

Sexual Violence and Gender Inequality

Editorial

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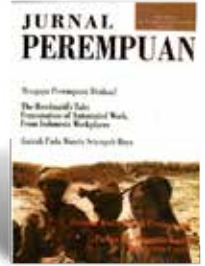
Atnike Nova Sigiro & Bagus Takwin

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Sexual Violence and Gender Inequality

Feminism frames sexual violence not merely as aggressive actions such as rape, sexual assault, sexual harassment, or other physical attacks that target a person's sexuality. Rather, it puts these actions into the context of a more complex relationship of gender and structural inequality. Essentially, a hierarchy of sexuality allows women to be one of the groups that are vulnerable to violence, including sexual violence. Sexual violence closely relates to power relation; thus, it can happen to children, gender minorities, students, persons with disabilities, domestic workers, subordinates in industrial relations, and any kinds of subordination and other hierarchies in society.

Sexual violence is socially recognized as a problem, but it tends to be seen as a matter of morality, public decency, honor, or as a crime against family and society. The essence of sexual violence as a violation of one's bodily integrity is often negated. This perspective imposes a moral burden and stigma on a victim and even her family. Therefore, the victims often feel reluctant to talk about their experience of violence. When a victim talks about the sexual violence she has experienced, her morality and sexual history tend to be judged by her family, community, and the officers of law enforcement.

Another problem of sexual violence is the fact that the legal positivism paradigm is not able to see sexual violence more broadly. This paradigm imposes the burden on legal evidence - such as penetration, evidence, witnesses; to the victim. As a result, the law often fails to dispense justice and remedies fairly to the victims, let

alone to make people aware that sexual violence is a crime.

Legislation to eliminate and prevent sexual violence is a political action to voice the issue of sexual violence. Furthermore, if sexual violence is recognized as a social problem, the opportunity to assert the position of women and other marginal groups as equal citizens is possible. It is one of the main principles of women's struggle against The Elimination of Sexual Violence Bill (RUU PKS).

In other countries, the legal definition of sexual violence has evolved. For example, rape and sexual assault are defined as acts imposed by force or coercion with a lack of consent. In addition, legal thinking on sexual violence has emphasized the dimensions of protection and support for the victims/survivors needed during the process of unveiling sexual violence, the legal process, and also after the legal process.

The number of cases of sexual violence recorded by Komnas Perempuan (The National Commission on Violence against Women) and various women's organizations for the last ten years or so has actually shown the tip of the iceberg from the depths of the situation of violence against women in Indonesia. Therefore, suspicion of attempts to position sexual violence as a social problem is a patriarchal tactic to perpetuate the status quo of gender inequality and the hierarchy of sexuality towards women. (Atnike Nova Sigiro)

Abstracts Sheet

Risna Desimory Tambunsaribu & Ikhaputri Widiyantini
Departemen Filsafat, Fakultas Ilmu Pengetahuan Budaya,
Universitas Indonesia

**The Political Personal Realm in the Draft Law on the
Elimination of Sexual Violence in Indonesia**

Jurnal Perempuan, Vol. 26 No. 2, August 2021, page. 79-89, 1 table, 22 references

This article is using a critical interpretation based on radical feminist theory to analyze the issue of sexual violence against women in Indonesia. Based on data from Komnas Perempuan in 2020, the number of victims of sexual violence is increasing. The root of sexual violence comes from the biological differences between women and men that has been constructed in society. Men are considered to have sexual dominance on women. The existence of sexual politics maintains by the state have taken away women's authority both in private and public spheres. Using the critical and praxis feminist approach, this article assesses the data research from Komnas Perempuan, especially related to cases of sexual violence. The analysis and criticism of sexual politics in this article also highlights the Draft Law on the Elimination of Sexual Violence. The analysis proves the importance of state involvement in ensuring the lives of Indonesian female citizens, especially concerning protection from sexual violence.

Keywords: personal, public, RUU PKS, sexual politics, sexual violence

Livia Iskandar

Komisioner LPSK-Lembaga Perlindungan Saksi dan Korban

**LPSK-Establishing State Presence in Protection of
Witnesses and Victims, inclusive of Sexual Violence Crimes**

Jurnal Perempuan, Vol. 26 No. 2, August 2021, page. 91-101, 2 grafik, 4 tables, 12 references

The Indonesian Witness and Victim Protection Agency (LPSK in Indonesian) was established based on Law No.13/2006 Protection of Witness and Victims, which was later amended by Law No 31/2014. It is an independent non-structural agency headed by seven commissioners for 5-year terms. One of the Agency's priority crimes is sexual violence. The Agency protects witnesses, victims, whistleblowers, justice collaborators, and experts. For the years 2019-May 2021, the Agency has given protection to a total of 984 victims of sexual crimes, consisting of 67% children and 33% adults. Out of that, 78% are female victims compared to 22% male victims. Based on Law No. 31/2014, there are 16 types of witness and victims' rights. The three most sought-after protection programs for victims of sexual violence are Procedural Rights, Psychological Rehabilitation, and Restitution Facilitation. For prevention programs, we need to learn who are sexual violence perpetrators.

