# Shape shifting into Social Spiders



*The Politics of Care in Youth Climate Movement*

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**RESEARCH TEAM**

*Pamflet Generasi*

Aneu Damayanti
Nabila Auliani Ruray
Verena Chrismanola

*Kolektif Arungkala*

Lestari

*Dimusim*

I Gusti Ayu Diah Pramesti
Si Luh Ayu Pawitri

**REVIEWER**

Wilsa Naomi

**EDITOR**

Nabila Auliani Ruray

**ILLUSTRATION AND LAYOUT DESIGN**

MN Fiqri

**TRANSLATOR**

Alexander Narayana Danardanu

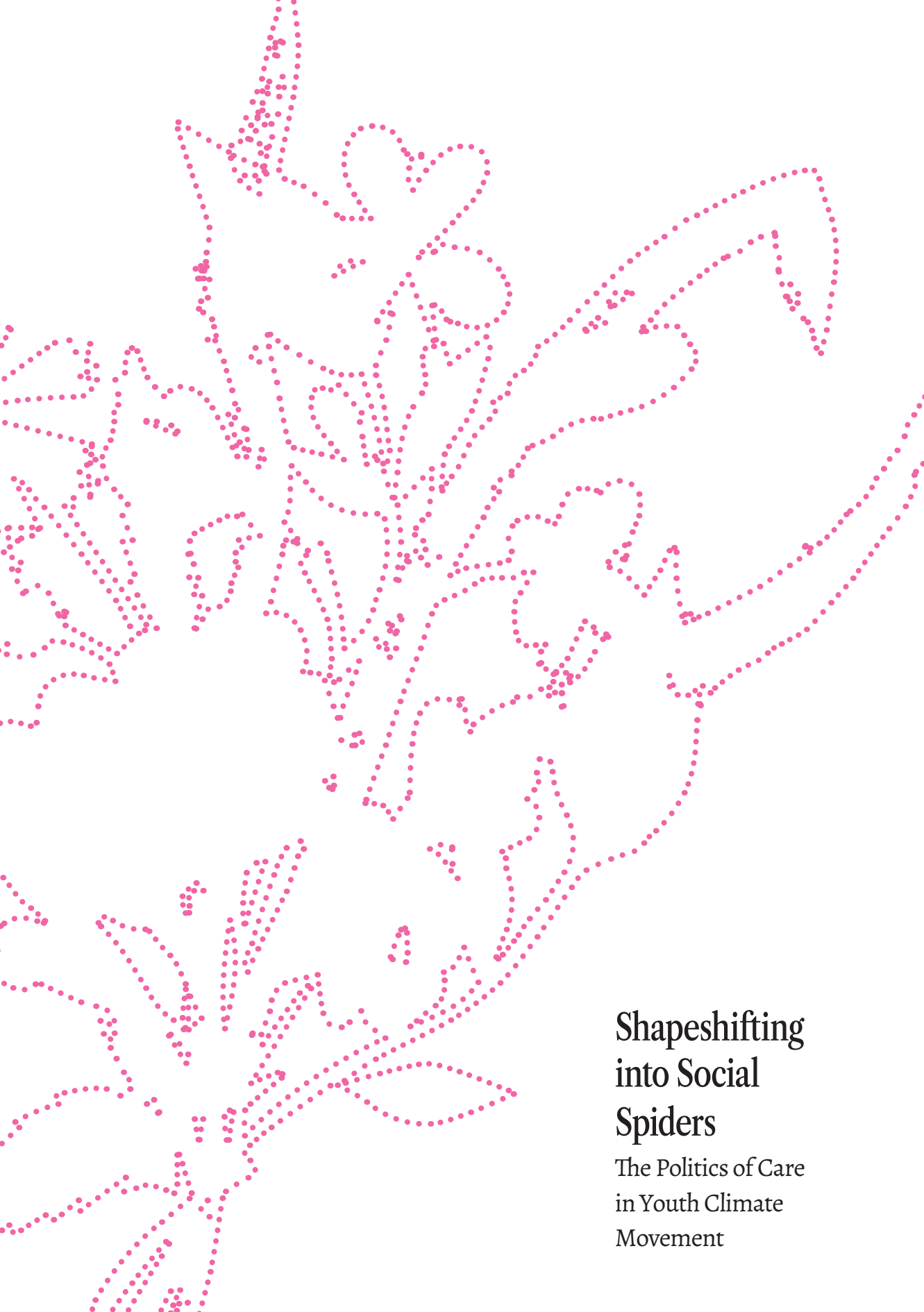
**LANGUAGE EDITOR**

Aneu Damayanti
Verena Chrismanola

Written and published by:

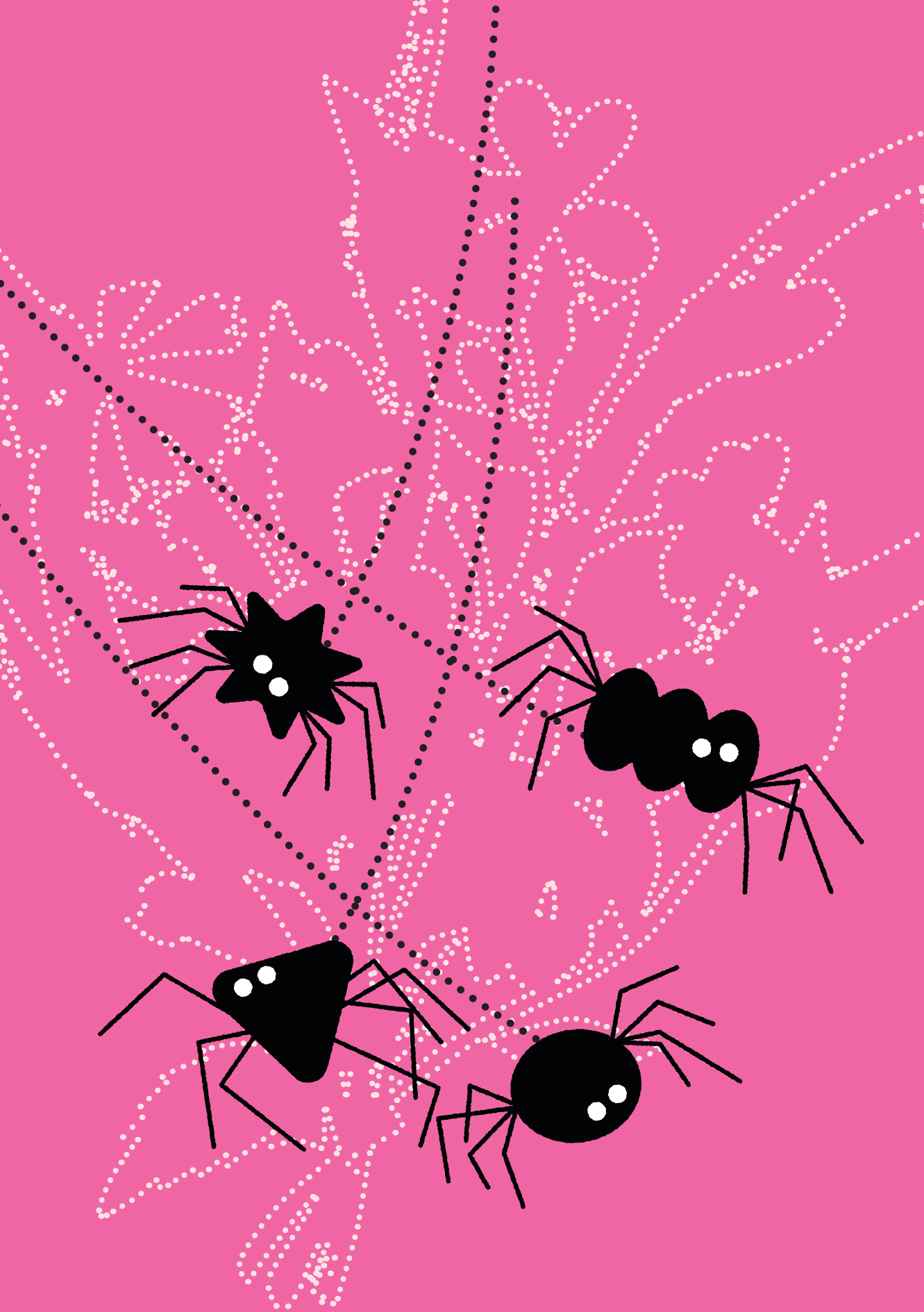
PAMFLET

**Perkumpulan Pamflet Generasi**
Komplek Buncit Indah
Jalan Mimosa IV Blok E No. 17, Pejaten Barat
Pasar Minggu South Jakarta 12510, Indonesia
website: www.pamflet.or.id
email: pamfletindonesia@gmail.com



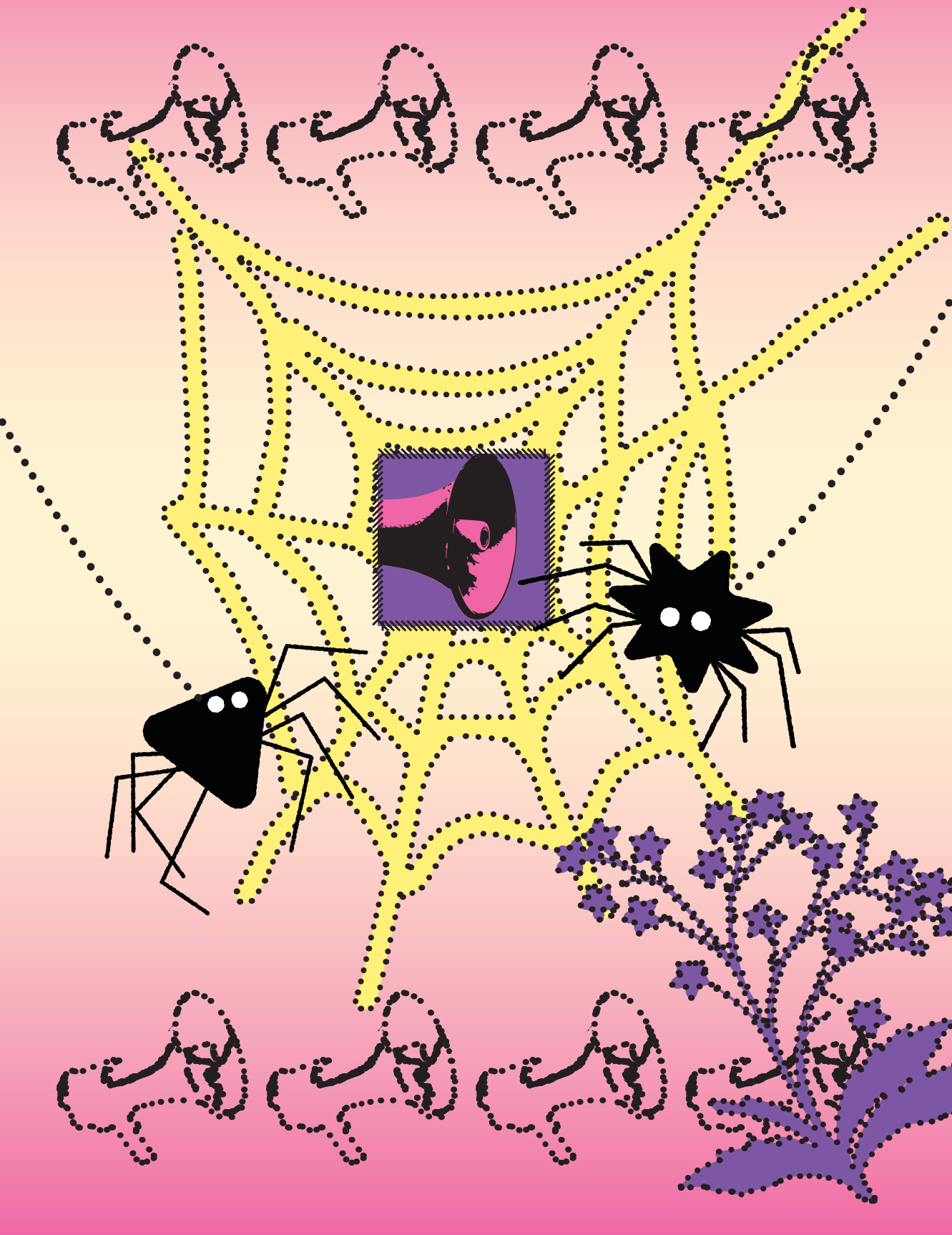
# Shapeshifting into Social Spiders

## The Politics of Care in Youth Climate Movement



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Part 1

# Background

## Getting to Know the Neglected Corners

In recent years, social movements have increasingly been organized and led by young people through diverse repertoires of action, including within climate movements. The rise of youth climate movements, particularly in Indonesia, has not emerged in a vacuum. Across Southeast Asia, we are witnessing democracies long undermined by both global and regional political elites, becoming increasingly eroded by the resurgence of authoritarian regimes and the shrinking of civic space (Sastramidjaja, 2024). At the same time, a new generation of youth-led activism has emerged in response to the multiple socio-political realities shaping the nation. These movements have grown in spaces neglected by the state. It is within these unattended gaps that young people's movements weave their webs. Throughout 2024 and 2025 alone, more than ten nationwide mobilizations took place. These included the series of protests against the Job Creation Law (*UU Ciptaker*) in October 2024; the #PeringatanDarurat (Emergency Warning) and #IndonesiaDarurat (Indonesia in Emergency) movements opposing revisions to the Regional Elections Bill (*RUU Pilkada*) between August and September 2024; #IndonesiaGelap (Dark Indonesia), which was sparked by opposition to the Asset Confiscation Bill (*RUU Perampasan Aset*) in February 2025; protests against revisions to the Indonesian National Armed Forces Law (*UU TNI*) in March 2025; and efforts to monitor and demand transparency from the House of Representatives (*DPR RI*) in August 2025, among others. Alongside the expansion of civic space and the increasing engagement of young people in collective action, various youth-led climate initiatives have also emerged. These include the #PapuaBukanTanahKosong (*Papua Is Not Empty Land*) movement, a series of solidarity actions supporting the legal proceedings involving the Awyu Indigenous People; Plastic-Free Marches (*Pawai Bebas Plastik*) held across multiple cities; the Global Climate Strike; and efforts to mainstream climate discourse and

climate action through more established activist spaces, such as *Aksi Kamisan*.

According to research conducted by the Asia Research Centre at the University of Indonesia and the Research Centre for Politics and Government at Universitas Gadjah Mada (2025), recent street protests in Indonesia exhibit several distinctive characteristics. First, they have fostered pro-democracy spaces through digital media and the strategic use of social media as a tool for movement amplification. Second, they are largely driven by non-institutional collectives, as well as secondary school students, university students, and young people. Third, these movements have become increasingly consolidated, bridging generations and social classes. Youth climate movements have consequently reshaped contemporary environmental activism, which is now characterized by collective action, digital campaigning, and more intersectional approaches to climate justice. Unlike earlier forms of climate activism, youth-led movements have become crucial in demanding accountability from policymakers and urging responses to the climate crisis that are equitable, inclusive, and attentive to the needs of marginalized communities (Morgan et al., 2024).



Meanwhile, the recurring pattern of street protests that has unfolded over the past several years has often been labeled a "rhizomatic movement" much like a rhizome plant. The term draws on Deleuze and Guattari's (1988) concept of the rhizome, which describes movements that spread rapidly in horizontal directions, operate without a singular leader, and are fundamentally decentralized (Savirani et al., 2025; Mudhoffir, 2025; Sastramidjaja, 2024). Although such movements are often perceived as reactive and limited in their ability to produce structural change, these waves of rhizomatic youth mobilization also reveal emerging forms of alternative climate activism. In the Indonesian context, the term "alternative" has long been associated with the phrase "alternative media," a concept used to describe forms of media that are opposed to the New Order regime (Juliastuti, 2022). Over time, alternative media expanded beyond independent print publications such as newsletters, pamphlets, and zines. It also took shape through discussion spaces, student movements, and collaborative practices with grassroots communities that continued to multiply and evolve. The notion of the "alternative" has therefore come to encompass practices that consistently demonstrate non-compliance with hierarchical regimes, an approach that characterizes many contemporary youth climate movements. Beyond nationally coordinated protests and hashtag-driven campaigns on the streets and across social media, youth climate movements in Indonesia today also cultivate a wide range of alternative strategies rooted in the realities of their surrounding environment.

We witnessed this context taking shape firsthand through SIMPUL (meaning knot), a youth hub serving as a collaborative ecosystem for diverse actors of youths to connect, learn about, and work toward climate justice. SIMPUL then became the starting point of this research. The young people within SIMPUL, hereafter referred to as *Jaring Kawan* come from various

regions across Indonesia and demonstrate remarkable ingenuity in responding to both national and local challenges. Their initiatives range from more visible forms of action, such as street protests, to emancipatory efforts such as creating media platforms for alternative discourse and practicing citizen journalism. They also include organizing local youth to participate in forest-fire extinguishment, as well as creative initiatives such as designing walking tours and learning traditional dances as ways of developing a deeper understanding of their environments. The youth climate movement within SIMPUL illustrates how alternative strategies emerge from young people's connection to what has been neglected. This closeness shapes how they weave their movements, using resources, knowledge, and practices that are closest to their own lived experiences.

Unfortunately, although youth movements globally are increasingly being studied, insufficient attention has been directed toward how these various youth movements can be cared for—or care for themselves—to become stronger and capable of having a sustainable impact. In a survey, nearly all young respondents cited burnout as the primary cost they had to pay for their activism (Conner et al., 2023). The risk of burnout itself is just one aspect of the overall holistic safety risks—including physical, digital, and psychosocial safety—faced by young people in the climate movement, particularly within a national political landscape where civic space is continuously shrinking and repressive toward youth action. The supporting ecosystem for resourcing youth-led movements is also deficient, with only 0.96% of major climate grants supporting youth-led initiatives in 2022 to 2024 (Youth Climate Justice Fund and Climateworks Foundation, 2025). As a result, although a variety of actions and collective movements initiated by young people have emerged in response to their respective national and local contexts, many are not sustainable and fizzle out before meaningful change is shaped.

These dynamics surrounding the vulnerabilities of youth climate movements and the often-overlooked practices of care that sustain them were also observed within SIMPUL. The actors driving these climate movements are filled with enthusiasm to act; yet in the process, they do not always have the space to think more strategically about care and its long-term sustainability. Whereas many scholars within feminist movements (Fraser, 2016; Piepzna-Samarasinha, 2019; Tronto, 1993) have argued that care is inherently political, as it constitutes a fundamental form of resistance against systems of oppression. Moreover, practices of care contribute directly to movement-building through which movements are organized and mobilized (Santos, 2022). With the absence of care such as preventing and addressing burnout, resolving conflict, mapping personal needs, and cultivating solidarity and trust, movements cannot endure.

