at least twice, consisting of:

1. First primary data collection, for data that is classified as easy such as about daily life, a compilation of seasonal calendar, calendar of daily activities, social relations, etc.
2. Advanced primary data collection for more difficult data like land ownership, territorial boundaries, social structure and kinship system, history, and others. Before going to the field, it will be better if the Implementing Team compiles technical guidelines related to plans/steps of primary data collection in the field before going to the field.

Informed consent

Informed consent, in this context, is an agreement given by informant to engage voluntarily based on the information and explanation of the study to be carried out by the team. Here, the process showing effective communication between interviewer and informant as well as the discussion about what will happen and what will not happen to the informant in the further process is important.

The stages are as follows:

1. The research team explained the purpose and objectives of the study, the role of the informants/resource persons in the study, how the information provided by the informants would be protected/concealed, and so forth.
2. Based on this explanation, the informant will then be asked whether he will voluntarily participate or not. In other words, the opportunity is opened for informants to refuse to participate in various considerations.

This activity can be carried out together with capacity strengthening related to Steps 1-7 in the Analysis of this Living Space and Livelihood with this Gender Equality and Social Inclusion Perspective. In this plan, a collaborative discussion was carried out by the members of the implementing team related to the material and ended with a follow-up plan formulation, including the preparation of the technical guidelines.

4.6. Data Processing and Advanced Confirmation

Data processing and study result formulation are carried out by the field team supported by the facilitator/expert. Primary and secondary data that have been obtained, organized, are classified according to the needs of answering steps 1-7 listed in the guidelines.

Having a field note will be very useful for compiling data classification and clarification processes that raise further questions.

All data are analyzed and then used to answer key questions listed in Step 1-7 in the guideline. If there is something that has not been answered, the data collection process can be considered to be re-performed.

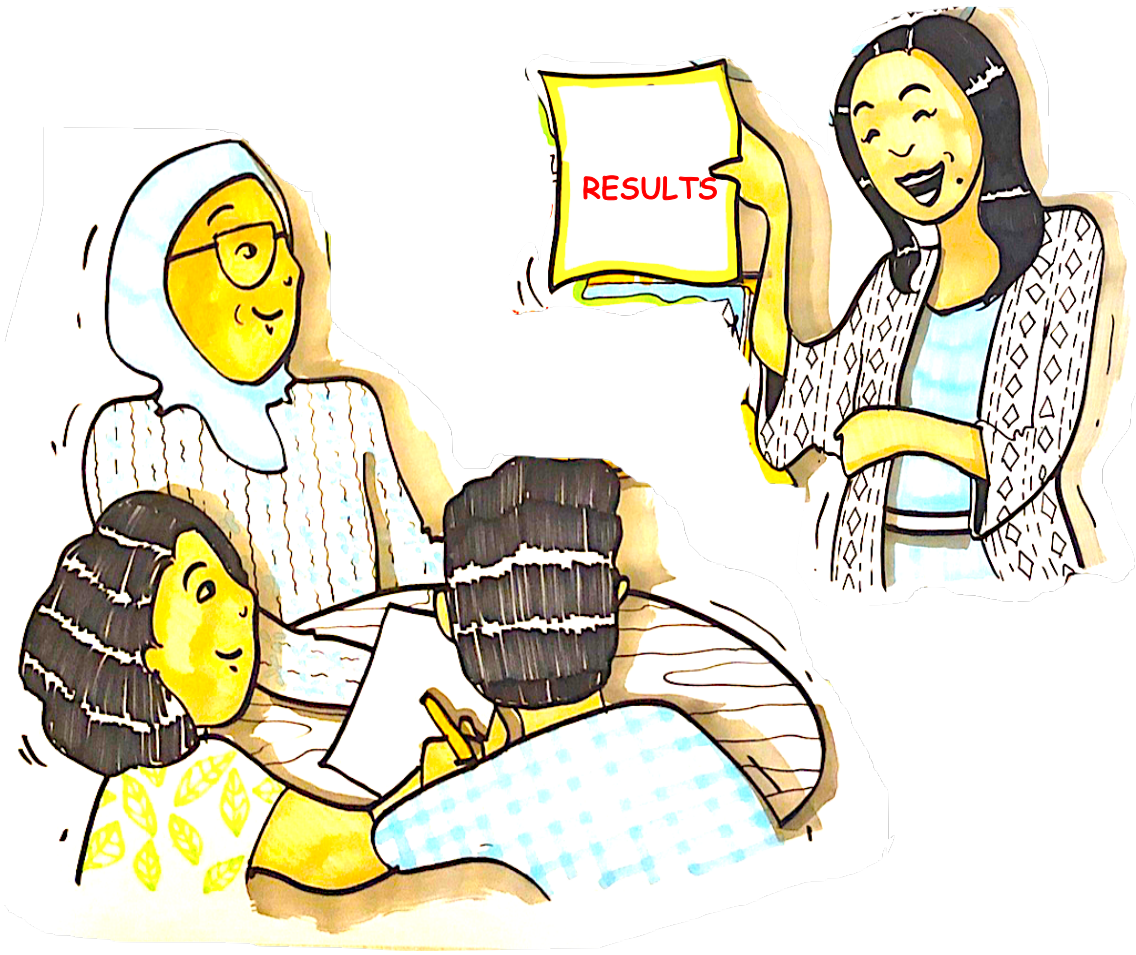
The analysis results should be able to be interpreted into a gender-responsive initiative plan, which, of course, applicable. The findings in the

study should be presented and re-confirmed to the investigated community or group. It is intended to minimize team members' obtained data misperceptions.

4.7. Writing the Assessment Report
4.8.

The application of the Analytical Framework of Living Space and Livelihood with GESI Perspectives either as a study or a learning process,it is important to write and to document the whole process of the formulation of the assessment plan, the implementation of the assessment plan in the field, and the results obtained from the analysis of data. For this purpose, each participant needs to make a field note of each activity undertaken to enrich the formulated report. Every activity should also be well documented, including the recording of the interviews, photos, and videos as the document in this study. Furthermore, all notes and documents, as well as the results of the analysis, are summarized into reports (the report outline can be seen in Appendix 1).

Another important note that this knowledge belongs to the community, so the results should be given back to the community. For this reason, it is necessary to consider various forms of products with popular languages when they are returned to the community, for example, in the form of posters, infographics, digital storytelling, and others (not in the form of full/raw reports) so that the community can utilize it for various interests that favor women and vulnerable groups.


RESULTS

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Appendix 1
Informed Consent

DESCRIPTION SHEET

Name of Implementing Team Member : 1. ……
2. ……

Organization : ……

The team member, in this case, acts on behalf of the organization to carry out analysis of living space and Livelihood with the perspective of gender equality and social inclusion in …….

You are asked to participate in this study as a resource/informant/others voluntarily. You have the right to refuse participation.

All information you provide will be used solely only for this research. The executive team will adequately maintain the confidentiality of your identity and your name will not be published in any form.

If something is unclear, you have the right to ask members of the implementing team. If you understand and are willing to participate, please sign the consent form.

Implementing team

(name)

APPROVAL SHEET

After receiving an explanation from the implementing team members about the analysis of living space and Livelihood with the perspective of gender equality and social inclusion,

Therefore, I voluntarily and without coercion declare that I am willing to be an informant/resource person/…… .. in this study

……., ……

(name)

Appendix 2
Report Outline

Cover
Title : Analysis of Living Space and Livelihood with Gender Equality and Social Inclusion Perspective in …….

Authors: Name of the team members

Table of Content
List of Tables
List of Figures

Executive Summary

Chapter 1 Introduction
2.1 Backgrounds
2.2 Method
2.3 Region Overview
- Started with an overview of the journey to the location
- A description of the region itself (landscape, settlements, etc.)

Chapter 2 Analysis of Living Space and Livelihood Sections
Subchapter 2.1 Analysis of Living Space
Subchapter 2.2. Analysis of Livelihood Sources
- Each household is described as a representation of a different social group
- Write in narrative form the answers to the key questions

Chapter 3 Social, Institutional and Organizational Relations
- Institutional: ownership and control of resources such as land, etc. including activities on these resources (what kind of agriculture, commodity, subsistence/commercial, etc.)
- Describe the organization (large-small, formal-informal) at the community level related to the household (as a case), for examples: farmer/fishermen groups, arisan (social gathering) groups, religious studies/services, etc. Also describe the level of participation of household members in the organization.
- Write in narrative form the answers to the key questions

Chapter 4 Livelihood Strategies
- Describe all household members based on sex, age, origin (local/immigrant), household social layer
- Division of work (productive, reproductive and social/communal) and time allocation by household members (husband, wife, children)
- Livelihood patterns (agriculture, non-agriculture, side labor, seasonal labor, and migration
- Write in narrative form the answers to the key questions

Chapter 5 Contextual Analysis of Conditions, Trends and Policies

- Describe the conditions such as the history, politics, climate, agroecology, and conditions in the vulnerability context such as pandemic, conflict, etc.
- Describe the future trends or tendency
- Describe the public policies concern the interests of both women and the general public
- Write in narrative form the answers to the key questions

Chapter 6 Impact and Sustainability

Analysis 6.1 Impact Analysis

Subchapter 6.2 Sustainability Analysis

- Describe the accomplishments and risks
- Describe the ecological, social and economic sustainability
- Write in narrative form the answers to the key questions

Chapter 7 Closing

- Based on the results of the analysis in chapters 2-6, conclusions about the current situation in the relevant area are drawn
- Important notes can also be included (such as learning notes, recommendations, etc.) in this section

Appendix

BOOK AUTHOR TEAM

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Analytical Framework of Living Space and Livelihood with Gender Equality and Social Inclusion Perspectives: A Guideline

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Analytical Framework of

Living Space and Livelihood with Gender Equality and Social Inclusion (GESI) Perspectives: A Guideline

Foreword

After experiencing a reasonably long process and acquiring much enrichment from field trials with various partners in Indonesia, finally the book of **Living Space and Livelihood with the Perspective of Gender Equality and Social Inclusion: A Guideline** in the presence the honored readers has finished, written and printed. The Samdhana Institute feels excited and has new enthusiasm with this **GESI (*Gender Equality and Social Inclusion*)** guideline, which is expected to contribute to mainstreaming GESI both within the Samdhana institution and on Samdhana fellow partner collaboration program supports in Indonesia. Moreover, this guideline is open for use by other social activists.

As part of a social, Samdhana realizes that social change for the better will occur if the perspective of this injustice problem is corrected. Each person or social group needs to have a balanced perspective, which does not distinguish a person or group of people because of gender differences, religion, ethnicity and other social layers but could see that the difference was a necessity.

The Samdhana Institute, in its vision and mission, has committed to mainstreaming gender equality and social inclusion (GESI) within the organization and at all the activities it supports. This commitment is then manifested in the form of a guideline for all parties to understand GESI and to practice it. This achievement should be appreciated, and this mainstreaming commitment must continue to develop in the form of training, field practice, program planning, organizational policies, and fulfillment in daily life.

We hope that this guideline will continue to be developed by anyone entitled to advance social equality of governmental and non-governmental institutions to continue prioritizing the elucidation of gender equality and social inclusion in daily life, even specifically to make affirmative action to accelerate the realization of gender equality.

Happy reading and keep remembering the SDGs 2030 slogan, ***leave no one behind!***

Sincerely

The Samdhana Institute

Bogor, August 29, 2019

ACKNOWLEDGEMENTS

This guideline certainly cannot be executed without contributions from various parties. As the leading working team that compile the guidelines, we firstly present our gratitude to Nyai Hindun Panity, Dominggas Nari and Yosef Watopa who participated in the focus group discussion on "Planning for Gender-Responsive Initiatives for Papua and West Papua" on June 7, 2019, at the Samdhana office so that later it brought forth an embryo of this guideline necessity.

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Furthermore, we address our gratitude to Yekti Wahyuni, who was originally part of the core team. The gratitude also presented for the field team who had to try out the related guidelines, namely Margareth Heo and Marice Taosu for East Nusa Tenggara region, Veronika Triariyani Kanem and Beatrix Gebze for Papua, Dominggas Nari for West Papua region, Sumiati Suryani and Anatalia Sri Lestari for West Kalimantan, also Pramasty Ayu Kusdinar for the Bengkulu region. The contribution of the team conducting the trials in this field was quite significant in enriching the guideline so that they also indirectly became the authors of this guide.

We also thank Cristi Nozawa as Executive Director of The Samdhana Institute for explicitly establishing the *gender mainstream* commitment within Samdhana as well as for Martua T. Sirait as Deputy Executive Director of The Samdhana Institute who has been participating to oversees the process from June 2019 to the present. Another gratitude is also presented to The Samdhana Institute work team, namely Sandika Ariansyah, Nurul Chairunnisa, Andhika Vega Praputra, and Neni Rochaeni, who participated in several activities towards the realization of this guideline.

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Authors

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GLOSSARY OF TERMS AND ABBREVIATIONS

CEDAW	*The Convention on the Elimination of All Forms of Discrimination Against Women*
DGMI	*Dedicated Grant Mechanism Indonesia* or a Grant Mechanism dedicated for Indigenous Peoples and Local Communities in Indonesia
FGD	*Focus Group Discussion*
GESI	*Gender Equality and Social Inclusion*
LSM	Lembaga Swadaya Masyarakat
NGO	*Non-Govermental Organization*
PRA	*Participatory Rural Appraisal*

Section 1

PREFACE

In exploring the complexity of tenure, *livelihood*, and environmental governance issues, one needs to pay attention to various aspects such as gender, class, ethnicity, geopolitics, and other socio-cultural aspects. This relates to the situation where aspects of gender and various forms of gender inequality, as experienced by many women from various social classes and diverse backgrounds have not been an essential aspect in various studies related to tenure, *livelihood* and environmental governance. This issue became the main topic in discussions held by The Samdhana Institute and Sayogjo Institute with the support of the Ford Foundation on October 18, 2012. Based on these considerations, it is deemed essential to provide a guideline for analyzing tenure, which then develops more broadly into "Living Space", and livelihoods or translated into "Livelihood" with the perspective of gender equality and social inclusion (Gender Equality and Social Inclusion or subsequently will be abbreviated as GESI). This guideline explains how to conduct an analysis to explore how women and men as well as marginalized groups define living space and various components within it that are sources of life and Livelihood in the level of individuals, nuclear families, extended families, and communities.