Keyword: LPSK, sexual violence, witness and victim rights

Sri Agustin
Ardhanary Institute

**The Hidden Blackbox: Corrective Rape Against Lesbian,
Bisexual (Women) and Male Transgender**

Jurnal Perempuan, Vol. 26 No. 2, August 2021, page. 103-108, 10 references

This article discusses about the corrective rape against lesbian, bisexual (women), and male transgender that is performed by the perpetrator with aim to correct the LBT's (lesbian, bisexual, and transgender) sexuality. Such sexuality that are deemed bad, abnormal and cursed, therefore must be corrected. Corrective rape is perceived as a form of punishment, and it is everyone's responsibility to undertake correction. Corrective rape has rarely been revealed. In order to reveal the facts about corrective rape against LBT in Indonesia, this article writes the stories of four LBTs that would open up our conscience, that any form of corrective rape must be abolished, in line with our hope to abolish sexual violence against women through the legislating of the draft law on the abolition of sexual violence (RUU PKS).

Keywords: corrective rape; LBT; power relation; sexual orientation; gender identity

Ikhaputri Widiyantini

Departemen Filsafat, Fakultas Ilmu Pengetahuan Budaya,
Universitas Indonesia

**Sexual Violence at University Level: A Philosophical
Feminism Overview**

Jurnal Perempuan, Vol. 26 No. 2, August 2021, page. 109-116, 11 references

This paper highlights the philosophical issues related to sexual violence cases at the university level. Many reports were found related to the sexual violence cases at the university level, but did not come to a solution that take sides to the victim. This is not just a problem about the unstrict law to handle the cases. There is a basic problem that underline in the mindset and behavior. Rape culture in society failed us to understand that this is a form of violence against humanity. The basis of patriarchal logic also affirms the condition. Based on the standpoint feminism method, also supported by data on sexual violence reports, I pointed the importance of using the feminist logic approach in viewing this issue. I aim to restore the point of view on siding the victim which can provide justice in handling the sexual violence cases at the university level.

Keywords: sexual violence at university level; rape culture; feminist logic; standpoint feminism

Titiek Kartika Hendrastiti & Noeke Sri Wardani

Jurusan Administrasi Publik, Fakultas Ilmu Sosial dan Politik,
Universitas Bengkulu

**Narrative of Denial from Five Cases of the Incestuous
Fathers**

Jurnal Perempuan, Vol. 26 No. 2, August 2021, page. 117-128, 2 pictures, 1 table, 20 references

Various data from the society show the tendency of increasing number of incest's cases. This study aims to analyze the narratives of five cases of fathers who become perpetrators of incest. This study was conducted in 2016 to five fathers of incestuous perpetrators, who inhabited two Correctional Institutions in Bengkulu. This study was conducted using feminist narrative analysis and found that incestuous perpetrators rationalize their crimes based on their sexual identity and history to the victim. The history of the victims' sexuality, which represents corrupted, dirty, wild, and naughty bodies, became a justification for incest. Persons with disabilities faced multiple vulnerabilities, not only being humiliated through the rape by their fathers, but they were also being blamed for their inability to participate in the investigation process and court hearings. The research has found linkages between incest and early marriage, troubled marriages, and early divorce. The construction of hypersexuality and the objectification of the perpetrators towards child sexuality had failed to guide the perpetrators towards a sane relationship.

Keywords: incest narrative, feminist narrative analysis, incest rationalization, disabled incest victims

Sulistiyowati Irianto

Guru Besar Fakultas Hukum, Co-founder mata kuliah Gender dan Hukum, Fakultas Hukum, Universitas Indonesia

Power Relations and Sexual Violence in the Campus

Jurnal Perempuan, Vol. 26 No. 2, August 2021, page. 129-135, 11 references

Sexual violence on campus is a crime against humanity that is difficult to uncover because of professors' power relations and domination over students. Power relations also manifest at the structural level so that sexual violence is often dismissed and silenced by the administrators. The campus environment's hierarchy of status and positions makes sexual crime cases go on for years without any accountability. On the other hand, there are efforts such as the collective action of lecturers

across faculties to protect victims from the perpetrators and bring the perpetrators to justice. This study describes the author's experience in dealing with sexual violence on campus and using a reflexive approach in addressing sexual violence in Indonesia.

