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Embracing Global Transformation: Collaborative Innovations through Social and Political Research

7-8th September 2022

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Embracing Global Transformation: Collaborative Innovations through Social and Political Research

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Faculty of Social Science and Political Science
Universitas Diponegoro

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PROCEEDINGS The 7th ICISPE
INTERNATIONAL CONFERENCE ON INDONESIAN SOCIAL & POLITICAL ENQUIRIES
"Embracing Global Transformation: Collaborative Innovations through Social and Political Research"

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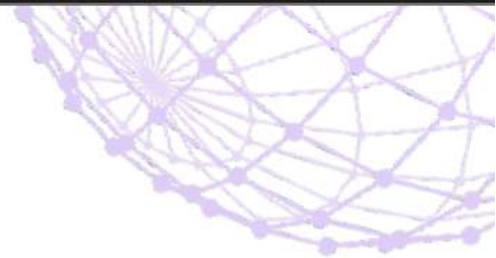
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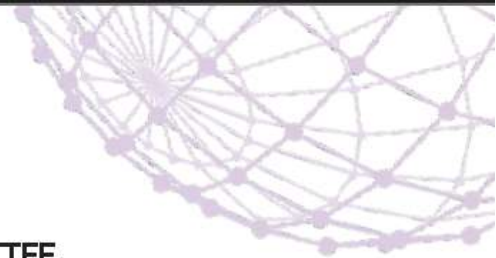
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The 7th ICISPE International Conference on Indonesian Social and Political Enquiries

"Embracing Global Transformation: Collaborative Innovations through Social and Political Research
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FOREWORD

Research should be a valuable tool for finding solutions to existing problems faced by a country. This belief is reflected to ICISPE 2022 conference. Our world is constantly being challenged by global, massive, and fast changes, starting from the development of the digital era which causes disruption in all aspects of the industry until the world suddenly stops due to the Covid-19 pandemic. But humans continue to show their ability to overcome all these problems by implementing new ideas so that problems can become opportunities. Collaboration in innovation is the key to success in the connected era. We realize that we cannot work alone, we need help from others to achieve the objectives quickly and effectively. Therefore this year's ICISPE is here to accommodate collaborative innovation ideas from various parties to accept the ongoing global transformation.

The 7th ICISPE Proceeding is a summary of the research results presented at the 2022 ICISPE Conference by academics and researchers. This activity was carried out with the cooperation of all committee members at the Faculty of Social and Political Sciences, Universitas Diponegoro. Carrying the theme "*Embracing Global Transformation: Collaborative Innovations through Social and Political Research*", this conference was held on 7th -8th September 2022 at the Orange Faculty of Social Sciences Campus.

Over 50 articles were submitted, this year we received some collaborative works of Indonesian authors and some authors from Russia, The Philippines, Germany, Malaysia and China. All were reviewed and refined to meet scientific work standards. We hope that the articles published through this conference will contribute to the improvement and development of society in various social aspects. We would like to thank all the speakers, writers, participants, reviewers, and committee members for their contributions to this conference.

On behalf of the Faculty of Social and Political Sciences, Universitas Diponegoro, we would like to thank all speakers, writers, participants, reviewers, and committee members for this conference.

Semarang, 8 September 2022
Dean of Social and Political Sciences Faculty
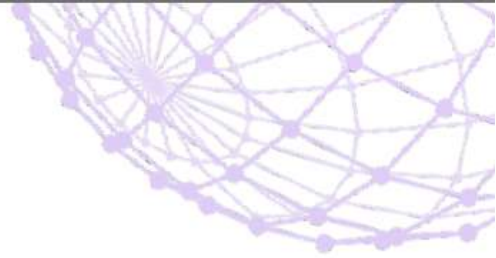Universitas Diponegoro

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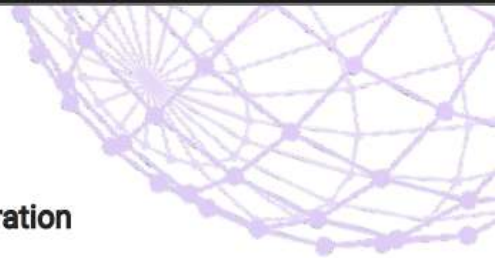
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The Economy and People Development