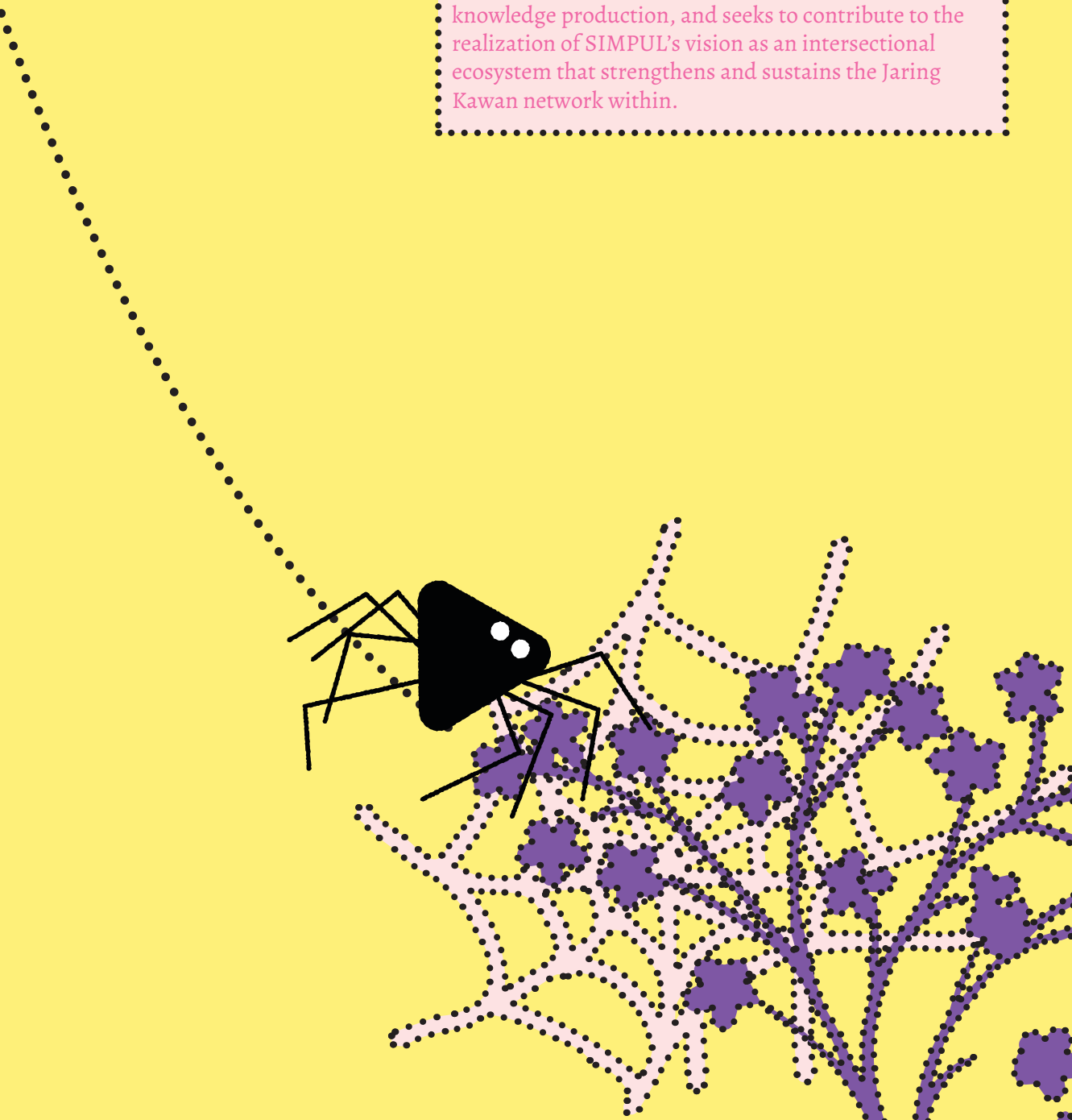
To address this gap, Pamflet Generasi with Kolektif Arungkala and Dimusim, initiated this research to explore the politics of care within youth climate movements. This inquiry is guided by three central research questions:

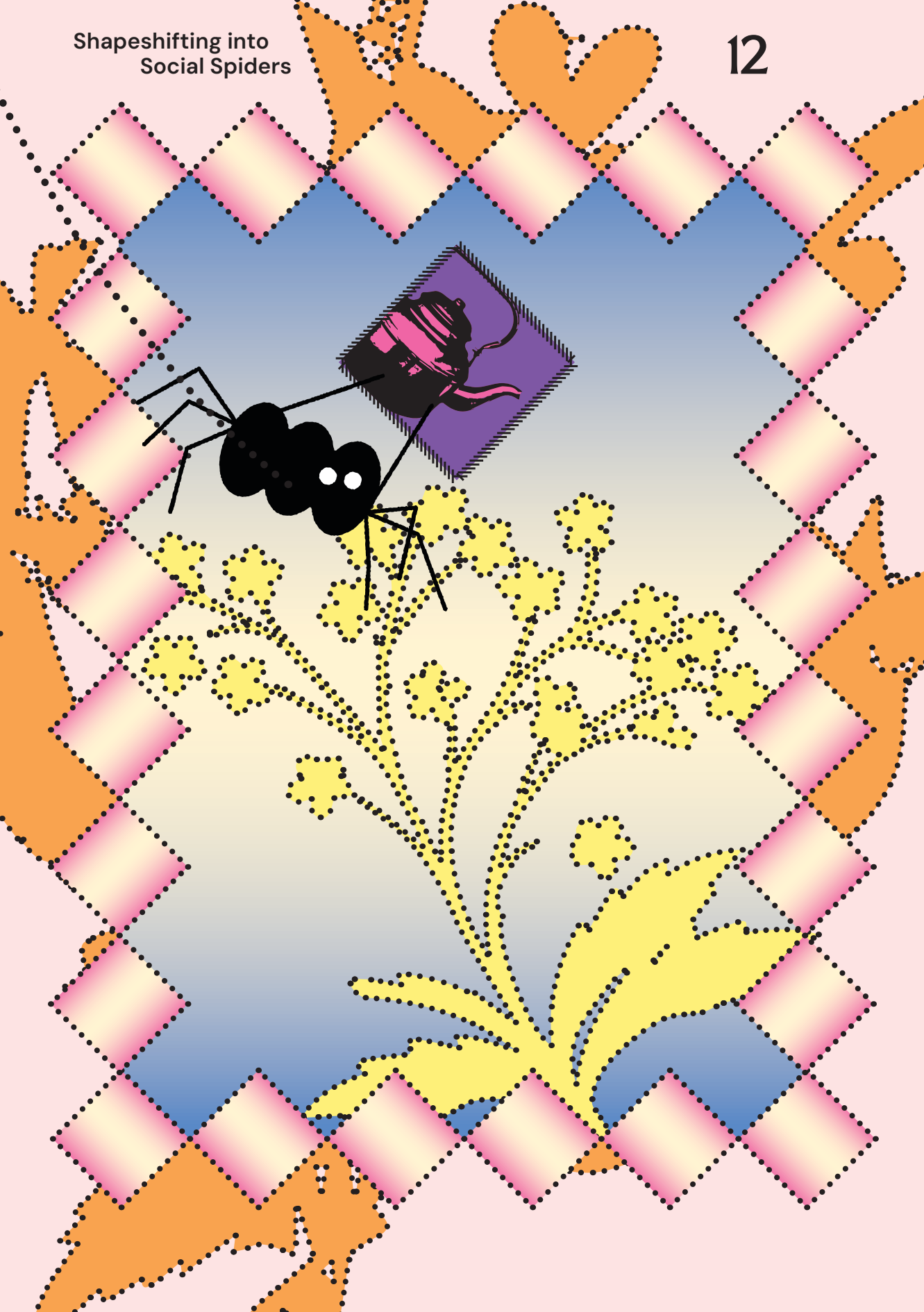
01) How do care practices play a role in the youth climate movement?

02) How do layers of identity impact the care practices?

03) How can youths strategize the cultivation of an ecosystem of intersectional youth climate movement that can sustain itself?

Using a Youth-Led Participatory Action Research (PAR) approach, this research engaged Jaring Kawan SIMPUL across the two locus, Yogyakarta and Bali,to explore how care is interconnected with the broader landscape of youth activism within their respective community contexts. The PAR approach was chosen for its emphasis on participatory and action-oriented knowledge production, and seeks to contribute to the realization of SIMPUL's vision as an intersectional ecosystem that strengthens and sustains the Jaring Kawan network within.





Part 2

# Theoretical Approach

## Situating the Story of the Spider and Its Web

To understand the politics of care within youth climate movements, we must first examine the broader contexts that shape the actions and experiences of the young people involved in this research. This section explores three interconnected layers that inform the study: the climate injustice, intersectionality, and theories of care.

### Navigating Climate Injustice in the Midst of Ruins and Kinship

BEFORE IT CAME to be widely described as a crisis, the term most commonly used to discuss environmental transformations was global warming. Referring to the gradual increase in the Earth's temperature, global warming entered public and scientific discourse during the 1970s, particularly after Wallace Broecker (1975) developed a framework for predicting temperature increases caused by carbon dioxide in the atmosphere. Conversations about rising global temperatures then discussed as climate change, a term used to describe broader forms of climatic and weather variability, including hotter summers, colder winters, heavier rainfall, and increasingly severe droughts (Lorenzoni & Pidgeon, 2006; Schuldt et al., 2011; Whitmarsh, 2009). As the impacts of climate change have become increasingly immediate and tangible in everyday life, the terminology used to describe these phenomena has also evolved. Terms such as climate crisis, ecological crisis, and climate emergency have emerged to underscore the urgency of these changes and the need for a resolution.

These developments are often discussed alongside the concept of the Anthropocene, "the stage" upon which these forms of destruction unfold. The Anthropocene can be understood as a new geological epoch in which human activity has become a dominant force shaping the Earth (Macfarlane, 2016). The tenfold growth of the human population over the past three centuries; the exploitation

of 30-50%of the Earth's land surface; the destruction of two-thirds of the world's tropical rainforests; and the expansion of extractive industries, with their layered ecological and social consequences, are among the many examples of human influence during the Anthropocene. These processes are already and, without a point of return, will continue to alter the Earth's ecological trajectory in profound ways (Weisse & Goldman, 2021; Pontoh, 2022; Crutzen & Stoermer, 2000).

Discussions of the climate crisis within the Anthropocene have been further developed by scholars such as anthropologist Anna Lowenhaupt Tsing through her concept of *capitalist ruins*, a framework for understanding the large-scale ruins that surround us. *In The Mushroom at the End of the World*, Tsing (2015) introduces this concept through an unlikely entry point: the matsutake mushroom. Unlike most plants, which require healthy ecosystems in order to thrive, matsutake are remarkably capable of growing and multiplying in environments that are no longer considered ideal. They flourish in forests whose ecosystems have been disrupted by logging, wildfires, degraded soil quality, and the degradation of other ecosystems disrupted by human activity. For Tsing, the matsutake serves as a powerful metaphor. She argues that humans in the contemporary era are not so different from the matsutake. We, too, live amid capitalist ruins, a world profoundly shaped and damaged by humanity's pursuit of "progress" and "development."

At the same time, the Anthropocene cannot be understood through a single lens. Political ecology historian Jason W. Moore (2016) proposes replacing the term Anthropocene with Capitalocene, arguing that humanity is neither a singular nor a homogeneous category. In the context of the forms of destruction described above, it is important to recognize that not all humans bear the same responsibility or exert the same influence over environmental destruction.

The long histories of colonialism, industrialization, capitalism, and the climate crisis reveal that some groups have consistently borne the burdens of injustice while others have disproportionately benefited from these processes (Damayanti et al., 2025). The climate crisis cannot be separated from the centuries-long processes of primitive accumulation and capital accumulation that have unfolded through colonial expansion, industrial development, to the present day, marked by multiple layers of inequality and injustice. In Indonesia, for example, the one percent of the population who constitute the country's elite and control 58 percent of its land and natural resources are responsible for a significant share of environmental destruction. Meanwhile, approximately 70 million Indigenous peoples in Indonesia and around the world stand on the frontlines of environmental stewardship, safeguarding at least 36 percent of the world's intact forests (Fa et al., 2022; Muazam, 2025). Yet Indigenous communities are also among those who face declining biodiversity, recurring forest and land fires, and the shrinking of their living spaces. The emphasis on capital within the concept of the Capitalocene more effectively highlights the central role of capital accumulation within the epochal conditions that underpin the climate crisis. It is within this framework that climate injustice becomes unavoid-

able. According to Preston et al. (2014), climate injustice refers to the unequal ways in which different groups experience the impacts of the climate crisis. Groups with specific layers of identity and location will face distinct forms of vulnerability compared to others.

The conversation does not end with the Capitalocene. Climate crisis discourse has also been shaped by the concept of the Chthulucene, proposed by feminist scholar and philosopher Donna Haraway. In *Staying with the Trouble: Making Kin in the Chthulucene* (2016), Haraway begins with a critique of the Anthropocene. Yet rather than stopping at the Capitalocene, she argues that it still falls short as a framework for understanding how we might live amid the climate crisis, because it does not fully address the deeper problem of human domination over the more-than-human world. If we are to meaningfully grapple with the climate crisis, Haraway suggests that the epoch we inhabit is better understood as the Chthulucene: an era in which we can no longer regard ourselves as subjects separate from other forms of life on Earth, nor position ourselves as their dominators. While the Anthropocene foregrounds the role of humanity and the Capitalocene highlights the role of capital, the Chthulucene offers a framework for imagining and cultivating alternative ways of living.

Two key concepts underpin the radical hope offered by the Chthulucene: *the web of life* and *tentacular thinking*. The web of life emphasizes that human beings are part of a larger, more intricate network of life and cannot be understood apart from other biological beings. Similarly, tentacular thinking foregrounds multi-species interconnectedness and relationality. "We have our tentacles in everything and everything has its tentacles in us," Haraway writes (cited in Monoskop, 2025). The complex interconnectedness that sustains our existence amid the climate crisis suggests that connection itself is central to both the problem and its possible resolution. It is through these relations that the Chthulucene proposes an antidote to the despair of the climate crisis: the cultivation of broader and more complex networks of kinship, or, in Haraway's terms, *making kin*.

Situating the climate crisis within the frameworks of capitalist ruins, climate injustice, and the Chthulucene enables us to understand youth climate movements as efforts to advance ecological justice within their respective contexts. Rather than becoming consumed by despair, these frameworks invite us to face the climate crisis while opening space to reimagine the possibilities of life, not an "ideal" life as promised by grand narratives of progress, but one that is resilient, creative, and adaptive amid conditions that do not always offer hope. In this spirit, we must cultivate the capacity to weave networks of kinship both by creating new ones and by reweaving those that have frayed or been severed in places far from ideal and with any resources remaining available to us.

## Seeing the Web of Youth that is Never the Same through Intersectionality

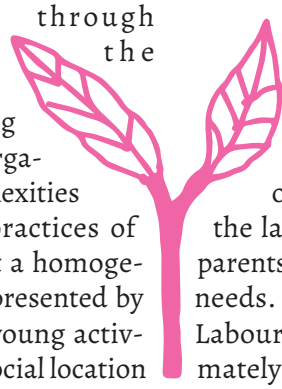
OVER THE PAST two decades, scholars across disciplines, practitioners, activists, and social movements have increasingly turned to intersectionality as both a theoretical approach and an approach for navigating complex questions of social justice. The term intersectionality was first popularized by critical race theorist Kimberlé Williams Crenshaw in 1989 as a response to discussions of inequality and discrimination that often failed to account for the complexity of people's identities. Intersectionality understands individuals as shaped by the interaction of multiple social locations, including race and ethnicity, Indigenous identity, gender, class, sexual orientation, geographic location, age, disability, migration history, and religion. These social attributes interact within two interconnected dimensions. First, they operate within broader structures of power, including legal systems, public policy, state institutions, and political and economic arrangements. Second, these interactions are entangled with forms of oppression, and conversely privilege, that are interdependent colonialism, imperialism, racism, homophobia, ableism, patriarchy, and other systems of oppression (Hankivsky, 2014; Crenshaw, 1989). In other words, intersectionality provides a lens to understand an individual's lived experiences including experiences of violence, as unique outcomes of the complex interplay among multiple layers of identity.

Long before Crenshaw introduced the term, however, intersectional practice had already been embodied in the lives of oppressed peoples who experienced the overlapping effects of multiple systems of oppression. Natalie Clark (2016), an intersectionality scholar and Indigenous health researcher, argues that Indigenous feminist activists such as Zitkala-Ša (1883, 1901) and Sarah Winnemucca (1883) laid important groundwork for intersectional approaches decades before Crenshaw. Through their efforts to document the experiences of Indigenous women whose lives and ancestral lands were devastated by mining companies. In her writings, Zitkala-Ša demonstrated how experiences of violence were inseparable from questions of gender, age, Indigenous identity, and access to land (cited in Nason, 2010).

Ideas surrounding intersectionality have since continued to evolve through the contributions of feminists, Black activists, queer scholars, and Indigenous thinkers whose lives and work have been shaped by multiple forms of injustice (Hankivsky, 2014; Bunjun, 2010; Clark, 2016). The framework has also expanded beyond its origins and is now widely employed across disciplines including philosophy, history, public health, and geography. As intersectionality gained prominence, many scholars, including Crenshaw herself began to critique the ways in which the concept has been used. First, intersectionality is often reduced to a buzzword that merely lists identities without critically examining the power hierarchies that continue to be reproduced within it (Cho et al., 2013; Collins, 2019). Second, the transformative potential of intersectionality is frequently simplified or even negated through a narrow focus on race and gender alone, rather than being situated within broader matrices of domination (Davis, 2019; Cho et al., 2013).

Within social movements, intersectionality often takes shape through organizing efforts that recognize the interconnectedness of diverse issues, rights holders, and vulnerable groups (Garcia et al., 2024). Many contemporary youth climate movements no longer view the climate crisis as an isolated phenomenon. Rather, they understand it as a manifestation of broader systems of oppression and therefore as fundamentally connected to other struggles for justice (Mazzucelli et al., 2021).

In this research, intersectionality serves as a theoretical approach through which we examine the lived experiences and layered identities of young people involved in climate organizing and how these complexities shape and interact with practices of care. Young people are not a homogeneous group adequately represented by labels such as "youth" or "young activists." Beyond their shared social location as young people, climate activists, and rights holders experiencing the impacts of the climate crisis in Indonesia, the unique life experiences of each individual play a role in shaping care practice.



## The Weave of Care that is Evergoing

ALTHOUGH PRACTICES of care take many different forms, care theorists have generally converged around a shared understanding of what care entails. Care can be understood as all activities undertaken to create, remake, maintain, manage, and repair the world in which we live, whether physically, emotionally, or intellectually (Fisher & Tronto, 1990; England & Folbre, 2005; Dowling, 2021). "Without care, life would not continue," writes Emma Dowling (2021). Similarly, Tronto (1993, p. 16) argues that "we care so that we can live in the world as well as possible."

Much of the development of care theory has emerged from feminist and gender scholarship (Gilligan, 1982; Noddings, 1986; Ruddick, 1990; Held, 1993). Care work represents a sector with a massive market, widely discussed as a distinct topic known as *care economy* (Langou & Franco, 2024). Care work is visible in everyday occupations such as those performed by doctors, domestic workers, teachers, psychologists, and nurses. At the same time, many forms of care remain unpaid and are often not even recognized as work. These include the labor of parents raising children and the labor of children caring for aging parents with increasingly complex health needs. According to the International Labour Organization (2024), approximately 708 million women worldwide are unable to engage in paid employment because they are occupied with unpaid care work. Measured in hours, women collectively perform an estimated 16 billion hours of unpaid care work every day (UN Women, 2025). Although systematic data on care work has only recently become more widely available, feminist and gender scholars have long analyzed this phenomenon, demonstrating how care labor, particularly unpaid care labor, continues to be disproportionately performed by women.

Within the systems structured by capitalism and patriarchy underpinning contemporary mainstream life, the wheels of the economy and daily existence

rely on care work remaining undervalued, in which performed by women within the domestic sphere.. Even when assigned economic value, care work is often kept deliberately "less valuable," associated with occupations categorized as unskilled and coded as feminine. Within patriarchal logic, such work is therefore viewed as naturally suited to women and compensated with lower wages. This reality is closely connected to social reproduction theory, which emerged in the 1970s to examine the role of women performing care labor within the household. These invisible and unpaid forms of labor enabled the rapid expansion of capitalism by reproducing and sustaining the labor force itself. Men were afforded the privilege of focusing on work in factories, plantations, offices, and other sites of production, while women raised children, cared for family members, and managed households. In other words, maintaining men's capacity to continue working (Federici, 1975; Gotby, 2023).

