Feminist Environmental Journalism: When Young Women Nurturing And Protecting Environment

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Abstract. The existence of the environment in Indonesia was not consistent with its regulation. In reality there were environmental crisis caused by some humans to exploit natural resources economically. It created environmental crisis that had an impact economically, socially, legally, and culturally problems for society. The crisis had more impact on women. How online media framing environmental issues was the focus of this study. The framing theory and ecofeminist currents were used to understand it. The data of online media content *Konde.Co* of a special edition in August 2024 were analysed by framing analysis design in a critical paradigm. The results showed that articles used profile feature of educated young women from various regions in Indonesia who care about environmental issues. The news used teller titles with feminist environmental journalism framing that emphasizes the issue of environmental crisis, social awareness and the formation of caring attitudes on environmental issues.

Keywords: Feminist Journalism; Environmental Crisis

1 Introduction

The biggest challenge facing humanity today is climate change. The *World Meteorological Organization* (WMO) named 2023 as the hottest year for the last nine years, from 2015 to 2023, as well as the hottest year in history, with a global temperature anomaly 1.45 degrees Celsius higher than the pre-industrial year. Other reports from various global institutions, such as *the Intergovernmental Panel on Climate Change* (IPCC), and the *United Nations Framework Convention on Climate Change* (UNFCCC) state that climate change will continue to occur in the coming decades, if there is no mitigation. The damage from climate change demands a global response to mitigation and adaptation [1].

Climate change has a big role in increasing natural disasters. In Indonesia, as many as 98.84% of the 1,889 total disaster events were hydrometeorological natural disasters [2]. These disasters include floods, landslides, tornadoes, tidal waves, and droughts. This is due to a climate that is increasingly difficult to predict. The National Disaster Management Agency (BNBP) revealed that West Java is the province in Indonesia that has experienced the most natural disasters, namely there are 12 flood disasters out of a total of 36 disaster events as of April 2025. The second position is occupied by Central Java, and the third position is North Sumatra [3].

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Hydrometeorological disasters are further exacerbated by the increasing number of human actions, such as the exploitation of natural resources, deforestation, the burning of fossil fuels for energy, industrial activities, and others. The latest case related to the exploitation of natural resources occurred in Raja Ampat, Papua. PT Gag Nickel has been mining nickel on 13,136 hectares of Gag Island in Raja Ampat since 1967. As a result, more than 500 hectares of natural vegetation and forest areas have disappeared [4]. There are also cases of deforestation for the clearing of oil palm plantations in Sorong, Papua. PT Indo Asiana Lestari (PT IAL) and PT Sorong Agro Sawitindo (SAS) built 18,160 hectares of plantations in Sorong which caused the Awyu and Moi tribes to lose their customary forests [5]. The same thing happened in West Kalimantan, where PT Mayawana Persada has destroyed more than 33,000 hectares of tropical natural forests, or the equivalent of almost half of Singapore, in the last three years. As a result, orangutan habitats are threatened and the Dayak tribe's customary forests are confiscated [6]. The above case examples show that large corporations contribute to environmental damage.

The mining industry is often seen as a male-dominated sector because of its image of physical labor and extreme working conditions. Based on data from the Central Statistics Agency (BPS), the total number of female workers in the mining sector in Indonesia only amounts to 115 thousand, while male workers reach 1.28 million [7]. This means that men dominate the workforce and management of the company. This gender dominance has a direct effect on decision-making regarding the exploitation of natural resources which tends to be technocratic, developing, and only focuses on economic progress, without paying attention to ecological values in the future. Thus, the pattern of power relations in natural resource management reflects how patriarchal structures affect development approaches oriented to environmental exploitation. Women are often marginalized in the decision-making process due to social traditions and gender stratification [8]. Women often experience limitations in accessing productive resources, such as land, education, and financial capital when compared to men, which can impact their potential to participate optimally in the management of natural resources [9][10][11]. In some developing countries, men dominantly control decisions about natural resource management that can ignore women's contributions and perspectives [12].

