

Gender Role in Environmental Protection in Developing Countries: Case Study Indonesia

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The relationship of women in the environment is something that cannot be separated. In their daily lives the role of women tends to be closer to the environment, such as the availability of clean water, household waste management, caring for plants, horticulture, agroforestry, etc.

The lack of understanding of women and the limited access of women to various information about the environment that makes women potentially contribute to damage the environment. In terms of its impact, women also become more vulnerable to pollution and environmental damage. In more extensive cases, namely climate change, women are also the most vulnerable.

The problem is that various facts about the impact of climate change on women have not been accompanied by an awareness of the importance of involving women as "forgotten" parties in various discussions on climate change. This paper found that the movement initiated by women in environmental protection in Indonesia has been carried out massively in various regions even starting from the lowest layer like that carried out by women farmers in Kendeng Progo.

Keywords : gender, environmental protection, government, women participation, developing countries

Background

Environmental pollution is triggered by the high level of consumption in various types of commodities. Environmental pollution can come from industrial or household waste. This shows that women have a higher consumption level than men. For example, in household activities such as the use of detergent, use of water, use of disposable pads, and tissues. Then in the realm of fashion, the textile industry is also getting more intense because the majority of consumer demand for women is getting higher, then the textile industry becomes a producer of waste that can pollute the environment. Data from BPS also shows that until 2015, the textile industry is increasing every year, to meet market demand in Indonesia.¹

¹ Mohammad Andri Taufiqurrahman. 2015. Analisis Pengembangan Key Performance Indicator Pada Perusahaan Tekstil: Studi Pada Pabrik Cambric Gabungan Koperasi Batik Indonesia (GKBI). Tesis Manajemen UGM. Yogyakarta : ETD UGM. Yang diakses dari http://etd.repository.ugm.ac.id/index.php?mod=penelitian_detail&sub=PenelitianDetail&act=view&typ=html&uku_id=80974&obyek_id=4 pada 20 Maret 21.00 WIB. Hlm.1

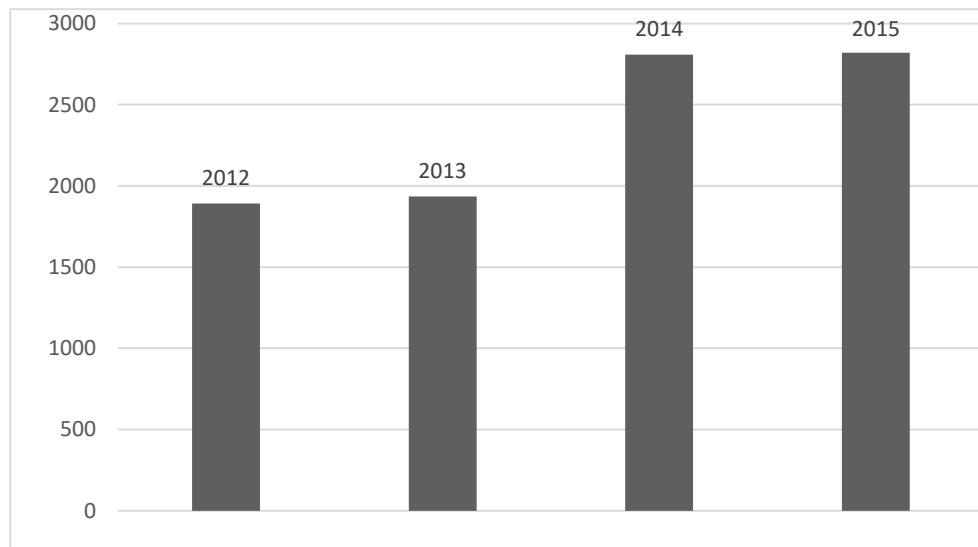


Figure 1. Total Growth of Textile Companies in Indonesia
Source: Central Statistics Agency. Bps.go.id

Based from the assumptions of the consumptive behavior of the causes of environmental pollution carried out by women, the intensity level is higher than that of men, so it is interesting to study comprehensively. How women not only become consumers of various commodities that cause pollutants, but also as environmentalists. On the other hand, one of the life preservation strategies in addition to strengthening various regulations, is involving the role of women as part of civil society in the management of a healthy, productive and responsible environment. The involvement of these people in environmental preservation is felt to be lacking and has not become a real action movement, even though women have great potential as a pioneer in environmental preservation.

