BITTER FOR THE BETTER: CRITICAL DISCOURSE ANALYSIS ON PITA’S LIFE YOUTUBE CHANNEL ENTITLED ‘PELECEHAN SAYA’

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Abstract
This article utilizes critical discourse analysis (CDA) to analyze a vlog entitled Pelecehan Saya on Pita’s life YouTube Channel. This study aims at identifying and describing the social wrong in the vlog, the position of social wrong, and the strategies to pass the social wrong. Fairclough’s four stages in methodology are used as the approach of the study. Based on the analysis, three main issues are found. First, there is sex harassment done by the adult to the kids in the video yet, there is no support from victim’s family. Second, the perpetrators are the victim’s family whose status and money make them immune from law. Third, through her vlog, the victim can voice out her bitter experience of sexual harassment. Furthermore, she can convince Manado’s youngsters that there is a hope for the better situation if the sexual harassment’s victim is brave to speak up.

Keywords: critical discourse analysis, social wrong, sexual harassment

Introduction
Nowadays, sexual harassment is an important issue. Sexual harassment is a serious problem that is not substantially different from rape. A fascinating point is made by Quina in Gerdes, (1999: p.27), that both rape and sexual harassment victims are often accused of asking for the abuse, both suffer adverse emotional consequences, and both are forced to restrict their scope of activities at a substantial cost to both the victim and society as a whole. In other words, often, victims of sexual harassment are blamed for triggering the incident.

Furthermore, sexual harassment towards schoolchildren is often ignored. In particular, Pitchal in Gerdes, (1999: p.35) states that despite media focus on some atypical cases, the very real problem of sexual harassment among schoolchildren has been ignored. School sexual harassment policies are necessary to remind teachers and administrators that they must take complaints from students seriously.

It is necessary to clarify both issues from the beginning. The definition and urgency to talk about sexual harassment is related to the paper’s main topic, which is, the vlog about Pita’s harassment experience. Then, the issue of ignorance of harassment to schoolchildren is relevant since the story of Pita’s harassment happened when she was a child; when she was a two grader of primary school; and when she was in junior high school. Indeed, in accordance with the research
about sexual harassment, Pita admits in her vlog that being young, she did not know what happened to her. Also, when she tried to report the abuse, there was no feedback and follow-up action from adults to protect her.

The next point, being the trajectory of our study, is about vlogging. It is important to address vlogging as the object of our study is vlog. In fact, vlogging is a derivative of blogging activity. In recent years, blogging (weblog) has become an exploding passion among Internet communities. There are five main motivations in making textual blogs. They include documenting one’s life; providing commentary and opinions; working out emotional issues; thinking by writing; and promoting conversation and community. Recently, blog has transformed into vlog (video-blog). Vlog in modern life is becoming one of the effective media for creating a content (Gao, et al., 2010: p.1). By combining the grassroots, blogging with the richness of expression available in video, videoblogs (vlogs for short) will be a powerful new media adjunct to our existing televised news sources. Vlogs have gained much attention worldwide, especially with Google’s acquisition of YouTube.

**Method**

This study utilizes Critical Discourse Analysis (CDA) as the methodology. Critical Discourse analysis (CDA) was derived from Critical Linguistics (CL) in 1960s. CDA especially highlights power and inequalities. Litoseliti (2010) states that CDA analyzes the discourse to see how language functions in ‘institutional and political discourses (e.g. in education, organizations, media, government) and in specific discourses (e.g. gender and class). Thence, the aim of CDA analysis is to dismantle explicit and implicit forms of inequalities in social relationships.

The theory used in this study is Fairclough’s Four Stages. Fairclough (2012) points out the procedures in CDA guiding the researchers to deconstruct the discursive practices in the texts. They are formulated into four stages consisting of: (1) Focusing upon a social wrong; (2) Identifying obstacles to deal with the social wrong; (3) Considering whether the social order ‘needs’ the social wrong; (4) Identifying possible solutions to solve the obstacles.

In particular, Fairclough’s First Stage is about focusing upon a social wrong. There are two ways to conduct this. First, the researcher must select a research topic related to a social wrong. Second, the researcher should provide theories related to the topic in a transdisciplinary way.

Thereafter, Fairclough’s Second Stage deals with identifying obstacles to deal with the social wrong. It concerns with what avoids the social wrong to be tackled. It can be done by analyzing: (a) the network of practices; (b) the relationship between semiosis and other elements in the social practices; (c) the discourse including the analysis of structural, interactional, interdiscursive and linguistic & semiotic features.