The masculine power structure is also reflected in the way the media frames news about environmental issues. The way the media presents issues is often influenced by patriarchal power dynamics that can limit environmental issues and the depth of coverage [13][14].

Previous research also discussed how women are narrated in the mass media related to environmental issues. First, there is a study by Danela Tran entitled *Realities Beyond Reporting: Women Environmental Defenders in South Africa*. This study analyzes the portrayal of women environmentalists in South Africa. A total of 98 news reports were analyzed using critical discourse analysis (CDA) and 48 of them discussed conflict and the women involved. The results show that the media sometimes portrays them in ways that do not reflect their real lives, for example women are portrayed as desperate mothers or oppressed but strong figures [15].

This result is also supported by research from Musarat Yasmin and Sidra Amin with titled *"Framing Vulnerability: An Ecolinguistic Analysis of Gender and Climate Change Discourse*." This article highlights the vulnerability of marginalized groups, especially women, through ecolinguistic analysis. The data consists of text that has been uploaded to the

X (Twitter) accounts of official organizational accounts, such as *the UN Environment Programme* (UNEP), *World Bank Climate*, and *UN Women*, to explore how these organizations highlight the issue in their Twitter discourse. The results show that each organization has a familiar yet distinct theme in its discourse approach, namely, *UN Women* emphasizes risk, UNEP adopts a gender-sensitive approach, and *the World Bank Climate* focuses on the broad impacts of gender inequality [16].

The results of Sunarto and Yusriana's research on online media coverage *of Konde.Co* and *Magdalene.Co* [17] found that, from 39 texts, the prominent issues were related to violence and discrimination (13 texts), gender and sex systems (6 texts), technology and the environment (5 texts), transgender and minority issues (13 texts), and reproduction and mothering (2 texts). The total number of texts that employ the optimal framing of feminist journalism is 31, while the framing of non-optimal feminist journalism is represented in 6 texts. Additionally, the two texts do not utilize the framing of feminist journalism.

In the context of environmental issues, the media plays a central role not only as a source of information, but also as an agent that shapes public awareness, knowledge, attitudes, and behaviors towards complex and often controversial ecological issues. This was shown in a study by Klinger and Metag who explain that the study of the effects of media on environmental issues is generally analyzed through three stages of communication: *pre-communication* (type and motivation for media use), *communication* (the process of receiving messages), and *post-communication* (the impact of communication on individuals, groups, and social systems). Recent research has focused most on the post-communication stage, particularly in evaluating the influence of media on attitudes and intentions of pro-environmental behavior. Theoretically, the approach in the study of media effects to environmental issues is carried out through three levels of analysis: micro, meso, and macro. The micro level is becoming dominant, with a focus on how media communication affects individual cognition, emotions, and actions. The meso approach, which examines the dynamics between social groups, organizations, or communities, is still relatively underexplored. Meanwhile, the macro approach tries to understand the linkages between media communication and broader social systems, such as power structures, media political economy, and dominant discourse. Various theories of media effects such as media exposure, persuasion, *framing*, and risk perception are used to understand the mechanisms of media influence on the public [18].

The intersection between environmental issues and gender representation is evident in major environmental events. For example, in media coverage during Hurricane Katrina, minority groups including women were often portrayed in passive roles, rather than as experts or active actors. This representation reinforces existing social inequalities, shaping public perceptions of the role of women and minority groups in the context of environmental crises [19].

Furthermore, the media plays a role in shaping public involvement in environmental issues, not only through raising awareness, but also through social discussions at the family and community levels. In this context, media can serve as a force that empowers women to engage in environmental leadership and advocacy, but it can also marginalize them if the representations displayed are reductive or symbolic [20].

Especially in the digital era, social media is becoming an increasingly significant space for women to challenge traditional representations, build identities, and negotiate gender norms.

Digital platforms have enabled female actors—including athletes, journalists, and activists—to represent themselves, counter stigmatized narratives, and fight for environmental issues more autonomously. However, social media is also inseparable from the risk of reproducing neoliberal values, which tend to commodify women's identities and advocacy work [21][22].