Tracking Down the Place In the Learning of the Everyday Nature

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Abstract. The pandemic has taught that current approach to environmental literacy has proven to be inadequate and heavy reliance of schooling in conveying the Environmental Education might never be enough. In place of schooling, the paper attempts to show how the vernacular, yet mediated, social learning on everyday nature may help facilitate the awareness of place, which is acknowledged as one of the crucial aspects for environmental conservation. Encompassing the idea of attachment, identity, rootedness, and spirituality, the notion of place has been very critical for environmental literacy, especially with the inclination towards online learning under the digital transformation. Although literatures tend to posit the idea of place (associated with bodily connection) in absolute contradiction to space (associated with virtual connectivity), the fact that Internet has profound impact to the everyday setting of social learning is inevitable, hence need to be scrutinized properly. Attempting to address the issue, the study employed a life world analytical ethnography to collect the data and thematic analysis to interpret it, while corroborate it with literature reading from interdisciplinary perspective. The study confirms the need to spark off experiential learning to substantiate the sensibility of place while advancing the use of the media for critical learning.

Keywords: Environmental literacy, Place, Everyday nature, Experiential learning, Life world analytical ethnography

1 Introduction

The emerging zoonotic epidemic borne by the global warming [1] [2] [3] has proven that Environmental Education (EE) requires more action than simply transmitting information concerning environmental issues and problems. The advocation of EE since 1977—renewed in 2002 with Education for Sustainable Development (ESD) in 2002—has showed how slowly the change has been and how ineffective it is. Many scholars agree that some of the drawbacks emanate from the schooling system that fails to cut out of the grip of the global economic system, which is shown in its orientation towards economic competitiveness [4], its emphasis on cognitive competence based on abstraction [5], and its framing of nature as resources for economic and political power, all that have impeded any critics to and alternatives for the dominant system [6].

Having said this, the paper highlights the significance of seeing EE not as an element of learning process at school, but an element of individual's entire life cycle instead [7] by way of social learning in immediate surrounding. In so doing, instead of formal school, EE in this paper will be looked up informally through everyday nature [8]. Availing from the accelerated emergence of environmentalism in everyday life for sustainable living and the massive absorption of social media untowardly following the pandemic, the paper attempts to find its relevance with the idea of place. Elaborated in various designation, the notion of place suggests its relevance for developing personal identity, promoting civic action and empowerment. This is so because one's attachment with and meanings of a place will likely develop the evolving concept of oneself, which contributes not only to the existential question of 'Who am I?' but also "How I shall live my life", including what one can do for the community and the state of the environment, which increasingly demands quick action.

Place provides a ground for cultivating human identity and subjectivity [9], for it encompasses a learning *about* environment *in place* along with their associated experience. Identified at the intersecting and meaningful attachment to the biophysical, socio-cultural, as well as political attributes and process [10], place-conscious learning is as much political as therapeutic since it cultivates situated knowledge from which one can view the world critically while giving value and setting the course of action in life [11] [12]. Place-conscious activities are formative for one's social ecological memory [13] and self-identity [14], which is necessitated for a rooted cosmopolitanism [15]. In his proposal for a vernacular learning, Selby (2017) highlights the importance of restoring the basic by building "a sense of oneness and intimacy" through everyday nature, one that "fosters an

empathetic and emotional bonding with place" [16]. The word vernacular is originated from the Latin "vernaculam", which means "homebred", "homegrown", or "homemade" [17]. While most discussion on this topic was concentrated on communal activities, the paper considers everyday nature in the form of home-based activities relevant to place, namely composting, nature walking, and gardening.

With the twist of the pandemic, the emergence of environmentalism in everyday life, which is partly mediated by social media, poses the dual relation between the potential and the constraining use of the internet as a medium for social learning on place-based activities. The remainder of the paper is organized as follow: we outline the existing discussion on everyday learning experience on nature within the framework of social learning in Section 2, describes the method for data collection and analysis in Section 3, discuss and analyze the data collected in Section 4, and describe the conclusion and recommendation in Section 5.