This guideline is expected to be a reference for the delivery of various datasets and knowledge related to Living Space and Livelihood with the GESI perspective.

This data and knowledge will be the primary basis in the delivery of proper planning of activities and other things related to the GESI-responsive living space and Livelihood in various regions.

This guideline is considered crucial because, generally, when conducting an assessment (examination) of tenure and livelihood in a community, the results tend to be gender-biased and very exclusive. The efforts to include this GESI perspective often experience resistances because it is perceived as additional work or as a donor agencies' demand. Furthermore, understanding the tenure and *livelihood* of a community by ignoring the GESI perspective only gives a partial and biased picture of the community, which means a vanity. For this reason, Samdhana Institute prepared an analytical guideline that can help the assessment and examination process of tenure and *livelihood* in a community with a GESI perspective.

Initially, this guideline was intended to be utilized in the process of providing grants conducted by The Samdhana Institute to its partners. However, in the future, this guideline is expected to become a guideline not only for various civil society organizations such as non-governmental organizations, people's organizations but also for other interested institutions such as local governments (both at the district/city level and provincial level), private parties and for academic interests.

This guideline is equipped with the conceptual framework adopted by the authors in developing the analytical framework. The analytical framework that contains methodology and methods for data collection was developed through a long process along. The analytical framework of this guideline has seven main steps. These seven steps, which relate to the analysis of the living space and Livelihood with a gender perspective and social inclusion, are also described in this guideline, including the key questions and recommended methods for use. Finally, this guideline also provides advice on the stages of the activities from preparation to implementation which should be carried out.

The process of developing the Analytical Framework for Living Space and Livelihood with a GESI perspective began with the Samdhana's Institute's commitment on gender mainstreaming within this organization.

Preliminary to that, efforts to establish gender equality and gender justice were carried out in various forms of sporadic activities both by the Samdhana Institute itself and through the support of Samdhana Partners. Samdhana Institute initiated the commitment to specifically develop a guideline in assessing living space and livelihood with gender equality perspective by organizing a workshop on August 3-4, 2018, in Bogor involving individuals who understood the context and problems of resource tenure and livelihood as well as GESI. In this workshop, it was agreed that The Samdhana Institute should further develop its commitments related to *gender mainstreaming* by carring out gender mainstreaming activities in the organizational domain, in the work programs domain and in the grant process domain.

Specifically related to the domain of the grant process, it was agreed that a guideline would be developed to produce GESI data, knowledge, and perspectives within the scope of tenure, *livelihood* and environmental governance issues. This commitment has served as an important foundation for the development of a guideline given the title "Analytical framework of Living Space and Livelihood with Gender Equality and Social Inclusion Perspectives: A Guideline."

In order to develop this guideline, a small working team was established. Through a series of meetings and discussions, the working team generated the initial draft guide. The draft guideline was then put to the test in several regions, namely Papua, West Papua, West Kalimantan, and East Nusa Tenggara, involving Samdhana's partners. Before the fieldwork, some Samdhana partners were selected for training. This training itself was programmed as a *Training of Trainers* (ToT) because it was expected that it would be able to produce trainers for related guidelines, both for other Samdhana Partners and other parties in need in the future. This training was held on September 25-28, 2018, in Bogor and it was intended to explore the basic concepts, stages of the process, and the seven steps in the Analysis of Living Space and Livelihood with a GESI Perspective.

As part of the post-training activity, the related guideline was tested by the ToT participants by using it in the field assessment that took place in Samdhana Partners' work areas in Papua, West Papua, West Kalimantan and East Nusa Tenggara.

All of the ToT participants who already conducted the trial of the guideline then met again in Yogyakarta on January 18-20, 2019, to present the results while reflecting on their experiences. Based on this reflection process, then the ToT participants returned to the field to improve the field assessment process as well as to further analyze the data they gathered from the assessment. Meanwhile the working teams met again and discussed to improve the draft guideline based on feedbacks from the ToT participants.

Another set of trainings about this guideline was conducted by Samdhana Institute. Participants of this second training were two groups of Samdhana's partners, especially grantees of the Dedicated Grant Mechanism Indonesia (DGMI) grant funds. This series of trainings was conducted on September 4-6, 2019, and September 18-20, 2019. From this activity, additional inputs were obtained to bring the guidelines into perfection.

Reflections on improving the guidelines were continuously carried out. It was agreed from the beginning that this guideline is a working guideline that could be utilized by various parties based on their individual needs. Thus, all parties who carry out the related guideline trials in the field also indirectly become the "authors" of this guideline on account of their contribution.

Above lengthy process carried out by Samdhana Institute in facilitating the development of the guideline took approximately one year from August 2018 to July 2019. It is hoped that through this guideline, many parties would produce action plans related to the issue of tenure and *Livelihood* with a GESI perspective so that the realization of gender equality for women and other marginalized people can be one step further towards achieving it.

Section 2

CONCEPTUAL FRAMEWORK, ANALYTICAL FRAMEWORK AND METHODOLOGY

This section will explain the concepts of Living Space, *Livelihood*, intersectionality, as well as gender and social inclusion. Furthermore, within the framework of the analysis, there will be an explanation of the *sustainable Livelihood* developed by Ian Scoones (1998) which underlies, and is adopted and developed into an "Analysis of Living Space and Livelihood with GESI Perspectives" framework. The part on methodology in this section will describe some of the basic components in the methodology, namely the research approach, data collection methods, assessment units, research subjects, and data analysis methods.

2.1 Conceptual Framework

2.1.1 Living Space

The concept of living space cannot be separated from the concept of 'space'. Henry Lefebvre, a French sociologist who wrote the "The Production of Space" (1991), says that human beings have been developing their believes about how space should be handled by developing a discourse about spaces within, which among other things contain space selection and space division to support life. He further states that the process of selecting and dividing space was carried out through a process of selection and setting of boundaries both physically (in the field) and abstraction (for example by making socio-cultural agreements about abstract boundary lines) (Lefebvre, 1991).

Doreen Massey, a feminist geographer, articulates the term space as a domain that accommodates the co-existence and socio-economic-political relationships of various actors, including humans, both individuals and groups, other living things, abiotic environments and inanimate objects (Massey, 1994).

By referring to the concept developed by Lefebvre (1991) and Massey (1994), the living space for a community, such as indigenous peoples and local communities includes the landscape and various socio-cultural-spiritual-economic-political components that embody co-existence and socio-cultural-economic-political relationships of at least four main actors namely humans, other living things, abiotic environmental elements, and inanimate objects, as well as socio-cultural-spiritual elements. Human actors include women and men as well as a variety of other social groups, including marginal groups that interact with each other at the individual, nuclear family, extended family, community, and broader levels of society that are governed in both the social order and local administrative orders.

Massey (1994) also states that space and place are essential parts of women's lives. The damage occurring on the areas in which the women depend their life upon as a result of the grabbing of lands and natural resources, the exploitation of natural resources or destructed nature due to the change on its usage can cause women to face various forms of injustice, including gender injustice, and various other problems arising from the occurring socio-ecological damage. Prolonged poverty is one of the consequences. Therefore, the women whose living space was grabbed (by external forces) or damaged did not only lost their land and territories but further, they lose their Living Space.

The three main elements of living space outside humans (i.e., other living things, abiotic environmental elements, and socio-economic-political-cultural-spiritual elements) are always present simultaneously. The socio-cultural element has several sub-elements, namely: language system, religious and spirituality system, kinship system and social organization, knowledge system, equipment, and technology system, economic system, tenurial system and, the arts.

The knowledge system has extensive limits because it includes human knowledge about various things utilized and managed in his life. Each community always has a set of knowledge about various components/elements in the living space of human beings, other living creatures, elements of the abiotic environment and inanimate objects, and socio-cultural elements. Rural communities living from farming will have a traditional farming calendar. Through this system, farmers will know when to start cultivating land, when to plant, and when to harvest their agricultural products because all of their agricultural activities are based on natural cycles of events. Meanwhile, coastal fisherman communities develop knowledge about sea and weather conditions to determine the best time to catch fish in the sea. The knowledge of the marine conditions is obtained through natural signs or star constellations in the sky.

The tenure system contains a set of mechanisms for regulating, managing, and utilizing the main components of living space outside humans. The set of mechanisms is known as the tenurial system. According to Ann Larson (2013),

the tenurial system covers a variety of matters related to the arrangement of who indeed have autonomy over resources. It is associated with who is entitled to exploit, manage, and able to decide on the matters related to resources. It is also related to who is permitted to use, with what manners, for how long, with what conditions, who have the right and authority to transfer resources ownership, and in what way.

2.1.2 Livelihood

There are various views on *livelihood*. All of them begin with observation over how different people and community groups live their lives in different places. There are many different definitions offered by various literature. One of the developed definitions is the "way of achieving life", (*the means of gaining a living*) (Chambers 1995). Another definition refers to a combination of various resources used and various activities carried out in order to survive.

The word 'livelihood' is a flexible term. It can be attached to various resource types found in various localities (both in rural and urban areas). It contributes to the work types diversity developed based on specific resources (ranging from agriculture, livestock, fisheries, commerce, household industry and various other types of work both formal and informal), as well as various job types develop based on the social background diversity (i.e., related to gender, age, ethnicity, and various other social factors) (Scoones 2009).

Besides, the term *livelihood has also begun to be developed into certain concepts such as the direction and purpose of livelihood* (trajectories), dynamic patterns of livelihood such as sustainable livelihood, and resilient livelihood (Scoones 2009).

The sustainable livelihood concept began to be developed in the mid-1980. The connection between the three keywords that are '*sustainability*', '*rural*' and *'livelihood*' began to be examined in 1986 as terminology that leads to a the concept of 'sustainable livelihood at rural areas' (*sustainable rural Livelihood*). One of the first meetings to discuss the above thought was a meeting discussing the result of the examination on food issues.

As a follow-up to the discussion process, as mentioned earlier, Chamber and Conway (1992) explored the development of sustainable livelihood concepts. According to them, a livelihood type covers the *capability*, assets (both material and social resources), as well as a series of activities undertaken in order to support life. A livelihood will continue to run well and sustainably if the individual or group of actors can overcome the various pressures and problems that befall, while at the same time able to recover, maintain and even improve the capabilities and assets under management by not sacrificing the environment and natural resources which are the main source of livelihood (Chamber and Conway, 1992).

As time goes on, the studies of livelihood dynamics and environmental change contribute to the considerable thought on sustainable livelihood. These include studies on the dynamics of ecosystems and natural resources, changes in the long term and in particular historical contexts, socio-cultural contexts, social coatings, gender, and various other aspects conducted by anthropologists, geographers, and socioeconomic researchers. Researchers have begun to find that conducting a livelihood study needs special attention to how gender relations, class, ethnicity, caste, religion, and other various socio-cultural identities influence the livelihood formation in each community.

2.1.3 Intersectionality Approach

An intersectionality approach is a methodological approach that examines the intersection of the series of power relations from a wide range of dimensions that contribute to the continuation of domination, suppression, or discrimination mechanisms to certain social groups. It includes a deeply intertwined gender dimension with social class dimensions, ethnicity, religion, and other socio-cultural dimensions. In addition, intersectionality approach also allows researchers to examine the linkages of specific group's ideas (usually the group of stakeholders) and the gender aspect linkages, class, sexuality, ethnicity, and other social aspects (Collins, 1999).

The intersectionality approach was initially developed by Kimberle Crenshaw, a social scientist who is in a racial relationship. In an academic paper, Crenshaw (1989) uses the term "*intersectionality*" for problems involving multi-dimensional inequality. Utilizing this approach, Crenshaw can see the layers of inequality faced by black individuals who are American citizens who have varied social backgrounds. Black women from low social classes in their community face oppression and inequality problems different from their fellow black women from higher social classes, even though they live in the same city.

In the early 1990s, feminist scientists and feminist activists started to adopt this intersectionality approach. One of the theorists who developed the intersectionality approach in the study of women, gender, and sexuality is Patricia Collins. Collins (1999) developed an intersectionality approach to examine how the gender dimension intertwined very closely with other various social dimensions. Collins's thinking reinforces the view that women and men and various other marginal groups are not homogeneous groups. The series of problems faced by an individual woman will be very closely related to various other identities inherent in her, namely a series of identities related to ethnicity, religion, social class, marital status, sexuality and others. If the woman is a person with a disability or someone with a particular disease who has an extreme social stigma, the problems she faces will be more complicated.

The intersectionality approach will help researchers, programmers, and community assistants in understanding how gender-related

identities, positions and roles intersect with social structures influenced by class, ethnicity, religion, and other various social aspects. The application of the intersectionality approach will make the researches, including action research and work programs, aware of the diversity and differences formed by various factors.

The application of intersectionality approaches in studying the Living Space and Livelihood of indigenous peoples and local communities will help researchers, program makers and community advocates and/or community activists to no longer see indigenous peoples and local communities as a homogeneous group. Within each community, both indigenous and local communities, there are almost always various social groups. Various social groups in one community are formed due to the similarity of religion, social class, age, gender, political affiliation, and others. Thus, indigenous women or local women are also not homogeneous groups. Indigenous women from the lowest social class in their indigenous community will have different positions and problems from indigenous women from the highest social class in the same indigenous community.