Beyond gender roles, feminist engagements with care also gave rise to the development of the *ethics of care*, a branch of moral philosophy within normative ethics. Mainstream ethical traditions including deontological ethics, utilitarianism, and theories of universal justice associated with the ethics of justice, reflect social orders that are masculine, binary, and centered around domination (Gilligan, 1982; Noddings, 1986). Within the ethics of justice, justice is understood as rational, located within the public sphere, and enacted transactionally. While these have made significant contributions toward the pursuit of a more just world, feminist scholars argue that justice alone is not enough. The ethics of care emerged as an alternative framework, shifting attention from masculine conceptions of justice toward forms of social life grounded in attentiveness and mutual care without assuming that there is only one universal version of justice. Within an ethics of care framework, every act of care is shaped by its specific context. Care can occur in public as well as private and domestic spheres, and is fundamentally rooted in the relational bonds through which people are interconnected and mutually dependent (Held, 2006; Kittay, 1999).

The development of the ethics of care has increasingly been directed toward understanding how care can serve as a key element of collective liberation from systemic injustice. One of the most influential contributions in this regard comes from Joan Tronto. Tronto (1998) conceptualizes care as a practice consisting of four interconnected phases. The first is *caring about* (attentiveness), in which we recognize the need for care. The second is *caring for* (responsibility), in which we take responsibility to fulfill the need for care. The third is *caregiving* (competence), which encompasses the actual practice of care. The fourth is *care receiving* (responsiveness), where feedback and reflection emerge from those receiving care. Fifteen years later, Tronto (2013) argued that this cycle remained incomplete and introduced a fifth phase: *caring with* (reciprocity)emphasizes forms of care that are fundamentally relational and deeply intertwined with solidarity.

The concept of attentiveness within Tronto's framework has since been expanded by several scholars, including Salamanca González (2024), whose



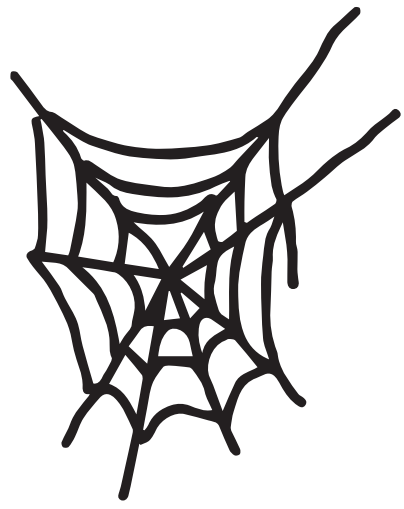

*decolonial aesthetics* of care argues that the phase of caring about must move beyond attentiveness alone to also engage with inattentiveness and desattention. Approaching inattentiveness and desattention in this way invites us to see to what remains unseen, overlooked, or left behind. This perspective challenges us to ask: How has colonialism shaped what is considered *worthy* or *unworthy* of care? Which forms of care are rendered *visible*, and which remain *invisible*? Care, in practice, therefore requires reflexivity: the capacity to critically examine oneself and one's ways of seeing and understanding the world.

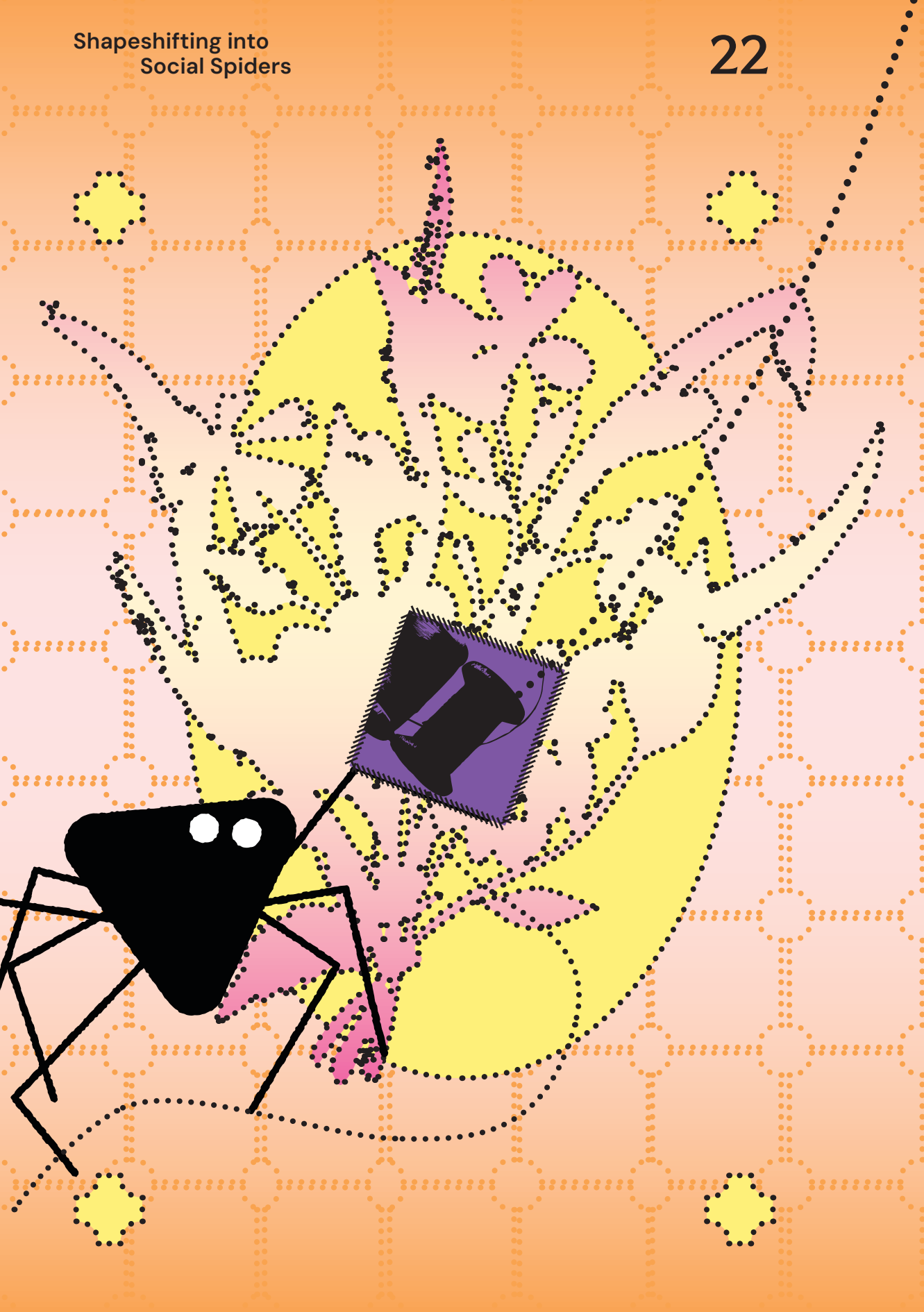
This resonates with the growing discourse surrounding collective care, which similarly positions care as a pathway toward collective liberation. Collective care can be understood as the various efforts through which

we sustain and care for ourselves together within collective spaces. Ideas of collective care have been profoundly shaped by Black, Latinx, Indigenous, feminist, and scholars with disabilities. Among them are Audre Lorde and bell hooks. Beyond framing self-care as a radical political act of resistance, Lorde (1979; 1988) also emphasized reflectivity in discussing collective praxis, which, according to her, must break away from the repertoire of tools employed by the oppressor. While hooks (2000) situates care within an ethic of love, arguing that practices of *love* must be rooted in justice. Both Lorde and hooks approach care through an intersectional lens. They argue that care must simultaneously account for race, gender, class, sexuality, and other dimensions of identity if it is to remain responsive to context and avoid reproducing harm. With this logic, collective care becomes a framework for cultivating spaces where diverse voices are heard, validated, and responded to without reproducing the violence, hierarchies, and injustices that underpin everyday forms of suffering.

In the development of care theory in the last five years, Santos (2022) offers a particularly valuable framework for understanding care in social movements within processes of mobilization and solidarity-building. According to Santos, care encompasses three dimensions. The first is *emotional care*, which refers to the ways emotions strengthen and sustain social movements. The second is *identity care*, which highlights how identities contribute to movement cohesion and empower members and communities. The third is *participatory care*, which focuses on the accessibility of movements and the barriers that shape participation.

As this study employs a *grounded theory* approach which relies on the emergence of patterns and concepts organically generated from the data it does not adopt any single existing theory or framework of care as its primary analytical lens. Instead, the various care frameworks reviewed during the literature study serve as supplementary points of reference throughout the processes of data analysis and the synthesis of research findings, rather than functioning as predetermined analytical tools.





Part 3

# Methodology

## Weaving a Participatory Action Research Process

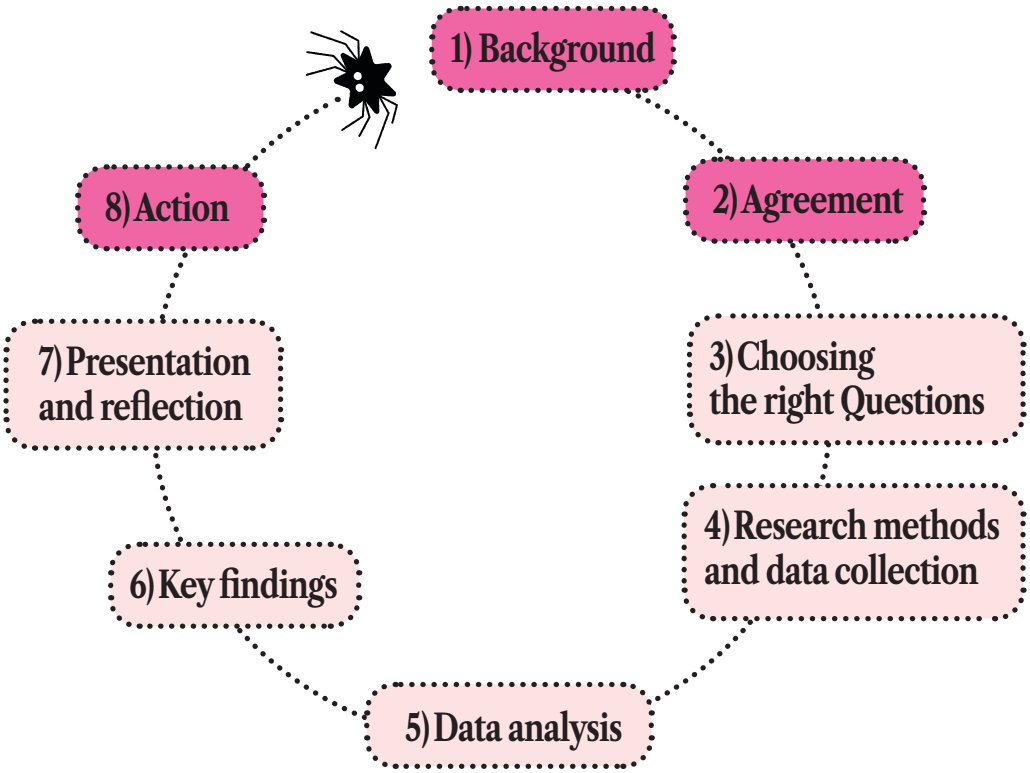
### Fostering Meaningful Participation Through Youth-Led Participatory Action Research and Grounded Theory

THE IDEA for this research emerged through a long journey. It began with Pamflet Generasi's initiative to establish SIMPUL as a hub connecting intersectional and inclusive youth climate movements. To bring this vision to life, a series of encounters gradually took place among friends from the Yogyakarta and Bali hubs. The relationships that emerged were subsequently nurtured through various forms of engagement beginning in 2024, including Melamun discussion spaces, Learning Visit exchanges, the intensive learning and networking space *Kemah SIMPUL*, and ultimately the formation of Jaring Kawan SIMPUL in June 2025, which became the underlying essence behind this research. Through this study, we sought to understand how we sustain and care for our movements with the hope that this knowledge can help strengthen and prolong the endurance of the climate movements we collectively pursue.

Recognizing the dynamic nature of youth climate movements, we saw a need for a research methodology capable of capturing and examining how practices of care emerge, are constructed, understood, and institutionalized within the communities that serve as "homes" for Jaring Kawan SIMPUL who participated in this research. For this reason, we adopted Youth-Led Participatory Action Research (PAR), a methodology that closely aligns with the objectives of this study. Participatory Action Research positions communities including young people not merely as subjects of inquiry but as central actors throughout the research process. PAR challenges conventional research approaches that often treat participants as passive objects of study. Instead, PAR emphasizes alignment, mutuality, and circular relationships throughout the research process, while valuing openness, accessibility, and forms of knowledge

grounded in participants' embodied experiences and lived realities. In practice, PAR enables research to become more participatory in identifying issues and developing actions to be implemented within communities or broader ecosystems (University of Reading, 2023). Moreover, PAR can be understood as a collaborative process of research, education, and action that is explicitly oriented toward social change. It is often described as a form of less hierarchical research and solidarity action research (Kindon, Pain, & Kesby, 2009).

The core principles of PAR are translated and used further in every stage of this study on the politics of care within youth climate movements. The research process followed eight key steps:




**The eight steps of Participatory Action Research** were adapted from the University of Reading (2023).

Conducted by co-researchers from Pamflet Generasi, Kolektif Arungkala, and Dimusim, this PAR process was implemented by extending and adapting various practices that support PAR principles. Above all, we remained committed to creating meaningful and inclusive opportunities for participation among research participants. Both researchers and participants shared ownership of this study from beginning to end. Beyond the formal duration of the project, the data and findings generated through the research may continue to be managed, utilized, or further developed according to participants' needs, provided that collective agreement and/or consent from relevant participants is obtained.

Using PAR as the main methodological framework, we carried out data collection and analysis through a grounded theory approach. Grounded theory is a qualitative research methodology used to develop theory directly from empirical data rather than from pre-existing hypotheses or theoretical assumptions. In other words, this study was designed to generate theoretical insights that reflect participants' actual experiences and practices of care, rather than to test existing theories of care (Goulding, 2005). The various theories and discussions concerning care, intersectionality, and the climate crisis presented in the conceptual framework section therefore function as interpretive resources that enrich the analytical process, rather than as predetermined frameworks used to categorize the data.

In practice, our grounded theory approach began with observations gathered through diverse spaces of interaction with Jaring Kawan SIMPUL, who later became participants in this research. The stories and contextual experiences of movement-building shared by participants actively shaped the research design, which then refined and agreed upon collectively. From the 116 care practices documented during the data collection process, participants' narratives and quotations were systematically coded to identify recurring keywords and patterns. These codes were then grouped into broader analytical categories, which ultimately informed the theoretical interpretations presented in the findings section of this report.

## Sampling Method and Research Participants

CONSISTENT WITH the origins of this study within the context of SIMPUL, the majority of research participants were members of the network from the Yogyakarta and Bali locus who had previously participated in various SIMPUL activities and engagement spaces. The locus was chosen to reflect the fact that these locations serve merely as initial points of convergence and remain open to young people from other regions. Choosing Yogyakarta and Bali as the core locus is shaped by the circumstances of Pamflet Generasi, Kolektif Arungkala, and Dimusim having sufficient social modalities needed for a thorough PAR implementation. The relationships built within SIMPUL have been maintained through various forms of engagement since 2024, including the Melamun discussion series, Learning Visit exchange, the intensive learning and networking space *Kemah SIMPUL*, and ultimately the establishment of Jaring Kawan SIMPUL in June 2025.

| No | Participants | Community/Organization | Region | Locus |
|---|---|---|---|---|
| 1 | Ray | Kolektif Arungkala | Yogyakarta | Yogyakarta |
| 2 | Asari | | Yogyakarta | |
| 3 | Anonim 1 | FeminisThemis | Jakarta | |
| 4 | Rifka | | Jakarta | |
| 5 | Teli | Pamflet Generasi | Jakarta | |
| 6 | Zefan | Kolektif Tanpa Nama | Yogyakarta | |
| 7 | Fani | Climate Rangers Jogja | Yogyakarta | |
| 8 | Raisa | | Yogyakarta | |
| 9 | Hafizh | Matrahita | Yogyakarta | |
| 10 | Kemala | | Yogyakarta | |
| 11 | Sean | Lelaku Studio | Yogyakarta | |
| 12 | Febri | | Yogyakarta | |
| 13 | Ica | | Yogyakarta | |
| 14 | Deti | YouthAct Kalimantan | Palangkaraya | |
| 15 | Box | Aku Juga Terdampak (AJT) | Yogyakarta | |
| 16 | Septi | Balebengong | Bali | Bali |
| 17 | Haris | Yayasan Teratai | Bali | |
| 18 | Kenanga | Kisara PKBI Bali | Bali | |
| 19 | Alyn | BRASTI | Bali | |
| 20 | Lina | | Bali | |
| 21 | Rina | Extinction Rebellion (XR) | Riau | |
| 22 | Bandem | Nuturang | Bali | |
| 23 | Dayat | Omah Laras | Bali | |
| 24 | Guntur | Mai Kubu | Bali | |

Of the 17 communities involved, five had not previously been part of Jaring Kawan-SIMPUL but were invited to participate in order to enrich the diversity of the research sample. These communities were Matrahita, Lelaku Studio, Nuturang, Omah Laras, and Mai Kubu.

## Data Collection Methods

WE GATHERED with research participants for two days at each locus Yogyakarta and Bali to collect data on four sub-topics: (1) involvement in community, (2) care practices, (3) values and meanings attached to care, and (4) sustainable ecosystems for movements. In line with PAR commitment to meaningful and inclusive participation, we sought to employ data collection methods that were familiar, accessible, and engaging for participants. Accordingly, during the two-day in-person data collection process at each locus, we utilized methods such as transect walks, zine-making, photovoice, and diagramming.

Transect walks, or guided walks aimed at collective mapping, were conducted in both Yogyakarta and Bali to explore participants' understandings of care and their visions of an ideal movement ecosystem. Zine-making and photovoice (the use of photography as a storytelling) were employed in Yogyakarta to explore participants' involvement in community and care practices, reflecting participants' familiarity with these methods. Meanwhile, diagramming, the process of expressing experiences through visual representations, was used in Bali to explore participants' values attached to care practices. Alongside these activity-based and creative methods, we also facilitated small-group discussions to generate deeper insights.

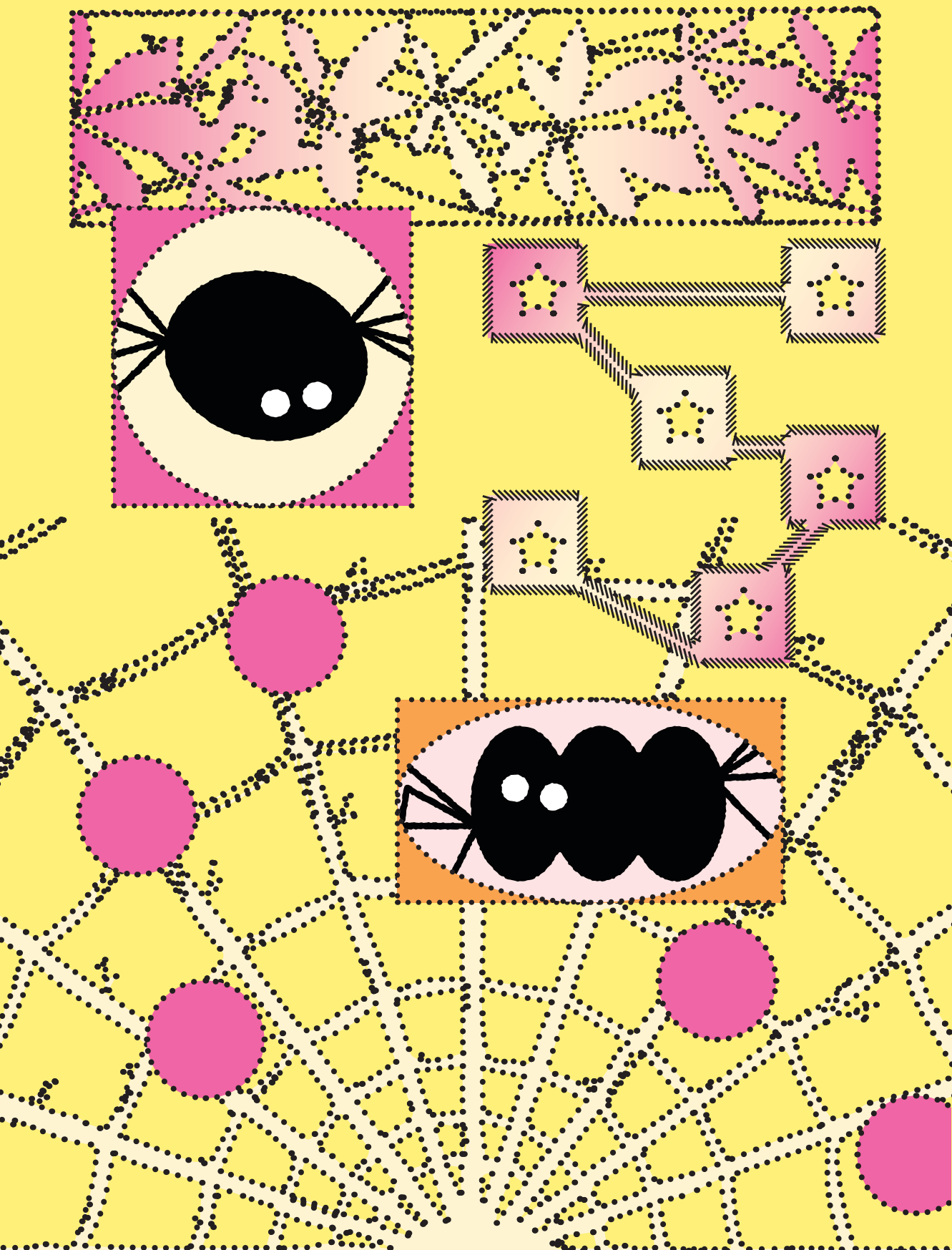
Because grounded theory allows for a more circular approach to data collection, the research process also included a live-in component and a series of follow-up interviews to complement and further explore findings that emerged during the in-person gatherings. The live-in component, which included additional interviews and participant observation, was conducted over four days to better understand Indigenous contexts alongside BRASTI within the region of Masyarakat Adat Dalam Tamblingan (MADT) in Bali. Additional follow-up interviews were conducted online via teleconferencing platforms (Zoom) and took the form of one-on-one conversations between a member of the co-researcher team and an individual research participant.

