

Queering Indonesia! Self, Subjectivity & Crisis

Feminism gives hymn of equality the power and the incentive to emancipate humanity. Originally this fight embraces the cause of women's liberation in full which still unachieved in recent years. Those experiences defend a specific understanding of philosophy as social critique. It owes its conceptual tools from the long struggle against racism and the history of slavery. In Indonesia, the tradition of phenomenology explores women's experiences facing state violence as well as society's unjust treatment against LGBT's voices. The relationship between language and linguistic meaning as cultural marker has sharpened the way state and society rejected equality. Indonesia fails to think of history of transgending, of Srikanth's transgending in Mahabharata epic. Or the ritual role of Banyuwangi transgendered males.

For example, stating that LGBT is cultural style coming from the "west", instead of understanding different linguistic marker that was owned by Bugis for their five genders, including the holy-transgender person as *Bissu*. This issue charts the sketching ontology of present crisis in Indonesia where critical investigation of cultural and linguistic markers is becoming the source of psychological-war. This issue is published as political endeavor, aiming to expose, analyze, and ultimately change gendered power relations. Woman in this issue also offers methodological innovations to challenge those oppressions. And her truth marches on.

In *Jurnal Perempuan Ed 87 Keragaman Gender dan Seksualitas November 2015*, we studies, narrated

and 'politically' promoted voices of LGBT in narrating the meaning of self, subjectivity, and violence. Yet, in the beginning of 2016 we witnessed one of the most dangerous hate-speech and precarious debate on the discourse of LGBT. Now Indonesia has such an open-war on the linguistic notion of it and such engagement might be worsen by the issuing of law forbidding LGBT—exemplified in the defamation and hate-speech as well as the temporary closure of Al Fatah Waria Pesantren in Yogyakarta (Islamic Boarding House for transgendered people). It has shaken and broken everyone's heart.

Changing socio-economic and political conditions are threatening community's inclusive acceptance toward LGBT, resulting in renegotiations of what it means to be the absence of the state to give basic protection to its citizens. Research in this issue narrates LGBT's life experiences and aspirations to escape from heteronormative constructions of love which is in tension with the dominant norms of major religions. Institutions of intimacy regulate gender and sexuality by creating borders, normalcy, and privileges, indicating both what is and is not taboo, and who is and is not normal.

This volume, collaboration between nine researchers working in the fields of gender, politics, and sexuality, showcases nuanced and critical approaches to the topics under study, ranging from the intersection of LGBT, sexuality, ecology, motherhood, notion of *femme fatale*, literature, and nationalism under radical critique of belonging from the perspective of Asian populations. This

issue also aware the dynamic ways in which gender and sexuality is continuously reconstructed by contemporary Indonesian societies. Beyond this unified focus the contributions vary widely in approach and method, but they all display a collective commitment to questioning violence, self, categories of gender, and sexuality.

The most significant feature of the present collection of articles is that it consistently emphasizes, as a whole, the meta-narrative of LGBT as independent subject outside of abnormality and the arbitrary division between sexual normativity and sexual pathology. Through newspapers, blogs, and social media, there has been a marked increase in engagement with and deconstruction of hatred against LGBT, as men and women alike

problematize issues that range from pride to shame and disgust against LGBT. This issue appears to spring straight from this real-time engagement with feminist critique, tackling the concerns of normative heteronormative sexuality from a perspective that is at once phenomenological and wholly accessible to readers outside the ivory tower. Yet, as with any emergent problem of inequality, there are definite kinks within the analyses presented in this issue. This issue is a useful jumping-off point for future feminist inquiry that wishes to remain grounded in both academic study and subjective, grass-roots experience.

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