2.1.4 Gender Equality and Social Inclusion Approach

The Gender Equality and *Social Inclusion (GESI) approach is an approach used in facilitating the process of applying gender equality and gender justice perspectives that not only paying attention to women and men but also to marginalized groups in which there are women and men.* The GESI approach is influenced by the intersectionality approach, which pays attention to the intersection between the gender dimensions with other various dimensions. In particular, the GESI approach is closely related to the concepts of gender equality and gender justice and the concept of social inclusion.

Gender equality is a concept developed by referring to two fundamental international instruments, namely the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The Universal Declaration of Human Rights states that all human beings are born free and equal. Referring to this Declaration, CEDAW includes the terms "equal rights for men and women" and "equality of rights for men and women."

Furthermore, CEDAW articulates "equal rights" and "equal opportunities," which must be available to all women and men in various fields of human activity. In other words, the gender equality concept refers to the full equality of men and women to enjoy a complete set of political, economic, civil, social, and cultural rights.

In addition to the concept of gender equality, there is also the concept of gender justice. Gender justice refers to a situation where all people, women and men, girls and boys, are judged to be equal, have an equal position, and can share in equal terms and power in the distribution of power, knowledge and resources.

With the accomplishment of gender justice, it is expected that every person, both women, and men, is free from a series of gender-based social-cultural-economic-political systems that, on the one hand, privileges specific individuals or social groups while on the other hand do repression and oppress other individuals or social groups.

Starting in the mid1990-s, the development of studies on gender equality and gender justice gained significant contributions from the intersectionality approach. An intersectionality approach is a methodological approach that examines the intersection of the power relation series from a wide range of dimensions that contribute to the sustainability of domination, suppression, or discrimination mechanisms to certain social groups. Using the intersectionality approach, mainstreaming of perspectives on gender equality and gender justice and women's empowerment (which is then more often abbreviated to gender mainstreaming) begins to pay attention to marginalized groups and work on the process of social inclusion.

Using the intersectionality approach, the mainstreaming of perspectives on gender equality and gender justice and women's empowerment (which is then more often abbreviated to gender mainstreaming) begins to pay attention to marginalized groups and work on the process of social inclusion. Social inclusion guarantees the opportunity for each individual to participate equally and obtain equal benefits in the socio-cultural-economic-political system at various levels in life.

GESI mainstreaming can be perceived as an effort so that everyone, women, and men from various social groups and, in particular, the marginalized people can be accommodated so that their rights are not ignored and can be protected by the state or stakeholders in the community. Marginalized people can be interpreted as a group of people who are marginalized because of several factors. Thus, the definition of marginalized people is very dependent on the situation and conditions.

Box 1
Application of intersectionality Approach

With the intersectionality approach utilized in studying living space and Livelihood, thus the researchers, programmers, facilitators, and community mobilizers will realize that indigenous peoples and local communities are not homogeneous groups.

There are almost always a variety of social groups in indigenous peoples and local communities formed due to the similarity of religion, social class, age, gender, political affiliation, and others. Thus, indigenous women or local women are also not homogeneous groups.

From this, it is realized that indigenous women from the lowest social class in their indigenous community will have different positions and problems from indigenous women from the highest social class in the same indigenous community.

2.2. Analytical Framework

The analytical framework for this guideline is compiled by combining two reference sections. The first part of the reference is the livelihood framework developed by Ian Scoones (1998). The second part of the reference is the gender analysis framework, including the Harvard framework, the Moser framework, and the framework of the social relations developed by Naila Kabeer. From those two reference sections, a framework of living space and livelihood with gender equality and social inclusion perspectives at its every step is developed.

Ian Scoones (as shown in Figure 1) defines his *livelihood* framework as, "given a particular **context** (of policy setting, politics, history, agroecology, and socio-economic conditions), what combination of **livelihood resources** (different types of '*capital'*) result in the ability to follow what combination of **livelihood strategies** (agricultural intensification/extensification, livelihood diversification and migration) with what **outputs?** Of particular interest, this framework also pays attention to the importance of **institutional processes** (embedded in a matrix of formal and informal institutions and organizations) which mediate the ability to carry out such strategies and achieve (or not) such expected outcomes" (Scoones 1998:3).

There are five key elements in the Scoones' *Livelihood* framework (1998), namely (1) context and conditions, (2) Livelihood resources (3) institutions and organizations, (4) livelihood strategies, and (5) sustainable livelihood outcomes. The five elements are related to each other, and at the same time, each of them becomes part of being observed (it has a checklist) and to be analyzed.

An understanding of community Livelihood begins with an understanding of contextual analysis of the current condition or situation along with an assessment of policies and regulations that directly affect the community. If there is a change in a regulation or policy, then it can

generate an adjustment in the community system. What was previously considered *legal* can turn into *illegal*, for example, a regulation that designates a forest area as a National Park will make the forest no longer accessible and planted by residents, or conversely. Also, what was previously considered as "unacceptable/invalid" changes to "acceptable/legitimate" based on the standards of a regulation or policy. In this case, the population situation of an area can be a crucial element that determines the community's livelihood system. Another crucial element in understanding why a policy is implemented in an area is due to the region's agro-ecological conditions. Rural communities are very dependent on natural resources for their Livelihood. Agriculture is one form of natural resource utilization. Therefore, the way the community balances the environmental conditions and performed agricultural patterns is significant if it is related to whether a policy has an influence or not in the region.

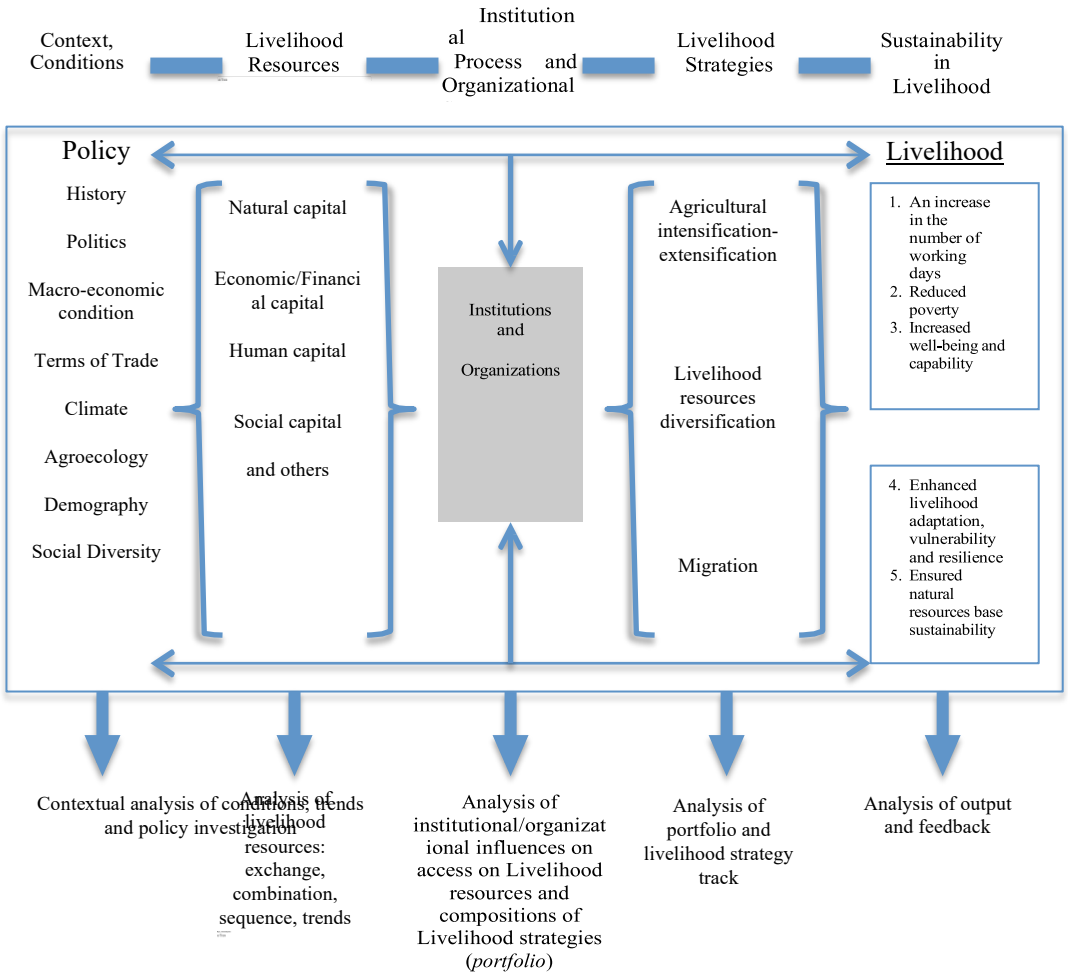


Figure 1. Sustainable Livelihood Framework: Checklist
Source: Scoones, 1998

The capability to carry out a variety of livelihood strategies depends on both material and social assets, both measurable and unmeasurable, within a person's authority, and it is perceived as a *capital*. The definitions of various forms of capitals applicable when conducting assessment are presented as follows:

- *Natural capital* is a reserve of natural resources (land, water, air, genetic resources, and others) as well as environmental services (water/hydrology cycle, pollution collectors, and others).
- *Economic of financial capital* are principal capitals (cash, loans, deposits, and other economic assets including necessary infrastructure as well as equipment and production technology)
- *Human capital* is the skills, knowledge, ability to work, and physical health.
- *Social capital* is a social resource (networking, social relations, affiliations, associations) utilized by people when carrying out livelihood strategies that require collaborative actions.

The third element analyzes how various institutions and organizations influence access to livelihood resources and the composition of livelihood strategies. Organizations or institutions play a significant role in analyzing sustainable livelihood. An understanding of the institutional processes enables the identification of obstacles and opportunities to create sustainable Livelihood. These institutions can be formal or informal and are often volatile and ambiguous so that different actors can interpret them differently (multi-interpretation). Institutions are also dynamic and constantly changing (or re-formed) because of the power relations within them.

The fourth element examines forms of livelihood strategies. Some examples of forms of livelihood strategies of rural communities are intensification/extensification of agriculture, various sources of Livelihood, and migration. These strategies are broadly viewed covering the breadth of business and work choices from rural communities. In the case of livelihood strategies, it often happens that a person or a household undertakes several strategies together (at one time), or alternately (sequentially).

The fifth element becomes the estuary of the previously analyzed four elements because it analyzes the outcomes as well as trade-offs from various activities towards achieving livelihood sustainability.

From the Scoones' (1998) livelihood analysis, an Analysis of Living Space and Livelihood with a Gender Equality and Social Inclusion Perspective is developed. This analysis is a series of steps that can be utilized to find out the meanings of women and men as well as marginalized groups about living space and the various components within it which become sources of life and Livelihood at the level of the individual, nuclear family, extended family, and community. This analysis also serves as a process to find out who and how women and men and marginalized groups who are part of a particular

community are involved in the process of regulating, managing, and controlling the living space and Livelihood taking place at various levels.

The living space and livelihood analysis framework with a GESI perspective contains a series of seven analysis steps that will help researchers to explore the seven essential components and to assist in carrying out the analysis stages. The seven components, as well as the seven steps in the analytical framework of Living Space and Livelihood with a GESI perspective, are as follows: (see Figure 2 for more detailed information)

1.	Analysis of Living Space
2.	Analysis of Livelihood Resources
3.	Analysis of Social, Institutional and Organizational Relations related to Livelihood Resources
4.	Analysis of Livelihood Strategies
5.	Contextual Analysis of Conditions, Trends and Policies
6.	Analysis of Impacts
7.	Analysis of Sustainability

The difference between the Scoones framework and the analytical framework on living space and livelihood with GESI perspective developed by the Samdhana Institute working team (hereinafter is called as the GESI Framework) is the placement of the "Contextual Analysis of Conditions, Trends, and Policies" from the initial analysis to the fifth step. There are two essential reasons underlie this perspective change from macro (context) to micro (household, individual). The first reason is the enthusiasm to give voice space to the groups, which so far, have often been excluded or not spoken to in discussions about Living Space and livelihood resources, namely women and marginalized groups. This change also affects the next steps. For example, the institutional and organizational analysis in the community will bring up the diversity of institutions and organizations within the community where women are involved. Likewise, a life strategy analysis will show the livelihood strategies of the household unit, not only the work of the head of the family (which is often assumed by men) but also the work and activities of his wife and other family members.

The second reason, in terms of data and information collection, some data related to Context Analysis, can be collected from secondary sources, such as population data (demographics) and policies/regulations. In this way, the GESI Livelihood framework places a priority on collecting primary data directly from individuals and groups within the community.

Another difference from the Scoones livelihood framework compared to the GESI framework is in the interpretation of "Livelihood Resource" to "Living Space" and "Livelihood Resources". It is needed to detail the steps so that complex realities within a community can be introduced. It, for example, relates to how an element or component in a living space can be interpreted differently (i.e., in terms of the importance level, accessibility, a series of activities for utilization) by women, men, and marginalized groups within the community.