## Ethical Approval

PRIOR TO IMPLEMENTATION, the research proposal was submitted to and received ethical approval from the Research Ethics Committee of the Faculty of Psychology at UIN Syarif Hidayatullah Jakarta. Ethical clearance was granted through approval letter No. B-106/KEP-FPsi/TL.00/VIII/2025 on 22 August 2025. This approval serves as confirmation that the study was conducted in accordance with established ethical research guidelines. All participants received detailed information regarding the objectives of the research, procedures, potential risks and benefits, and their right to decline participation or withdraw from the research at any stage without any negative consequences. Participation in the research was entirely voluntary and was secured

through informed consent forms signed by participants prior to the commencement of data collection.

Risk assessment and mitigation measures were undertaken throughout the research process, from data collection through to the completion of the research identifying potential safety, security, and disaster-related risks that could arise during the research process. Risk mapping and mitigation planning were developed specifically for the contexts of Yogyakarta and Bali during the period of September 2025 to January 2026 and remain internal project documents.



Part 4

# Findings

## Following the Story of the Spiders

Exploring the everyday realities faced by young people in climate movements brought us into contact with many fragments of findings. One of the most striking was how all of us participate in, contribute to, and/or build our respective movements with a shared purpose: ***to care for the uncared for***. In this sense, we move and act like spiders.






### Growing Up as Solitary Spiders

THE POLITICS OF CARE within youth climate movements can, in many ways, be reflected through the life of a spider. First, we emerge in places that are neglected, overlooked, and rarely given attention. Spiders, eight-legged arachnids that produce silk and prey on insects can be found almost anywhere in everyday life. Yet when people imagine a spider, they often picture one tucked away in the corner of a room that is rarely cleaned, inside a storage space crowded with forgotten belongings, or among tree branches untouched by the constant traffic of human activity. Youth climate movements emerge in much the same way: driven by a commitment to care for the uncared for.

Second, the presence of young people within these sites becomes visible through webs of care practices whose forms are uniquely shaped by the specific contexts they seek to address. Although all spiders possess the biological capacity to produce silk proteins, not all spiders

build webs. Likewise, while all people have the capacity to act and care for one another, not everyone becomes involved in organized climate movements. For young people engaged in climate movements, concern and discomfort about the issues and conditions surrounding them becomes the urge to enter neglected spaces and respond to the realities they encounter. Through the various initiatives and movements that arise in response to specific circumstances, practices of care become the webs that are woven. Young people gradually fill neglected spaces with webs of care. In the process, these webs take on diverse forms, each shaped by the particular contexts and issues to which they respond.

Third, despite their active engagement with their respective sites, youth climate movements often operate like spiders that are largely solitary, disconnected from one another. Spiders are generally known as solitary creatures. When you encounter a spider, it is usually wandering alone or standing watch at the center of its carefully constructed web, waiting for prey. This characteristic is also evident in youth climate movements, which frequently operate independently rather than in close connection with one another. Even when connections do exist, practices of care often remain confined to the "backstage" of respective movements, rarely recognized as a central component of movement sustainability.

The first section of these findings explores in greater depth the contexts underlying these three conditions that characterize the politics of care within youth climate movement conditions that, in many ways, resemble the lives of spiders. Our data collection processes resulted in documentation of 116 care practices within the everyday realities of the youth climate movement. These practices can be grouped into five major categories: **Caring for the Self**, **Caring for Knowledge**, **Caring for the Community**, **Caring for the Environment**, **and Caring for the Commons**.




The most common category is caring for knowledge, with 38 practices identified. At first glance, the prevalence of knowledge-centered care reflects the significant role that knowledge plays as an ideological tool of resistance, particularly through the promotion and circulation of alternative narratives aligned with climate justice movements. The prominence of this category also points to the relative accessibility of knowledge production itself. Within youth climate movements, practices of producing, sharing, and reproducing knowledge are often more readily undertaken due to the availability of digital spaces that are deeply embedded in young people's everyday lives. Meanwhile, the least practiced was the practice of caring for the commons, which was recorded in only 13 practices. This relatively small number reflects the limited access that young people often have to material resources, including funding, physical spaces for organizing and collective activities, and tools necessary for campaigning.

# A Closer Look at Five Categories of

## Caring for the Self

A TOTAL OF 25 self-care practices were identified through this research. This category encompasses actions undertaken to support an individual's psychosocial condition and overall well-being, whether carried out at the individual or collective level. As participants in climate movements, young people may be exposed to significant mental and emotional pressures arising from challenging circumstances, experiences of personal or structural loss and grief, the stresses of navigating relationships with various stakeholders, and experiences of violence that leave lasting trauma (Matsayi et al., 2024). Moreover, numerous studies indicate that young climate activists commonly experience burnout, a condition of extreme and prolonged emotional, mental, and physical exhaustion (Conner et al., 2023).

Although this category touches upon the most personal dimensions of care, within movement spaces these practices may be carried out individually or collectively with fellow community members. Examples of self-care practices found within youth climate movements include an awareness of the need to take breaks and rest when necessary; community policies that support taking such breaks; dedicated spaces for sharing and reflecting on experiences; individual well-being check-ins integrated into community activities; light bonding activities such as cooking together; and more structural

# Care Practices in Youth Climate Movements

interventions, such as providing access to counseling services for community members. By prioritizing the holistic well-being of individuals and the social relationships that shape it, these practices strengthen the vitality and resilience of young people, which in turn contributes to the resilience of the movement itself (Matsayi et al., 2024).

Of the 25 practices identified, 18 have become embedded as organizational or community culture. The widespread adoption of psychosocial care practices suggests that collective care has increasingly been institutionalized as a structured system of mutual support within organizations and communities. Participants' stories reveal that collective care, rather than care confined solely to the individual level, can cultivate support systems that are deeply rooted in and responsive to shared experiences. Furthermore, given that formal healthcare services are often inadequate and difficult to access particularly for marginalized groups, community-based care can help bridge these unmet needs (Chutiyami et al., 2025).

One example of a psychosocial care practice identified in this study was described by a member of Kolektif Tanpa Nama, who explained that support often emerges through simple, everyday activities:

> "We often gather at one of our friends' houses, cooking and chatting together."
>
> — ZEFAN, KOLEKTIF TANPA NAMA

Zefan explained that although such activities may appear trivial at first glance, they function as forms of collective care that create space for emotional expression, strengthen a sense of togetherness, and foster safer spaces. Safe spaces constitute an important political dimension of collective care, particularly for queer individuals who require environments where they can participate without fear of judgment. In social contexts where stigma surrounding gender identity and sexual orientation remains pervasive, such practices create spaces where community members can comfort one another and stay connected to each other's lives and well-being.

Meanwhile, Septi, a journalist at Balebengong, highlighted the importance of psychosocial care practices in workplaces characterized by high emotional demands and significant pressure. The presence of support systems, appreciation, and recognition of participation becomes a strategy for sustaining involvement and preventing exhaustion:

> "[…] support systems, appreciation, and meaningful involvement matter. It's about recognizing how we want the

movement to unfold. When we're exhausted, there are people we can turn to and vent to. We also need rest and pauses, because we cannot keep forcing ourselves." — SEPTI, BALEBENGONG

## Caring for Knowledge

THE MOST prevalent category of care practices identified in this research is caring for knowledge. This category encompasses care practices related to the production and reproduction of knowledge, manifested in various forms such as creating, sharing, and sustaining knowledge through archiving, documenting experiences, skills training, module development, and information dissemination. Of the 36 practices identified, 20 were classified as formalized (institutionalized) practices, having become part of the regular programming of organizations or communities. These knowledge production and reproduction practices are designed as vehicles for expression and education, enabling communities to raise awareness about gender equality, social justice, environmental degradation, and human rights.

The prominence of these practices is also closely tied to a defining characteristic of contemporary youth movements: relatively open access to media and digital spaces. Young activists often understand knowledge as an ideological tool a political instrument that reflects one's commitments and serves as a means of challenging dominant narratives that frequently fail to represent the experiences of marginalized groups. Digital media are often preferred over print media due to limited access to mainstream publishing channels, which can constrain the circulation of information in public spaces. More importantly, knowledge production and reproduction in digital environments allow information to be disseminated more inclusively, reaching groups that have historically been marginalized within public discourse. Indigenous peoples, persons with disabilities, and queer communities, for instance, are increasingly able to access information and make their voices heard through digital spaces (Munandar et al., 2025).

One example of knowledge production and reproduction can be found in the work of the Deaf feminist community FeminisThemis during a series of demonstrations held on 28 August 2025 opposing new benefits for members of the House of Representatives of the Republic of Indonesia (*Dewan Perwakilan Rakyat*). FeminisThemis produced digital content that explained the issue in sign language, making it accessible to Deaf audiences. Rifka, a member of FeminisThemis, explained that the content

also sought to connect current events with broader social issues:

> "For example, recently we created content about online motorcycle taxi drivers being crushed by systemic pressures. We tried to tell that story in sign language and connect it to broader issues that were unfolding at the time."
>
> — RIFKA, FEMINISTHEMIS

Another example of knowledge production aligned with this approach is the existence of collective learning spaces within communities that facilitate access to knowledge on specific topics. One member of Kita Sayang Remaja (Kisara), an organization focused on adolescent counseling and Sexual and Reproductive Health and Rights (SRHR), described a program within their community that encourages members to write about reproductive health issues:

> "We have a journalism class that teaches people how to write about reproductive health, an area that many people still do not fully understand, especially when it comes to presenting the information accurately and effectively."
>
> — KENANGA, KISARA

In both examples, knowledge production is intentionally undertaken as a means of caring for Deaf communities and young people, with the aim of expanding opportunities for groups that do not always have equal access to public platforms and spaces for expression. Alongside these practices, the research also identified forms of knowledge reproduction, such as the archiving initiatives carried out by Kolektif Arungkala and Nuturang. Archival work often constitutes a site of care that remains largely invisible and rarely receives public attention. It involves the painstaking processes of locating, organizing, and preserving old archives including newspapers, magazines, and neglected digital platforms. Through archival practices, the voices of marginalized communities and alternative narratives that have been submerged beneath dominant narratives can once again become accessible sources of knowledge for contemporary young people. One example is Nuturang's effort to revisit archives documenting floods in Bali and reposition them within the context of the severe flooding that affected the island once again at the end of 2025.

### Caring for Community

UNLIKE THE CATEGORY of "caring for the self," the category of "caring for community" encompasses practices that focus on movement-building as a means of strengthening youth climate movements. Of the 22 community-care practices identified, 16 have evolved into established organizational and community cultures. These efforts may be inward-facing, such as improving organizational structures and relationships within communities, or outward-facing, such as fostering collaborations across different issue areas. These practices position care not merely as a supportive activity but as a strategy for organizing. Community-care practices documented in this research include restructuring organizational systems,

distributing responsibilities, developing internal documentation, strengthening internal capacities, implementing regeneration and leadership-transition strategies, networking with fellow young people, building relationships with senior figures working on similar issues, engaging in cross-issue climate collaborations, and involving a diverse range of stakeholders. The overarching aim of these practices is to expand impact while ensuring the long-term sustainability of movements.

One such practice was described by Raisa from Climate Rangers Jogja:

> "[....] We usually operate through a reciprocal exchange system. Climate Rangers Jogja organizes activities and invites various organizations and communities. Then, when they organize their own activities, we show up and help enliven their events."
>
> — RAISA, CLIMATE RANGERS JOGJA

This practice illustrates an effort to encourage active participation internally while simultaneously cultivating meaningful relationships with various actors within the broader climate movement ecosystem.

In the case of Omah Laras, Dayat explained that caring for the community externally became a strategy not only for strengthening networks but also for building the credibility of Omah Laras itself. In its early days, the community faced skepticism from local residents in the neighborhood where Omah Laras rented its space. Dayat recalled that when members first began gathering regularly, local residents often held negative assumptions about them. However, as the community increasingly organized activities with external partners and eventually involved local residents themselves, the community became more accepted and embraced as a youth-led initiative.

Another observation emerging from these community-care practices is that caring for the community can also contribute to caring for the self. When Jaring Kawan Simpul engage in outward-facing care work for instance, by creating networking spaces for actors across different issues, they indirectly create opportunities for self-actualization that may not exist in other activity spaces, or that may not be accessible to individuals acting alone rather than as part of a community. This finding reinforces the idea that community-care practices strengthen youth climate movements by cultivating collective resilience.

### Caring for Environment

THE FOURTH category of care practices identified in this study is caring for the environment, encompassing 20 practices. Broadly speaking, these practices can be understood in two forms. First, they include restorative efforts aimed at repairing damaged ecosystems, addressing forest fires, and rehabilitating degraded peatlands. Second, they include maintenance efforts focused on preserving healthy ecological conditions and ensuring their continued sustainability.

The environmental care practices identified in this research are best under-

stood within their specific geographical contexts, including urban, rural, and Indigenous settings. In urban areas, these practices tend to take the form of waste management initiatives and the creation of collective green spaces, often emerging from individual initiatives or becoming embedded within organizational and community cultures. Hafizh from Matrahita, for example, described choosing to process textile waste as a creative innovation while also responding to the environmental consequences of consumerism and waste accumulation:

> "Most people think of waste as plastic. But very few people realize that fabric can also become waste. The things I keep in my wardrobe eventually become waste. The things my parents keep, or the things I keep, are all waste. Items that can no longer be used eventually become garbage and are difficult to recycle because the materials deteriorate easily. So Kemala and I created Matrahita to offer a new alternative for processing fabric, something that many people have never tried before." — HAFIZH, MATRAHITA

Meanwhile, young people living in rural-urban areas, places that embody characteristics of both, often situated within or adjacent to forest landscapes and those who live in close proximity to large-scale environmental destruction, as well as Indigenous communities, tend to focus their efforts on ecological restoration, land stewardship, and the reforestation of endemic vegetation. This closer proximity to what might be called "sites of destruction" environments experiencing severe ecological degradation compels young people to develop climate movements that are fundamentally restorative in nature, responding directly to ongoing environmental damage. In the case of Youth Act Kalimantan, for example, young people engage directly in forest-fire suppression efforts while also participating in the planting of endemic tree species.

> "One of the environmental care practices we engage in most frequently is extinguishing fires in areas affected by land and forest fires. We also plant jelutung trees and manage peatland areas to help preserve and protect them." — DETI, YOUTH ACT KALIMANTAN

A similar dynamic can be observed in the Baga Raksa Alas Mertajati (BRASTI) community within the Tamblingan Indigenous Community (Masyarakat Adat Dalam Tamblingan/MADT) in Bali. Because environmental stewardship has long been embedded in customary traditions for safeguarding the entirety of their ancestral territory and has been institutionalized through customary governance structures BRASTI carries out numerous environmental care practices as part of everyday life. One initiative that has been pursued over the past two years, according to Alyn, is a renaturing effort involving the search for endemic seedlings, which are nurtured before being reintroduced into the surrounding forests and lake ecosystems. Alyn further explained that caring for the environment is inseparable from caring for culture and tradition:

> "In addition to caring for the environment, there is also the care of culture and tradition. For example, we have the Alilitan Karya customary ceremony, through which we preserve our traditions and cultural practices. It is also connected to environmental stewardship. To sustain our traditions and cultural practices, we depend on what the forest provides. For instance, deer that inhabit the forest are now becoming increasingly rare and are close to extinction." — ALYN, BRASTI

The role of Indigenous Peoples is crucial in conservation and environmental action through the stewardship of lands, coastal areas, marine ecosystems, and other natural resources (Tran et al., 2025). Indigenous communities recognize that when environmental health improves, the relationship between people and nature becomes more integrated and reciprocal. Although Indigenous Peoples constitute only around five percent of the world's population, the territories they manage encompass nearly 40 percent of the world's protected areas (Garnett et al., 2018). Viewed through this lens, caring for the environment extends beyond ecological restoration and conservation alone. It also encompasses processes of social and cultural regeneration that sustain the continuity and flourishing of life as a whole.

### Caring for the Commons

The final category, and the one with the fewest identified practices in this study, is the commons or resources, with a total of 13 care practices. While resources can take many forms, this category focuses specifically on material resources that can be measured and that directly support the sustainability of the movement. These include infrastructure, funding, and operational tools and equipment. Intangible resources such as human capacity, knowledge, and skills are instead captured under practices of caring for the community.

At first glance, the relatively small number of resource-oriented care practices might suggest that youth climate movements have limited capacity to secure funding. However, our findings instead reveal that access to material resources remains one of the most significant structural inequalities facing youth-led movements. Although support for youth climate organizing has increased in recent years, it still accounts for only around 0.96% of total grants distributed by major climate foundations (Youth Climate Funding Study, 2025). The scarcity of practices centered on resource care cannot be separated from a funding landscape that continues to exclude young people. Access to resources is determined not only by the quality of a group's work or its proximity to the issues it addresses, but also by institutional mechanisms that decide who is deemed eligible for support. Many research participants described difficulties in obtaining funding due to requirements such as legal registration, organizational track records, administrative capacity, and reporting capabilities. Yet sustaining ongoing or future youth climate initiatives inevitably requires material resources to meet operational and logistical needs.

In response to the exclusivity of donor-driven climate finance systems, participants in this research have developed 13 alternative care practices aimed at sustaining their movements. These include community-based resource pooling, social entrepreneurship initiatives, cross-subsidization through personal income, and producing goods or creative works for sale. In this sense, caring for the commons within youth climate movements is fundamentally about cultivating the capacity to support one another.

Guntur, from the Indigenous organization Mai Kubu, which focuses on natural resource management, sustains his community through initiatives centered on bamboo stewardship that are intentionally designed as forms of community-based social entrepreneurship accessible to the public. For Guntur, caring for bamboo extends far beyond environmental conservation; it also serves as a social and economic thread that binds together the community of Tigawasa Village in Buleleng, Bali. Practices such as weaving, planting, and tending bamboo sustain family-based livelihoods while strengthening relationships across the wider community.