Keywords: Keywords: sexual violence in campus, power relations, crimes against humanity

¹Atnike Nova Sigiro & ²Bagus Takwin

¹Jurnal Perempuan & ²Fakultas Psikologi Universitas Indonesia

¹Jalan Tanah Manisan No. 72, RT 07 RW 03, Kel. Cipinang Cempedak, Jatinegara, Jakarta Timur 13340, Indonesia

²Kampus Universitas Indonesia Depok, Jawa Barat 16424, Indonesia

Recognizing the Needs and Challenges in Handling the Victims of Sexual Violence: Learning from the Experiences of 'Forum Pengada Layanan'

Jurnal Perempuan, Vol. 26 No. 2, August 2021, page. 137-152, 3 tables, 5 grafik, 17 references

This article will describe a research on the experiences of the members of 'Forum Pengada Layanan' or Service Provider Forum (FPL), a civil society initiative, in handling the victims of sexual violence. Through FPL's experience, this article will analyze the importance of legal protection and the availability of financial and human resources, in handling and protecting victims of sexual violence. This research was conducted using mixed methods, namely quantitative methods using surveys and qualitative methods using in-depth interviews. This article concludes that the legal umbrella regarding the elimination of sexual violence with victims' perspective would provide stronger foundation for protection, legal processes, and the availability of resources in handling cases of sexual violence in Indonesia.

Keywords: sexual violence; victim's perspective; abolition of sexual violence; legislating sexual violence

Sexual Violence at University Level: A Philosophical Feminism Overview

Ikhaputri Widiyanti

Department of Philosophy, Faculty of Humanity, University of Indonesia
Kampus UI Depok, West Java, Indonesia 16424

ikhaputri.w@gmail.com

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Abstract

This paper highlights the philosophical issues related to sexual violence cases at the university level. Many reports were found related to the sexual violence cases at the university level, but did not come to a solution that took sides to the victim. This is not just a problem about the unstrict law to handle the cases. There is a basic problem that underlines the mindset and behavior. Rape culture in society failed us to understand that this is a form of violence against humanity. The basis of patriarchal logic also affirms the condition. Based on the standpoint feminism method, also supported by data on sexual violence reports, I pointed the importance of using the feminist logic approach in viewing this issue. I aim to restore the point of view on siding the victim which can provide justice in handling the sexual violence cases at the university level.

Keywords: sexual violence at university level, feminist logic, rape culture, standpoint feminism

Introduction

Talking about cases of sexual violence at university level is a discussion similar to rumors when gathering with friends. It is easy for us to talk about it when we are in a "relaxed" situation. However, when we start discussing it seriously, it suddenly becomes a "heavy" topic. I encountered various obstacles that later emerged when a case of sexual violence occurred was raised as an official report, especially during my involvement in handling reports from female students on campus. When contacting friends, seniors, counselors, or lecturers on campus to report the incident they experienced, many whistleblowers choose to withdraw when the case is then reported to the department or faculty level. Meanwhile, the incident often reached the ears of other students quickly, like a casual conversation at the cafeteria table. Case after case that is in the end just a "fairytale". Perpetrators remain easy to roam and leave fear among the victim and other female students.

My attention to the many cases of sexual violence in university indeed departed from various reports at the campus where I belonged. However, this case does not only occur on one campus alone or at a certain time. This is the case in many universities and at various periods of time. One survey conducted by Komnas Perempuan in 2019 showed that out of the 16 universities in

Indonesia involved, 1011 cases of sexual violence were found (Komnas Perempuan 2020, p. 6). The forms of sexual violence found included: physical, verbal, sign, written, psychological sexual harassment, rape, sexual intimidation, and so on. The perpetrators also come from a variety of students, employees, to lecturers. These are only a handful of cases found based on a survey of 16 Universities in Indonesia. This means that if we conduct a massive survey of all universities in Indonesia, we will get more reports.

In 2017, I once wrote about the issue of the lack of awareness in handling cases of sexual violence at the university level. I highlighted the importance of documentation and also the growth of ethical awareness based on the ethics of caring (Widiyanti 2017). Four years have passed since the last research I did, in fact not much has changed. The phenomenon of sexual violence in the campus environment remains an iceberg phenomenon that continues to be ignored. One of the cases I brought up in the 2017 article was regarding the process of reporting a female student who underwent physical harassment by a lecturer. The case was successfully brought to the faculty level and formal sanctions were imposed on the perpetrator. Unfortunately, at the end of 2020, the perpetrator was still able to return to his activities and the case just

disappeared. Whereas in the decision understood by the victim's companion, one of the written sanctions is the existence of a counselor's record and also social work in institutions engaged in the issue of women's movement. These two records were not found and in the end the perpetrator was free to return to his activities without any guarantee that the case would not be repeated.

Reflecting on this case, I then questioned several things related to the discussion of sexual violence cases in universities. The first is about the dominance of rape culture which is inherent in our daily behavior. Rape culture is a culture that glorifies masculine domination and sexual violence in our daily lives (Herman 1989). It is this cultural pattern that causes us to seem to "allow" daily conversations to be full of discrimination and sexual harassment. We can find this in jokes between friends or even in popular culture through entertainment media. This negligence makes the mindset and behavior in society tend to see "sexual violence" as an unimportant issue. Without realizing it, we will be involved in jokes that play symbols through words that are full of abuse. We are also accustomed to watching visual shows or popular literature that glorify masculine domination—such as the main male character chasing the female he has a crush on with actions that seem to "force feelings". Women are stereotyped as passive and submissive characters. The cultivation of perceptions like this makes people then trapped in the mindset of victim blaming when dealing with cases of sexual violence.