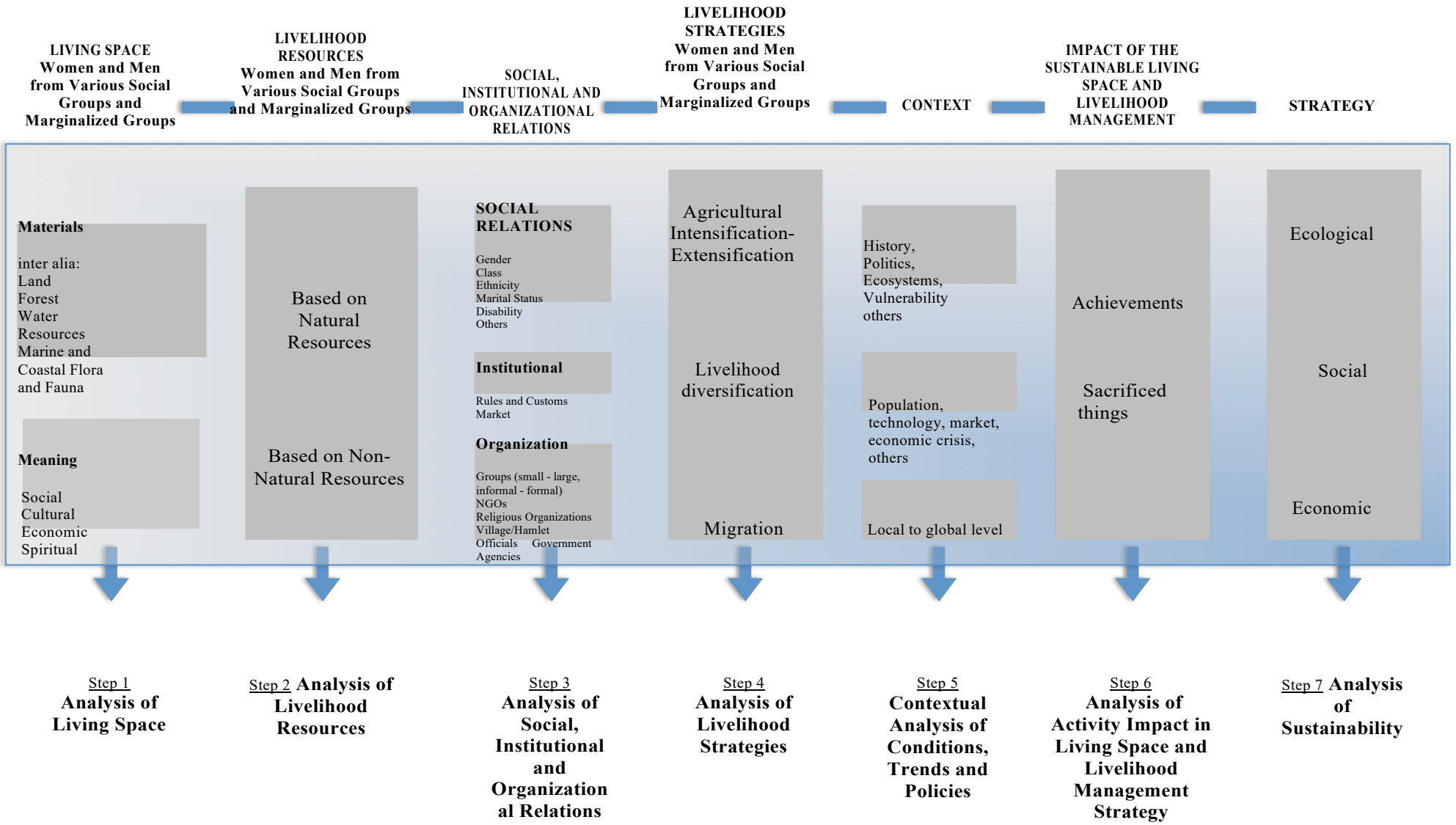


Figure 2 Framework of Living Space and Livelihood Analysis with Gender Equality and Social Inclusion Perspective

2.3 Methodology

2.3.1 Qualitative Approach with Gender Equality and Social Inclusion Perspective

This analytical framework of Living Space and Livelihood using gender equality and social inclusion perspective utilizes a qualitative approach with gender equality and social inclusion perspective supported by developing a sketch of the Living Space of certain community group that is being examined and or utilization of participatory mapping as well as secondary quantitative data.

A qualitative approach was utilized when researchers intended to understand, and was not merely 'count' certain social phenomena. This approach is useful in identifying inexplicable factors, social norms, socioeconomic status, gender roles, ethnicity, religion, and various other factors, as well as how these become important in certain situations.

A qualitative approach with gender equality and social inclusion perspective was selected as the primary approach in this analytical framework based on several considerations. The first consideration, the users of this analytical framework can conduct an in-depth assessment of socio-cultural-economic phenomena that are closely intertwined with the conditions of the landscape and natural resources therein and (or) the presence of Living Space and livelihood resources on the landscape. The next consideration, a qualitative approach with the perspective of gender equality and social inclusion, will help researchers in describing and explaining relationships, individual experiences, and group norms in which there is a gender dimension that intersects with various other dimensions related to socio-culture-economy-politics. Besides, this approach will help researchers in understanding the power dynamics, potential, and problems from perspectives of different involved social groups, including women and various marginalized groups. Furthermore, this approach allows users to interpret and understand better the complex reality of a particular situation studied from the viewpoint of the main subject of the analysis process (in this case, various social groups in the management of living space and Livelihood in certain landscapes).

2.3.2 Data Collection Method

Five data collection methods applied in the framework of analysis of living space and Livelihood with the perspective of gender equality and social inclusion are: a) sketching of Living Space with a perspective of gender equality and social inclusion, b) tracing village history and landscape history through women's speech, c) participant observation, d) focus group discussions (FGD), e) in-depth interviews.

Formulation of village sketches, landscapes and other spaces essential for community life that are the object of analysis using gender equality perspectives and social inclusion will help researchers in understanding how women and men from various social groups, including marginal groups, interpret space and create space rules regarding the use, management, and control of Living Space.

The next method is tracing the history of the village as well as the history of the landscape and other Living Space through women's speech. It serves an effort to understand the history of the living space and its components as well as the family and community journey of the life histories of women and marginalized groups. Women's speech is a unique technique containing the process of investigating, listening, recording, and describing women's stories related to the grand narrative of a particular event. Each speaker's personal experiences significantly influence the narrated stories. The series of speeches will not only complete an extensive narrative of a particular event but will instead become a narrative of its own, which can describe the trajectory of social change in a particular region. This method also allows women and other marginal groups as subjects of the study to have their own space in which the series of stories they tell are not merely displayed as supporting data that will be analyzed, but it becomes a significant part of a study (Siscawati, 2014).

Participant observation is an appropriate method for collecting data about behaviors occurring naturally in their regular context. In-depth interviews are the best method for gathering data about an individual's personal history, point of view, and experience, especially when researchers intend to study sensitive topics. Whereas the FGD is effective in obtaining data about the cultural norms of a group and in producing a broad overview of the issues that become the problem of the represented cultural groups or sub-groups.

Box 2
Focus Group Discussion

Based on the trial experiences in several areas, to obtain maximum results, FGDs needs to be administered several times by separating the target

2.3.3 Assessment Unit

The assessment unit in the analytical framework of Living Space and Livelihood consists of three levels, namely a) at the landscape/living space level; b) at the community level; c) at the household level.

At the first level, namely at the landscape level, the users of this analytical framework can select a particular landscape, which is the living space of one or more communities, both indigenous and local communities. One example is the Halimun ecosystem area, which includes the Gunung Halimun National Park area, the Perhutani area, and other areas, which as a whole are the Living Space of the Kasepuhan Banten Kidul indigenous people. However, the inspection unit at the first level can also be narrowed down to become a specific part of the landscape. For example, the landscape selected as the unit of analysis is one part of the Halimun ecosystem, which is the living space of the Kasepuhan Karang Indigenous People.

At the second level of the assessment unit, namely at the community level, the users of this framework analysis can select a community living in the living space as the assessment unit at the community level.

In the indigenous community context, the assessment unit can be in the form of a specific community of indigenous people or one indigenous sub-community or more than one indigenous sub-communities, which becomes a part of a particular indigenous community as the leading Living Space manager selected as an assessment unit.

If the leading manager of specific living space is a local community, the same mechanism applies. The assessment unit can be one particular local community or one or more local sub-communities as a part of a particular local community. For example, if the local community in a particular village will be assessed, the inspection unit can be the entire local community in the village (consisting of various social groups), or it can be in the form of sub-communities living in particular areas in a particular landscape selected as assessment unit.

If the particular landscape selected as an inspection unit is a living space for indigenous peoples and local communities, then the determination of the second level inspection unit (i.e., at the community level) for both communities, namely indigenous peoples and local communities as aforementioned above can be applied.

At the third level of the inspection unit, namely at the household level, users of the framework of this analysis can select specific households representing certain social groups within the selected

community to be studied. In this context, the certain social groups refers to household groups from certain social classes, including the lower classes (either low economic classes because they are economically weak or social classes that are socially low), middle class, and upper class (noble families or families of village leaders or families respected for their various backgrounds and history). Other certain social groups are families that adhere to a particular religion/belief or families led by female household heads, either widow (widowed because of death or divorce) or single women who lead specific households. In addition, other social groups are families that have family members with disabilities or certain diseases that make them and their families get a negative stigma. At the third level of the assessment unit, users of the living space and livelihood analysis framework with the perspective of gender equality and social inclusion have the flexibility and adaptability to determine which social groups within the community want to be studied in depth.

2.3.4 Subject/Resource Person

Subjects/resource persons of data collection in the analysis of living space and Livelihood with the perspective of gender equality and social inclusion consist of the main subjects/resource persons and supporting subjects/resource persons. The main subject/resource persons are women from various social and marginalized groups within the community.

As a further explanation, what is meant by women from various social groups are women from specific families who fall into the lower social class, middle class, upper class, and others or from landless social classes, those who manage land in limited numbers, manage land in large numbers, landlords, and others.

Whereas what is meant by marginalized groups within the community are family/household groups often considered to be non-existent or ostracized by the community. For example, a family group led by a woman as the family head, or a family group that has a family member with a disability and (or) suffers from a particular disease that causes him and his family to get a negative stigma or ostracized by their community.

2.3.5 Data Analysis Method

All data collected in the field are recorded using a recording device, transcribed verbatim, and equipped with hand notes collected while in the field. All verbatim data were analyzed and categorized/found and subsequently made into relevant themes to answer basic questions in the framework of life and livelihood analysis in terms of gender equality and social inclusion. Analysis of each step in the analytical framework is based

on the obtained themes.

Seven Steps of Living Space and Livelihood with Gender Equality and Social Inclusion Perspective Analysis

This section 3 will present the seven steps of analysis, including Living Space analysis, Livelihood analysis, Social, Institutional and Organizational analysis related to Livelihood Resources, Livelihood Strategy analysis, Contextual analysis of Conditions, Trends and Policies, Impact analysis and Sustainability analysis. In this section, there is an explanation of what is covered in the steps. In addition, there is also a table, including methods and tools that can be suggested to collect and analyze data. At the end of this section, there is an explanation of how different methods can be utilized to investigate several things (steps) together.

3.1 Step One: Living Space Analysis

As explained in Section 2 about the conceptual framework, what is referred to as living space in this document is the living space for indigenous peoples and local communities. The living space includes four main elements, namely 1) human; 2) other living things (plants, animals, etc.); 3) abiotic environmental elements (such as soil, rocks, water, etc.); 4) socio-economic-political-cultural-spiritual elements.

The unit of analysis used in this step is the household level, community level, and landscape/living space level. In order to accommodate the data collection in this step, here are some key questions that can be used:

1. What is the significance of the socio-economic-cultural-spiritual-political of various elements of living space, including various components in living space for women and men from various social groups and marginalized groups?
2. What is the position of women and men in religious and spirituality systems, kinship systems, and social organizations and economic systems developing in the community's living space?
3. What is the position of women and men from various social groups and marginalized groups in the knowledge system developing in the community's living space, as well as how they manage and develop the knowledge about these various resources?
4. What is the position of women and men from various social groups and marginal groups in the tenure system that contains a set of mechanisms for controlling, managing, and utilizing various resources within the Living Space?
5. Who owns the specific resources in the living space?

6. Who controls those resources? How do the parties currently controlling specific resources find ways to control the resources?
7. Who manages those resources? How do certain parties get access to manage the resources?
8. Who benefits from those resources?
9. Who obtains profits from these resources?
10. Who makes decisions about access and control over those resources?
11. Who decides on the profit distribution from those resources?
12. Since when has the pattern of access and control over these resources taken place? (history)
13. What is the impact of access and control mechanisms of these resources for women and men from various social groups?

Most of these steps need primary data, i.e., data obtained directly from the first hand. The questions as mentioned earlier can be answered through 'village' history tracing with the GESI perspective, landscape history tracing in which the living space components for the community being assessed using a GESI perspective, family or family tree or family/family genealogy, tracing the life history of elderly women by paying attention to the components of living space through the narration of her story or her life story. Besides, the formulation of village sketches also uses the perspective of GESI, participant observation, by giving special attention to women and marginalized groups. Another method of data collection is the implementation of FGDs, in which the FGDs implementation for women and marginalized groups should be administered separately.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 1 Summary of Living Space Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Collecting and Analyzing Data
• The elements of living space: humans, other living things, elements of the abiotic environment and inanimate objects, socio-cultural-spiritual elements • Various resources found in the living space: - Houses & yards - Paddy field - Field - Garden - Land with other designation - Working hut in paddy field/lea/garden - Forest - Spring - River - Lake - Estuary - Coast - Sea - Village - Planted trees - Animals (Livestock, Wildlife, etc.) - Seeds (both plants and animals) - Various other living things (example: coral reefs)	- Nuclear family - Extended family - Family name - Ethnicity - Community -	• What is the significance of the socio-economic-cultural-spiritual-political of various elements of living space, including various components in living space for women and men from various social groups and marginalized groups? • What is the position of women and men in religious and spirituality systems, kinship systems, and social organizations and economic systems developing in the community's living space? • What is the position of women and men from various social groups and marginalized groups in the knowledge system developing in the community's living space, as well as how they manage and develop the knowledge about these various resources? • What is the position of women and men from various social groups and marginal groups in the tenure system that contains a set of mechanisms for controlling, managing, and utilizing various resources within the Living Space? • Who owns the specific resources in the living space? • Who controls those resources? How do the parties currently controlling specific resources find ways to control the resources? • Who manages those resources? How do certain parties get access to manage the resources? • Who benefits from those resources? • Who obtains profits from these resources?	• 'Village' history tracing with the perspective of gender equality and social inclusion • Tracing of the history of landscape in which there are the living space components for the communities which are currently being assessed using gender equality and social inclusion • A family tree or family/indigenous name genealogy or village lineage • History tracing of older women life by paying attention to the living space components through the women story narrative or women narrative (herstory) • Participant observation, by giving special attention to women and marginalized groups • FGDs for women and marginalized groups shall be carried out specifically

		• Who decides about access and control over those resources? • Who decides on the profit distribution from those resources? • Since when has the pattern of access and control over these resources taken place? (history) • What is the impact of access and control mechanisms of these resources for women and men from various social groups?	