> "By caring for bamboo, I'm caring for my village. It becomes part of the local economy. If there's a small order, my family can handle it, but when there are larger orders, we involve other artisans in the village."
>
> — GUNTUR, MAI KUBU

Similarly, within BRASTI and the Masyarakat Adat Dalem Tamblingan (MADT), comparable forms of care emerge through collective resource-sharing. Putu, a member of BRASTI whom we met during our participatory observation, described how communal labor is organized during customary rituals:

> "For example, during the Alilitan Karya[1] ritual, each day a group of people is assigned to work in the kitchen behind the temple. The kitchen team consists of around fifteen people selected for each group. Usually, the women bring cooking ingredients from their homes or nearby markets to contribute collectively, while the men are the ones who cook over the stoves. — PUTU, BRASTI

This practice resembles the resource-pooling efforts observed within Youth Act Kalimantan, an Indigenous youth organization. Deti explained that when extinguishing forest and peatland fires or planting trees in degraded areas, the group operates with extremely limited equipment. Even so, purchasing the necessary tools is often prohibitively expensive. Much of the firefighting equipment used by Deti and her fellow young organizers has been donated by local residents who believe that they represent hope for the future of Kalimantan's environmental landscape.

1) A series of rituals to honor water, practiced by the Masyarakat Adat Dalem Tamblingan in Buleleng, Bali.

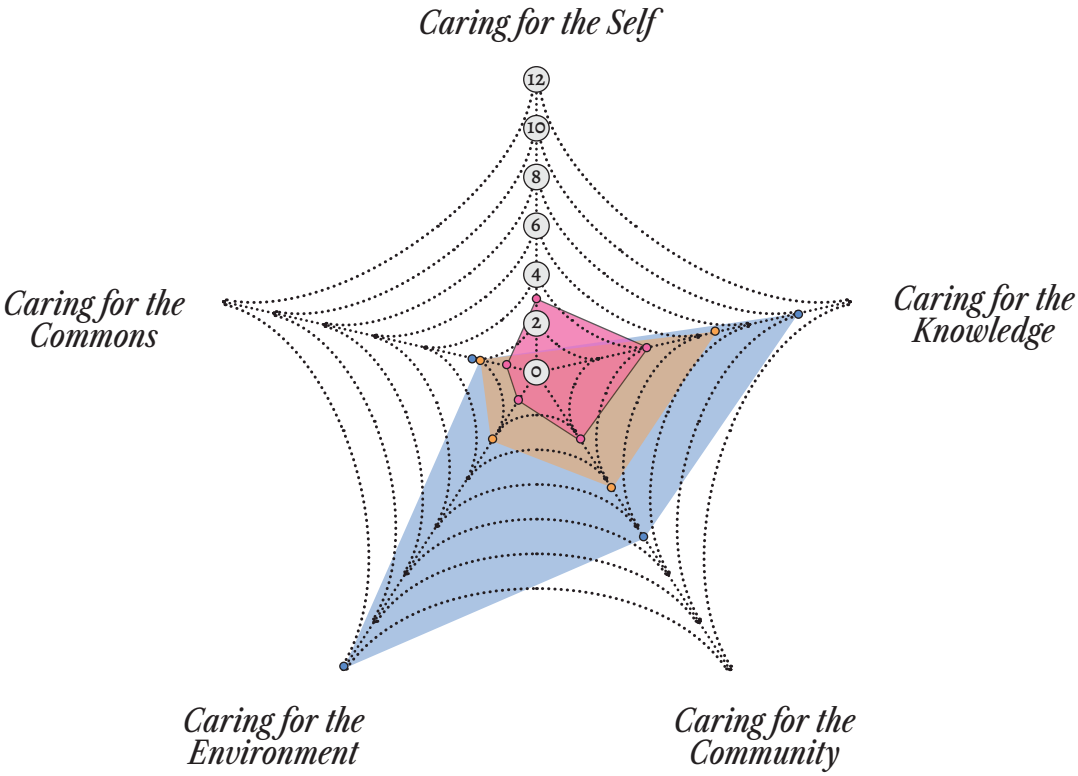
# Examining the Influence of Intersecting

THROUGHOUT the work of caring for neglected spaces, each spider responds to its surroundings in uniquely situated ways. Each web is profoundly contextual shaped by the corners of a room, the folds between stacked books, or the distances between the branches of an old tree it inhabits. Although spider webs often follow recurring mathematical patterns, no two are ever exactly alike. The same can be said of care practices within youth climate movements. Across the diverse initiatives and mobilizations that emerge in response to specific conditions, care practices resemble spider webs: each is woven in its own distinctive way, shaped by intersecting identities, issue contexts, and the particular sites to which it responds. Grounded in the belief that young people are not a homogeneous group whose experiences can be generalized, we approached this research with a central question: how do layers of identity impact the care practices?

The 24 young people who participated in this research came from 11 communities or collectives and 7 organizations across Bali, Yogyakarta, Palangkaraya, and Riau. To better understand how participants' lived experiences and intersecting identities interact with care practices, this section interprets the dimensions of disability, queerness, Indigenous identity, and locality in relation to their proximity to sites of environmental destruction. To capture another layer of diversity within the movement, we also examine identity at the collective level by considering the forms of organizations, communities, and collectives that serve as homes for youth climate organizing.

Overall, movements led by or closely associated with queer and people with disabilities tended to practice care primarily through the production and reproduction of knowledge, while movements rooted in Indigenous identities more frequently engaged in care practices for the environment. Spatial proximity also proved significant: the closer a community was to sites of environmental destruction, the more its care practices took material, ecological, and high-risk forms. By contrast, movements located farther from these sites placed greater emphasis on relationships and on sustaining the movement over time. In addition, legally registered organizations demonstrated a broader range of care practices than informal communities and collectives.

# Identities on Care Practices




QUEER

WITHIN QUEER COMMUNITIES, the most prominent form of care is the production and reproduction of knowledge. In general, growing up as a queer person in a heteronormative world (assuming heterosexuality as the main norm) and cisnormative (assuming gender aligns with sex assigned at birth as the main norm) means growing up feeling different—not being able to reflect yourself in your closest social unit like your family, going through puberty as the Other, and making it to adulthood having to be careful in day-to-day life. Cisheteronormativity extends its tentacles into nearly every sphere of queer life: within one's own body, at home, in surrounding communities, and in one's existence as a citizen. In this context, the production and reproduction of knowledge become essential care practices for challenging cisheteronormative knowledge systems, power structures, social practices, and ways of seeing the

world. Nurturing queer-centered knowledge creates space for alternative ways of living and becoming, while preserving and disseminating queer understandings and experiences that have historically been marginalized or erased.

Another prominent form of care within queer communities is the practice of caring for the self and caring for the community. Queer people often face family rejection, social stigma, gender and sexuality-based violence, and limited access to safe and inclusive services. As a result, queer communities have developed forms of care that extend beyond individual resilience to encompass collective wellbeing. Simple acts such as cooking together or creating spaces for conversation become ways of fostering belonging and mutual recognition of emotional needs that are frequently left unmet within normative social spaces.

The collective spaces cultivated by queer communities resonate with Donna Haraway's concept of making kin. Rather than relying solely on cisheteronormative biological family structures, queer communities forge alternative forms of kinship and chosen family. This aligns closely with Haraway's critique of rigid categorical thinking, particularly binary logics. Such binaries often organize the world into opposing pairs: woman and man, vagina and penis, feminine and masculine and prescribe corresponding social relations: if one is a woman, one should relate to a man; if they form a family, they should become a mother and a father. Yet closer attention to embodied experience reveals a wide spectrum of possibilities that exist between, across, or beyond these binaries. Binary thinking therefore oversimplifies the complexity of gender and sexuality as they are actually lived and embodied.

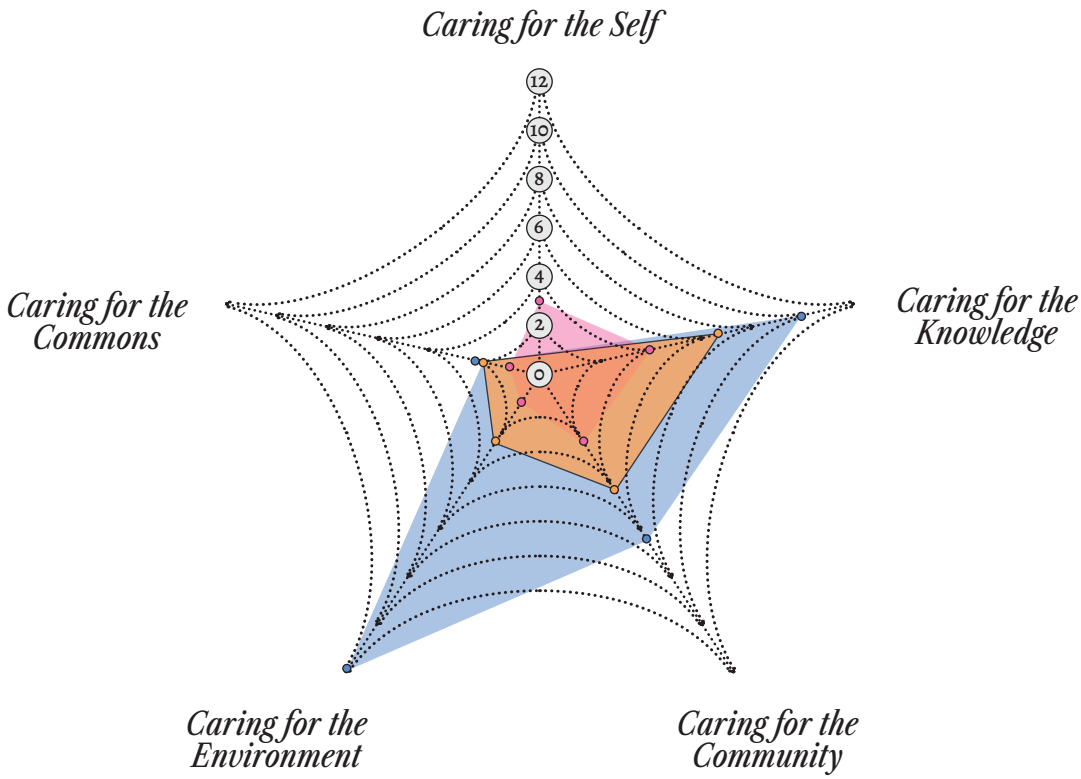
Zefan from Kolektif Tanpa Nama describes collective organizing itself as a strategy of caring for queer communities:

> "Becoming a collective is itself a form of care because it responds to the need for space. So when friends talk about care as leaving certain situations or cleaning up waste, those are forms of self-care but inviting people to care for one another is another form as well. People have already created collectives, and in many ways the collective itself is a form of care, even if they do not always realize it."
>
> — ZEFAN, KOLEKTIF TANPA NAMA

In this sense, queerness offers a more expansive and fluid understanding of some of the most fundamental aspects of human life. It nurtures knowledge while caring for both individuals and communities through practices that embrace diverse embodiments, identities, and ways of feeling in resistance to dominant social structures. It unsettles rigid norms surrounding gender and sexuality, the nuclear family, and conventional romantic and sexual relationships. Consequently, building relationships and fostering interconnectedness become some of the most tangible and intentional care practices within queer communities.

More broadly, the care practices and approaches to climate organizing devel-

oped by queer communities much like those found within communities with disabilities demonstrate a greater degree of intersectionality than those associated with many other identity groups. In their climate activism, queer communities engage directly with multiple intersecting identities, including those related to gender, labor, and disability. The experience of growing up as the Other under the pervasive reach of cisheteronormativity creates a profound need to build broader networks of kinship. This, in turn, cultivates a heightened sensitivity toward other marginalized identities and shapes a movement practice grounded in solidarity across differences.




DISABILITY

MUCH LIKE queer communities, communities with disabilities primarily enact care through the production and reproduction of knowledge, followed closely by practices of caring for the community itself. In a world still shaped by ableism where people with disabilities

are subjected to discrimination and negative assumptions, disability continues to be understood through a narrow lens. Public narratives often frame disability in terms of deficiency or pity rather than recognizing it as a distinct way of experiencing and navigating the world. The limited production of knowledge from disability perspectives means that policies, inclusive programs, and even social movements frequently fail to address the realities and needs of people with disabilities. This reinforces a cycle of exclusion: unequal access to knowledge leads to inadequate responses, and when people with disabilities are unable to participate because of these barriers, they are often blamed for the exclusion.

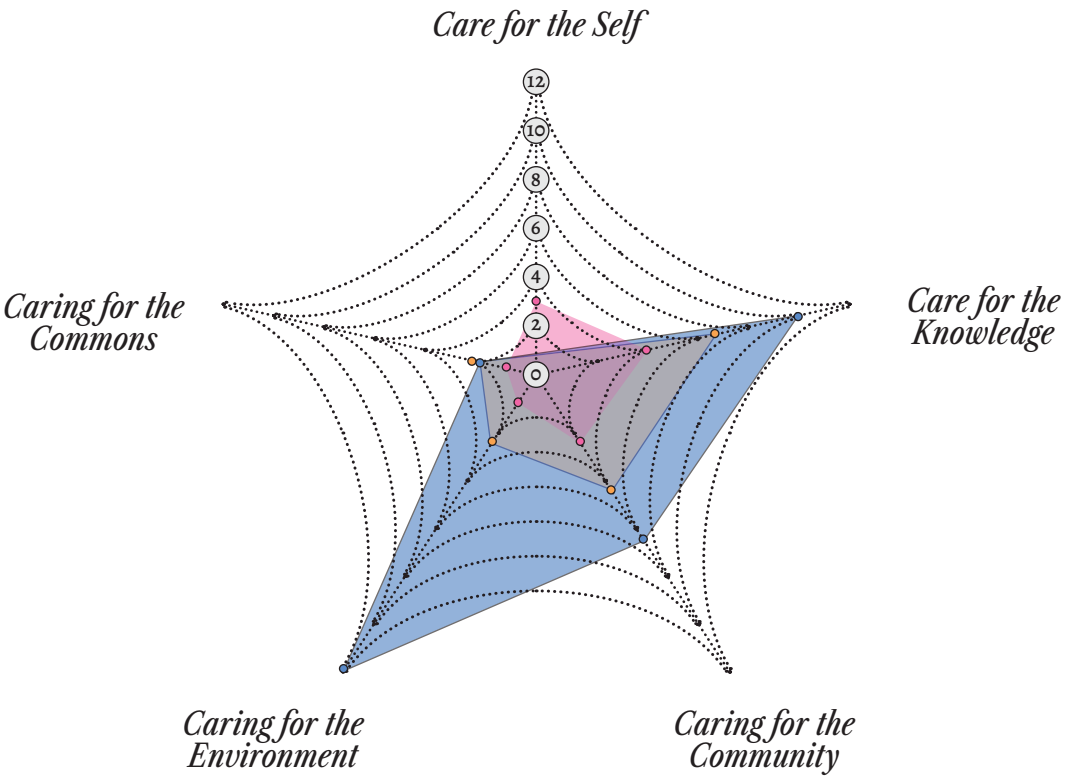
> "I'm a Deaf woman and I used to live in a village. That village had no access, and it was as if my Deaf friends or those with disabilities didn't even exist. I was able to go to school all the way through high school, but there were always stories of bullying, teasing, and so on. I was the kind of person who was active and brave enough to speak up in school, but many people bullied me during my school years, so I kept to myself and isolated myself. I wanted to join a community so I could learn about my identity." — RIFKA, FEMINISTHEMIS

At the same time, access to knowledge on broader issues including climate justice, workers' rights, and gender is often inaccessible to people with disabilities. Public education and information are rarely provided in accessible formats, leaving communities with disabilities excluded from critical conversations that directly shape their lives. Yet the climate crisis, the dispossession of living spaces, and economic policies often have disproportionately severe impacts on people with disabilities. When access to knowledge is restricted, people with disabilities are positioned as passive recipients of these impacts rather than as active producers of knowledge and decision-makers. In this context, expanding access to knowledge becomes a deeply political and transformative care practice. The forms of care that emerge from these experiences therefore respond not only to personal

needs but also reflect a collective effort to build movement spaces that are more inclusive and accessible

> "If I stopped, how would I continue my advocacy? By being involved here, I can advocate for Deaf friends and for others as well. I can share information, while also learning and gaining knowledge myself. The goal is to achieve justice and realize inclusivity. For example, if I see something lacking, I can advocate to improve it. That's why I stay." — ANONIM 1, FEMINISTHEMIS

Compared with youth climate movements shaped by other layers of identities, communities with disabilities also tend to adopt more intersectional care practices and approaches to organizing. If intersectionality invites us to understand lived experience as the product of multiple intersecting identities and structures of power, then the experiences of participants with disabilities in this research illustrate this dynamic in concrete ways. Their climate activism weaves disability perspectives into a wide range of issue areas, including access to education, democracy, holistic security, workers' rights, mental health, gender, and sexual and reproductive health and rights. As with queer communities, the experience of growing up as the Other under the pervasive reach of ableism appears to be a key force driving the desire to build broader networks of kinship. In turn, communities with disabilities cultivate movements grounded in strong solidarity and sensitivity toward other marginalized identities, embedding intersectionality into both their care practices and their political engagement.




INDIGENOUS COMMUNITY

THE MASYARAKAT ADAT Dalem Tamblingan (MADT) featured in this study demonstrate forms of care for the environment that emerge from caring for collective memory and knowledge. Their ecological practices intertwine political, cultural, and spiritual dimensions, reflecting an integrated approach to caring for both the environment and the community.

The care practice observed within MADT vividly embodies the relational world that Donna Haraway describes through the concept of the *Chthulucene*. The multispecies interdependence and relationality central to Haraway's notion of making kin are clearly evident here, with kin-making not emerging only in response to planetary collapse but existing as an enduring way of life. Putu (BRASTI) describes Indigenous practices as a "masterpiece of civilization, the result of empirical observation passed down across generations." Examples include gathering elderly hunters to document forest landscapes through mapping; preserving traditional calendars based on *titen*[2]; translating lontar manuscripts and customary symbols; protecting endemic flora and fauna; planting trees; and carrying out rituals that honor and restore the natural world.

2) Literally, "Titen" derives from the Javanese word *niteni*, which means to observe carefully, take note of, and remember. *Ilmu Titen* therefore refers to a body of knowledge that emerges from observing recurring patterns in nature over the course of hundreds, even thousands, of years (Darmawan, 2025).

One concrete expression of making kin became apparent during our visit to the home of Werdiasa (BRASTI). His residence was not simply a private household where he and his family lived. It also included a room that he had dedicated as BRASTI's shared secretariat, several ponds for breeding endemic fish from Lake Tamblingan, and experimental plots for cultivating endemic Tamblingan plant species. This arrangement resonates with Haraway's understanding of the Chthulucene as an epoch in which mortal beings learn to live together within perpetually unfinished configurations. Werdiasa's home functions as a communal space: the room offered to BRASTI serves as a hub for gathering, collective decision-making, and sustaining the movement, while the fish ponds embody kinship across species, affirming that the lives of fish, too, deserve protection from extinction.

What Werdiasa and BRASTI practice is not merely resistance to extractive logics but also an enactment of staying with the trouble through everyday practices that sustain tentacular relations of multispecies life, bound together by interdependence and shared vulnerability. Fish in the lake depend upon the surrounding trees and forests. The trees of Alas Mertajati regulate Lake Tamblingan's waters by preventing erosion, filtering water, stabilizing temperatures, and maintaining nutrient balance. Should the trees disappear, sedimentation would increase, water quality would decline, and the habitats of endemic fish would be disrupted. At the same time, both trees and fish rely on BRASTI's customary governance, including restrictions on introducing invasive fish species, regulation of lake activities, renaturing efforts, and controls against indiscriminate exploitation. BRASTI, in turn, depends upon the continued existence of these endemic species, as they sustain water sources, food systems, clean air, ritual life, Indigenous knowledge, and the legitimacy of the community's struggle. To harm one element, therefore, is to injure the entire web of ecological kinship.