The second question that I present departs from the research I conducted in 2017. I insist on the importance of documentation, but when this documentation is submitted, it ends up being a pile of files that will eventually become obsolete. How we can cultivate feminist logic in our daily life. This is related to the goal in feminist epistemology which puts forward the experience of the first subject. Donna Haraway (1998) mentions that searching through situated knowledge is needed to be able to prove the existence of patriarchal sabotage. This epistemological issue requires the basis of feminism in order to provide space for women to interpret their lives autonomously (Haraway 1998). Next, I asked about the mechanism of using feminist logic in handling cases of sexual violence in higher education specifically. This arises from the absence of rigid implementation guidelines at each university, so it is not uncommon to find that the handling process will be returned to the "policy of each program/faculty".

I make an offer on the use of feminist logic in understanding the forms of sexual violence and its

handling at the university level. This is a further offer from the effort to uncover the rape culture that is embedded in society. I see that we are used to the logic of patriarchy, even in dealing with cases of sexual violence. Laws, norms, and coaching on campus tend to treat victims with a dualistic mindset. This can be seen from the way of handling that asks for evidence or witnesses as reinforcement. It should be noted that many new cases were reported long after the incident occurred. Victims' testimonies are often considered "doubtful" because "it happened a long time ago". This kind of handling shows how a culture full of violence has eliminated the victim's experience as the first source of evidence. This is the relationship that we need to criticize and stop: the relation of culture and patriarchal logic that is full of violence.

Research Methodology

This writing is a form of philosophical-based criticism of culture and patriarchal logic. I started by doing a search on the data that I collected independently based on my experience while on campus as well as data based on published literature and research. These data will be the capital for the analysis in this paper. The method of collecting documentation is one of the methods that we can use in understanding cases of sexual violence. I will present several reports, both reports that I got directly on campus and research publications such as from Catatan Komnas Perempuan and other publications. The use of such documentation is one way of a subject-based knowledge approach. The selected documentation is reports of victims of sexual violence, especially at the university level. Academically, individual reports are often under-recognized because of the lack of "evidence". This method shows the distinctive nuances of feminist research that prioritize experience as a source of knowledge. This is my way of initiating writing that voices the experiences of many neglected women.

Based on the available data, I then analyzed using a standpoint feminism approach (Given 2008, p. 333). Standpoint feminism is a method approach in looking at issues from a patriarchal point of view, especially in tradition. There is an attempt to raise the point of view of women—as the oppressed in the patriarchal system. The search for power over knowledge is needed to find out the position of women (or oppressed gender). This method seeks to make room for different statements and knowledge. (Given 2008, p. 333). I combine this method with a relational analysis as a research tool. This research method is part of the method of power, positionality,

and relationship in research, namely the method that prioritizes the perspective of power relations in a relationship (Given 2008, p. 334). This relationship is not limited to the survivors-the perpetrators, but also in how they are handled, who is involved and how they take control of power institutionally.

Rape Culture in Cases of Sexual Violence at the University Level

The negligence of sexual violence cases comes from the internalization of knowledge and habits that normalize rape culture. The mentions of the term rape culture itself have been found since the 1970s during the second wave of the feminism movement (Burnett 2016). One of them is from Dianne Herman's academic writing which articulates the definition of rape culture as a culture of thinking and habits that is full of violence, especially in the sexual area (Herman 1989). Rape culture indicates the signifying of implicit behavioral of "rape". Rape is considered as a natural part of social life so that it is placed equal to death or sheer misfortune. There is a more significant variable in the case of rape. Rape is not something that happens naturally in human life. This normalization of rape comes from a habit that is then "accepted" unconsciously by society. Rape culture is not only experienced by women. It is an intersectional issue that cuts across gender, race, ethnicity, sexuality and many other factors (Burnett 2016).

Ann Burnett in her article discussing rape culture (2016) found that rape is an issue found all over the world. Variants of data found in the United States, Britain, Asia, the South Pacific, and several other regions indicate that rape is a global issue. In Indonesia, based on Komnas Perempuan's Annual Records for 2020, there were 299,911 reports of violence against women (2021) with sexual violence accounting for around 30 percent of incoming reports. This figure is indeed lower than the report in 2019 with 431,471 data. This decline in the number of reports does not indicate that there have been fewer cases of violence against women in Indonesia. The problem of limited access during the pandemic has also affected the decrease in the number of reporting cases of violence against women. The various violent behaviors recorded in the report include rape, abuse in the form of physical, verbal, psychological, coercion, and others.

Rape culture is strengthened through patriarchal hegemony, media, language, politics, and also the myth of rape itself. This comes from the internalization of culture that normalizes men to be aggressive and dominant (Kive 2012). Gender internalization that is

practiced for boys starts from childhood. They are taught to look strong and dominant, so that when there is a behavior anomaly that occurs, there will be sanctions given. In society, there is the naturalness of being allowed to bully boys who are "different". They experience violent behavior with the aim of "returning" the gender norm inherent in men. It is this pattern that develops slowly in the growth and development of boys, so that "rape" is not seen as an inhumane act, but a form of perpetuating their dominance (Burnett 2016).