Moreover, Fairclough’s Third Stage considers whether the social order ‘needs’ the social wrong. It can be seen whether the social wrong is an integral part of the social order and whether there is a possibility to address it or only to adjust it. Since discourses are ideological, it is related to how far the ideologies are used to maintain the power of the dominant party.
Lastly, Fairclough’s Fourth Stage emphasizes the identification on possible solutions to the obstacles. The research is not only expected to deconstruct the inequalities and ideologies behind the discourses but it should also be able to provide solutions to the problems. In other words, the researcher should tackle, resist, and challenge the obstacles. In brief, Fairclough’s theory in CDA methodology will be employed to analyze the social wrongs and provide challenge to the obstacles on Pita’s vlog entitled “Pengakuan Saya” as well as giving solvency to the problem.

Findings and Discussion

Social Wrong in the Video

Pita is a vlogger from Indonesia who now lives in the United States. She made a video entitled “Pelecehan Saya” on YouTube. This video is about her getting sexual harassment when she lived in Indonesia, Maluku particularly in young age. When she was about 8 years old, her brother-in-law called her to enter his room and tried to kiss and rape her. She was really afraid to tell her family.

“Saya tidak berani mengatakan kepada orang tua saya karna saya takut disalahkan” “I am not dare to tell this to my parents because I am afraid being the one to blame”. (Pita, 2019)

When the time passed by, she was in Junior high, her parents did not have money to pay for her education but her motivation to finish school was really big. Because her sister and her brother-in-law were rich people, her father sent her to live with them so they paid for Pita’s school fee. Then, again this tragedy happened when Pita lived there. At that time, Pita reported the harassment to her parent; but the case was forgotten without any effort to give her any justice. Since Pita’s school was far from her place and her brother could not drive her to school, her father asked her other brother-in-law to drive her to school. She said to her father that she did not want to go with this man because she felt something was wrong. But her father forced her because he did not want Pita to walk too far. Then the third disaster happened. She was mad to her father, screamed and cursed her father until the entire neighbor came and told the same story like what happened to her, but still justice was never there. And she shared the video of “Pelecehan Saya” to warn people to pay more attention to others and help others who experience harassment as well.

Sexual harassment is one of the major problems faced by women in Indonesia, ranging from children to adult women. What happened to Pita is just one of many examples of sexual harassment to women in this country. Women’s rights are violated, sexual harassment, rape and also voice which is silenced. Even this does not stop here, in addition to getting sexual harassment, women also do not get the justice they deserve. They are afraid to speak out because of the setting of women who get problems such as being blamed for what happened. Women who are victims should get support for what befalls to them but culture makes them afraid as if women are very inferior. Women always become victims in every problem between men and women. This can be seen from what happened to Pita like what she said in her video.
"I am afraid to say what has happened to me, I dare not for fear of being blamed" (Pita, 2019)

When the same incident happened for the second time, there was no reaction from Pita’s parents to give justice to her. The great influence of patriarchal culture in the region has caused Pita to not get justice at all even from her family. A man who has power as a police officer and also has an established economy will have greater rights and can oppress women arbitrarily as in Pita’s case.

“Although my father knows all this but I do not get justice. The mistreatments that happened to me were only silenced and never discussed again "(Pita, 2019)

Sexual harassment is indeed a very bad thing that happens to women as is the case with Pita. Women cannot even get legal protection. Repeated sexual violence and the voice of a woman who dared to speak out did not get attention. More and more women were brave enough to speak out about sexual violence that occurred to them; however, these women did not get the justice they deserve.

The problem is not merely about sexual violence against women. This issue is far greater than that. Discrimination against women is not only done by men but also from her own family. Accusing the victims of being trouble-makers, not supporting the victims to get justice, and not listening to the voices of the victims are all forms of discrimination done by the family. The position of a woman is the root of the problems in this case. If Pita had not been a woman, this might not have happened to her.

The real issue that became socially wrong in this video is women's inferiority. Forms of sexual harassment or other forms of violence perpetrated by men against women are nothing but forms of expression of their masculinity in their relationships or interactions with women. Some men assume that power and violence are a form of ability to dominate and control others. Michael Kaufman, an activist in Canada who led the "White Ribbons" campaign, revealed the factors behind violence against women, referring to what he described as disastrous (the power held by men was disastrous for themselves) and ammunition inside it. There are at least three related factors which constitute male ammunition in showing their power and authority, namely (a) patriarchal power, (b) privileges, (c) permissive attitude (permission).

**Obstacle to Address Social Wrong**

The main obstacle to deal with social wrong is the system in the family and society. They still uphold the idea of patriarchy and implement that in their lives. Sexual harassment that happened to Pita is due to the effect of sexism where there is a big gap between man and woman in the patriarchal social system.

According to Alfian Rokhmansyah (2013) in his book entitled *Introduction to Gender and Feminism*, patriarchy comes from the word patriarchate, meaning structure that places the role of men as the sole, central, and everything. The patriarchal system that dominates the culture of society causes gender inequality and injustice that affects up to various aspects of human activity. Men have a role as the main controller in society, while women have little influence or no rights like man. This causes women to be placed in a subordinate or inferior position.
For centuries, culture in the world has put a man on the top of the hierarchy, while women have become second class. The practice of patriarchal culture continues to this day, amid various feminist movements and women activists who vigorously voice and uphold women's rights. This practice is seen in domestic, economic, political and cultural activities. So, the results of these practices cause various social problems in Indonesia.