Based on the past research, the novelty aspect proposed in this study was related to the use of a critical framing model that applies principles of feminist environmental journalism by online media. This study assumed that an online media with a vision to defend the interests of women and minority groups such as *Konde.Co* used the framing of feminist environmental journalism in the August 2024 edition of the news by emphasizing principles related to environmental issues, the formation of social awareness and attitudes related to environmental issues, and recommendations to related parties to carry out environmental maintenance so that it could be passed on to generations forthcoming. In addition, it also contained of principles related to not attacking people, displaying more factual information, and giving people the opportunity to speak for themselves.

The phenomenon of media coverage on environmental issues is examined within the framework of mass communication, specifically in relation to gender communication and environmental communication. This phenomenon pertains to the question of media content in the realm of mass communication, as articulated by McQuail and Deuze [23]. In this context, Littlejohn, Foss, and Oetzel [24] reference multiple theories, including the tradition of effects, cultivation theory, agenda-setting theory, and media framing theory.

The media framing theory pertains to the methodology of constructing a news narrative or media message, encompassing the organization and presentation of the content. The structure of a narrative provides indications on how to interpret the subject matter presented. Agenda-setting identifies issues significant to the audience, whereas framing influences the audience's comprehension of those concerns. Frames constitute a compilation of communication attributes, including linguistic settings and options, that facilitate comprehension and offer insight into a topic. Frame packing helps individuals clarify, articulate, and evaluate their experiences. Consequently, the framework is constructed through the interplay of media, individuals, and cultures. Any media message that exists can engage various aspects of this cognitive and cultural framework.

Frames are valuable tools for journalists to put facts into meaningful context, enabling audiences to better understand the news. At the same time, it can exclude certain aspects and sounds from the news while prioritizing others. Awareness of specific framing frames or attempts at framing in the journalist's section can make the audience wary and distrustful. It is almost inevitable for journalists to do this, and thus to depart from pure 'objectivity' and to introduce some (unintentional) bias. When information is conveyed to the news media by a source, it comes with a built-in frame that reflects the source's purpose and is unlikely to be neutral in its perspective [25].

Oppermann [26] illustrates that ecofeminism is a movement linking environmentalism and feminism. It is a contemporary movement and theory that seeks to link the feminist fight with ecological activism. It transcends a mere theory concerning feminism, the environment, and the relationship between women and the natural world. Ecofeminism addresses environmental degradation and social injustice by asserting that the treatment of nature and interpersonal

relations are fundamentally interconnected. Ecological and feminist concerns are inherently interconnected.

Research employing frame analysis within a critical paradigm views the frame as a product of a news acquisition routine, through which journalists disseminate information regarding topics and events, reflecting the ideals of economic and political elites. This news is a crucial component of the structuring process, which identifies hegemonic social connections where deterioration is inevitable and participation becomes essential for success [27].

This study utilizes the principles of feminist environmental journalism, integrating feminist and environmental journalism. Feminist journalism necessitates adherence to specific criteria in the publication of news concerning women's issues: (1) avoidance of personal attacks; (2) emphasis on factual information; and (3) allowing individuals to articulate their perspectives. The Women's Institute utilizes this principle in support of Freedom of the Press [28].

Meanwhile, environmental journalism emphasizes on news-making activities including collecting, processing and publishing information that has news value related to various environmental issues such as disasters, conservation activities and environmental problems. In this kind of reporting, the focus is given on environmental issues that are in favor of environmental sustainability with emphasis on the aspects of (1) recommendations related to the maintenance of the current environment so that it can be passed on to the next generation in the same circumstances, (2) providing social awareness of the importance of environmental issues, and (3) leading to the formation of certain attitudes related to the issues reported [29].

The purpose of this study is to describe the framing carried out by *Konde.Co* related to news coverage in the August 2024 special edition whether to use the feminist environmental journalism model in accordance with its vision to defend the interests of women and minority groups.

2 Method

This research related to social phenomena related to feminist environmental journalism was conducted using a qualitative approach in critical paradigm and feminist perspective with a critical framing design from Robert T. Entman [30].