Table 2 Examples of Living Space Identification based on Yei Women's Perspective in Bupul Hamlet, Merauke

Living Space	Main commodity	Those who has the	The Controllers	Ownership
Forest/Hamlet /Land	- Wood - Rattan - Gambier (*Uncaria*) - *Myrmecodia pendans* - Prey (Deer, Wild Boar, Cassowary, Saham) - Birds (Maleo, Knobben Hornbill [*Aceros cassidix*], Crowned Pigeon [Goura], Bird-of-paradise [Paradisaeidae]) - Sago - Traditional medicine	Men and Women	Men	Communal based on clan and sub-clan
River	- Fish (Rock Snapper, White Snapper, Whitelipped eel catfish, Snakehead murrel, Java tilapia [Oreochromis mossambicus]) - Prawn - Crocodile - Turtle	Women	Men	Communal based on clan-sub clan
Swamp	-Java tilapia (*Oreochromis mossambicus*), Snakehead	Women	Men	Communal based on clan-sub clan
Yard Garden	Bananas, Cassava, Taro, Sweet Potatoes, Vegetables, and fruits	Women & Men	Men	Individual/family
Livestock	Chicken, Duck, Pig, and Cow	Women & Men	Men and Women	Individual/family

Sources: Kanem and Gebze, 2019

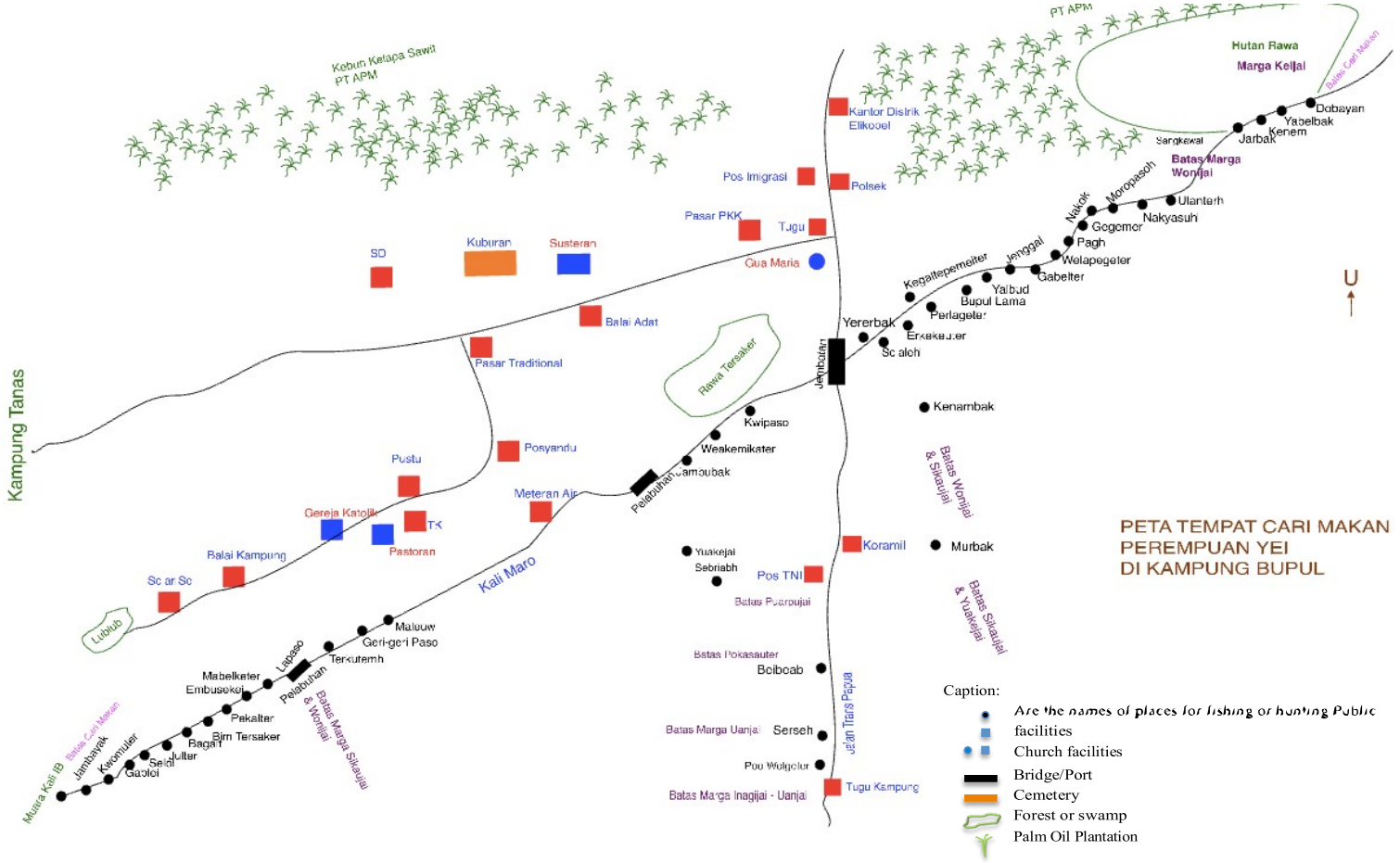


Figure 3 An Example of Living Space Sketches based on the Perspective of Yei Women in Bupul Hamlet, Merauke Source: Kanem and Gebze, 2019

Above, there is an example of identification along with sketches of living space based on the women's perspective. This example is taken from the analysis results of living space and Livelihood with a GESI perspective conducted in the Yei Community, Bupul Hamlet, Merauke. It is expected that by presenting this example, the implementation of this first step will become more prominent.

3.2 Step Two: Livelihood Resources Analysis

Etymologically, the meaning of the word 'livelihood' includes assets or capital (natural, human, financial, social and physical), activities in which the access in question can be obtained by women and men both individually, with core family, as well as collectively (i.e., together with community members through social relations) which cooperatively dictate the results obtained by individuals and families. In this case, the word "*access*" is defined as "social rules and norms that regulate or influence different abilities among people in owning, controlling, claiming or utilizing certain resources*" (Saragih et al.* 2007).

The unit of analysis employed in this step is the household level and the community level. In order to accommodate the data collection in this step, here are some key questions that can be used:

1. What components in the living space are used as a source of livelihood?
2. How is each of these components used as a source of livelihood?
3. What is the series of activities carried out on each component to make the component as a source of livelihood? Who (women, men from certain groups) are doing the series of activities?
4. If there are two or more components in living space combined to use as a source of livelihood, how to use them?
5. How do the various types of 'capital' (human resources, financial capital, and social capital) act as a source of livelihood or as a supporter of components within the living space?
6. How do the capabilities of women and men from various social groups in society play a role in supporting the management of various components inside and outside the living space as livelihood resources?

This step mostly requires primary data sources (data obtained directly from the first hand). The questions mentioned above can be answered through the making of livelihood diagrams at the level of the nuclear family, extended family, clan and(or) tribe, as well as the community which is arranged separately using the GESI perspective. In addition, the creation of a seasonal calendar at the level of the nuclear family, extended family, clan and(or) tribe, as well as a community arranged separately using a GESI perspective, can also serve as a tool. The method that can be used is participant observation. It is conducted by giving special attention to women

and marginal groups, focused group discussions, where focus groups for women and marginal groups should be conducted separately, as well as in-depth interviews with women and adult male in the selected household/nuclear family.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 3 Summary of Livelihood Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis

• Livelihood (both natural and non-natural resource based) • Components in the living space: - Financial capital - Human resource capital - Social capital - Natural resource capital	- Nuclear family of origin - New nuclear family (result of marriage) - Extended family - Family name - Ethnicity - Community	• What components in the living space are used as a source of livelihood? • How is each of these components used as a source of livelihood? • What is the series of activities carried out on each component to make the component as a source of livelihood? Who (women, men from certain groups) are doing the series of activities? • If there are two or more components in living space combined to use as a source of livelihood, how to use them? • How do the various types of 'capital' (human resources, financial capital, and social capital) act as a source of livelihood or as a supporter of components within the living space? • How do the capabilities of women and men from various social groups in society play a role in supporting the management of various components inside and outside the living space as livelihood resources?	• The diagrams of Livelihood resources at the level of the nuclear family, extended family, clan and(or) tribe, as well as a community, are arranged separately using the perspective of gender equality and social inclusion • Seasonal calendar at the level of the nuclear family, extended family, clan and(or) tribe, as well as a community, is arranged in separately using the perspective of gender equality and social inclusion • Participant observation, by giving special attention to women and marginalized groups • Focus group discussions; FGDs for women and marginalized groups should be carried out separately • In-depth interviews with women and men in selected households/nuclear families

Table 4 Example of Seasonal Calendar based on Yei Women's Perspective in Bupul Hamlet, Merauke

Month	Season	Description
Januari	Arowana/kaloso fish (already strong)	If the fish is strong or it has grown, it will be difficult to catch
February	- The rainy season starts. Therefore, many people start planting vegetables in their gardens / hamlets - Durian & Mangoesten season	
March	Season of vegetable growing, ambarella (*Spondias dulcis*), watery rose apple (*Syzygium aqueum*)	
April	- Vegetable growing season - Season of "pig fruit" (Tege-Tege) which means "out loud" - Season of "spinner" (gasing/Tekorraer) fruit - Season of Kapok tree (*Ceiba pentandra*) and Breadfruit (*Artocarpus altilis*) - Flower of Gwamer Tree is falling off	If the *gasing* fruit is in the season, the wild boars will eat it and they become fat. If the wild boar is getting fatter, it will be more ferocious/wild and it can attack anyone. At this time. people are more careful when going to the forest. If the kapok tree (kapok cotton) blooms, many bats will come to suck the kapok tree flower essence. If Gwamer flowers fall, a sign that summer has arrived.
May	Season of rattan seeds, sote flowers, sago fruit, Pombo bird (elegant imperial pigeon-*Ducula concinna*)	Pombo birds eat sago and rattan seeds
June	Cassowary egg season, turtle, crocodile, yellow bird/bird-of-paradise (they are dancing-playing)	
July	Cassowary egg season, turtle, crocodile, yellow bird/bird-of-paradise (they are dancing-playing) Pepper and candlenut season	
August	Season of fishing because the fish are big and there are lots of shrimp in the river. - The plumage of yellow birds fell and cassowary eggs hatched - Indonesian bay leaf tree bears fruit	
September and October (River/Swamp starts to dry)	- White snapper lays eggs - Red ant season (fish fishing bait), rock snapper season, white-lipped eel catfish, thorn fish, the season of deer going to river foraging for young leaves/shoots and drinking water, tuban season, - Season of forest orchid flower	It will be seen from the many fish traders selling white snapper eggs and their bubbles in traditional markets If the red ant season comes, it indicates the fishing season has come too
November	- Rambutan (hairy fruit), pineapple, young reed, cashew, mango, kaloso (arowana) fish, black jungle chicken lay eggs, thorn fish spawning season, white-lipped eel catfish fish, betik, catfish, and rock snapper. - The soap tree (Gwamer) blooms - Season of blue/cassowary fruit (used to make prayer beads), Wapyap, melinjo (*Gnetum gnemon*) fruit, gaharu fruit, white ants, durian fruit (first fruit), Indonesian bay leaf fruit, forest orchid, black saham - waleb Nov - July: rubber tapping season Nov-Dec: Kus-Kus tree season	The blooming of the soap tree (Gwamer) is a sign that the fish are laying eggs
December	Arowana/kaloso fish apart from eggs, white lead tree (*Leucaena leucocephala*) season	Baby Kaloso/arowana fish that have just been released from eggs are still very easy to catch.

Sources: Kanem and Gebze, 2019

Above, there is an example of a seasonal calendar made from the women's perspective. This example is taken from the analysis results of living space and Livelihood with a GESI perspective conducted in the Yei Community, Bupul Hamlet, Merauke.

3.3 Step Three: Analysis of Social, Institutional and Organizational Relations

Step 3 is an analysis of the influence of social, institutional, and organizational relations on the access to Livelihood and the composition (portfolio) of livelihood strategies. Step 3 is based on a perspective that social relations regulate the distribution of ownership or property (including land), livelihood patterns and division of labor, income distribution, and the dynamics of consumption and accumulation. As with gender and other dimensions of social

difference, the question of class (social strata) must be central to any livelihood analysis.

This analysis of social, institutional, and organizational relations is based on the fundamental concern of how Livelihood are structured (organized, arranged) by class, caste, gender, ethnicity, religion/belief, and cultural identity relationships (Scoones 1998: 186). In this case, the involvement (participation, membership) of individuals (women, men) or specific groups (including marginalized groups) in social, institutional, and organizational relations will determine whether he/they will get access to livelihood resources (Step two) and how it affects " who does exist "as a composition of livelihood strategies (Step four)

In order to accommodate the data collection, the key questions that need to be asked are:

1. Related to social relations:

   How do social relations (involving gender, class/social stratification, age, ethnicity, marital status, disability, minority, etc.) influence access to livelihood sources and composition of livelihood strategies?

   In this case, do different groups have more or less access to livelihood resources?

   Furthermore, does the difference in access affect the composition of different business/work (as a livelihood strategy)?

2. Related to the institution:
   How do various institutions, such as rules and traditions, customs, markets, and land tenure affect the access to livelihood resources and composition of livelihood strategies?