The National Commission on Violence against Women issued an Annual Record (Catahu) in 2016 with the findings that there were 16,217 cases of sexual harassment that were successfully documented. Patriarchal culture positions men as a manly side and tends to have the freedom to do anything to women. This is what causes high rates of sexual harassment in Indonesia. This culture also provides construction and mindset if men are closely related to ego masculinity while femininity itself is ignored and considered as something weak. Society turns a blind eye to catcalling done by men whistling and teasing women on the street. Social norms deem their actions as normal and natural because naturally men must dare to face women. Men are considered as flirts while women are the object or creature that deserves to be catcalled and their body to be objectified and thus violated.

There is also a so-called ‘victim blaming’, or a condition where the victim is considered the guilty party of such a disgraceful act. In the case of sexual harassment, women are to blame for the way they dress and the way they behave, which justify the reasons why men harass women. The basis of the justification is that it is normal for men to sexually abuse because they have a high libido or lust, the location of the problem lies precisely in women who "according to community morality" cannot protect themselves well or respectfully. The victims were finally labeled by the social environment as ugly or even despicable. This made Pita afraid to speak up.

Women become weak because of the social construction where they live, placing men with their masculinity to dominate women. Social gender construction is guaranteed by the community, including most women. The conventional concept of gender that has been passed down from generation to generation, requires a person to think, act and behave based on the socially-constructed definitions and characteristics in accordance with the socio-cultural norms prevailing in a given society. For example, men from childhood are taught to be protectors and family heads, equipped with martial arts and higher education, while women are taught the opposite. It is not surprising that victims of male violence are mostly women because sexual violence against women is gender-based violence.

That being said, it seems clear that patriarchal power is the main trigger behind discrimination or violence against women. In a patriarchal culture, there is a subordination and power gap between men and women. Patriarchal culture is strengthened through both social and political institutions. Then this is the obstacle in solving problems of sexual harassment experienced by Pita.
Why the Social Order Needs Social Wrong

In his History Matters, Judith Bennett writes that patriarchy is the "main problem" in women's history and is even the biggest problem in human history (Bennett, 2006: 58). She narrated how truly, despite the many struggles for equality, patriarchy still grew large, fresh, rapid and fertile as the new anachronism of this century. Walby underlined "patriarchy as a system where men dominate, oppress and exploit women" (Walby, 1990: 151, 155, 57, 56).

The power of capitalism and patriarchy over women is also traced in detail by Nancy Hartsock in her book Money, Sex, and Power: Toward a Feminist Historical Materialism (1983), where she traces two issues: 1) how the relationship of lines of domination between genders is constructed and maintained; 2) how this understanding of social domination is then distorted by male domination of women (Hartsock, 1983: 1). He said that the relationship between power and domination is very closely related to masculinity. Therefore, power needs to be redefined by women as a process to regain the power they need in a world that is described as fair (Hartsock, 1983: 12). For example, the supremacy of military masculinity is the most dominant example as an economic guardian of capitalism. Patriarchy is a representation of a masculine identity that has a will over power. This power does not necessarily operate from men on women, but first, it is to build a "power system" that can be used by anyone, both women and men to oppress.

At the heart of the discussion of patriarchal masculinity is the constellation of human sexuality. Kristeva in line with Beauvoir, refused to discuss sexuality by referring to sex. He refers to sexuality to the human ego system, namely human desires and desires that go beyond sex.

Sexuality, then, is a complex pattern of responses and meanings in the relations between one open system and another, one articulate subject and another. Hence it is more than what is called "erotic" in pulp novels and pornographic magazines. Analysts not only speak of infantile sexuality but, even more paradoxically, they look for traces of the libido even in narcissism, where the erotic appeal of the "other" is nil. Preverbal or transverbal manifestations of organic stimuli or functional impairments are seen as variants, dissimulated perhaps but not obscure, of a sexuality that is always meaningful and always seeking a name. Even the death instinct is a manifestation of sexuality when it subtends aggressive desires, desires to inflict pain on another person or on oneself (even to the point of death). Extinction of the libido (in the sense of meaningful desire for an object) is conceivable only in situations in which there is total divestment of all ties to other people and even to one's own narcissistic identity. (Julia Kristeva: In the Beginning was Love, 1987: 45-46)

Sexuality in the eyes of the feminist is not an isolated fact or something that is separated from, but it is a feeling or sensation or behavior that arises and proliferates in social structures that are 'usually' manipulated and exploited by patriarchy (MacKinnon, 1989). For example, creation of dictions such as, good women, prostitutes, widows, and others. The social division is then formed in the play and politicization of female sexuality as a decadence. A good woman cannot mess with her genitals. That does not apply to men in the patriarchal system. The
The dominance of sexuality in this system is the ultimate eroticism which is favored by men in power, which becomes the supremacy of masculinity over femininity because it is then submissive. Sexuality then is not merely a matter of sex, because in rape, the first problem is not a matter of desire to have sex, but a desire to overpower. This mastery is closely related as the main marker of domination. Patriarchy is not possible to live forever without domination to women. If for women, sexuality is existence and self-esteem, especially in the narrative of virginity and rape; then for men, sexuality is a playing field and power. Here comes the asymmetry.

