The Agents Of Environmental Education Through Women's School In Karanganyar, Tempurejo Village, Tempurejo Sub-District, Jember Regency

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ABSTRACT
Environmental education is badly needed today because a lot of developments often ignore the environment care. Understanding of caring for the environment cannot be built instantly but it must begin early. The role of women in conducting environmental education is very important. In reviewing eco-feminism, this role is certainly inseparable from gender role attached to women as guards of life and the environment. It can be seen from the term of mother and the name of the goddess of fertility which is always symbolized by woman. This situation has made many women learn about the environment. Consequently, this makes women have education and knowledge that are quite related to the environment. Through women's school, the role of women as guards of environment is expected to be more optimal. Through this women's school, women are expected to be able to form environmental literacy groups which can later become the agents of environmental education for the community.

INTRODUCTION
Environmental education is now an important need for the community. With environmental education, it is hoped that the community in general and women in particular can protect the environment. Women are one part of society that must take on the role of conducting environmental education because women are given a gender role as the guardians of the environment and life. It can be seen from the perspective of eco-feminism which is a feminist movement that protests against all forms of activities that damage the environment. According to Shiva, ecofeminism is described as a movement identified with women who have special tasks to do in painful times due to natural damage (Shiva and Mies, 2005: 15). It is confirmed by Ruether (1995: 186-187) who stated that western culture traditionally identifies women with
nature, and nature is often seen only as an object of domination by men. Karen J Warren (in Arivia, 2002) said that the relationship between women and nature is inseparable from our society which is shaped by value, belief, education, and behavior that use the patriarchal framework. From the value system, there is a justification of the relationship of domination and subordination, the suppression of men against women. Warren explained that the framework works as follows: (1) way of thinking with hierarchical value, for example, "top-down", way of thinking that places value as part of the "top" and behavior as part of the "bottom"; (2) the value of dualism, for example being oppositionist or facing each other; it is not complementary, for example "ratio" is part of "male", and "body, emotion" are part of and "woman"; and (3) the emphasis on logic and dominance, for example, the structure of argumentation justifies subordination (in Arivia, 2002). It is reinforced by evidences of the emergence of goddesses of life in various places; they are always female. The relationship between women and the earth lies in its ability to regenerate life. Reference to the earth as mother earth comes from a tradition that was far from the beginning of human civilization (Ruether, 1995: 38). Ruether's explanation emphasizes that gender role in the form of environmental guardians is attached to women. The role of the guardians of life and the environment makes women's responsibilities quite heavy.

**METHODODOLOGY**

On the other hand, women are also given the role of being the first educators. The role as the main educator can be seen from the term of mother tongue as the first language learned by someone. It is certainly inseparable from the gender role that attaches to women as *kanca wingking* or domestic role that place women in the area within the home. The role of women as *kanca wingking* demands as family guardians and family educators. Because of this role, when there is bad behavior occurring in the family, the community will see the basic problem of the mother.

Based on the role of gender as the educators in the family, the role of women in environmental education which is started from the family becomes very important. However, the low education of women makes them learn more about self-preservation of the environment. The condition can be strengthened by alternative education which is in the form of women's schools that is a very effective medium for women to deepen their knowledge related to environmental sustainability. One of the places where the women's school was held was in Karanganyar hamlet, Tempurejo village, Tempurejo sub-district, Jember regency. In the hamlet, young students learned about environmental sustainability through women's schools.

**RESULT AND DISCUSSION**

Women in society are always given a socio-cultural role because of their gender. Fakih (2012) defines gender as inherent nature in men and women as a result of social construction and cultural construction. Like the assumption that women are considered as gentle, emotional, motherly creator, while men are considered rational, strong, manly, and mighty creator. Those characteristics or traits are not permanent, and they can be exchanged, or they may be in both men and women. Based on this gender role, Fakih (2012: 13-23) explained that cultural influences resulted in the division of roles based on sex as a result of different social treatment of male and female behavior. That reason became the basis for the division of women's gender roles as responsible for the domestic realm. Domestic roles in the form of providers of family needs are attached to women. Aside from being a provider of family needs, family educator is also a role attached to women.

By attaching this role, it must be recognized that environmental knowledge for women is very important. This has made many women learn more about self-preservation of the
environment. It can be seen how women learn to mix medicines from plants around them, make natural dyes from plants, make use of used goods around them, and many more. Providing self-taught learning by women makes women have sufficient knowledge to preserve the environment. By utilizing the stereotypes of women who are close to the environment, women can become agents of environmental education. This can be done through women's schools.

1.1 Women’s School as the Agent of Environmental Education
By utilizing the stereotype of woman's gender stereotype that brings women closer to the guardians of life and the environment, women's literacy group can become the environmental education agent. Women's literacy group can create women's school with ecofeminism-based curriculum. With a review of eco-feminism, women's school modules must be based on environmental education. This environmental education will not be separated from community's local wisdom. Local wisdom in the community always prioritizes feminine values related to environmental education. It can be seen from Goddess or God of the guardian of life that is always symbolized by women. For example, in Java, we know Dewi Sri as the Goddess of rice; Hinduism knows Laksmi as the Goddess of fertility; Greece knows Demeter as the Goddess of fertility, and so on.

In religious and cultural traditions, women are often thought of as "close to nature". Nature is seen as feminine, so nature is symbolized as a woman, and as a mother who nourishes and gives life. However, nature is also reduced to a tool for humans; as a source of good life; or seen as a mysterious force that is feared and eliminated / controlled which is all synonymous with the essence of women (Darmawati, 2002). This condition often makes policies that do not involve women. That is because there are still many masculine policies in our country. Women who are identical with nature cannot be opposed to nature. With its mysterious and immense power, nature needs to be controlled; so that, it can be used as a source of good life. That reality finally inspires several feminists to criticize the exploitation of nature by the name of development. The criticism carried out by several feminists is then known as the eco-feminism perspective. Therefore, ecofeminism considers that oppressive patriarchal basically destroys nature in the name of profit and progress.

To minimize the massive exploitation in the name of profit and progress, ecofeminism-based education becomes a curriculum that must be applied in the community both formal and non-formal education. This is where the role of women's school as the agent of environmental education is very urgent.

CONCLUSION
Women from an early age are educated with values that are closely related to life. Therefore, women are always identified as close to nature which in the development, women are given a burden as the guardians of nature and life. Women in the end automatically have deep knowledge related to the environment. For example, how they can make medicines from plants, how they process low-value food into high value, how these women process plastic waste into high-value goods, and so on. With this learning and knowledge acquired autonomously, it becomes very feasible if they form a literacy group that has a women's school program. Initiating from the women's school, environmental education agents are targeted to be formed. These agents use gender stereotype attached to women as guardians of life and the environment.
REFERENCES