This is significantly related to Henry Bernstein's "four basic agrarian questions" namely, (1) Who owns (has an access to) what? (2) Who does what?, (3) Who gets what?, and (4) What so they do with it? (Bernstein et al 1992:24) 24) which further added "two questions)

3. Related to institutional arrangement (such as *arisan*/social gathering group, groups of farmer/fishermen, NGOs, Mosque/Church and other worshipping places, village/hamlet officials as well as government agencies/services):
   How do various organizations (small-large, informal-formal) influence access to livelihood resources and the composition of livelihood strategies?

With the unit of analysis at the household and community level, the social relations analysis method can be used, ways to gain (and to lose) access to land and Livelihood (markets, jobs, services, etc.), organizational mapping with the case of activities/participation in the organization, and others to find answers to these questions.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 5 Analysis summary of Social, Institutional and Organizational Relations related to Livelihood Resources

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Analysis related to livelihood sources and strategies: • Social Relations, • Institutions, • Organizations	, Households, Extended Families, Clans, up to Communities	Analysis of Social Relations **Compare** between different residents, namely those who are male/married/older/from wealthy households/own land/are native villagers etc. with residents who are female/unmarried/younger/from poor households/do not have land/migrants in **the terms of**: a) Is there any group of people allowed or prohibited to do activities in various resources (forest, river, rice field, etc.), in the village (such as women may work in the fields, not in the forest; or only indigenous clans may 'enter' the forest, etc.). Why? Is there any group of citizens who have the same (or collaborated in doing) activities? What is the form of that job relationship? (such as wealthy households who prioritizes landless neighbors in wage farming; or land preparation for planting is done in settlers' groups, etc.)	Analysis of social relations is closely related to (method / analysis) Step 3

		c) Is there any specific livelihood pattern? (such as group/tribe A tends to be farmers, tribe B tends to be traders, etc.) d) Is it the relative or neighbor relationship affecting the collaborative work (such as at harvest which is preferred to be invited by relatives or close neighbors)	
		Institutional Analysis[2] a) What are the forms of rules (traditionally and customarily) related to various forms of productive land (rice fields, fields, yards, etc.); b) Is there any (written/unwritten) or customs/habits that encourage/limit certain groups to be able to do activities in these various resources? b) What is (any) production sharing system on various forms of productive land, and various commodities? c) How (and to whom) the inheritance of agricultural land and *kintal* (= house and yard)	Ways to gain (and to lose) access to land and Livelihood (markets, jobs, services, etc.)
		Organizational Analysis a) What organizations exist (and active) at the village level? b) Who (male/female, rich/poor, young/old, local/migrant, etc.) can become members, participate in activities (and benefit) from the organization? c) What is the basis for binding (internal membership) the organization: kinship, living nearby, livelihood equality, etc.	*Organizational mapping*; case of activities/participation in the organization

[2] In this respect, it is worth mentioning the distinction stated by North (1990 in Scoones 2015:46) which points out that institutions are related to "*rules of the game*" while organizations are related to "the people involved within them" (*the players*)

3.4 Step Four: Analysis of Livelihood Strategy

The livelihood strategy of a family unit or community unit in rural areas consists of various activities divided into two categories namely natural resource-based livelihood activities (such as agriculture, animal husbandry, fisheries, commodities, non-timber forest products, and various other cash crops) and non-natural resource activities such as trade, services, industry and manufacturing, transfers and remittances. A livelihood strategy is carried out to achieve livelihood security, such as a stable income level, reduced risk, and the achievement of ecological sustainability that is the maintained quality of soil, forests, water, and biodiversity (Scoones 1998:5 25-26) & 25-26).

From the category of natural resource and non-natural resource-based activities, the livelihood strategy of a household/family is differentiated by (1) agricultural strategies through intensification (i.e., increasing output per unit area due to capital investment or labor input increase) and or extensification strategy (i.e., expanding the cultivated land area); (2) strategies to diversify the source of living/livelihood resources (livelihood diversification) which includes various business and work opportunities apart from agriculture; and (3) migration strategy, which is looking for livelihood resources by being outside the community area for a time or forever (permanently).

In terms of the livelihood strategy that will be analysed, it often happens that a person or a household undertakes several livelihood strategies together (at one time), or alternately (sequentially). For example, in the growing season (i.e., when there are many agricultural activities) a household will work on its land and (there are household members as farm labor), then in a season with more spare time (i.e., after planting and before harvest), household members will also be construction labor in other villages or the city.

In order to accommodate the data collection, the key questions asked in this livelihood strategy analysis are:

1. Do the household have livelihood strategies in agriculture, or outside agriculture, both in the village and outside the village?
2. Do the livelihood strategies differ between seasons?

These questions can be answered using the case method, analysis of gender work division, life stories/life narratives as well as household income-expenditure surveys. In addition, the labor division method (who, what, where), time allocation, livelihood patterns (including agricultural calendar and seasonal migration), can also be utilized. Information related to access and control, such as who gets access/makes decisions on/benefits from, what resources can be accessed (and controlled) in these activities and what benefits can be accessed (and controlled) from these activities, are also generally utilized to find answers to the questions as mentioned above.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 6 Summary of Livelihood Strategy Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Livelihood Strategy	Households in the village to the community	Is there any household effort to obtain additional output (production improvement) from agricultural activities by: • Modifying/increasing production inputs (seeds, fertilizers, pesticides/herbicides); • Adding working hours (such as for weeding/cleaning weeds); • Modifying the commodities or plant types; • Expanding the cultivated agricultural area (by way of buying, renting, profit-sharing, etc.) Does the household do business/work in other fields? by: • Conducting other Livelihood, in agriculture and non-agriculture/*off-farm*); and • Adding the number of working household members	Division of work: Who, what, where (activities mapping; productive and reproductive and social/communal) Time Allocation Livelihood patterns (also: agricultural calendar and seasonal migration Access & Control - Who gets access/makes decisions on/benefits from the Livelihood? - What livelihood sources can be accessed (and controlled) in these activities? - What benefits can be accessed (and controlled) from these activities?

		• Are there any household members who migrate (to find work and earn income) outside the area of residence? • Is the migration activity carried out in certain seasons/months (when?), or is it permanent (settling in cities/outside the villages)? • In what kind of field does the family member work?	Methods: cases, gender analysis, *life stories*/life narratives, income-expenditure surveys

3.5 Step Five: Contextual Analysis of Conditions, Trends and Policies

As part of a comprehensive analysis, the framework that offers to capture living space and livelihood with the perspective of gender equality and social inclusion cannot be separated from the context as real situations or realities coloring the life of an indigenous people group or a local community examined. It must be realized that contextual analysis will be very different in each area or site of the assessment. By analyzing the context, the findings will be more tangible, consistent with the situation and conditions as well as specific to find solutions to problems. In this step, contextual analysis is essential both in terms of conditions, trends, and policies. Contextual analysis is related to conditions, such as history, politics, climate, agroecology, and conditions in the vulnerability context such as natural disasters (floods, droughts, earthquakes, tsunamis), diseases, pests, epidemics, and conflicts in certain locations which serve as the assessment site(s).

Contextual analysis related to trend or progressive tendency, in general, are things related to demographics or population (birth, death, marriage, migration, population distribution), technology, fluctuating prices, markets or trade issues, economic crises, and macroeconomic.

Whereas contextual analysis related to policy, in this case, public policy is a decision systematically made by the government with specific goals and objectives concerning the interests, both specifically for women and the public in general, both at the global, national, and at the provincial, district level and village. Without contextual analysis, it is feared that there will be uniformity efforts with a pointless ending.

The analytical unit employed in this step is the landscape unit that serves as the living space as well as livelihood resources for an indigenous people group or a local community that is being assessed. In order to accommodate the data collection in this step, here are some key questions that can be used:

1. How is the history of the formation of related territories? How is the history based on the men's stories? How is history based on women's stories?
2. What are the geographical and geological conditions of the related area?

3. How is the vulnerability of the related region to disasters such as natural disasters (floods, droughts, earthquakes, tsunamis), diseases, pests, epidemics, or conflicts? Has it ever happened? What caused it? How did this affect community life, especially for women and other vulnerable groups?
4. What is the description of the political situation in the related location? Who is in power (particular ethnicity? particular class? and others)? How about the clan? Is there any change from time to time? What caused the changes?
5. What is the description related to population (birth, death, marriage, migration, population distribution) at the location? Has there been a significant change at a time? What caused the changes?
6. Are there any changes related to technology in the location? For example, are there any human roles currently replaced by machines? Are there any significant life changes with the presence of technology? How does this affect women and other vulnerable groups?
7. What about price fluctuations in the locations? Is there any price fluctuations related to certain commodities that stand out and affect the Livelihood of the surrounding community? Does the event mentioned in the previous question harm women or other vulnerable groups? Or is it just the opposite?
8. Has there been an economic crisis at the location? What were the causes? To what extent has the economic crisis affected the lives of communities, especially women and other vulnerable groups?
9. What policies at the global, national, provincial, district, or village level directly affect changes in the management of living space and Livelihood at the location? Is the policy gender-equitable and inclusive? To what extent does the policy affect the community, especially women and other vulnerable groups?

This step requires primary data sources (data obtained directly from the first hand) and secondary (data obtained from indirect sources or already exist).

To answer questions, for example, related to history, geographical and geological conditions, demographics, policies, literature review, and interviews can be conducted. The literature review aims at finding answers by tracing various documents, both official government documents and studies that have been conducted before. In addition, news in the media can also be one source of information to be traced further. Historical interviews are essential to do by presenting speakers who are not only men but also women, to produce not only HIStory but also HERstory.

Meanwhile, to answer further matters such as changes from time to time and their impact on the community, interviews can be conducted with several speakers, men, and women, at various grade levels, at a various unit of analysis levels (community to the provinces/district), historical and family history tracing. In addition, focus group discussions can also be conducted

to find answers to the aforementioned key questions.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 7 Summary of Contextual Analysis of Conditions, Trends and Policies

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Contextual: • Condition • Trend • Policy	Community, Regional (Regency/Province), Landscape, National to Global	Condition - How is the history of the formation of related territories? How is the history based on the men's stories? How is history based on women's stories? - What are the geographical and geological conditions of the related area? - How is the vulnerability of the area related to disasters such as natural disasters (floods, droughts, earthquakes, tsunamis), diseases, pests?	Method: • *Oral History* (from the perspective of men and women) • Literature Review • In-depth interview • Historical landscape tracing • Family tree • *Life Story* or life narrative • Focus group discussion

		epidemic or conflict? Has it ever happened? What caused it? How did this affect community life, especially for women and other vulnerable groups? - What is the description of the political situation in the related location? Who is in power (particular ethnicity? particular class? and others)? How about the clan? Is there any change from time to time? What caused the changes? Trend - How is the description related to population (birth, death, marriage, migration, population distribution) at the location? Has there been a significant change at a time? What caused the changes? What is the prediction for the future? - Are there any changes related to technology in the location? For example, is there any human roles currently replaced by machines? Are there any significant life changes with the presence of technology? How will it affect women and other vulnerable groups in the future? - What about price fluctuations in the locations? Are there any price fluctuations related to certain commodities that stand out and affect the Livelihood of the surrounding community? Does the event mentioned in the previous question harm women or other vulnerable groups? Or is it just the opposite? - Has there been an economic crisis at the location? What were the causes? To what extent has the economic crisis affected the lives of communities, especially women and other vulnerable groups? Policy - What policies at the global, national, provincial, district or village level directly affect changes in the management of living space and Livelihood at the location? Is the policy gender-equitable and inclusive? To what extent does the policy affect the community, especially women and other vulnerable groups?	(*Focus Group Discussion*)

3.6 Step Six: Impact Analysis

The sixth step is intended to analyze how are the impacts of activities in the management of living space and livelihood strategies by the community, especially women and vulnerable groups. For this reason, analyzing impacts on the management of Living Space and Livelihood using the perspective of gender equality and social inclusion requires a set of analytical units starting at the individual and family level, especially individual women in the family (both nuclear family and clan).

After analyzing how the individuals (women and men) in a family in a particular community have fulfilled their needs in life, including their longing and desires through a variety of Living Space management activities. Therefore, this analysis will show how the impact, which consists of achievements (welfare improvement, life quality improvement) as well as borne/caused risks, in other words, the sacrificed things.

In terms of achievements mentioned above, in the context of impact analysis of the living space and livelihood management with a perspective on gender equality and social inclusion, it should be perceived how the achievements related to the living space and livelihood management are realized by women and vulnerable groups. Among others, by looking at how the acchievements in improving the ability and independence of women to be able to generate income independently, also see how the achievements of the children care and children's nutritional status. It is also essential to look at how to increase women's access and control to cash income, supporting institutions, and their relationship to improving family welfare and equitable role distributions.

Whereas related to the borne/incurred risks (things sacrificed), the impact analysis will look at what factors are sacrificed in the management system of living space and livelihood run by individuals (men and women), families, communities, and communities with a variety of resources, Livelihood and tenure mastery levels. It also looks at how economic inequality works, who (which groups) are in the exploited position, and which groups benefit, who has more substantial roles and workloads (in the production, reproduction, and social sectors of society) and the activities of which groups affect the natural resources exploitation.

The unit of analysis used in this step starts at the individual, household level (which includes the extraction of resources owned by subjects, which include natural, social, and economic resources).

In order to accommodate the data collection in this step, here are some key questions that can be used:

1. Seeing how the impact of living space and livelihood management on livelihood security and welfare improvement for communities, women, and

vulnerable groups (starting from the household level by investigating women's experiences).

- What and how is the impact of roles carried out by women and men in the management of living space and land tenure systems?
  - What is the economic impact of the production business: agriculture, plantation, aquaculture, animal husbandry, mining, etc.?
  - What is the economic impact of the forest product collecting business? Fishery products collecting?
  - What is the impact of the workforce/labor sector on agriculture, mining, plantation, etc.)
- What is the impact on the change of type, ways of resources ownership in the family, men and women, and what is the value for family sustainability?
  - What is the impact on history, related to ways of resource ownership: property, rent, loan, "*maroh*" (profit-sharing system), inheritance, etc.
  - What is the impact on changes in ownership at the group level, extended family (tradition, clan), etc.?
- What impacts arise from changes in strategies and patterns of the utilization of living space, Livelihood, and tenure systems by women, vulnerable groups in a society or community?