Another manifestation of making kin as an Indigenous care practice can be found in customary traditions that reconnect relationships among humans, nature, and community relationships that the Capi-

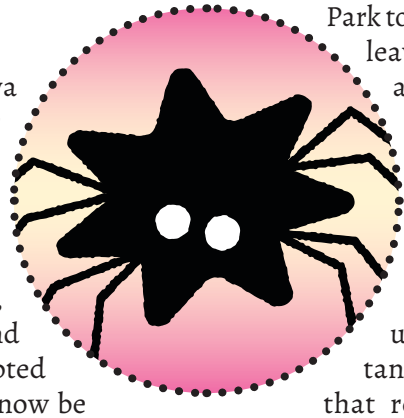
talocene often fragments, objectifies, and exploits. One example lies in how customary practices are determined through careful readings of the natural world, positioning nature as a relational subject that "speaks" and guides human action. This is exemplified in the Tradisi Alilitan Karya, a ritual honoring water practiced by the Masyarakat Adat Dalem Tamblingan during the period known as *beteng*. According to the Basa Bali Wiki dictionary, *beteng* refers to conditions of inundation or high water. "This condition is honored because water is understood as the source of life. *Beteng* represents harmony between humans and nature, where time is considered auspicious when water, the symbol of life, exists in balance," explained Putu. Here, nature possesses agency in shaping human conduct rather than merely serving as its object.

The sequence of rituals further reflects this relational worldview. It begins with Karya Dalu, signifying the purification of the earth. Fifteen days later comes Bongkol Karya, which focuses on cleansing the earth's foundation. Each household then performs rituals within its own compound to purify the home, the self, and the family. "Once the earth's foundation is clean, everything else must also be cleansed," Putu explained. "Only then do we ask for prosperity." In this ordering, the earth itself is treated as a body that requires care and purification. By cleansing the ground before the household and the individual, the ritual underscores that human wellbeing is rooted in the wellbeing of the earth itself; prosperity cannot be separated from the health of the land.

The next stage, *Karya Pangrakih*, takes place in the upstream region around Lake Tamblingan and Alas Merta Jati, accompanied by *nunas merita* at Luhuring Capah. After the waters are ritually purified, they are distributed to communities beyond the Catur Desa. The ceremony begins with the purification of the sacred effigy (pratima) of Ida Bhatara Penghulu in the sea through a 21-kilometer walk from Gobleg to Pura Labuhan Aji. Community members believe that Lake Tamblingan's waters flow all the way to the coast, nourishing not only the four villages surrounding the lake but also more distant areas. Participants are therefore encouraged to take different routes on the outbound and return journeys. This extended procession becomes a relational practice that stitches together upstream and downstream, lake and sea, and the many communities encountered along the way. While people from the four villages undertake the pilgrimage, residents of other villages welcome them with food and drink, creating tangible practices of social care in which hospitality becomes a medium of affection, solidarity, and mutual recognition between those who travel and those who receive them.

Another ritual within the Alilitan Karya cycle is Ngingsah Galih, a symbolic cleansing of seeds performed as an expression of gratitude. Nine types of seeds are included, each representing fundamental sources of life: coffee, white rice, brown rice, yellow glutinous rice, black beans (*injin*), cacao, cloves, and hollow coins. The seeds are blessed in the middle of the lake together with Menega. Afterwards, a portion of each type is preserved in sacred vessels (*dilinggihkan*) or placed in shrines as offerings and reminders, while

other seeds are distributed to community members. Those who receive them generally do not consume them but instead keep them in their homes, believing that doing so multiplies their blessings. Once again, seeds are treated as living bodies worthy of care and purification rather than merely as commodities for production and consumption. They become enduring reminders of the relationship between humans, nature, and the sources of life, while also connecting present and future generations. In this sense, the practice resonates with the temporal dimension of making kin in the Chthulucene, sustaining relationships across time and generations.



The entire Alilitan Karya cycle unfolds over approximately four to five months, from July through November. "Its culmination comes when prosperity is affirmed, marking that the work and prayers have been accepted and that their gifts can now be shared with all beings. It is the outcome of contemplation and hard work, narrated through ritual," Putu explained. By devoting four to five months to actively honoring, observing, and revering the natural world, the community aligns its rhythm of life with the rhythms of water, soil, forests, and cosmic cycles. This slower tempo reduces the impulse to exploit nature by fostering intimacy and attentiveness to environmental change. It also rejects the capitalist logic of efficiency, which prioritizes maximum extraction within minimum time and measures all activity through productivity and profit. Ritual, by contrast, dedicates time to deepening relationships with nature, thereby sustaining ecological wellbeing over the long term.

The practices of MADT observed in this research demonstrate that there are ways of living and caring that position nature as part of an equal and reciprocal relationship, inviting us to reconsider the very meaning and scope of care. At the same time, these lifeways exist within broader political and economic systems that continually erode such relationships. This is evident in the government's continued refusal to reclassify Alas Mertajati from a Nature Tourism Park to Indigenous Forest status, leaving BRASTI's advocacy and customary practices in ongoing tension with investors and development interests.

For youth climate movements, these findings underscore the importance of building solidarity that recognizes the position, authority, and agency of Indigenous communities. Engagement with Indigenous people should be grounded in relationships that respect their sovereignty over knowledge and lands while confronting the systems that threaten them all. In practice, this means listening to Indigenous priorities, supporting their struggles for land recognition, and ensuring that climate narratives amplify rather than overshadow their voices.

## Proximity to Sites of Destruction

THE DIFFERENCES in care practices identified through this research are also shaped by a community's proximity to sites of destruction whether forest fires, land dispossession, ecosystem degradation, or the threatened loss of knowledge and culture. The closer a community is to destruction that is immediate and experienced in everyday life, the more concrete, material, and urgent its care practices become. Conversely, when destruction is more distant or less directly visible, care tends to operate in symbolic, relational, and reflective forms.

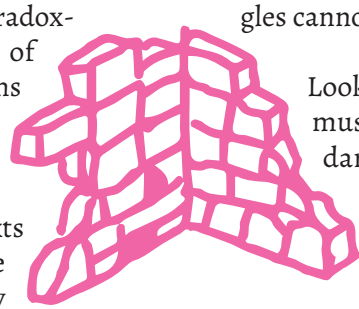
This observation resonates with the climate justice literature on frontline communities: communities that are among the first and most severely affected by ecological crises due to the intersection of geographic location, socioeconomic status, race, Indigenous identity, and other structural factors. In these contexts, vulnerability, displacement, and the dispossession of resources are lived realities rather than abstract concepts (Sultana, 2022).

In places situated in close proximity to sites of destruction, such as Kalimantan, care emerges as an urgent practice of survival. Activities such as extinguishing post-fire hotspots, planting *Jelutung* trees, restoring peatlands, and organizing logistical support for affected residents demonstrate how care functions to sustain life in direct and immediate ways. Care also unfolds in the epistemic realm by strengthening communities' capacity to produce and circulate their own local knowledge. Knowledge production takes the form of research projects, journalistic content, and educational initiatives such as *sekolah rakyat* (the people's schools). These efforts are not merely archival; they reclaim agency and provide tools for resisting colonial narratives that normalize environmental devastation. Here, care becomes risky and deeply political labor, requiring direct engagement with fires, state authorities, industrial interests, and social conflict. As Deti from Youth Act Kalimantan reflected:

> "Since I'm a native Dayak, seeing things like this makes me sad. There are a handful of people who don't care about the environment, including large corporations, and they seem to scapegoat small communities, to the point where many members of these communities are accused of burning land, when in reality it's certain individuals who want to clear land for the companies. So many people have been detained and put on trial, including many of my family members."
>
> — DETI, YOUTH ACT KALIMANTAN

In Bali, proximity to destruction does not always manifest through sudden disasters but through long-term threats to cultural and ecological landscapes. Consequently, care practices take on more layered forms by simultaneously tending to the environment, traditions, collective memory, and rhythms of life. Within Indigenous communities, it becomes evident that the climate crisis is not only a material issue but also a struggle over knowledge. To

meaningfully understand and respond to the coloniality of climate change, it is necessary to recognize local voices, non-dominant forms of resistance, and to reconsider fundamental assumptions about humanity and its relationship with the natural world. Practices such as renaturing, protecting Indigenous forests, restoring endemic species, and rituals like *Ngingsah Galih* and *Alilitan Karya* demonstrate that care is understood not merely as technical intervention but also as a cosmological and symbolic practice. Here, care sustains reciprocal relationships among humans, the natural world, and the spiritual realm. Paradoxically, proximity to sites of destruction gives rise to forms of care oriented toward long-term continuity.



By contrast, in urban contexts such as Yogyakarta, where communities are relatively distant from sites of direct ecological destruction, care is more often directed toward social relationships, creativity, and community cohesion. Practices including emotional check-ins, creating protest materials from waste, collective games, artistic expression, archiving, and cross-community networking help sustain the movement's endurance. In these contexts, care functions to prevent burnout, fragmentation, and the erosion of interpersonal connections necessary for long-term organizing. Waste materials, artistic practices, and shared spaces become mediums through which collective spirit and political consciousness are nurtured.

Taken together, the findings suggest that the closer a community is to sites of destruction both in the literal sense and through intersecting conditions such as poverty, Indigenous status, racialization, and geographic location that position them as frontline communities the more material, ecological, and high-risk its care practices become. Conversely, greater distance from destruction tends to shift care toward relationships, meaning-making, and the psychosocial sustainability of the movement. Yet these forms of care are fundamentally interconnected: without urgent material care, lives cannot be protected, and without relational care and the production of knowledge, struggles cannot endure.

Looking ahead, care practices must strengthen webs of solidarity that connect frontline communities with those situated farther from sites of destruction, while responding simultaneously to material, ecological, and psychosocial risks. An intersectional analysis should guide these efforts, ensuring that the experiences of marginalized groups including queer, Indigenous, and communities with disabilities are not overlooked. By bringing together local perspectives, transnational solidarity, and the framework of tentacular thinking, care practices can more effectively respond to the complexity of ecological crises, sustain collective capacity, and ensure that youth climate movements not only survive but flourish in inclusive and enduring ways.

## Organizational Form

OF THE 18 GROUPS that served as the organizing homes for participants in this research, 11 were communities or collectives that had emerged organically. These groups operated without legal status or rigid leadership structures, instead emphasizing fluid divisions of responsibility based on members' interests, capacities, and initiative. The remaining seven were legally registered organizations with more formal institutional structures and clearly defined roles and responsibilities. Our findings indicate that young people affiliated with formal organizations engaged in a greater number of care practices (66 identified practices) than those involved in communities or collectives (47 identified practices). Before interpreting this difference, however, we first ask why young people in this study were more likely to participate in communities and collectives (11 groups) than in formally constituted organizations (7 groups).

Historically, young people have stood at the forefront of social change defending civil rights, exercising their political voice, and actively shaping the futures they wish to inhabit. Yet in recent decades, youth participation in formal politics has declined. This trend is closely linked to the global erosion of democratic institutions, which has generated widespread dissatisfaction with conventional political systems. A global United Nations survey found that 76 percent of respondents under the age of 30 believed that politicians do not listen to young people (Berthin, 2023).

Rather than responding to the aspirations of young people, political elites are often perceived as complicit in the very systems driving social and ecological destruction. In Indonesia, for example, at least 354 of the 580 members (61 percent) of the House of Representatives for the 2024–2029 term have business affiliations, perpetuating what has been described as a "vicious cycle" of political corruption (ICW, 2024). As a result, meaningful participation in electoral politics or practical political engagement is often accessible only to those with substantial material resources or close ties to wealthy financiers. The prohibitively high cost of politics has normalized transactional political practices. This dynamic is reflected in the speed and opacity with which the House of Representatives has deliberated bills widely opposed by the public including the New Capital City Bill, the Omnibus Law on Job Creation, the Mineral and Coal Mining Bill, and the Military Bill while legislation such as the Asset Confiscation Bill, the Indigenous Peoples Bill, and the Domestic Workers Protection Bill has received little political priority. Decision-making processes that privilege business interests over public participation contribute to cascading forms of destruction across multiple sectors. Indonesia, for instance, has been identified as having one of the highest levels of agrarian conflict in Asia, recording 241 conflicts that affected approximately 638,188 hectares of farmland, Indigenous territories, fishing grounds, and residential areas, impacting more than 135,000 households (KPA, 2024). At the same time, the country ranked fourth globally in deforestation according to Global Forest Watch in 2023 (Firmansyah, 2025). State repression has likewise intensified.

During waves of social mobilization between August and September 2025, more than 1,000 activists, young people, and university students were detained for expressing their political demands (Kumalasanti, 2025). Taken together, these conditions illustrate how extractive alliances between political and business elites increasingly constrain young people and threaten the living spaces upon which their futures depend.

Amid the many crises unfolding around them, young people continue to resist while choosing to remain within the very complexity of those crises. Although statistics show that many young people are increasingly frustrated with democratic institutions, they are finding alternative ways to participate in democratic life. This reality resonates with Donna Haraway's argument in Staying with the Trouble: Making Kin in the Chthulucene (2016). Haraway rejects the modernist fantasy of "salvation" whether through technology, markets, or utopian promises of the future. Instead, she invites us to remain present, to live, and to act within damaged worlds rather than seeking escape from them. She proposes the Chthulucene as a way of understanding the world as a tentacular web of interconnected life. Humans, animals, plants, fungi, microbes, technologies, and landscapes exist together in relations of mutual dependence and shared vulnerability. This perspective expands the meaning of kinship beyond bloodlines, species, or biological family. Making kin becomes the practice of nurturing connections, repairing fractured relationships, and enduring uncertainty together, recognizing that life is collaborative, partial, and fundamentally interdependent. In much the same way, young people move beyond formal political institutions and embrace forms of "everyday politics" rooted in sustained political engagement between the five-year cycles of electoral democracy. This mode of activism not only encourages broader participation but also compels macro-level political agendas to confront the realities of everyday life. At the same time, young people are sustaining the meaning of life itself by forging new forms of kinship beyond biological family in the midst of a crumbling world.



At its core, staying with the trouble asks us to learn how to be fully present, not by disappearing into a regrettable past or an idealized paradise, nor by fixating on apocalyptic futures or promises of salvation, but by inhabiting the present as mortal beings entangled in unfinished configurations of place, time, matter, and meaning (Haraway, 2016). Rather than waiting for sweeping solutions from the state or placing faith in future promises that so often fail to serve them, young people choose to act through proximity and relationality. For them, staying with the trouble begins with collective labor that cares for knowledge, builds solidarity, and creates living spaces through relationships, memory, embodied experience, and local knowledge.

This orientation can be seen in the work of Kolektif Arungkala and Nuturang, whose distinctive practices focus on expanding the production and reproduction of

knowledge generated by ordinary people. They recover the histories of neighborhoods, uncover overlooked archives, and transform them into walking tours at a time when radical books are being removed from circulation, Western theories dominate intellectual discourse, and official histories continue to erase women, marginalized communities, and leftist movements. Similarly, Balebengong, *Aku Juga Terdampak* (AJT), and Dimusim cultivate alternative media platforms that foreground local issues and community narratives in a media landscape where major outlets often maintain patronage relationships with political elites. At the same time, FeminisThemis and Kolektif Tanpa Nama (KTN) work to expand access to knowledge and information on gender and politics, ensuring that these conversations are accessible to communities with disabilities and people of diverse gender identities. Youth Act Kalimantan, Climate Rangers Jogja, and BRASTI organize young people around environmental struggles through approaches grounded in Indigenous and local knowledge systems. Matrahita, Lelaku Studio, and Omah Laras consciously undertake systemic work to process and manage waste responsibilities that would ordinarily fall to the state. Meanwhile, Pamflet Generasi and Extinction Rebellion (XR) create connective and supportive spaces where young people can channel their activism.

Looking at the distinctive characteristics of the communities represented in this research reveals how young people bring "everyday politics" into their collective organizing amid the global decline of democracy. Across the world, policies and political decisions that accelerate ecological destruction and concentrate access to living spaces among those at the top of social hierarchies have steadily eroded the meaning of life itself. Meaning has also become increasingly difficult to find through formal employment, as stable jobs remain out of reach for many young people. Even when secured, employment is often characterized by short-term contracts and boundless working hours, leaving little room for political expression, experimentation, or simply pursuing "side quests" of organizing the self, friends, and communities beyond formal institutions. Building or joining political parties or legally registered organizations demands even greater resources. Under these conditions, collective life becomes profoundly significant for young people because it offers a tangible space where they can grow, act on their political convictions, and build alternatives together. When everything else seems impossible, all that young people have is one another. Forming collectives thus becomes a care practice in itself a way of safeguarding meaning while creating opportunities for mutual self-actualization.

Collective life enables young people to move creatively and freely, pursuing their ideas despite the pressures of work or study. Because collectives are often grounded in shared values and fluid divisions of responsibility, participants can regulate their level of involvement with greater flexibility and without fear of punishment or formal sanction. At the same time, however, collectives face distinctive challenges. One of these is the difficulty of collaborating with or being recognized by more formal institutions, whose partnerships often depend on organizational structure and legal status.

Student organizations, foundations, and registered nonprofits, for example, typically prefer to collaborate with entities that share similarly formal structures.

As one of the initiators of Kolektif Tanpa Nama explained:

> "KTN tends to be underestimated because we're not structured as a formal organization with bylaws and official statutes. We're rarely invited into broader community networks, especially outside Yogyakarta. Within Yogyakarta, we're well connected with women's networks, but beyond that it's much harder. It seems like this one (SIMPUL) is the only climate network we're joining. We are rarely noticed to be asked about or respond to an issue. For example, in a movement, we are rarely included (invited). We have a strong presence in Women's Marches and International Women's Day events, but in larger, more masculine spaces, we're often overlooked."
>
> — ZEFAN, KOLEKTIF TANPA NAMA)

A similar experience was shared by Deti, an environmental activist with Youth Act Kalimantan, who noted that the community's forest-fire suppression efforts often go unrecognized by the government because they are not a formally registered organization.

Another challenge faced by collectives is the uncertainty of resources, both material and human. Even when responding to urgent grassroots needs, collectives with unstable resources frequently struggle to provide sustained support. "We simply do not have the capacity to establish an accessible service for reporting violence," Zefan shared.

The availability of resources has direct implications for both the number of care practices that organizations and collectives can undertake and their ability to institutionalize those practices. Legally registered organizations generally having stronger structural capital: diversified funding streams, clearer divisions of labor, and greater programmatic capacity. These resources enable them to institutionalize care practices into their everyday works. This is reflected in the findings, with 33 out of their 66 documented care practices having been formalized into regular programs or institutional routines. Educational initiatives, environmental conservation, resource mobilization, and the provision of safe spaces can therefore be implemented in planned, measurable, and sustained ways because organizations have full-time staff, dedicated budgets, and accountability mechanisms. Such arrangements broaden the scope of care by transforming it into formally recognized work rather than invisible emotional labor.

Yet institutional strength also generates its own challenges: heavy emotional labor, burnout from managing multiple programs simultaneously, and donor pressures that shape organizational priorities. Care practices risk being reduced to "program targets" rather than

relational processes that emerge organically. Furthermore, bureaucratic procedures and accountability demands can make formal organizations appear rigid in the eyes of grassroots movements, hindering collaboration and fostering public distrust.