Not being able to acknowledge the potential of women participations on environmental and neglect the possibility of gender-based approach could hinder the process of compiling an inclusive and effective disaster risk management, especially or Indonesia that has been known

to be the hot spot of natural disaster, and ranked in 36th based on the World Risk Index report in 2016 that calculate the combination of potentially prone regions by many factors such as social, economic to ecological states. Also based on this report, with 52.87 percent of vulnerability, Indonesia is lacking the coping ability for up to 79.49 percent². These numbers are high and Indonesia needed to improve its strategies in many areas and factors of risk management to lower these percentage. It might be achieved by reconsidered that half of the population in Indonesia, which is women, are not merely classified as the vulnerable group but the government effort needs to be broadened and excavate the potential of women roles and strengthen its resilience.

So far, women in various regions of Indonesia have been excluded from environmental management both in terms of access, participation, control and benefits. Women are also not given enough knowledge about how to manage the environment including waste management and prevention of environmental pollution. Women are only used as objects, as users of household consumption materials, without being given knowledge of the dangers of these ingredients to themselves, their families and their environment.

Moreover, women have strong links with the environment. In their role as manager of the household, they have more direct activities on managing the environment and natural resources. In Indonesia the democratic involvement has been guaranteed by Law No. 32 of 2009 on the Protection and Management of Environment or Undang-Undang Pengelolaan Lingkungan Hidup (UUPLH) which opportunity which widen the potential authorizations to local governments and community involvement in giving priority to formulate an environmental damage control. Thus, the role of women in environmental protection under the act protection and environmental management can be the solution on this issue of social control,

² WorldRiskReport.2016. https://reliefweb.int/sites/reliefweb.int/files/resources/Indonesia_2018-0618v1.0.pdf

as well as highlighting the importance of women role in environmental policy-making. Although, being aware that there many factors are going into making an effective mitigation plan, such as economy, infrastructure, culture, education, demography, etc. is also crucial. This paper will focus on the role of women in environment that can also encourage the overall resilience factor on risk management.

Ecofeminism approach

Various definitions of the eco-feminism approach have been expressed from various world feminist figures. One of them is Vandana Shiva who stated that, ecofeminism is "a new term for old ideas" that grows from various social movements - feminist movements, peace and ecology.³ This definition can also be interpreted as a literal meaning in which the three components (ecology, feminism, and peace) unite themselves into an ecofeminism approach. This approach was born with a background in the history of eco-feminism due to protests in environmental pollution due to industrialization in the United States in the 1970s.⁴

According to Sturgeon (1997) in looking at the ecofeminism approach, namely,

Ecofeminism was born from an ecological movement that defended natural life which blends with the feminist movement to defend the lives of women who experience discrimination in culture and social structures in which gender and racial injustice are correlated with exploitative ideology and environmental degradation.⁵

Whereas according to Bernadus Wibowo Suliantoro stated,

"The concept of ecofeminism which starts from the awareness of the position of man who is part of the macrocosm, so that humans must cooperate with all elements of the

³ Vandana Shiva, Maria Mies. 2005. Ecofeminism : Perspektif Gerakan Perempuan dan Lingkungan. Yogyakarta : IRE Press. Hlm. 15

⁴ Ibid, Hlm.15

⁵ Masthuriyah Sa`dan. Merawat Bumi dengan Semangat Spiritualitas Ekofeminis : Studi Kasus Longsor di Banjarnegara. dalam Dewi Candraningrum.2015. Ekofeminisme III : Tambang, Perubahan Iklim & Memori Rahim. Yogyakarta : Jalasutra. Hlm.242

cosmos. Cooperation between humans and nature, women and men, becomes a driving force to bring economic, cultural and natural aspects to life. "⁶

This means that according to Wibowo, in the context of nature conservation, cooperation between objects and subjects is needed so that the goal of conservation can be achieved. Ecofeminism not only talks about women's subordination, but also talks about the background of global ecological damage. Ecofeminism views the other side of social, cultural and structural problems, in the form of inter-human domination with nature which harms humans themselves.⁷

The previous explanation regarding the definition of eco-feminism can be interpreted as simply that eco-feminism is an approach that can be used in the study of women's movements or actions in the context of implementing environmental preservation. Ecology and feminism have mutually reinforcing goals, both of which want to build a view of the world without dominance. From here, there is a link between the pattern of domination of women and nature because of anthropocentric behavior (a notion that places human position and interests above the interests of other creatures) and androcentric (understanding that places men's position and interests higher than the position and interests of women).⁸ These two components are integrated into an eco-feminism movement that criticizes competition, domination of capital and exploitation of resources.