Data analysis using the frame analysis procedure from Robert N. Entman consists of four elements of analysis: (1) define problem; (2) diagnosis of causes; (3) make moral judgments; and (4) treatment recommendations [31].

The main data of the journalistic report of the independence edition of the August 17, 2024 edition of *Konde.Co* contains 6 profiles of women from various regions in Indonesia who are involved in environmental issues. This online media was chosen based on the consideration of the feminist vision that shown by its tagline "Media For Women and Minorities". The media fight violence, discrimination, subordination, violence and stigma against women and marginalized communities through the media.

3 Results and Discussion

The results of the study showed that all profiles were packaged in soft news in the form of features related to educated young women from several regions in Indonesia who were engaged in the struggle for environmental issues in their respective regions related to the climate crisis and environmental damage. All profile article titles used an informative pattern (*teller*). All profiles were packaged using feministic environmental journalism framing with indications of questioning environmental issues related to environmental crises related to climate and environmental damage (5 profiles) and economic and health damage (1 profile). All profile articles raised themes related to aspects of social awareness and the formation of attitudes about the importance of protecting the environment. There was only one profile article that specifically provides recommendations to relevant parties to be actively involved in environmental issues. All profile articles explicitly didn't attack people, feature more factual information, and gave people a chance to express themselves. The dominant gender ideology behind this kind of framing was capitalism and patriarchy.

3.1 (Not only) women as guardians and caregivers of the environment: ecofeminist vs ecocritical feminist

One of the prominent things in this study was the awareness among young women in various regions in Indonesia to appear as nurses and maintainers of the surrounding environment. They realized the natural closeness of women and nature through the reproductive functions they perform. So that damage to nature would cause great suffering to women.

This condition appeared in the self-awareness of Antonia Maria who lived in Sumba, East Nusa Tenggara, where most of the people still had a great dependence on nature so that they realized the importance of caring for nature. "My grandmothers, traditional women who have a close relationship with nature, are finally experiencing a lot of difficulties now," said Nia, pointing out the impact experienced by women in her area related to the existence of private companies that seized the customary forests of the local community to be used as plantations and privatize water sources which caused a water crisis for the local community.

This kind of awareness is relevant with ecofeminism which affirms the connection between the importance of protecting nature and the natural interests of women. As Salleh [32] shows, ecofeminism moves beyond the assumption of Man/Nature dualism in deep ecology that understand humans as men with the main motivation to dominate nature in order to meet their material needs. In ecofeminism, human beings are understood as women who have a close relationship with nature because women have regular natural reproductive activities such as monthly fertility cycles or menstruation, pregnancy processes, baby birth processes, and breastfeeding.

This kind of way of thinking also drives the assumption of ecological anthropocentrism towards biological egalitarianism that understand the dualism of Man/Nature with a destructive connotation which is then interpreted as a Man/Woman relationship which is also destructive as well as the relationship between Master/Slave. From the perspective of biological egalitarianism, it assumes the relationship between Mother and Nature which emphasizes the aspect of equality between humans and nature where the task of humans,

especially women, is to protect and care for nature in a constructive-harmonious and not destructive-exploitative manner.

The assumption of a costly war against pollution and depletion of natural resources is usually not the concern of capitalists-men in exploiting nature. Restoration nature is not part of industrialization activities in this capitalistic-patriarchal economic system. For centuries the patriarchal-capitalist system has subjugated all of humanity by giving men the privilege of gaining more ego satisfaction from the status quo of patriarchy and capitalism so that they are less motivated to change this system than women. As part of the effort to change the system, ecofeminism emphasizes the importance of ecological awareness for women in protecting and caring for nature for the long-term benefit of humans.

However, not all female figures agree with this way of thinking. This was shown by Qatrunnada who refused the task of protecting and caring for nature only given to women. "Many also end up saying that, 'women are closer to nature'. And, yes, 'women who should take care of nature'. At one time, it even made its own oppression for women. Because the only women who have the responsibility to take care of nature are. Even though the responsibility to take care of the environment is everyone's responsibility, regardless of gender. But when we look at the impact of environmental damage, it will also be different what women feel with men. It would be wrong if we cultized that women are always close to nature and in the end, it will only be imposed on women," said Nada.