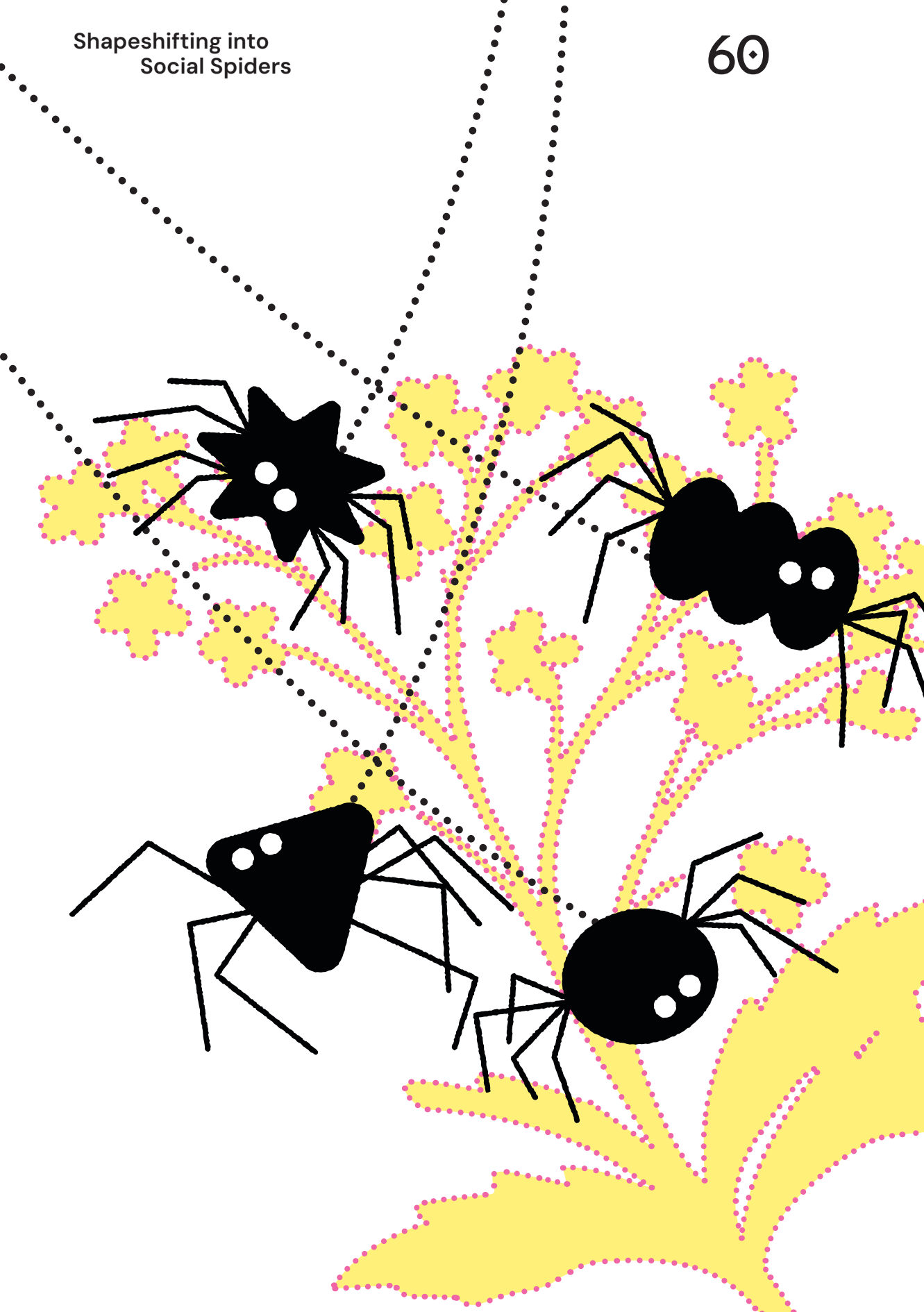
By contrast, communities and collectives operate primarily through relational connection. Flexible membership, volunteer-driven participation, and more horizontal relationships create conditions for spontaneous and organic care practices to emerge. However, the absence of stable organizational structures often makes it difficult to formalize or routinize these practices. In this study, only 15 of the 47 care practices identified among communities and collectives had become routinized, that is, practiced consistently or embedded as enduring community norms. The lack of standard operating procedures (SOPs), geographically dispersed members coordinated largely through online communication, and limited security mechanisms all make care practices more vulnerable to external disruptions.

Moreover, the absence of formal structures does not necessarily eliminate hierarchy. Informal forms of patronage, unequal participation, imbalanced power relations, particularly in forms of care enacted through cultural activism and patriarchal norms that disproportionately burden women with care responsibilities can still emerge. Under these conditions, care often depends on a small number of highly committed individuals rather than being equitably distributed across the collective.

Nevertheless, the findings also suggest that the boundary between "organic" and "institutionalized" forms of organizing is far from fixed. Several groups demonstrate hybrid models that combine institutional stability with relational flexibility. BRASTI, for example, operates through well-established customary governance, rituals, and rules, yet its care practices remain rooted in living relationships with community members and the natural world rather than administrative targets alone. Similar patterns can be observed in groups such as Arungkala and Climate Rangers Jogja, which have gradually formalized some of their care practices into programs or recurring collective routines while preserving participatory structures that remain flexible and responsive to members' needs. These findings suggest that the central question is not whether a group should remain organic or become more formalized. Rather, it is how movements can build structures that are stable enough to sustain collective action without sacrificing the relational qualities that constitute the very lifeblood of care practices themselves.



In studies of spiders, one particularly fascinating development has been observed: a small number of spider species have *evolved into social spiders,* defying the characteristic solitude commonly associated with their kind. Evolving into social spiders who build webs together, capturing prey collectively, and raising spiderling communally has become a strategy for survival in increasingly inhospitable environments (Pruitt & Avilés, 2018). Amid rapidly changing climatic conditions, living collectively becomes a means of surviving longer.



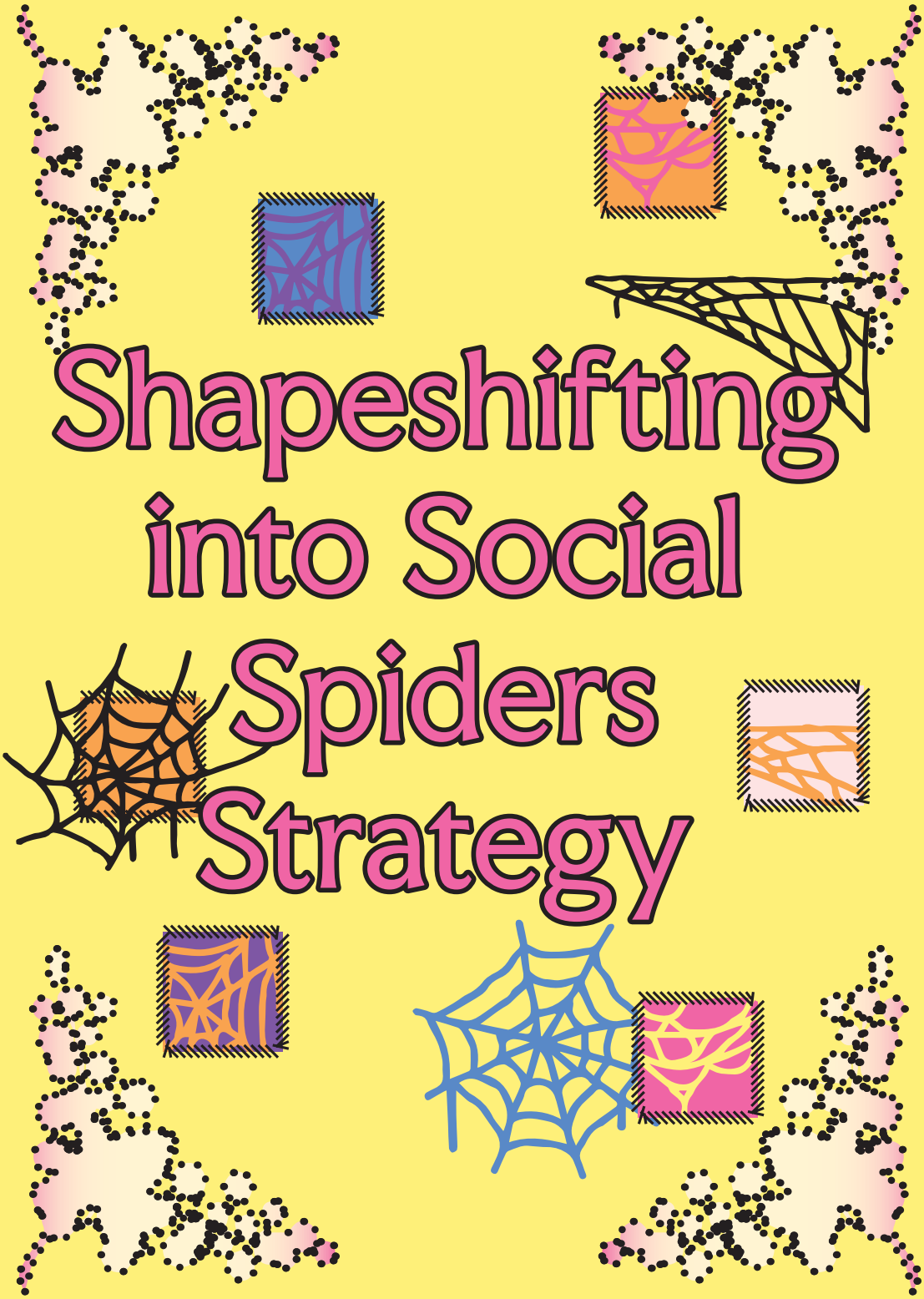
II

# Shapeshifting into Social Spiders

IN STUDIES OF SPIDERS, one particularly fascinating development has been observed: a small number of spider species have evolved into social spiders, defying the characteristic solitude commonly associated with their kind. Evolving into social spiders who build webs together, capturing prey collectively, and raising spiderling communally has become a strategy for survival in increasingly inhospitable environments (Pruitt & Avilés, 2018). Amid rapidly changing climatic conditions, living collectively becomes a means of surviving longer.

The challenges faced by communities in sustaining practices of care do not emerge solely from within. They are also shaped by external forces, including repressive state policies, tokenistic forms of youth participation, the exploitative tentacles of capitalism, large-scale ecological destruction and the shrinking of livable spaces, as well as the broader climate crisis itself. Youth climate movements, already marked by their own vulnerabilities, become even more precarious in a worsening world particularly for young people whose lives are shaped by multiple marginalized identities. Maintaining distinct visions and approaches remains important for growth and innovation. Yet collaboration has become equally necessary for survival. Webs must be woven together. Every individual matters and plays a vital role in strengthening the web and ensuring our collective continuity. Much like the evolutionary shift from solitary to social spiders, we must expand our movement communities and weave more complex and resilient webs together in order to persist within increasingly extreme environments.

Drawing from the findings of this research, we believe that an intersectional and sustainable youth climate movement ecosystem can be built by learning from the evolution of social spiders.



# Shapeshifting into Social Spiders Strategy

## Step 1

# Gather your Fellow Spiders

WHEN DISCUSSING a more sustainable youth climate movement ecosystem, the need for a shared web that enables broader interconnectedness emerged repeatedly:

> "Collectives are important in movements. Whatever the issue is, we need a collective. To care for an issue, there needs to be a collective." — RINA, XR

> "In Balebengong's work, meeting communities and building networks has been a form of growth. Movements can grow when we do not walk alone, which is why networking is important."
> — SEPTI, BALEBENGONG

Assuming that young people already involved in climate movements already joined in organizations, collectives, communities, or movements that serve as their existing "webs," the first step requires them to step outside the comfort of those webs and connect with others who share similar dreams. These connections may take open forms such as networks, or more structured forms such as SIMPUL itself, alliances, coalitions, or commons-based collectives.

This phase may resemble the early stage of a young activist's journey when they first seek out, join, or build a community. In this research, participants showed that personal concerns closely tied to their own lived experiences often became the gateway into finding a movement that could "house" those concerns. In the process of evolving into social spiders, however, young people must not only hold onto their own concerns but also create space for the concerns of others that may be different, yet interconnected.

The courage and openness to identify the common threads between climate movements that differ in approach, methods, identities, and issue focus become essential for practicing **intersectionality**. Reflections from research participants, as well as experiences within SIMPUL itself, emphasized the importance of recognizing that climate movements cannot be separated from broader social movements. Haris from Yayasan Teratai, an organization that works with blind communities in Bali, described how his movement intentionally embraces intersectionality to connect with broader struggles: "Teratai was initially born and grew through art, and now it has expanded into other issues," said Haris. Although Teratai originally emerged from the concerns of blind communities seeking access to artistic spaces, the organization eventually realized that art was only their entry point. Since then, they have engaged with a variety of other issues, including climate change and waste management practices in Bali.

## Step 2

# Weave the Webs of Care

AFTER FINDING fellow spiders, the next thing to do is weave a web together. Unlike the distinctive circular webs of solitary spiders, social spider webs are far more complex: expansive, layered, overlapping, irregular, and multidimensional, more like a shared living space that shelters a family.

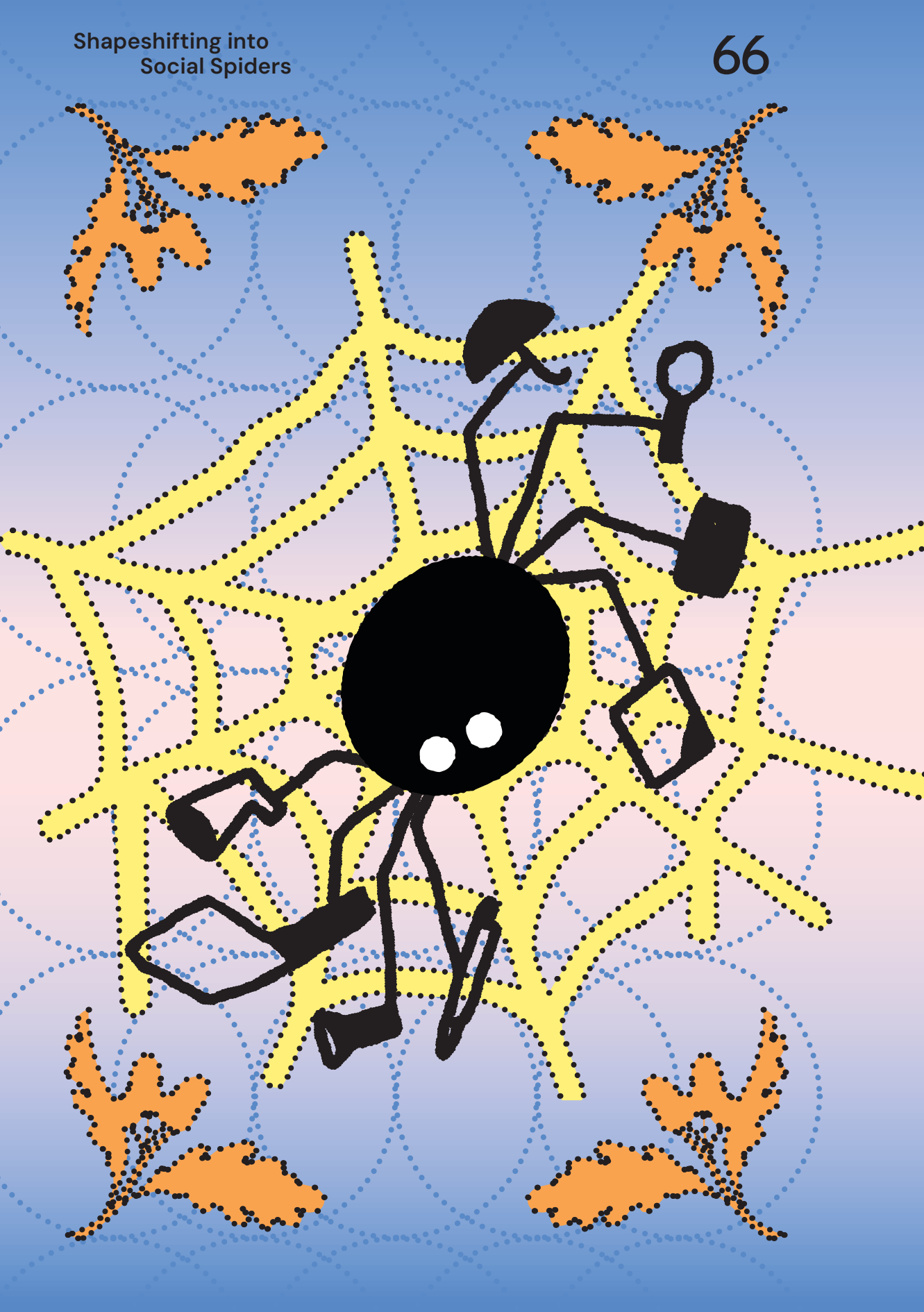
The protein web collectively woven by social spiders can, in the context of youth climate movements, take shape in two key ways: by creating spaces for gathering and by pooling resources to sustain connections and support one another's movements. These gathering spaces may include invitations to participate in each other's activities, collective learning sessions that respond to current needs and contexts, or joint campaigns. Meanwhile, resource-sharing can involve disseminating funding opportunities, lending logistical materials for organizing activities, or exchanging methods and toolkits used across different movements. These practices are grounded in the recognition that every node within the web has access to different kinds and levels of resources. For that reason, youth climate movements need to foster more equitable resource exchange, including encouraging urban-based groups to support rural communities on the frontlines of the climate crisis. At the same time, the ecological knowledge, care practices, and ways of life sustained by rural communities can serve as sources of learning for the broader movement. The importance of a shared web as a vehicle for resource-sharing is particularly significant because caring for the commons remains the least developed dimension of care practices within the movement.

## Step 3

# Repair the Web Again and Again

ONE OF THE PRIMARY activities within a social spider colony is the continuous work of repairing the web whenever strands become damaged or broken. Just as care work often focuses on social reproduction to sustain social structures, nurturing a youth climate movement ecosystem requires repeatedly rebuilding and repairing the web. At this stage, we emphasize revisiting intersectionality to ensure that the movement ecosystem grows into a stronger and more complex web. Beyond intersectionality itself, there must also be ongoing efforts to create spaces for gathering and resource-sharing, again and again. Teliana from Pamflet Generasi, whose work focuses on supporting youth movement ecosystems, reflected on the importance of never growing tired of caring for one another:

> "By remembering that Pamflet is Pamflet. Our work is actually carework within the movement itself. […] If we imagine a machine where all the parts move together, care-work is one of the gears in that machine. If it's missing or broken, the machine simply cannot run." — TELIANA, PAMFLET GENERASI



Part 5

# Action

## Practice Shapeshifting into Social Spiders

To continue the cycle of Youth-Led Participatory Action Research (PAR) employed in this research, we returned our research findings to the participants, leading us into the final stage: collective action. Understanding the movement through the metaphor of growing as solitary spiders and recognizing the need for becoming social spiders in order to build a more sustainable movement ecosystem became the foundation for designing and implementing the **"The Arisan of the Social Spiders" (Arisan Laba-Laba Sosial)**. Arisan is an Indonesian tradition of gatherings, where a group (family, neighbors, peers, etc; but mostly associated with mothers) meet regularly to pool in money or other resources and conduct a lottery for a winner to take home the collected resource of that gathering. Much like social spiders that weave irregular yet resilient webs through the participation of many individuals, we envisioned the Arisan of the Social Spiders as a space to practice weaving our own ecosystem.

The Arisan of the Social Spiders took place across two locus, Yogyakarta and Bali, in late January 2026. Organized by Kolektif Arungkala in Yogyakarta and Dimusim in Bali, research participants came together in person at both locations and created small-group spaces centered on care practices. Although the gatherings were collectively designed in response to the research findings, these small-group sessions sought to remain contextual and organic rather than standardized. As a result, the gathering in each locus developed its own distinct character and expression.

# The Arisan of the Social Spiders in Yogyakarta

THE ARISAN of the Social Spiders in Yogyakarta hub brought together seven research participant communities: FeminisThemis, Kolektif Arungkala, Kolektif Tanpa Nama, Lelaku Studio, Matrahita, Pamflet Generasi, Youth Act Kalimantan, along with members of each community's wider networks. Organized by Kolektif Arungkala, the gathering sought to reimagine the practice of Arisan traditionally associated with money, domesticity, and feminine etiquette; into a space for knowledge exchange, gathering across communities, and collective experimentation. Money was displaced from the center of exchange and replaced by **knowledge as the medium of barter**, whether in the form of stories, lived experiences, survival strategies, working methods, or collective practices.