Related Works/Literature Review

Proposing the idea of home as place, this paper concedes to "the inevitable immersion" of human "in place" [18] and their mutual dependence [19] without which their identification is incomplete, while deviating from the assumption on their spatial fixity. Elsewhere, when discussions were focused on figuring how a place can be called home, an implicit assumption about home as stable, secure, and coherent space unfolds. Nevertheless, similar to place that may lack meaningful attachment—the so-called non-place [20]—due to time space compression out of globalization, home is also subject to becoming homeless given the extensive movement, pervasive mobility and adoption of unfavorable lifestyles [21]. Homelessness cannot be equated with the dispossession of home as residence, but the loss of home as place [22]. The problem of homelessness is so acute that leads to outsideness and inauthentic experience that, following Relph (1976), a homeless person felt being out of place, unable to recognize the profundity that a place renders for one's self-identification. Being uncritical, inauthentic experience is barren from showing a thoughtfully genuine sensibility, except for following a personally convenient, socially acceptable, and culturally aesthetic sentiments. Inauthentic experience fails relationality and connectedness, hence difficult for prospering wellbeing and dialogue.

The overwhelming focus on technology means a shift of focus from physically experiential culture to virtual informational one, which tends to disconnect people from place. Scholars have warned how interconnectivity replaces physically social interaction [23]. While virtual information culture may attune to the power-accumulative orientation, the physically experiential culture requires an everyday-engaging acculturation that, attuning to the work of nature, necessitates a lifelong and slow learning. Hence, instead of confining the place in a geographical boundary, the study values its physical and cultural confluence and sees it as a response to the global-local confluence [24]. Likewise, the notion of experience, albeit conceived differently from one people to another, occurs in synchronous between human and their social environments and, thus, resulting from an evolving reception of their ongoing interaction, an idea that equates with social learning [25] [26]. While holding the notion of reciprocal determinism, social learning highlights the importance of observational learning, selective imitation, and self-regulation, on the one hand, and weighs the significance of facilitation, on the other hand [27]. Social Cognitive theorists divided social learning into active and passive, whereby the passive connotes to the most common observational learning that results in trial and error, the active connotes to the active learning facilitation that results in improved self-efficacy [28].

2 Material & Methodology

Using life-world analytical ethnography, the study seeks to reveal the experience of conducting place-based activities at home. This was conducted by observant participation or actively co-participate in the experience of the informants so as to bear access to theirs [29] [30]. Compared to the regular ethnographic approach, here the informants' point of view is complemented not only by an interview, but also an "existential view from the inside" [31], including by incorporating the online and offline acquaintance [32]. For the informants of this study, five women were selected to represent both the variants and commonalities in terms of their endeavor to engage the family in environmental learning (see Table 1). Using the hit of the pandemic as the yardstick, the observant participation lasts from March 2019 through March 2021. While the analysis is centered around the experience of these women, the resulting impression and its snowball potential to their surrounding is also implied. The data was then compared with relevant literature and analyzed thematically in a reflective way [33].

Table 1. Participation in informal place-based activities before and after the pandemic

Subject	Prior involvement	Initial source of learning	Recent involvement		Type of inculcation
			Nature Walk	**Gardening**	
Laras	Composting	Instagram	✓	Permaculture	Homeschooling (Charlotte Mason Community)
Yuni	Composting	Instagram	✓	Organic	Homeschooling (Islamic-based)
Mega	Composting	Internet	✓	Permaculture	Homeschooling (Islamic-based)
Sarah	Composting	Gardening Community	-	Organic	-
Evi	Composting	Instagram	-	Organic	-

3 Results and Discussion

All the three physical activities pertaining to place-conscious learning use the body, in the form of movement and the senses. This learning works not in distinct episodes but endures along the process and culminating through experience that, once grasped reflectively, shapes attitudes, influences preferences, and guides disposition that, altogether, responded to and projected towards others.