The internalization of masculine gender in men does not stop at parenting. The media also helps to strengthen patriarchal hegemony in our process of socialization in society. The number of popular media from films, songs, novels, comics, to advertisements also helps to perpetuate rape culture in society. One of the many scenes that appear in television series or movies, for example, is the scene of a male character cornering a female character against a wall and then kissing her forcibly. In several television series and films, this scene is actually romanticized as a "tug of war" scene because the woman is considered to "play hard to get". In fact, if we look at the scene more critically, their relationship does not imply consent from both parties. Consent is one of the indications needed to say that there is no coercion in a relationship. Unfortunately, through visual presentations, the popular media ignores the importance of consent in a relationship. As a result, there is a romantic imagination that places men acting aggressively while women acting submissively.

Form of "assault" and other masculine aggressive acts are also present in normalization as a form of sexual imagination. Many fictional stories normalize rape as a normal sexual activity in society. When this becomes a natural thing in society, the impact is big. We often find reports on rape cases which then give the impression that the victim "provides an inducement" for the situation experienced. Instead of educating the public to stop rape, the media actually pack news that tends to corner the victim. This mindset and habit show how women are made objects that "deserve to be treated arbitrarily". This pattern is then not only experienced by women. In the intersectional area, we can draw a connection that those who are then weakened by patriarchal hegemony will be vulnerable to sexual violence.

Rape is no longer a manifestation of the dominance of sexual desire. Basically, there is an imbalance of power relations that are trying to be implanted. Patriarchal hegemony requires justification for their power, so when we talk about rape, we talk about arrogance in power

relations. Perpetrators want to prove that they have power over the victim. Rape culture is a culture that is built on the dominance of this relationship and power. Rape is not just a physical activity, but a symbol of domination. Misogynistic language is then used to encourage rape culture. The analogy of rape is widely used to describe the process of life. For example, a statement that I often hear as a form of joke, "life is like being raped, if you can't fight it try to enjoy it". Another example is the joke that appears when hanging out with friends like, "oh, I'll kiss you if you disagree." Statements like these are examples of how rape is considered normal in society. They think this joke should be taken lightly, which we should not allow. These false statements show that even in public dialog, rape culture is preserved.

The formation of a culture based on the normalization of rape has also influenced the mindset and behavior on campus. One of the reports presented in *Catatan Tahunan Komnas Perempuan tahun 2020* (the 2020 National Commission on Violence against Women Annual Notes) regarding cases of sexual violence perpetrated by a university student in Yogyakarta. This student received a sanction from the university by revoking the outstanding student award he had received (Komnas Perempuan--National Commission on Violence against Women 2021). In this case, the university has indeed sided with the victim. Unfortunately, the perpetrators actually challenged the decision on the pretext that there was no legal report. The perpetrators even reported LBH Yogyakarta (Yogyakarta Legal Aid Institute) on charge of violating the Law concerning Information and Electronic Transactions. What the perpetrators have done indirectly corners the victim. The victim's companions can be reported, so they are vulnerable to being reported. The perpetrator's actions show how he thought he did not do wrong and he played power in the jurisdiction. The mindset of the perpetrator shows how he thought his action was not an action that harmed others, because he actually felt that he was being harmed.

Another case I took from personal documentation based on reports and notes during the process of reporting cases of sexual violence that occurred on campus. In 2016 there was a report from a female university student who was sexually harassed by one of the lecturers. At that time the written report came in through assistance by a student organization at the study program level. This case has been handled by taking the victim's side. However, I heard firsthand and found comments from several parties who actually defended the perpetrator in the name of "colleague solidarity".

They said the sanction given was unfair because the perpetrator was already married. After the sentence duration was over, the perpetrator returned to his activities without any trade record of the action he did. This is not an action that should be justified. As if it is just a common "bad behavior" that can be easily corrected. There is no lesson that becomes a patron for behavior change in the campus environment. This mindset is a manifestation of the internalization and perpetuation of rape culture in the campus activities.

The internalization of rape culture develops further through everyday forms of communication (Burnett 2016). There are stereotypes and myths about gendered behavior related to the way women or men think and respond to one another. Several reports of sexual violence in universities indicate a lack of consent when it comes to relationships. For example, forcing sexual activity just because of feeling tempted, even though the victim never said yes. This comes from the myth about women never saying "no" when approached intimately by a man. A common assumption that is often made to the victim is "if you really don't want to, you can say no. If it (rape/sexual harassment) happens, it is definitely the woman who wants it." This kind of assumption shows a logical leap based solely on stereotypes that harm the victim. Behavior in rape culture tends to blame the victim, then throw the responsibility on the victim for the event that she experienced.