Participants therefore arrived at the gathering having prepared three "knowledge menus" to exchange with others. Interactions throughout the event unfolded through a three-act dramaturgy: a documentary film screening followed by the first knowledge exchange session, a second knowledge exchange session, and finally a matchmaking session (*mak-comblang*). During each exchange session, every community took turns setting up a stall to present their three menus.

The first act began with a simple gesture: sitting together to watch the documentary "*Purun*" (2026). Produced by Youth Act Kalimantan, the film documents local *Purun* weaving practices in and around Palangkaraya. It portrays how local communities sustain materials, memories, and livelihoods through forms of labor that are often overlooked: harvesting, weaving, processing, and caring. In the film, *Purun* emerges as a point of convergence between ecological, economic, and cultural relations. Through *Purun*, participants were invited to understand how the climate crisis affects not only ecosystems from the perspective of local communities in Kalimantan, but also artistic practices, everyday life, and vernacular cultural expression. This opening act established the foundation for the gathering by emphasizing that community work, the archiving of local knowledge, and the exchange of practices are essential strategies for responding to the climate crisis and inequalities in knowledge production.

The first knowledge exchange then began, with Kolektif Arungkala, FeminisThemis, and Lelaku Studio opening their stalls, while the other communities, Youth Act Kalimantan, Kolektif Tanpa Nama, Pamflet Generasi, Matrahita, and participants from broader networks, moved around visiting the stalls.

In their menus, Kolektif Arungkala presented zines as a medium for community archiving. They shared their zine-making process, which often draws upon community participation and archival research. One of their preliminary research projects, for example, resulted in a zine that recovered the story of Oei Siotjia, an early twentieth-century feminist thinker from Lasem. A prolific Chinese Indonesian writer, Oei published opinion pieces in mainstream newspapers. For her, writing was a strategy for

documenting and sharing the layered forms of oppression that women experienced in their everyday lives.

While Kolektif Arungkala worked with archives and memory, Lelaku Studio worked with junks. They presented upcycled accessories made from plastic waste alongside tutorials demonstrating how to create them using common household tools. They explained that plastic bottle caps we often use are easy to melt, but their colors stay vibrant after being heated rather than turning black. Using an ordinary household iron, the plastic can be melted and reshaped while still hot into a variety of forms. This practice highlighted the creative and participatory dimensions of ecological intervention, where care practices become tangible through interactions with both the physical and social environment.

Moving from material transformation, the next stall invited participants to work with something that flows between bodies and gestures: language and communication. FeminisThemis introduced participants to sign language practices. In collaboration with Kolektif Tanpa Nama, they also developed and shared signs for SOGIESC (sexual orientation, gender identity, gender expression, and sex characteristics). This practice demonstrated that care practices can also be enacted through attentiveness to language, bodily gestures, and ways of communicating. It expands the meaning of care within climate movements by ensuring that everyone can participate fully and has space to express their experiences, including those who are often marginalized because of disability or queerness.

In the second act, Pamflet Generasi presented a selection of newsletters featuring anthologies of young people's stories, the *Sumpah Kami Muak* ("We Swear We've Had Enough") campaign, and an introduction to its Instagram account, @lifeatpamflet, as the organization's more casual public face. Their stall centered on an activity called *Teka-Teki Salah* ("Wrong Crossword"), adapted from an excerpt in one of their newsletters. By completing the deliberately "wrong" crossword, participants were invited to satirize government policies that are often misguided or poorly conceived. After laughing through their shared frustrations, participants were then encouraged to channel their anger toward the government by creating memes together. This activity enabled the community to process frustration and anger creatively while cultivating a practice of critical reflection on climate policies that are often unresponsive or misdirected.

Meanwhile, at another stall, reflection unfolded through a different medium: fabric and handcraft. Matrahita presented accessories made from upcycled textile waste, introduced participants to different types of fabrics, and demonstrated their making process. They emphasized that a single piece of cloth carries its own story, yet the fashion industry has normalized a culture of endless consumption in which clothing accumulates without meaning. This pattern of consumption has contributed to the growing global problem of textile waste. Matrahita then demonstrated how discarded garments could be transformed into small objects such as keychains, finger puppets, and hand puppets. Through these activities, young people were encouraged to connect

everyday actions (reworking fabric and reducing waste) with the global consequences of mass consumption, while nurturing a collective awareness of the finite nature of the world's resources.

Once every community had both hosted a stall and visited one another's, the third act shifted toward exploring more concrete forms of collaboration. Participants were first given time for internal discussions within their own communities, reflecting on what they might undertake together, what was realistically achievable, and what relationships or initiatives required further care. The session then moved into an activity intentionally called *mak-comblang*, or collective matchmaking. Each community placed the logos of other communities they were interested in collaborating with onto a shared board. Where interests aligned, an initial space for negotiation emerged. These conversations allowed participants to identify shared concerns and overlapping priorities across communities.

In this final act, the metaphor of the social spider web became tangible through these modest yet meaningful connections. Within these small-scale community initiatives lay the possibility of creating moments to pause, breathe, and sustain the everyday struggles of movement-building in ways that remained grounded in each community's own context.[3)]

## The Arisan of the Social Spiders in Bali

IN BALI, nine research participant communities came together for the Arisan: Baga Raksa Alas Mertajati (BRASTI), Balebengong, Dimusim, Extinction Rebellion (XR), Kisara, Mai Kubu, Nuturang, Omah Laras, and Yayasan Teratai. Organized by Dimusim, the gathering adopted the theme ***"Menebar, Menjalar"* (Sowing, Spreading)**, underscoring the participants' shared belief that care practices must spread and take root in order to strengthen movements collectively. Equally important, the gathering emphasized that spreading the practices

3) This section is adapted from an article by Khairunnisa Sholikhah of Kolektif Arungkala: "*Menggelar Arisan, Merajut (je) Jaring, dan Bertukar Pengetahuan: Sebuah Kumpulan Fragmen dari Arisan Laba-Laba Sosial*", published on 9 February 2026. Available at: https://pamflet.or.id/2026/02/09/fragmen-arisan-laba-laba-sosial/

of care can be joyful to nurture the sense of happiness. Guided by this spirit, the gathering was opened to the public.

The gathering consisted of five main activities: a Community Market (Lapakan Komunitas), which ran throughout the event, and four workshop sessions: *Jalan Jalin* ("Walking Tour") by Nuturang and Balebengong, *Weaving Together* by Mai Kubu and BRASTI, *Caressing the Colors* by Omah Laras and Yayasan Teratai, and *Journaling Together* by Kisara and XR. The Community Market featured stalls arranged in a circle around the venue, creating opportunities for interaction between participating communities and the public. More than simply introducing organizations, these stalls became spaces for exchanging knowledge and lived experiences, with artworks and creative outputs produced through each community's activities enriching the conversations that unfolded.

Alongside the Community Market, participants and visitors began the gathering by joining *Jalan Jalin*, a walking tour facilitated by Nuturang and Balebengong. The tour invited participants to walk through the city, experience public facilities firsthand, and reflect on their observations throughout the journey. Participants also visited the Bali Museum to revisit the history of the Balinese people's struggles while learning about the challenges faced by archival institutions and others committed to preserving histories. The walk continued to Lapangan Puputan Badung, the site of a historic battle against Dutch colonial rule.

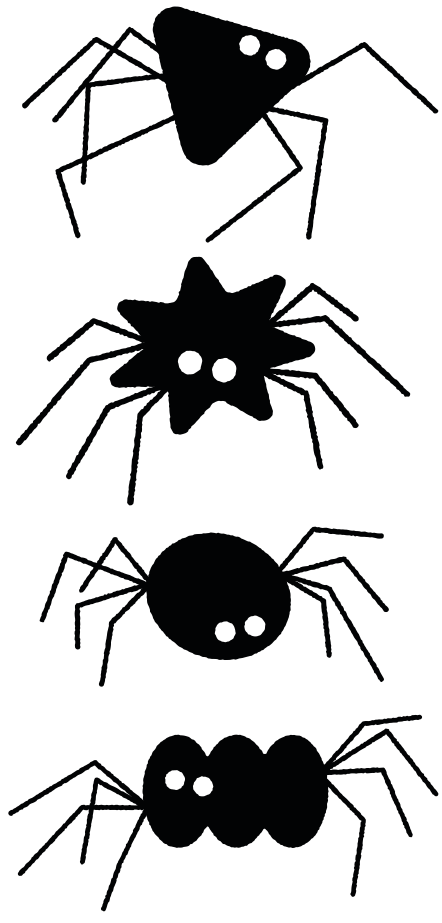
Two blind participants also tested the braille description installed at the Puputan Badung Monument. "Unfortunately, the spacing between the braille characters is still too wide," remarked Haris from Yayasan Teratai after reading the text by touch. At the end of the walking tour, participants gathered to discuss and reflect on their observations and experiences from the journey.

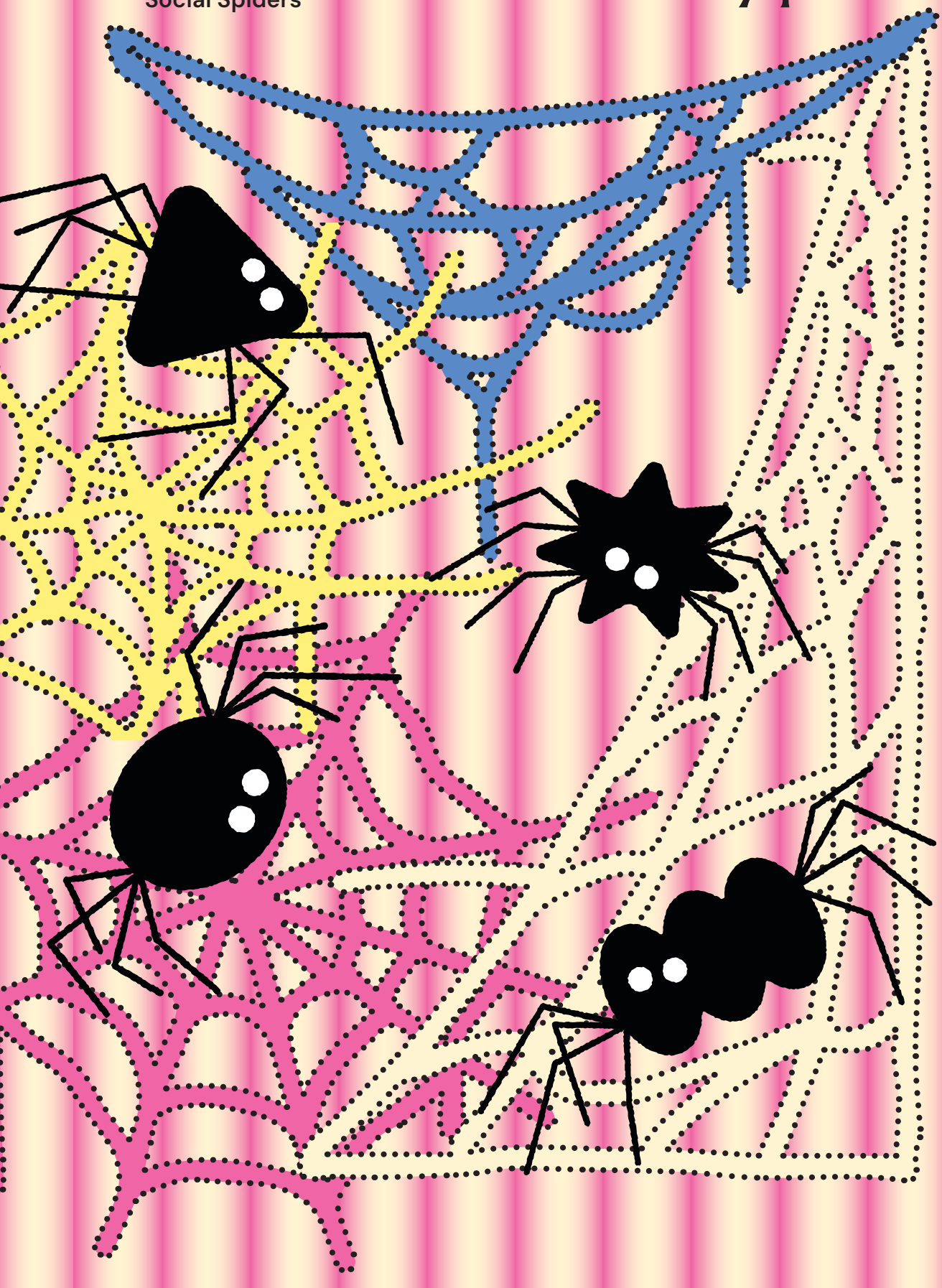
After returning to the gathering venue, participants could choose between two workshops held simultaneously: *Mengayam Bersama* (Weaving Together) and *Meraba Warna* (Caressing the Colors). During *Weaving Together*, Mai Kubu and BRASTI facilitated a communal weaving session while discussing Indigenous communities. Participants learned to weave bamboo coasters, a skill that remains part of the everyday life of Indigenous communities in northern Bali, particularly in Tigawasa Village. As they carefully wove the bamboo strips, participants discussed the ongoing struggle of Indigenous communities to defend their customary forests. In particular, the Indigenous Community of Tamblingan Lake (Masyarakat Adat Dalem Tamblingan or MADT) continues to advocate for the protection of its customary forests as a way of safeguarding the lake and surrounding forests that sustain both livelihoods and cultural identity.

At the same time, participants in *Caressing the Colors* painted keychains made from recycled paper. Omah Laras invited participants to paint keychains that they have prepared beforehand from recycled paper, while Yayasan Teratai guided participants through the painting process while their eyes were covered with cloth, a practice the organization frequently uses to encourage people to "see" differently

through touch, imagination, and feeling. As participants painted, conversations emerged about the inclusion of people with disabilities, distinguishing between meaningful participation and tokenism, as well as discussing the accessibility of public spaces for blind communities.

The gathering concluded with *Journaling Together*, facilitated by Kisara and XR, highlighting the importance of affirmation as a practice of care for both oneself and one's community. Participants were invited to visualize themselves and their communities by sharing experiences that had brought both joy and challenge throughout their organizing journeys. Each time someone shared a story, the rest of the group responded with appreciation as a gesture of support. These stories were then collectively visualized as a spider web, with every individual represented as a spider connected to one another. Through this activity, affirming oneself and one's community became an essential practice for strengthening the movement web that had been woven together.





Part 6

# Conclusion

## To Keep Weaving and Weaving

### Key Findings

YOUNG PEOPLE have become key actors in the landscape of social movements, including the climate movement. We witnessed this firsthand through SIMPUL, a hub for young people that fosters a collaborative and inclusive ecosystem where young people across diverse identities come together to learn, organize, and advocate for climate justice. SIMPUL served as the starting point for this research. From street mobilizations and citizen journalism initiatives to community-led forest firefighting efforts, the *Jaring Kawan* network within SIMPUL demonstrates the ingenuity of young people in developing alternative strategies to respond to the climate crisis. Yet despite growing scholarly attention to youth movements globally, relatively little consideration has been given to how these movements themselves can be sustained or how they sustain themselves to remain resilient and create long-term impact. This gap is particularly significant given the multiple vulnerabilities faced by youth climate movements, including burnout, holistic security risks encompassing physical, digital, and psychosocial safety, and the persistent lack of funding for youth-led initiatives. Responding to this context, this research was initiated by Pamflet Generasi in collaboration with Kolektif Arungkala and Dimusim using a Youth-Led Participatory Action Research methodology to explore the politics of care within youth climate movements and identify strategies for building a sustainable intersectional climate movement ecosystem.

In making sense of the 116 documented care practices, we found that youth climate movements are woven together by young people's commitment to caring for what has been neglected much like spiders that inhabit overlooked places, weaving their webs and making them home. These practices, rooted in responding to each community's immediate surroundings, can be understood through five

dimensions of care: care for oneself, care for knowledge, care for community, care for the environment, and care for the commons. Care for knowledge accounted for the largest number of practices, reflecting young people's reliance on knowledge as a form of resistance. By contrast, care for the commons was the least represented, largely because most youth climate initiatives operate informally and lack adequate opportunities and capacities for resource mobilization.

More broadly, these care practices can be understood as distinct spider webs, each woven according to intersecting identities, issue contexts, and the places to which they respond. Movements led by queer and communities disabilities tended to practice care primarily through the production and reproduction of knowledge, while Indigenous-led movements focused more heavily on caring for the environment. Geographically, movements situated closer to sites of environmental destruction practiced forms of care that were more material, ecological, and high-risk, whereas those located farther from these sites placed greater emphasis on relationships and the long-term sustainability of the movement itself. We also found that legally registered organizations carried a greater number of care practices than informal communities and collectives.

To envision a sustainable intersectional climate movement ecosystem, we return to the analogy of the spider. As some solitary spider species have evolved into social spiders to survive increasingly harsh environmental conditions, youth climate movements must also evolve not only by caring for their own individual webs, but by weaving and sustaining webs together that are more complex, interconnected, resilient, and enduring. We propose this ecosystem-building process through three interconnected steps: gather your fellow spiders, build weave the webs of care, and repair the web again and again. Together, these steps encompass the long-term work of building relationships across movements, creating spaces for encounter and resource-sharing, and embedding intersectionality into movement practice.

## Research Limitations and Reflections

THIS RESEARCH has several limitations. First, the participant sample was relatively small, as it was intentionally designed to engage with the specific context of *Jaring Kawan* network within SIMPUL. Second, the Participatory Action Research (PAR) methodology was implemented within a limited timeframe, constraining the depth of participatory engagement. Finally, the grounded theory approach adopted in this study resulted in a deliberately broad conceptualization of care, allowing diverse care practices to emerge from the data.

In terms of the findings, the role of gender within the politics of care was not examined as deeply as other intersecting identities, particularly disability, queerness, and Indigenous identity. Although gender-related insights surfaced during data collection, they were not sufficiently developed to support a more comprehensive analysis. Such an analysis would have required longer-term participant observation and more sustained conversations with participants processes that were not possible within the available timeframe.

Future research could address these limitations by involving a larger and more diverse group of young participants, employing more intensive PAR-based methods, and focusing on more specific dimensions of care work. Expanding participant diversity is particularly important, as the analysis presented here should not be understood as representative of the full range of experiences among queer, disabled, or Indigenous young people. Given the limited gender analysis, one promising avenue for future research would be to examine who bears the burden of care work within movements and how those responsibilities intersect with gender.

At the same time, the research process itself can be understood as a site of care practice. As researchers who share the same positionality as the participants as members of youth climate movements ourselves we also found ourselves reflecting on what it means to inhabit a world that encourages young climate activists to become solitary spiders, moving independently and weaving webs in overlooked spaces. This research therefore became an attempt to document those experiences: the experiences of young people within climate movements and the broader movement ecosystem through a participatory approach that deliberately resists becoming merely transactional or purely academic.

Viewed through the framework of our findings, this research itself constitutes an act of caring for knowledge. In the process, it also became an active practice of caring for the community, more specifically for the *Jaring Kawan* network within SIMPUL, which formed the focus of this study.

The action phase, in particular, became a space to rehearse a more aspirational youth climate movement ecosystem. Through collective action, we practiced transforming into social spiders, weaving webs together that are more complex, interconnected, and resilient. Although we have already resisted by weaving our own webs of care in the overlooked corners we each inhabit, we can choose to go further, to become social spiders.

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PAMFLET

**Pamflet Generasi** is a community-based civil society organization in Indonesia led by young people, for young people. Pamflet envisions a world where young people can fully enjoy their human rights.

Pamflet was established in 2013—a time when few communities or civil society organizations in Indonesia were critically examining the role of young people within social movements. For thirteen years, Pamflet has operated at the intersection of youth activism, social movements, and knowledge production, building an ecosystem where youth-generated knowledge is recognized, nurtured, and mobilized as a foundation for change.

Pamflet has supported over 15,000 young people across 26 cities—spanning urban spaces, forests, university campuses, and digital platforms—driven by the principle that sustainable social transformation is only possible when led and sustained by the very generation experiencing it firsthand.

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Twitter : @_pamflet
Youtube : Pamflet Generasi
Email : halo@pamflet.or.id



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