A. Household Composting

All informants highlight the virtue of self-regulation and the importance of time in concluding the activity of composting (see Table 2).

Table 2. The learning experience on composting

Informant	Statements	Sensory use	Feelings
Yuni	It's *wonderful*. I *never thought* it would turn out this way. The fermentation process is just *beautiful…* people use to dislike the stench, but it will surely recede and turn into *refreshing to the senses*. I guess it's how a living soil is, it's the difference.	Smelling Tactile	Joy, wonder
Laras	Compared to other waste reduction practice, composting is entirely different. Until you've put yourself into action, there's *no way that you can pretend* to be one. There's *no way to talk about* it, *unless you've carried it out…* and it's *worth the wait*. It *changes the way I see myself…* the fact that *I will become one* [being composted], too.	Seeing Smelling Tactile	Accomplish-ment, humility, reflective
Mega	Many people call off the composting process because of the stench or the small, creepy creatures that seem horrible. We just really have to *invest in patience* in composting, then we'll get mesmerized by seeing these dampen, wet, and smelly rubbish turn into fertilized soil. At this stage, we won't be disgusted anymore with the appearance of maggots… we even feel *thankful* [for them]. Of course, leftover food from high animal protein creates stench, but it's normal. We can diminish it by *balancing the green and brown composition* for a *proper fermentation*.	Seeing Smelling Tactile	Accomplish-ment, joy, wonder, humility, reflective

Apart from self-regulation, composting activities also stimulate rich sensory experience for those who practice it. Since seeing and smelling become the main senses availed, its potential to instigate a synesthetic experience has halted some people from finalizing it. But it is from smelling, too, that, once reversed into a complete fermentation, their feeling of joy and wonder springs. In the end, seeing the alteration of materials from residues into a living soil captivates them with the feeling of humility and reflection.

B. Nature Walking

Only three informants, who practiced home education, consider nature walking essential to inculcate. According to Laras, nature walking is familiar in Charlotte Mason method that she adopted for her daughter's home education for it becomes an essential part of Nature Study. In their main guidebook, it is suggested that there are three educational instruments needed for any learners, namely the atmosphere (the learning environment), the discipline for building good habit, and the presentation of living ideas [34]. Meanwhile Mega, who deliberately developed her own version of Islamic fitrah based education for her children's home learning, regarded the importance of nature, but believing that the concept of Nature Study should not be made complicated and laid people off.

Table 3. The learning experience of nature walking

Informant	Statements	Sensory activity	Character developed
Laras	At home, she used to draw what she saw at [community] school… bird, grasshopper, frog, worm, butterfly, beetles, or caterpillar. Sometimes, she drew a flower, a tree, a rainbow, a *procession of the ants* in the walls… anything that *captures her eyes*. In the next two years I shall be more methodical, guiding her into [nature] *journaling*	Observing Kinesthetic Journaling	Excitement Joy Wonder
Mega	It would be nicer, of course, if we could go to the park, but the nearest access we have is community field, so I use to bring them there. Although there's no big tree around and the animals are limited, we can still *find* shrubs and wild plants, some of which are edible. We use to *collecting* some interesting plants, bring them home, and try to figure them out with the encyclopedia. If we can't find one, we use mobile app... then consult the result with a friend of mine, who is a botanist.	Observing Collecting Classifying Describing	Contended Attentive Careful

When talked about the possibility of compensating nature walk with online medium of learning, Laras and Mega showed a mixed feeling. Laras, for instance, described how useful online medium is for broadening children's horizon from the confinement of immediate surrounding, especially during the physical distance out of Covid-19 pandemic, but she also acknowledged its limitation so that it cannot entirely compensate the richness of the everyday nature exposure in her home education. Similarly, Mega cautioned the excessive use of online medium for learning and tried to put it in second. She compared, for instance, the use of mobile application as merely an alternative for seeking the information from an encyclopedia or a botanist for plant identification. She acknowledged, however, that children need to know how to use technology before mastering it.