Development of women's participation in environmental preservation in Indonesia

Talking about the environmental preservation movement, is incomplete if it does not start with a hot issue regarding the "Kendeng Melawan" movement. Where the massive

⁶ Dewi Candraningrum. 2013. *Ekofeminisme dalam Tafsir Agama, Pendidikan, Ekonomi dan Budaya*. Yogyakarta : Jalasutra. Hlm.102

⁷ Andris Noya. Urgensi Pendidikan Lingkungan Hidup di Sekolah dalam Mengatasi Krisis Ekologis : Kajian Feminisme. dalam Dewi Candraningrum. 2013. *Ekofeminisme dalam Tafsir Agama, Pendidikan, Ekonomi dan Budaya*. Yogyakarta : Jalasutra. Hlm.129

⁸ Ibid, Hlm.129

movement initiated by these women farmers in Kendeng, Rembang, Central Java, has refused to establish a cement factory from PT Semen Indonesia. The reason for the rejection is culturally because the Samin community, which is an indigenous society, lives by farming. But rationally, the reason for the rejection can indeed damage the environment. Sources of springs in the area of the establishment of the cement plant are considered to be of good quality, so the establishment of the plant will turn off the springs in that location. Even though the factory which according to the government and the corporation has passed the AMDAL test (Environmental Impact Analysis), thus the cynicism of the community towards PT SI and the government emerged with the alleged cooperation between the authorities. The establishment of a cement factory is actually not needed on the grounds that Indonesia has a surplus of cement factories.⁹

Another example is in the area of Kulon Progo, Yogyakarta. Where the Association of Land Farmers in Kulon Progo Beach (PPLP KP) has become a gathering place for residents of the Four Villages to take action against the establishment of iron sand mines by PT. Jogja Magasa Iron (JMI). This movement was pioneered by women farmers who depend their lives on agricultural land. For them, agriculture and farming are ways to maintain harmony with fellow living beings and nature.

Women farmers Four Kulon Progo Villages farm in their own family moor ... In general, women farmers in the Four Villages have similar activities with each other in terms of participation in agricultural land. I can say that the women of the Four Village farmers became farmers on their own farms.¹⁰

⁹ Radar Surabaya. 2016. Berita Harian : Produksi Surplus, Semen Indonesia Incar Pasar Internasional. Yang diakses dari <http://radarsurabaya.jawapos.com/read/2016/06/27/2081/produksi-surplus-semen-indonesia-incar-pasar-internasional> pada 05 April 2019 pukul 19.00 WIB

¹⁰ Argoposo C. Nugroho. Bertani di Atas Pasir Pesisir Pantai Selatan Yogyakarta. Dalam Dewi Candraningrum. 2015. Ekofeminisme III : Tambang, Perubahan Iklim dan Memori Rahim. Yogyakarta : Jalasutra. Hlm.108

Various threats and intimidation were received by the Four Villages in Kulon Progo. The state and its corporations form a network of power, domination and indoctrination in the name of "prosperity" and "progress". Intimidation was even received directly by farmers with the detention of a farmer named Tukijo on charges of seizing seven JMI employees.¹¹ The main reason for this resistance to mining is not only because of the "touching" of their food fields which are their ancestral heritage. However, the reason for fear of the adverse effects of environmental damage to natural disasters is the spirit of their resistance. A farmer named Diyah who came from Garongan also became a pioneer in efforts to build awareness of residents in the Kulon Progo area

The mining process will damage all life elements in the soil and when the earth's muscles are injured due to mining, the disaster of overflow of ground water and the entry of seawater into residential areas is a consequence that must be received.¹²

In line with the incessant repressive movements, there is also a preventive movement in preserving the environment. Movement initiation that focuses on preventing environmental pollution because waste has also been well developed in Indonesia. This real action was also carried out by women. For example the idea of making eco-friendly batik.

Eco-friendly batik that uses fabric dyes from natural ingredients from leaves, trees and others starts to be moved in Indonesia. At first batik was made using natural dyes from leaves and flowers, but due to high production costs the batik production process also experienced modernization. Global economic restructuring has implications for changes in business institutions that lead to flexibility and informality.¹³ The inclusion of synthetic dyes and batik printing machines which reduce production costs and are more efficient in the production

¹¹ Ibid, Hlm.110

¹² Ibid, Hlm.113

¹³ Arianti Ina Restiani Hunga. Ancaman Kerusakan Ekologis Produksi Batik Rumahan. Dalam Dewi Candraningrum. 2014. Ekofeminisme II : Narasi Iman, Mitos, Air dan Tanah. Yogyakarta : Jalasutra. Hlm.205

process make batik makers leave manual batik making. But more and more days there is a public awareness of the bad implications of the environment from chemical waste produced in the process of making batik.

There are several women who are promoters or pioneers who consistently struggle in producing and promoting environmentally friendly batik. Promoting environmentally friendly batik amid the onslaught of batik that is not environmentally friendly and business oriented (profit oriented) has its own challenges.