This mode of thinking illustrates the evolution of ideas within the ecofeminism movement, which subsequently evolves into feminist ecocriticism. According to Oppermann, feminist ecocriticism prioritizes knowledge concerning sexuality, racism, class, and gender, alongside matters of environmental justice, health, risk, and action. Feminist ecocriticism emphasizes the importance of viewing humans as both ecological and corporeal entities, while also highlighting the significance of elements often overlooked in discussions about materiality and the body. Feminist ecocriticism reinterprets our comprehension of the interplay between nature, humans, and nonhumans through the lens of "material feminism." This novel materiality is perceived as the influence of the agent that engages with and alters the other components engaged in the mixing process, including people. This type of materiality pertains to the vitality or potential of objects that function as agents or pseudo-forces, whose trajectories or tendencies promote more ecologically friendly methods of production and consumption. It signifies that all individuals can participate in sustainable ecological practices, irrespective of their gender identification.

3.2 Women's collective movement caring for the environment through organizations

The similarity that emerges in the overall profile in this news was their involvement in the organization. Their awareness of the importance of protecting and caring for the environment was further strengthened by the existence of organizations that were the forum for their activities. Organizations such as the *Youth Group for Climate Change Coalition* (KOPI Coalition) in East Nusa Tenggara, the *Association of Defenders of Indigenous Peoples of the Archipelago* (PPMAN) in South Sulawesi, *Wahana Lingkungan Hidup* (WALHI) in Central Kalimantan, *Aksata Syndicate* in Malang, East Java, *Srikandi Lestari Foundation* in North Sumatra, and *The Nusantara Indigenous Youth Front* (BPAN) in Banten Kidul, West Java

were a forum for these young women activists to carry out their functions to protect and care for the natural environment in their respective communities.

The apprehensions of these young women correspond with the Feminist Agenda for a Green New Deal. Roberts-Gregory [33] indicates that in the context of "passing the torch" to future feminists, transnational feminist climate activists collaboratively established ten principles in 2019 to advocate for the Feminist Agenda for the Green New Deal (FEM GND). These principles emphasize ecological considerations and gender perspectives for the U.S. Green New Deal, including: (1) Mandating intersectional gender analysis; (2) Acknowledging the fallacy of domestic climate policy; (3) Challenging institutional patriarchy and racism; (4) Prioritizing the rights and leadership of Indigenous Peoples; (5) Addressing exploitative and unsustainable production practices; (6) Promoting reproductive justice; (7) Ensuring democratic and community-driven solutions; (8) Rejecting superficial solutions to the climate crisis that overlook root causes; (9) Establishing a regenerative and feminist economy that emphasizes feminist alternatives; and (10) Valuing youth leadership.

This collective initiative develops an ecofeminist policy framework and manifesto, offering a novel, interdisciplinary perspective on how politicians, activist organizations, and civil society can strategize for a sustainable, regenerative, and care-oriented future for all. The initiative aimed to foster political awareness about the interconnected and exacerbating systems of oppression, with a specific focus on feminist analysis derived from decades of grassroots activism on climate, reproductive, gender, and environmental justice issues. Furthermore, it is apprehensive about the repercussions associated with the escalation of greenhouse gases, climatic catastrophes, and ecological aggression. This collective movement repudiates illusory solutions associated with the agriculture and mining sectors, military environmental initiatives, carbon offset schemes, geoengineering, carbon trading, and energy policies that undermine women's rights. This movement fervently promotes the advancement of nuclear technology, natural gas extraction, large dams, biofuels, bioenergy, and other related technologies. This collective movement originates from the environmental and ecological crises, indigenous genocides, and pervasive human rights violations within the heteronormative imperialist capitalist patriarchy of white supremacy.