2. Seeing how the risks arising from the management of living space and Livelihood in the community.
   - What is the risk level? Who and what type of business has a risk level?
     - Who has debt? How much? What is it used for?
     - Who has ownership rights to the house?
     - Who has ownership rights to the production tools?
     - How is the condition of their health and education? How is access to health and education services?
   - How do the season, climate change, ecological change, and income level affect the business type and plant type?
   - How does the season cycle affect vulnerability to household expenditure needs?
   - How do the weather factors and climate changes affect the values (distribution flow, cropping patterns, and values, etc.)?

In order to answer the previously mentioned questions, there are methods that can be used, such as in-depth interviews on subjects (women, men) in the household unit within the community, FGD, life stories, or life narratives as well as conducting participant observation. In addition, a secondary data collection related to village and land history and property/land status, tenure systems, ecological, economic, and social changes is useful for answering the questions as mentioned above.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 8 Summary of Impact Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Impact of Livelihood Activities Measuring: Accomplishments Sacrificed things	Women and men individuals, Households in the village and community	What is the impact of living space and livelihood management on livelihood security and welfare improvement for communities, women, and vulnerable groups (starting from the household level by investigating women's experiences)? - What and how is the impact of roles carried out by women and men in the management of living space and land tenure systems? • What is the economic impact of the production business: agriculture, plantation, aquaculture, animal husbandry, mining, etc.? • What is the economic impact of the forest product collecting business? Fishery products collecting? • What is the impact of the workforce/labor sector on agriculture, mining, plantation, etc.)? - What is the impact on the change of type, ways of resources ownership in the family, men and women, and what is the value for family sustainability?	Method: • In-depth interviews on subjects (women, men) in the household unit within the community • Participant Observation • FGD • *Life Story* • The collection of related secondary data data: - History of village and land; Status of property/land - Tenure systems - Ecological, economic and social change

		• What is the impact on history, related to ways of resource ownership: property, rent, loan, "maroh" (profit-sharing system), inheritance, etc. • What is the impact on changes in ownership at the group level, extended family (tradition, clan), etc.? - What impacts arise from changes in strategies and patterns of the utilization of living space, Livelihood, and tenure systems by women, vulnerable groups in a society or community?	
		Seeing how the risks arising from the management of living space and Livelihood in the community - What is the risk level? Who and what type of business has a risk level: • Who has debt? How much? What is it used for? • Who has ownership rights to the house? • Who has ownership rights to the production tools? • How is the condition of their health and education? How is access to health and education services? - How do the season; climate change, ecological change, and income level affect the business type and plant type? - How does the season cycle affect vulnerability to household expenditure needs? - How do the weather factors and climate changes affect the values (distribution flow, cropping patterns and values, etc.)?	

3.7 Step Seven: Sustainability Analysis

The final step in this process is sustainability analysis. Discussing sustainability means discussing the resilience of the system and the process. A condition is regarded as sustainable if benefits obtained by the community are not diminished at all the time. Livelihood is regarded as sustainable if (Saragih et al., 2007)

1. It is flexible in withstanding unexpected events and external pressures;
2. It does not depend on the external support (or if it is dependent, the support itself should be economically and institutionally sustainable);
3. It maintains a long-term natural resources productivity; and
4. It does not harm the livelihood or sacrifice the open livelihood alternatives for others.

In this step, sustainability analysis will be perceived from ecological, social, and economic perspectives. Ecological sustainability occurs when the resources are stable, the exploitation of natural resources is not excessive, and is still a guarantee of the future. It also concerns the quality of land, forest, water and biodiversity maintenance, the stability of air space as well as other ecosystem's functions, including not only the land ecosystem but also coastal and marine ecosystem.

Economic sustainability is closely related to the income level, a stable income, risk level, and others, which is specifically for women and other vulnerable groups.

Social sustainability is interpreted as a system capable of accomplishing equality, providing social services including health, education, gender equality, and political accountability.

This sustainability analysis has become significant for the community's future in the related location, how they (particularly the women and vulnerable groups) have to adapt, their vulnerability as well as their survival in the future. Strategies that do not take into account long-term sustainability are certainly at risk of generating new vulnerabilities and even continuous poverty.

The analysis units employed in this step are the household level, community level, and landscape level. In order to accommodate the data collection in this step, several key questions that can be used are:

1. What are the predictions of the quality of land, forests, water (rivers, seas), biodiversity, air, and ecosystems (both on land as well as coastal and marine) in the future?
2. To what extent are the available resources able to meet the future needs of the children and grandchildren?
3. What are predictions of the income level (in particular, it should also be noticed in women and vulnerable groups) and their stability in the future?

4. What is the risk level in the future regarding the received income, especially for women and vulnerable groups in the community?
5. How about predictions related to health and education in the future?
6. What about gender equality and justice in the future?

This step requires primary data sources (data obtained directly from the first hand). For this reason, observations are needed (participant observation) to find answers to the questions mentioned above and interviews with several interviewees, men, and women.

The following is the narration as mentioned earlier if it is summarized in a table:

Table 9 Summary of Sustainability Analysis

Analysis	Analysis Unit	Key question	Methods and Tools for Data Collection and Data Analysis
Sustainability	Women and men individuals, Households in the village and community	- What are the predictions of the quality of land, forests, water (rivers, seas), biodiversity, air, and ecosystems (both on land as well as coastal and marine) in the future? - To what extent are the available resources able to meet the future needs of the children and grandchildren? - What are predictions of the income level (in particular,	Method: • Observation/Participant observation • In-depth interview • *Focus Group Discussion*

		on women and vulnerable groups) and their sustainability in the future? - What is the risk level in the future regarding the received income, especially for women and vulnerable groups in the community? - How about predictions related to health and education in the future? - What about gender equality and justice in the future?	

Section 4

THE STAGE OF PREPARATION AND IMPLEMENTATION PROCESS

Analysis of Living Space and Livelihood with a GESI Perspective is a series of shared learning processes that are interrelated to one another. As a working document on the analytical framework of living space and livelihood with GESI perspective (the GESI framework) that collaboratively designed by program planners, facilitators, program implementers, and assisted groups, this document needs to include the information on the series of processes (stages) carried out from preparation to implementation of the assessment using the GESI framework . Obviously, this stage will continue to grow in line with the experience of each activity, so that it will enrich the record afterward.

The following part will describe the guidelines in the process of preparation and implementation in the assessment activities using the GESI framework.

4.1. Team Formation and Preparation

The preliminary thing needed before starting a series of analysis activities is to build a reliable work team. This work team should have the same commitment to GESI and concern for living space and livelihood for vulnerable and marginalized groups.

It is suggested to have more than one person from various background that represent different parties in the team. The team members include field practitioners who work with grassroots communities, academics who know the GESI approach as well as issues of living space and Livelihood, and the empowerment program planners Based on the experience of trying out this guide; it is considered better if team members understand the local language and local knowledge of the related community. It will even be more comfortable if the organization or at least one of the team members has worked to assist the related community.

In preparation, the team should prepare to get a research permit from the local government agency (on Social Service or relevant field) or Police Office and give the information about the research permit to the Village Head, Traditional Leaders, Religious Leaders, Community Leaders, and other parties in order to expedite this activity.

TAHAPAN PROSES PERSIAPAN PELAKSANAAN
PEMBENTUKAN TIM DAN PERSIAPAN
PENGUATAN PERSPEKTIF GESI & MATERI ANALISIS HIDUP & PENGHIDUPAN
MEMBANGUN RELASI, KEPERCAYAAN & PERSETUJUAN
KITA HARUS MENGIKUTI FLOW AKTIVITAS KESEHARIAN MASYARAKAT LOKAL
MEMBANGUN PERENCANAAN BERSAMA DENGAN KOMUNITAS
PENGAMBILAN DATA SEKUNDER & PRIMER
HASIL PENULISAN HARUS KEMBALI LAGI KE KOMUNITAS
PENULISAN
PENGOLAHAN DATA & KONFIRMASI DATA

4.1. Strengthening Understanding and Perspectives on Gender Equality Perspectives and Social Inclusion as well the Substances for the Living and Livelihood Analysis

As a series of analytical processes with the perspective of GESI and social inclusion, all the stages of this activity must have gender sensitivity and social inclusion, which then becomes their spirit. The strengthening process of gender equality and social inclusion perspectives is carried out through perspective strengthening. Those who need to join this process are members of the assessment team who will do the data mining and analysis. The strengthening of gender equality and social inclusion perspectives to the members of the assessment team is carried out through training activities integrated with the preparation and the implementation of the assessment.

Members of the assessment team are expected to have the knowledge and the same perspective on gender injustice and social injustice issues experienced by women and vulnerable groups, especially in living space and Livelihood. The selection of approach, subject, and aspects to be analyzed must include the perspective of gender equality and social inclusion within it. Therefore, at each stage, it is necessary to strengthen the gender equality and social inclusion perspective, that is, before starting data mining activities, when extracting data and when analyzing data and writing.

In addition to strengthening the perspective of gender equality and social inclusion, it is highly necessary to strengthen the capacity of the assessment team members on the subtances of the Steps 1-7 encompassed in the Analysis of Living Space and Livelihood with this GESI Perspective. The capacity building aims to make all team members having a common understanding on each step described in this guide. Each step should be discussed together by the team members. The team members could make adjustment of the steps based on ecological-socio-cultural-economic situations of the assessment site or the communities they are going to assess so that each member understands well how to apply it later in the field.

The team then formulate an initial plan containing technical guidelines for data collection, including the steps and methods that would be utilized to carry out data mining, containing plans for analyzing up to writing. The team shall also determine the right time to go to the field by considering situations and conditions that would certainly be different for each community.

4.2. Establishing Good Relations, Trusts and Agreements

Before data mining and data analysis are carried out, the activity begins with building good relationships and trust from the subject and community groups. Building this trust is a crucial stage, especially for exploring the empirical experience of women and vulnerable groups and fostering their participation to be actively involved in the study process. It is often not easy to obtain. For this reason, it is essential to understand the local culture; for example, in several communities in Papua, bringing betel and areca nuts will be very useful for familiarizing and being accepted.

After good relations and trust are built, then their approval is requested to conduct data mining or to be involved together in the data collection process. Steps in building good relationships and fostering mutual trust can be carried out by:

- Visiting the location and get acquainted directly with community groups and village officials.
- Reporting and explaining the planned activities to local village officials.
- Approaching and gathering information by mingling and joining activities/routines from the community and(or) community members to be interviewed. It is not only to gain trust but also to understand their patterns or routines in managing living space and livelihood.
- The initial visit should be carried out at home or at the place where they are doing their activities.
- Obtaining approval and agreement on the interview time
- Gathering information and making observations related to social situations, activities, economics, living space, lifestyles, and parties who control access to resources, and others.
- Confirming the results of the study to and together with the community members.

4.3. Establishing A Collaborative Planning with the Community

After establishing the good relations, trust and agreement have been obtained; the next step is to do collaborative planning with the community, especially women's groups and vulnerable groups related to willingness to be involved in activities, data mining, or their history and experience exploration.

Invite them to discuss the flow, stages, and time of data collection. Ask for their willingness to determine together the place, who needs to be present and the time of the planned meeting.

4.4. Secondary Data Collection

Secondary data collection is needed to build an initial understanding of the assessment sites and the communities that are going to be assessed and is also useful later when the team members analyzing the date they collected from the field. Secondary data collection can be carried out by reviewing literatures that could be derived from the results of previous research on the assessment sites, as well as collecting documents and information/publications related to some components of the living space and Livelihood in the assessment area.

Based on the experience of guideline trials, the collection of secondary data, such as data related to demographics, geography, history, etc. before going to the field, is very helpful. Thus, the team members (especially those who previously do not have an understanding of the assessment site or the community they are going to assess) can obtain fundamental knowledge about the community and can then ask and(or) confirm some questions/information arising from the secondary data.

In addition, in the middle of the process, when entering Step 5, the retrieval of secondary data collection related to the policy will be vital. Based on trial experience, this secondary data collection was not limited to only at the beginning of the process but was also carried out in the middle of the process in order to answer the key questions that emerged in Step 5.

4.5. Primary Data Collection

Analysis of living space and Livelihood that has the perspective of gender equality and social inclusion is a shared learning process based on the experience of women and the community as a source of knowledge. For this reason, in collecting primary data the assessment team members should apply methods that can involve the active participation of women and vulnerable/marginalized groups.

Several methods for collecting primary data carried out in a participatory manner include FGD, in-depth interviews, business analysis,

village sketching, and living space and livelihood mapping based on the version of women and vulnerable groups, etc. Various guidelines, such as Participatory Rural Appraisal (PRA), can also be employed as a tool in collecting primary data. For further detail about the primary data collection method in the living space and livelihood analysis with GESI perspective steps can be seen in the following table:

Table 10 Summary of Methodologies in Primary Data Collection

No	Method	Step 1	Step 2	Step 3	Step 4	Step 5	Step 6	Step 7
1.	Living space sketching	V						
2.	Village history tracing	V			V		V	
3.	Landscape history tracing	V		V	V	V	V	
4.	Livelihood resources diagram making		V	V	V			
5.	Seasonal calendar creation		V	V	V			
6.	Organization mapping			V				
7.	Case tracing related to activities/participation within the organization			V				
8.	Division of work				V			
9.	Time Allocation				V			
10.	Participant Observation	V	V	V	V		V	V
11.	Focus Group Discussion (FGD)	V	V	V	V	V	V	V
12.	In-depth interview	V	V	V	V	V	V	V
13.	Oral History					V		
14.	Life Story/Life narrative	V			V	V	V	
15.	Genealogy of family/clan/tribe	V						
16.	*Participatory Rural Appraisal* (PRA)						V	

In primary data collection, one of the things that determine the quality of data is the right resource persons. Finding the right resource persons, based on this guideline trial, can be done through the Village Head, Customary Figure, Religious Figure, Community Figure, and even children. From there, the next informant is discovered with the snowball technique. A snowball technique is a technique that takes several cases through the interconnected relations of one person to another or one case with another case, then seeks the further relations through the same process, and so on (Neuman, 2003). Just like a snowball, the initially small information will be greater when it is rolled out. With this technique, key resource persons that have been determined will help to find the next key informant and simultaneously open access to relevant informants.