Stopping rape culture is not an easy task. There is a complexity in describing how this rape culture occurs in people's daily lives. There is a need to be aware to conduct education from an early age on the socialization of gender roles that we have been aware of. We as individuals can interrupt rape culture by rejecting rape themed jokes (Burnett 2016). We can explain that it's not funny at all. We can also educate through various ways such as reviews, criticism, or creating critical content through media or social media. Unfortunately, all these efforts will not succeed if we only talk about this with one-sided understanding. There is something wrong in the transfer of knowledge in society, based on patriarchal hegemony. All individual efforts may be able to build awareness in the closest circle, but it does not rule out that there will be many rejections because people feel it is natural to do this in everyday life. The act of "silencing" is implicitly carried out by those who are accustomed to living in the sense of rape culture. For example, by attacking statements that reject rape culture, laughing when we reject jokes with the theme of rape or sexual harassment, to bullying those who expressly point out things related to rape culture.

This mutual negligence is what continues to perpetuate rape culture, even at the university level. One example of a case I wrote about in a 2017 article was about the reactions of colleagues to a case of sexual harassment in 2016. The case itself has received good attention so that it can be resolved up to the faculty level. However, some notes from the reporting assistance process cannot be forgotten. The case itself came from a female university student report who came to the lecturer to ask about the final project proposal.

“During the guidance, CT in her written chronology said that EW licked his lips with his tongue, making CT uncomfortable. When she left, EW touched CT’s waist and scared her. This time CT immediately reported to her friend and also the Head of Study Program who served. CT asked her friend, IR, to meet me and tell me the chronology of the incident. I then contacted CT, after getting her approval and listened to CT’s story directly. The mother of CT also shared how EW treated them arbitrarily. Initially, CT and his mother wanted to settle it amicably. However, after EW’s threatening response via e-mail and EW’s treatment of CT’s mother—the unilateral cancellation of the meeting outside campus without information—they continued to report to the faculty level. At the insistence of the student association—which managed to collect more than 80% of active student signatures—the case was finally handled quickly by the Study Program and the faculty. A decree was handed down by the faculty with the sanction of not teaching and not guiding for a certain period of time.” (Widiyantini 2017)

My notes do not stop at the successful handling of cases. In fact, there is an insensitive reaction to this case. The first is seen in the reporting implementation process which does not have a standard reference. Each case will get a different treatment depending on how the team is involved and the persistence of the reporting companion team (Widiyantini 2017). Second, related to the proposed sanctions that include the counseling point. At the point of counseling, I did not find any track record showing the awareness of the perpetrator. Thus, since 2020, the perpetrator has returned to his activities without the impression that the 2016 behavioral record had existed. In fact, I found that the perpetrator could still teach as long as it was not a course specifically for students of the study program where the female student belongs. Third, the insensitive treatment of the victim and her companions by some of the perpetrator’s colleagues. They mentioned that the perpetrator was their friend. Some of the colleagues also emphasized in the staff meeting that the perpetrator needed to be pitied because he was already married (Widiyantini 2017). The words that appeared as if it was ‘unintentional’ actually relaxed the courage of the victims and their companions to continue the reporting process.

The case example in the previous paragraph is only one of a handful of cases that have been properly handled. There are still more cases that are then lost in the middle of the process because they do not have strong evidence and support. The handling of cases of sexual violence at the university level is often deadlocked because of the culture that does not take sides with the victims. In my experience of advocating for sexual violence in universities, one of the obstacles in the effort to provide justice for victims of violence in universities is the campus rules that do not explicitly consider cases of sexual violence as a reflection of academic ethics. As a result, many ignore reports of acts of sexual violence under the pretext of “preserving one’s good name”. Another problem is the imbalance of power relations in the world of higher education, for example, some assumptions that hinder the reporting process for fear of the perpetrator’s power.

The main reason why we allow a culture full of violence such as rape culture to continue in people’s lives is because people are used to the logic of patriarchy that works systemically. The large number of logical errors in society’s common sense shows that we need to change the way we think. Rape culture is one of the cultural impacts that work on our cognition. How can we accept a mindset and behavior that allows violence to occur systematically? The negligence of jokes that have the nuances of sexual violence will actually reinforce that “rape behavior” is a normal thing. Are we going to allow the normalization of rape culture behavior based on common sense that applies to society? We need to change the order of logic that works in everyday life. This includes training our cognitions to align with behaviors that don’t glorify violence. In the next section I will discuss the need to apply the use of feminist logic that offers a subject-first approach. This logic will unravel the way patriarchal logic works so that we can begin to open up a more victim-friendly approach.

Understanding Victims’ Stories Using Feminist Logic

I recalled the process during the assistance of victims of sexual violence at the university level. I myself have been actively providing assistance on campus since 2004—at that time I was still a university student and active in student organizations at the faculty level. In 2006, together with several colleagues, I formed a community that focused on feminism issues, especially on campus. Since then, more assistance and meetings have been held to listen to stories of victims of sexual violence. This activity did not stop when I started working

as a lecturer. The experience I went through made me reflect on the difficulty of raising the issue of sexual violence on campus. This is not only experienced on the campus where I belong, but also in many campuses in Indonesia.