C. Gardening

Gardening provides a rich, multi-sensory learning environment and, when framed within system thinking, a chance to integrate the food cycles into the cycles of planting, growing, harvesting, composting, and recycling.

"I did the composting, but I used to give off the result to anyone willing to take. But now I can make use of it to growing my own plant, making it a full circle." (Yuni, July 2020)

"Well, while we can't go out freely… we have a small ecosystem to observe and care for just outside the house." (Laras, September 2020)

It is known from literature review that home garden in Java have long relied on intercropping [35], where variety of greeneries are planted together in a single plot of land. For the informants themselves, however, this idea only came to maturation in time.

"My [gardener] friends said, I could start [planting] from the perennial ones since it is easier to maintain. There haven't been many varieties to produce thus far, but I've asked the children to think of how we can multiply them in a sort of food presentation. Lately, while adding new type of plants to grow, we built aquaculture and use the residual for watering." (Mega, March 2021).

The pandemic has offered immense possibilities for them to try out new possibilities to learn, to engage in activities in a more meaningful way, and to be at home.

"I thought, why not [trying]? When I was little, my mom had some herbs and fruit trees in the yard… chilies, bananas, tomatoes, papayas… I've always liked the idea of having the similar one, too. When I finally have my own house, there's not much space left, so I stopped thinking about it until the pandemic pull me in and I find this space limitation as a challenge to face." (Yuni, July 2020)

"Before living in the current house, I stayed with my parent in-law and helped take care of their garden. When we moved out, I wasn't that enthusiastic [with gardening] until I came across permaculture and find it interesting in many ways. Currently I'm trying to catch it up by following many Instagram live and joining online discussion [on permaculture]. One best thing that comes out during the pandemic is the presentation of many ideas at no cost." (Laras, September 2020).

Prior to the pandemic, only the leisure class could participate in permaculture classes, but then a change of mindset occurs as sustainable lifestyle becomes the new norms. More people, communities, and institutions participate in providing access to information, joining the discussion, and practicing it. All informants in this study use variety of sources to learn, from childhood experience to circle of friends, from joining online class to following Instagram and Youtube account (see Table 4).

Table 4. Sources of learning food gardening

Subject	Offline		Online	
	Family	**Friends**	**Join online gardening class**	**Follow IG/Youtube account**
Laras	✓	✓	✓	✓
Yuni	✓	✓	✓	✓
Mega	✓	✓	✓	✓
Sarah	✓	-	-	✓
Evi	✓	✓	✓	✓

Although the intrusion of technology might have blurred the original distinction between the actual or the potential reach of one's life world, but the same technology may simultaneously reveal people with new horizons and acquainting them with new settings and norms as did the informants.

4 Conclusion

Based on the discussion, this study concludes that informal place-based activities, such as composting, nature walking, and gardening help reconstruct the idea of place. The repeated action in these informal place-based activities constructs knowledge, stimulate feelings, and builds character through everyday observation and engagement with their surroundings, necessitated for instilling a critically empathetic understanding about ecological system.

Although all informants in this study were adult female, their active involvement in practicing place-based activities at home contribute to familiarize and habituate the other members in the family. While the two provide a groundwork for home as place in environmental education, familiarization is less powerful than habituation, attested by families practicing home education, since the latter instill a more thorough involvement and structuring. Nature walking, for instance, were only found among informants who provide home education for their children.

During the environmental learning process, the role of technology is acknowledged to be important, but not necessarily significant, in providing immediate information. This can be seen from the use of mobile phone applications to identify the foraged wild plants. Compared to the adult learning where the use of social media helped inform relevant events and form a community of practice, children will only use technology as a tool, and nothing but an instrument, of educational purpose when parents are present in the learning process.

The use of social learning theory in this paper helps elucidate how vernacular learning through observation, selective imitation, and self-regulation upon everyday nature in the making of home occur during the pandemic might facilitate a new learning process for significant others. The employment of life-world analytical ethnography also helps bridge the distance between the researchers and the informants due to travel restrictions during physical distancing, while keeping the objective of grasping the gist of the experience accommodated.

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