For primary data collection using the FGD method, based on the experience of guideline trials, sending official invitations to all women and vulnerable groups who are the FGD participants is essential. This seemingly ordinary thing turned out to be extraordinary for women and vulnerable groups who incidentally rarely invited to attend an official meeting, and it could spark their enthusiasm to attend.

Another important thing in conducting FGD as a primary data collection method is the determination of a convenient location for conducting activities for the purpose of primary data collection. A narrow location (compared to the number of participants) with poor lighting and poor air circulation will make

participants uncomfortable and difficult to concentrate on the discussion process. It is also important to choose a location that ensures participants feel comfortable and free (not intimidated) to express their opinions.

For primary data collection using the in-depth interview method, based on the experience of guideline trials, it will be more effective if the interviewer is involved in the resource persons' daily activities. For example, participating in harvesting activities, or also conducting interviews as well as informal conversations. The strategy of staying overnight or staying in one house to another can also be used to obtain data through in-depth interviews.

The critical thing to remember in an in-depth interview is to record the entire conversation. The use of a recording device, then rewrite the transcript, is undoubtedly very helpful. One can also write concise interview notes completed after the interview by remembering the whole conversation. However, it is recommended not to use a mobile phone to record it because it can draw the attention of the informant so that the interview process is interrupted.

In this primary data collection, all obtained information needs to be written into a Field Record arranged by topic (object of conversation), source (interviewee), and time (day/date/hour) and place of interview (or group discussion).

One more thing to note is the importance of *informed consent* in the primary data collection process as explained in the box. In addition, based on the experience of the guideline trials, ideally the primary data collection is actually carried out at least twice, consisting of:

1. First primary data collection, for data that is classified as easy such as about daily life, a compilation of seasonal calendar, calendar of daily activities, social relations, etc.
2. Advanced primary data collection for more difficult data like land ownership, territorial boundaries, social structure and kinship system, history, and others. Before going to the field, it will be better if the Implementing Team compiles technical guidelines related to plans/steps of primary data collection in the field before going to the field.

Informed consent

Informed consent, in this context, is an agreement given by informant to engage voluntarily based on the information and explanation of the study to be carried out by the team. Here, the process showing effective communication between interviewer and informant as well as the discussion about what will happen and what will not happen to the informant in the further process is important.

The stages are as follows:

1. The research team explained the purpose and objectives of the study, the role of the informants/resource persons in the study, how the information provided by the informants would be protected/concealed, and so forth.
2. Based on this explanation, the informant will then be asked whether he will voluntarily participate or not. In other words, the opportunity is opened for informants to refuse to participate in various considerations.

This activity can be carried out together with capacity strengthening related to Steps 1-7 in the Analysis of this Living Space and Livelihood with this Gender Equality and Social Inclusion Perspective. In this plan, a collaborative discussion was carried out by the members of the implementing team related to the material and ended with a follow-up plan formulation, including the preparation of the technical guidelines.

4.6. Data Processing and Advanced Confirmation

Data processing and study result formulation are carried out by the field team supported by the facilitator/expert. Primary and secondary data that have been obtained, organized, are classified according to the needs of answering steps 1-7 listed in the guidelines.

Having a field note will be very useful for compiling data classification and clarification processes that raise further questions.

All data are analyzed and then used to answer key questions listed in Step 1-7 in the guideline. If there is something that has not been answered, the data collection process can be considered to be re-performed.

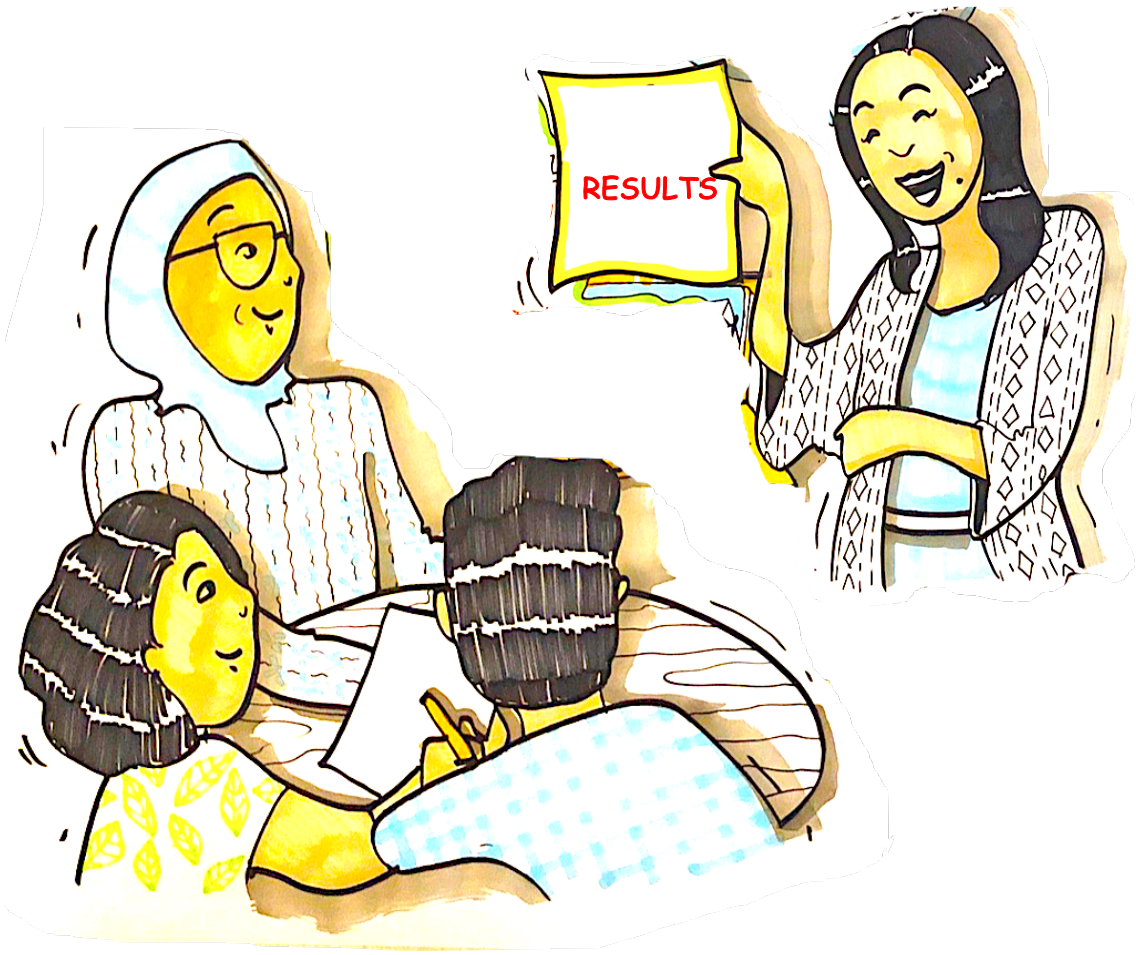
The analysis results should be able to be interpreted into a gender-responsive initiative plan, which, of course, applicable. The findings in the

study should be presented and re-confirmed to the investigated community or group. It is intended to minimize team members' obtained data misperceptions.

4.7. Writing the Assessment Report
4.8.

The application of the Analytical Framework of Living Space and Livelihood with GESI Perspectives either as a study or a learning process,it is important to write and to document the whole process of the formulation of the assessment plan, the implementation of the assessment plan in the field, and the results obtained from the analysis of data. For this purpose, each participant needs to make a field note of each activity undertaken to enrich the formulated report. Every activity should also be well documented, including the recording of the interviews, photos, and videos as the document in this study. Furthermore, all notes and documents, as well as the results of the analysis, are summarized into reports (the report outline can be seen in Appendix 1).

Another important note that this knowledge belongs to the community, so the results should be given back to the community. For this reason, it is necessary to consider various forms of products with popular languages when they are returned to the community, for example, in the form of posters, infographics, digital storytelling, and others (not in the form of full/raw reports) so that the community can utilize it for various interests that favor women and vulnerable groups.


RESULTS

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Appendix 1
Informed Consent

DESCRIPTION SHEET

Name of Implementing Team Member : 1. ……
2. ……

Organization : ……

The team member, in this case, acts on behalf of the organization to carry out analysis of living space and Livelihood with the perspective of gender equality and social inclusion in …….

You are asked to participate in this study as a resource/informant/others voluntarily. You have the right to refuse participation.

All information you provide will be used solely only for this research. The executive team will adequately maintain the confidentiality of your identity and your name will not be published in any form.

If something is unclear, you have the right to ask members of the implementing team. If you understand and are willing to participate, please sign the consent form.

Implementing team

(name)

APPROVAL SHEET

After receiving an explanation from the implementing team members about the analysis of living space and Livelihood with the perspective of gender equality and social inclusion,

Therefore, I voluntarily and without coercion declare that I am willing to be an informant/resource person/…… .. in this study

……., ……

(name)

Appendix 2
Report Outline

Cover
Title : Analysis of Living Space and Livelihood with Gender Equality and Social Inclusion Perspective in …….

Authors: Name of the team members

Table of Content
List of Tables
List of Figures

Executive Summary

Chapter 1 Introduction
2.1 Backgrounds
2.2 Method
2.3 Region Overview
- Started with an overview of the journey to the location
- A description of the region itself (landscape, settlements, etc.)

Chapter 2 Analysis of Living Space and Livelihood Sections
Subchapter 2.1 Analysis of Living Space
Subchapter 2.2. Analysis of Livelihood Sources
- Each household is described as a representation of a different social group
- Write in narrative form the answers to the key questions

Chapter 3 Social, Institutional and Organizational Relations
- Institutional: ownership and control of resources such as land, etc. including activities on these resources (what kind of agriculture, commodity, subsistence/commercial, etc.)
- Describe the organization (large-small, formal-informal) at the community level related to the household (as a case), for examples: farmer/fishermen groups, arisan (social gathering) groups, religious studies/services, etc. Also describe the level of participation of household members in the organization.
- Write in narrative form the answers to the key questions

Chapter 4 Livelihood Strategies
- Describe all household members based on sex, age, origin (local/immigrant), household social layer
- Division of work (productive, reproductive and social/communal) and time allocation by household members (husband, wife, children)
- Livelihood patterns (agriculture, non-agriculture, side labor, seasonal labor, and migration
- Write in narrative form the answers to the key questions

Chapter 5 Contextual Analysis of Conditions, Trends and Policies

- Describe the conditions such as the history, politics, climate, agroecology, and conditions in the vulnerability context such as pandemic, conflict, etc.
- Describe the future trends or tendency
- Describe the public policies concern the interests of both women and the general public
- Write in narrative form the answers to the key questions

Chapter 6 Impact and Sustainability

Analysis 6.1 Impact Analysis

Subchapter 6.2 Sustainability Analysis

- Describe the accomplishments and risks
- Describe the ecological, social and economic sustainability
- Write in narrative form the answers to the key questions

Chapter 7 Closing

- Based on the results of the analysis in chapters 2-6, conclusions about the current situation in the relevant area are drawn
- Important notes can also be included (such as learning notes, recommendations, etc.) in this section

Appendix

BOOK AUTHOR TEAM

Melani Abdulkadir-sunito is a mother of three children, *co-founder* and *fellow* at The Samdhana Institute, and a lecturer at the Department of Communication and Community Development (Faculty of Human Ecology, Bogor Agricultural Institute). The doctor in the field of Rural Sociology with a dissertation on the ecology of identity politics also pursues the following fields of study: population, gender and development, gender and livelihood systems, social change, human ecology.

Yoga and ecological agriculture practitioner, Melani is also a member of the Bogor100 Association - a group of observers of the City of Bogor and the Bogor Botanical Gardens development.

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Mia Siscawati is a lecturer in the Gender Study Program, School of Strategic Studies and Global UI. Mia Siscawati holds a Ph.D. in Social Culture Anthropology from the University of Washington, USA. Her expertise field of studies are feminist anthropology, feminist ethnography, feminist political ecology, gender and environment, gender and agrarian, gender and natural resources, gender and development, gender and *Livelihood*, indigenous women, rural women, farm women, and labor plantation women.

Besides being actively involved in education and research, Mia is also active in social movements. She is the founder, administrator, and volunteer for various non-profit organizations working to actualize gender equality and justice in natural resource management in Indonesia. She also becomes an activist in the women's movement, especially the indigenous women's and rural women's movements.

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Paramita Iswari has been a researcher and activist in civil society organizations in the past twenty years. Mita, commonly referred to, has a Master's education background in the Department of Human Rights and Democracy at the Faculty of Political Science, a collaboration between Gadjah Mada University and the University of Oslo, Norway. Currently, she is doing his doctoral education at the Faculty of Social and Political Sciences, Gadjah Mada University, Yogyakarta, in the field of Public Policy Management studies through the LPDP scholarship scheme.

In addition to being the Chairwoman of the KARSA Association (Village Renewal and Agrarian Circle), the FWI (Forest Watch Indonesia) Board of Trustees, the former Presidium of the National Forestry Council (DKN) for the period 2011-2016, she is also actively involved in various issues related to gender and natural resources, tenurial conflicts, social safeguard, and social forestry..

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