I often face problems such as missing reports without being resolved. There are also cases that have been officially reported, but have not yet been resolved. Realizing that there is a pattern that repeats itself every time I accompany the process of reporting cases of sexual violence, I took the initiative to collect the reporting documentation. One of them is by using a logbook in one of the classes that I teach. This logbook then becomes a communication tool with a confidentiality agreement between me and my students. Through the logbook, the students get a story room without pressure. I also found various forms of sexual violence they experienced on campus. Several times I came across cases that were urgent enough to respond to so I contacted the student who wrote them.

One of the stories that I noted was harassment by the class lecturer in the class during a discussion. The lecturer was well-known as a joker who often made jokes with sexual nuances to the female students. This incident was repeated in every batch, but not one of the students dared to report it because they have “fear of becoming a problem”. This logic of thinking bothered me. How can a victim who has been sexually harassed feel guilty if she reports this case? What kind of logic works in this situation?

The misunderstanding that occurred in the case in the previous paragraph is a common sense which also applies when cases of sexual violence are brought to the surface. I found the root of the problem of the work of patriarchal logic which is embedded through the work of reason of western philosophy. Western philosophy has built a foundation of reasoning that is so exclusive that it leaves no place for women (as well as other oppressed groups). The practice of masculine logic in western philosophy calls themselves the highest form of expression of reason. As a result, those who do not fit into this exclusive criterion will be marginalized. One of them is women. The practice of masculine logic also produces a dualistic mindset that excludes and marginalizes women to a greater extent than science and philosophy (Plumwood 2002). Plumwood mentions that this dualistic pattern is the formation of a master culture. This kind of culture will force those who are subordinated to “enter” into the identity of the master (Plumwood 1993).

Dualism is characteristic of the master’s point of view or what Val Plumwood termed as the standpoint of mastery. He mentions that the point of view is centered on the self and its relationships. Outside of the “self master” is the Other. This mindset would see the Other as radical and inferior separate (Plumwood 1993). The Other’s background disappears in the identity of the master/self. The issues of sexism, racism, capitalism and colonialism are associated with the practice from the standpoint of mastery. This identity model eventually becomes the embodiment of dominant reasoning, giving rise to a structural dualism based on existing negation and difference. In fact, differences are not something we can avoid. However, from the point of view of mastery, diversity is seen as a structural effort to build categorization and alienation. The alienation that arises as a result of this dual placement constructs a distinction in the superior/inferior area. A more systematic inner power will more justify the cultural pattern of mastery as the main culture.

The dualistic reflection is seen in the formation of binary separations such as male/female, mind/body, civilized/primitive, human/nature. The binary dichotomy of human/nature develops to the point of valuing everything outside of human as non-human. Reason is only owned by those who fit into human criteria—related to the possession of consciousness. In the development of the placement of human reasoning, the exclusivity of masculine philosophy is also manifested which discriminates against women (as not men—in this case, men are the center of human definition). As a result, women are negated in a masculine logical structure. Dualism is essentially not a universal feature of human thought, but the conceptual response on and the basis for social domination.

The main purpose of dualistic construction is a structured polarization. Men are defined as active, intellectual, selfish, competitive, and dominant, while women are defined as having complementary qualities, passive, intuitive, altruistic, nurturing, and submissive (Plumwood 2002). This polarization radically disconnects from each other so that it looks like a “colonial relationship”. Plumwood begins with a critique of the characteristics of dualistic logic through the rejection of dominant background, hyperseparation, incorporation, objectification, and the placement of stereotypes.

In tracing the dominant background, Plumwood underlines the dominance of the historical background. Dominant relations will tend to take advantage of the

historical victory of domination so that the colonized will become invisible. There is a dependency relationship created by the dominant party on the dominated. This is like we place experiences and backgrounds in the private sphere for women who are considered to have no contribution to the public sphere. In this situation, women's backgrounds are forgotten and made as if they depend on men in the public sphere (due to lack of access). For Plumwood (2002), what should be done is to raise the background of the dominated. Through recognition, the dependency relationship will be able to be eliminated.

Next is about hyperseparation which radically places every existing difference. Each side of dualism will be ranked, one lower than the other (Plumwood 2002). This hierarchy is then used to see each conflict. It's as if when we find two different things, we are directed to judge which one is better than the other. For example, when we place gender roles, that women are below men so they are not considered to have an important role in the public sphere. Plumwood argues that the continuity between the two sides of dualism should be reaffirmed and re-understood as integrated (2002). This hyperseparation problem leads us to attempt to combine the "lack" of the inferior group into the superior group. They will be used as a commodity from the needs of the superior group. For Plumwood, language and stories about what is considered inferior need to be rediscovered, and what is inferior must be recognized as having an identity of its own which is not simply a lack or absence of what is on the superior side of dualism.

When the inferior group is placed as a commodity, it will experience objectification, as a mere instrument. In this context, the inferior (non-human) group has an instrumental value for the goals that humans need. In this position, Plumwood emphasizes the rejection of objectification and recognizes the needs of the inferior group regardless of dualist superiority (2002). On the final problem, namely the placement of stereotypes, Plumwood sees the efforts of the superior group to regulate uniformity in dualist relations. Those who are different are forced to follow the standards of the superior group. The differences that exist are only used as stereotypes in an effort to "differentiate hierarchically". This attitude must be rejected, because uniformity and stereotypes actually close our eyes to diversity. Plumwood brings the concept of recognizing non-hierarchical differences as an attempt to reject the dualism of masculine logic.