Foucault created an appropriate vocabulary to describe the condition of the existence of women and sexual minorities, as a docile body, which is then disciplined in the name of civilization. To master the other’s subjectivity, the feminine body must be perpetuated in silence, helplessness, which is constantly forced upon them until they unconsciously accept it as a status.

‘Body normalization’ Operation according to Foucault is a disciplinary process, namely as a corrective effort in the discipline of power. The problem faced by feminists in appropriating Foucault's theory is in examining the record of resistance in the practice of this discipline. In the Foucault’s text, the body is reduced to being submissive and tamed and then it is impossible to get freedom and the spirit of the rebellion. This makes the position of men remain superior and this is what has always been maintained by the Pita’s attacker.

**Solution to Tackle the Problem**

Sexual violence against women is a universal crime. Not only endemic but also pervasive and repeatedly occur everywhere in a very long period of time. Behind the fertility of sexual violence against women is due to patriarchal culture which causes discrimination and injustice in society. Injustice in society can be seen from the practice of treating privileges of men.

Sexual violence against women is impossible to stop if justice is difficult to uphold. If the patriarchal culture is always reproduced and perpetuated by individuals, families, communities, and the state that is packaged and socialized through the law, discrimination will continue to apply and cause injustice, both in the form of violence and other actions. The key to stop sexual violence is when the society and the state can stop injustice and eradicate the patriarchal culture.

In his book *Gender Trouble*, Judith Butler explains, in the framework of a heterosexual matrix, our gender is biologically determined. In other words, our gender is either female or male based on cultural and linguistic conventions namely feminine and masculine. So, what determines whether a person is feminine or masculine is social and cultural construction based on our gender at the time we were born. So, gender (masculine and feminine) is a social construction (Butler, 2002). If masculine and feminine are social constructions, then the logical consequence of sexual violence against women is also social construction. That is, acts of sexual violence committed by men against women can be formed, studied and imitated individually and socially. If sexual violence against women is a social construction, the act should be reconstructed so that it can be stopped.
Women need to take action for solving their problem, in order to make patriarchy become reconstructed, women need to raise awareness that patriarchy never brings common good. Getting attention from all people around the world may bring about change. Pita through her vlog is trying to harness people’s attention to care more for the victims. Vlog is one of the media for people to share their experience, to voice their concerns, and to raise people’s awareness of their problem. People condemn perpetrator’s action and her family put this issue into one of their concerns because the information is spreading all over the world since Pita’s vlog can be accessed everywhere. People’s attention to crime like this can make people think twice to break the law because the marginalized society such as women in particular have already had media to share injustice happening to them.

As Butler previously stated, system is constructed and crimes happen due to this social construction. Therefore, having the victims courageously talk and get attention from the general public through global media platforms, such as vlogs, will slowly raise people’s awareness that the social system needs to be reconstructed.

Conclusion

Pita’s video entitled “Pelecehan Saya” introduces and gives information about sexual harassment which happens to women in Maluku. Repeated abuse from the perpetrator to the victim never got any attention from the family and the society. Although she already tried to speak courageously about the abuse, she was silenced and did not get justice. Through her video, we can see that the position of women is in inferior position.

Patriarchal system is the biggest obstacle for women to have their right to speak and to be heard, and more importantly, to get justice for the wrong-doings that they endure. Patriarchy is still the prevailing norms of the society in Indonesia, especially in Maluku. Women are seen as the second-class citizens. They don’t get the same right as men and the society tolerates men’s wrongdoings. Moreover, the victim blaming attitude in the society is one of the factors preventing Pita really from speaking out.

The predominant society in Maluku marginalizes women because it can strengthen men’s position in Maluku’s culture. By managing a patriarchal system, men are still in the position of power and they still can maintain their superiority. They can use their power to exploit woman, to the point of even harassing women sexually. The identity of women is still in the hand of man, whether she will be labeled as a good or bad woman.

Through vlog, women can find their way to voice up their problem to get attention from people all over the world. Women need to show people how they have endured the suffering because of the patriarchal system that tends to disenfranchise women. It is not only one’s problem but it is people’s problem that should be solved.
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