The Ministry of Environment and the Ministry of Industry reported that the batik industry is the biggest contributor to the environmental crisis due to waste and there are still very few entrepreneurs who want to switch to environmentally friendly batik.¹⁴

The pioneers of eco-friendly batik do not come from areas that are popular with batik businesses such as Pekalongan, Yogyakarta or Surakarta. Sancaya Rini, from South Tangerang and Lulut Sri Yuliani, two women who have eco-friendly batik making ideas. Lulut Sri Yuliani uses organic waste from mangrove leaves as a color-making material in batik. Batik Mangrove is the icon that is carried by her.¹⁵ Seeing the conditions around his residence in Rungkut, Surabaya, which began to experience a lot of pollution, he could not stay silent to see the condition. Starting from passing greenery in his own house, until finally a big idea emerged to make batik that was environmentally friendly, Lulut transmitted his knowledge to other women. Lulut is now accompanying crafters in six villages in Rungkut.

Research Methods

¹⁴ Ibid, Hlm.206

¹⁵ Nina Susilo. 2009. Kompas.com : Lulut Sri Yuliani dan Batik Mangrove. Yang diakses dari <http://bisniskeuangan.kompas.com/read/2009/11/05/08483491/lulut.sri.yuliani.dan.batik.mangrove> pada 05 April 2019 pukul 19.30 WIB

This type of research uses descriptive qualitative analytical methods. Bogdan and Taylor¹⁶ (2010, p. 4) suggest that qualitative research is "a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior".

Qualitative research relies on a natural background holistically, positions humans as research tools, conducts data analysis inductively, is more concerned with the process than the results of research conducted agreed upon by researchers and research subjects. Descriptive method is chosen because the research conducted is related to events that occur ongoing and with regard to present conditions.

Data sources used in this study were obtained from journals and previous studies that were relevant to the topic of women and the environment in developing countries, especially Indonesia.

Analysis of eco-feminism as an approach to women's participation in environmental preservation in Indonesia

Some examples of the real actions of women in Indonesia in preserving the environment with their own ways can be drawn from a number of things that deserve to be transmitted to other women. Ecofeminism as an approach that can assess their actions sees that the same sense of oppression experienced by women and nature becomes their spirit to move. However, the real movements or actions carried out by women as described above remain not only in the name of their women. Instead, in general it can be seen if their actions depart from their concern to see the condition of their earth getting worse. Even though it was acknowledged that their life preservation efforts had their own challenges and obstacles, their success should also be

¹⁶ Bogdan, Robert dan Taylor dalam LJ, Moleong. Metodologi Penelitian Kualitatif, Bandung: Remaja Rosda karya, 2010

appreciated and emulated by others. Some things that should be used as examples for other women and the wider community in general in carrying out concrete actions include;

1. Internalization of the feeling of wanting to preserve the environment.

This process can be done since children are still in school where love for the environment must be taught as early as possible through school teaching and daily activities. As well as internalizing the notion of "Mother Earth" for the wider community, that the earth is like a mother, where humans "suckle" or drink water from it.

2. Courage to make awareness movements and synergy between people

There is no every struggle without challenges and obstacles. However, it should not be a barrier to changing more lifestyle preserve nature. As Lulut did, which was originally only because of his awareness to preserve the environment himself, until now he could transmit the spirit of preservation of life in the area where he lived. Where synergy between people is also a matter that must be considered. In some of the examples above, it proves that the success of their actions is because they are carried out together (collectively) with the same spirit for ecological salvation.

3. Improving the quality of women's self through various learning.

Learning is like learning about ways to preserve the environment such as waste management, garbage, and so on. Learning can be done in the formal domain and by participating in various trainings that have now been held by the government in connection with recycle used goods. Learning can also touch on learning formally about environmental regulatory systems can also be used as ammunition against corporate crime that seeks to damage the environment for personal gain.

Conclusion

There are various reasons or urgencies for saving the environment carried out by women with various perspectives. Women's participation in the environment can be seen from the movement of saving the environment also based on equality between women and nature will be dominated by the androcentric and anthropocentric attitude that develops. So then, ecofeminism was born. On the other hand, in the modern era, this idea stems from the consumptive attitude of women who use resources to meet their daily needs, so the idea of saving the environment is done by women as well.

Movements or concrete actions to preserve the environment carried out by women have been intensively carried out in Indonesia. The movement which departs from the awareness that saving ecology for the survival of posterity in the future is not only an idea, but has been realized in real action. This movement is not only on the one hand, there is a movement that is preventive in nature, as was done by Lulut, Ismayati. There is also a repressive movement that seeks to fight against the destruction of the environment by a group of parties with their interests carried out by Kendeng Progo women farmers.

Looking at various examples of women's movements in preserving the environment, there are a number of things that deserve to be studied and become encouraging for women in other areas to do the same. These include: 1) Internalization of the feeling of wanting to preserve the environment; 2) Courage to carry out awareness movements and synergy between people; 3) Improving the quality of women's self through various learning.

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