Based on the presentation of the feminist logic theory offered by Val Plumwood, we can see the root problems that arise in understanding rape culture. The patriarchal logic has eliminated the position of women and other inferior groups as the Other. They are not considered a human group. Due to the application of the pattern of patriarchal logic, the story from the point of view of the inferior group is neglected. They are considered not to have the criteria to be called reason in the formation of knowledge. Like void (nothingness) in the universe, they are not simply negated, they are not counted as rational subjects from the start.

In the perspective of Plumwood's feminist logic, cases of sexual violence at the university level experience a process of eliminating the victim subjectivity. The victim's testimony was not heard as the main evidence. In fact, the experiences of the victims are the first source of reference, if we really place them as subjects. The elimination of victim subjectivity at the university level can be seen from the absence of firm rules that assist the handling process. Some campuses already have ethical behavior that regulates "immoral acts". However, it seems that there are no derivative rules that have implementation instructions in the field. The bureaucratic nuance was so obvious in the handling process. The complexity of the bureaucracy in handling cases of sexual violence shows how the standpoint of mastery works powerfully. Once again we need to remember that sexual violence occurs because of unequal power relations. Unfortunately, in many cases, it is simply simplified as immoral behavior related to lust alone.

The use of feminist logic will help us open up different horizons of reasoning. Feminist logic leaves no room for hierarchy in its various forms. This means that the victim is no longer placed as an inferior who needs to be "saved" by the superior group—in this case it means the university environment as a whole. Victims should not be afraid to report the violence they experienced. The placement of feminist logic in handling cases of sexual violence will actually provide support for the victim so that she is no longer required to prove that what happened really happened. Feminist logic will change our perspective in listening to victims' stories. They become subjects who have reason in knowledge.

In this position, I strengthen what is conveyed in the ethics of caring approach (Gilligan 1982)—listening to the experiences of victims. We are no longer just listening, but we have also carried out the process of returning the subject as a human being by reasoning. Their stories are authentic evidence of cases of sexual violence that

have occurred. Our reasoning is also in the process of understanding how cases of sexual violence actually occur around us. One of them is by understanding that many words are inappropriate to say because they can raise the possibility of the presence of a standpoint of mastery. When we think of violent thoughts and actions as mere jokes, we have placed a hierarchy in knowledge transfer; that we have power over others. Rape culture is part of the standpoint of mastery that is inherent in patriarchal logic.

The success of higher education institutions in dealing with, and even eliminating, cases of sexual violence will be indicated by changes in the rules and implementation in all forms of their activities. This will transform the mindset and behavior of the entire community involved in it. Our success as members of the academic community will be indicated by a change in mindset and behavior that rejects sexual violence. We can firmly rebuke colleagues who perpetrated sexual harassment. Victims are no longer afraid to report, knowing that there is a handling mechanism on their side. We no longer feel suspicious or uncomfortable when discussing in class or gathering with colleagues or friends. To arrive at this situation, we need to learn to change the understanding of logic and reason that we have been using. We need to put feminist logic as a way of thinking, so that there is equality of subjects. Both in reason, and in our daily actions.

Conclusion

The cultural relationship with the patriarchal logic that applies in society is a reflection of how the handling of cases of sexual violence in universities continues to hit a dead end. I found the answer to the question of the root cause of this unresolved problem in the absence of using feminist logic in our lives. Rape culture is the formation of patriarchal logic that puts forward a hierarchy of standpoints of mastery. The negligence of the mindset and behavior of rape culture shows how we are accustomed to living in a patriarchal logic. This pattern works through the unconsciousness formed in habit until we think that this is a thought that comes to consciousness. As a result, we find it difficult to find tools that are more sensitive to the victim storytelling as the first subject. Furthermore, we live in a manipulation of thinking and behaving tools that seem to support the perpetrators of sexual violence.

This can be seen from research findings that show how institutions and individuals react in response to cases of sexual violence. Through this paper, I invite all of us to understand the systemic patterns that influence this way of thinking. Feminist logic is a radical way of changing violent thinking and behavior. We are invited to change our mindset so we can listen to the voices of victims of sexual violence. We no longer place them as objects of reason in patriarchal logic. This process will support the transformative change of the pattern of thought so that it will affect daily behavior. Understanding feminist logic can help us change the pattern from the individual level to the social level in an effort to stop sexual violence, including at the university level.

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AUTHOR GUIDELINES

Jurnal Perempuan (JP) is a quarterly interdisciplinary publication in the English language that aims to circulate **original ideas in gender studies**. JP invites critical reflection on the theory and practice of feminism in the social, political, and economic context of Indonesian society. We are committed to exploring gender in its multiple forms and interrelationships.

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