3.3 Technology for environmental exploitation

One of the findings in this study was related to the struggle of women and communities to resist the destruction of the environment caused by the activities of private companies by using technology to exploit the environment for economic interests such as the operation of cement factories and kart mining in Banten, sugar factories and sugarcane plantations in Sumba, nickel and gold mining in South Sulawesi, food estate projects in Central Kalimantan, and the construction of the Pangkalan Susu coal-fired power plant in North Sumatra and ecotourism in Malang that leaved ecological elements.

These findings suggest that technology is involved in various stages of the process of natural exploitation. In the view of nature extraction companies, exploitation is a practice of maximizing natural resources. Cases of this kind of exploitation of nature also occur in various regions. For example, the case of clearing Amazon forest farmland involving various technologies and heavy equipment that causes deforestation and fires [34]. Similar incidents

occurred on the island of Borneo [35] and in Congo, which is the second largest rainforest after the Amazon [36].

In addition to agriculture and forest conservation, the technology sector also has an equally bad impact on the environment. Research from the University of California (UC) Riverside and the California Institute of Technology (Caltech) suggests that big tech companies (*Big Tech Companies*) account for air pollution from the large use of energy to run their data centers [37]. With millions or even billions of users, accompanied by a large amount of data transmission traffic, the data server machines used require a lot of energy. As is commonly known, a server data room requires a room with a very low temperature setting. For this reason, technology such as air conditioners *(AC)* is needed which is certainly not environmentally friendly. A large amount of electrical energy is also inevitable from the operation of this data machine. Meanwhile, the electrical energy we use today is the result of burning fossils such as coal. This energy results in increased greenhouse gas emissions, as well as air pollution.

Digitization through the use of artificial intelligence, cloud storage, and the like, server computers which are the physical form of all this sophistication cost not only costs but also energy use such as electricity, carbon emissions, and of course with the constant updating of tools will generate electronic waste.

While the idea of digitalization creates its own environmental problems, other electronic equipment, mining extraction machines, petroleum, offshore has become more senior in terms of environmental emissions. Various machine-shaped technologies in exploration and exploitation activities not only consume energy, or cause electronic waste, but directly touch and damage nature. The operation of this heavy equipment has been carried out for a long time. The existing workers are technical experts who understand not only operating, but also facing various challenges. They are of course mostly trained, and are graduates of well-known engineering schools—which, although they have begun to change, are still dominated by men.

The 'technological' world dominated by male humans, will certainly spawn features that suit their way of thinking and perspective. This is proven in the research of Bolukbasi et al which showed gender bias in the search engine, Google. At that time, search engines showed the equivalent of the word Male:Female as computer engineer:housemaker [38]. In the same year, The Seattle Times showed gender bias on social media professionals, Linkedin. A real example is when a user searches for a female name in the search box, the linkedin algorithm will provide corrections and confirmations with male names. For example, when searching for the name "Stephanie Williams", the machine will ask if it is the male name Stephen Williams [39].

The dominance of technology creation by men creates a digital technology environment that causes women to have difficulty in it. This idea that technology is dominated by man's construction may lead to the idea that the environmental problem of technology is a man-made problem. And on the other hand, women who are matched as homemakers actually have conditions (or are conditioned) in work that is closer to nature.

4 Conclusion

Framing feminist environmental journalism in online media reporting with a feature profile format (soft news) activities of educated young women in various regions in Indonesia to protect and care for the environment for future generations. This is done as part of efforts to overcome the environmental crisis that occurs due to the exploitation of private companies for plantation activities, mining, ecotourism, food estates, and factory and coal-fired power plant operations. In this news, themes related to aspects of social awareness and the formation of attitudes about the importance of protecting the environment were also found. All of the news reports explicitly do not attack specific people, present more factual information, and provide opportunities for young women to express themselves. The dominant gender ideology behind this kind of framing is capitalism and patriarchy.

To maximize the framing of feminist environmental journalism, it is recommended to optimize the publication of various relevant environmental issues by displaying recommendations to related parties to be actively involved in various existing environmental issues. In addition, the emergence of environmental issues should be carried out in every existing edition. It is good for online media to provide specifically environmental rubrics to accommodate their exhaustive involvement in the process of environmental care and protection.

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