Catcalling Phenomenon as A Form of Sexual Harassment Verbally Against Women in Malang Emmanuel Levinas Face Philosophy Perspective

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Abstract
This research aims to explain the phenomenon of catcalling as a form of verbal sexual harassment against women in Malang from the perspective of Emmanuel Levinas' facial philosophy. This catcalling terminology emerged from several large urban areas in Indonesia, such as Jakarta, Malang, Yogyakarta and Surabaya. Catcalling is called verbal sexual harassment because the perpetrator responds to the victim, such as whistling, sexually nuanced remarks in the form of words that make the victim uncomfortable, feel humiliated and attack the victim's sexual attributes. Among urban communities, the term catcalling has a vague meaning because it is a joke or joke to victims, most of whom are women. This paper aims to describe, analyze and find out the form of communication from catcalling. The author uses a phenomenological analysis methodology. The type of research used is qualitative research methods: a critical reading of the text and observations. As for the findings in this study, they were catcalling, verbal sexual harassment and rape culture. For Levinas, the victim or woman who experiences catcalls is the other who is tortured and harmed.

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INTRODUCTION

Verbal sexual harassment of women often occurs in various places. One of them is sexual harassment can be listened to and observed, usually in public places, on roads, public facilities, schools and campuses. Verbal sexual harassment in urban communities is known as *catcalling* (Eastwood, 2015). Today this act or behaviour is viral and has become a phenomenon in society. The root of harassment, catcalling, bullying, rape, murder of others is the failure to see the other as the other, the failure to see the other's face. The phenomenon of catcalling is recorded in a person's soul as a painful and bitter moment in which his own family becomes the victim of catcalling.

As the writer observes, around Malang City, he often hear or find indications that corner and harass the victim through whistling, comments that attack sexual attributes or harsh words towards the victim, swear words and dirty words. It is reinforced by research conducted by Muhammad, “In 6 Months, There are 30 cases of child and Women abuse in Malang (Muhammad, 2020). The phenomenon of verbal sexual harassment or *catcalling* has penetrated the wider community.

Based on the survey results of sexual harassment in public spaces, women are still vulnerable and prone to sexual harassment in public spaces during the pandemic. During the pandemic, it was revealed from a survey by the “Koalisi Ruang Publik Aman” (KRPA). However, sexual harassment is not only experienced by women. The survey was conducted in 34 provinces online using text with a total number of 4,236 respondents consisting of 3,539 female respondents, 625 male respondents, and 72 respondents of other genders.

The results of the Sexual Harassment Survey in Public Spaces During the COVID-19 Pandemic in Indonesia, which was disclosed to the public on Monday (31/01), stated that around 78% or more than 3,000 female respondents indicated that they had experienced sexual harassment in public spaces. It means that 4 out of 5 women experience sexual harassment in public areas. KRPA stated that about 29% of male respondents also experienced sexual harassment in public spaces, while other gender respondents, around 83%, also experienced sexual harassment in public areas. A total of 2,130 respondents experienced sexual harassment in public spaces outside the network (offline), such as on public roads and parks; 797 respondents experienced it in residential areas; 693 respondents in public transportation, in shops, malls, and shopping centres 432 respondents, and 377 respondents at work. (source: a survey of sexual harassment in public spaces; Andini, 2019).

Although the survey results have been published, many people are still unaware of this issue. Indications that result in the community not being aware of this issue are gender stereotypes.
formed by patriarchy, giving rise to a double meaning, namely catcalling as a joke and catcalling as sexual harassment (Ellaine, 2018; Susetyo, 2010).

Based on the above background, the author is interested in raising the title, "The Phenomenon of Catcalling as a Form of Verbal Sexual Harassment of Women in Malang Perspective of Emmanuel Levinas' Facial Philosophy." The author took this title because this topic is still relevant to be discussed.

The status question formulation of the title above is: Are people aware that this catcalling phenomenon is a form of verbal sexual harassment? If it exists, how is the phenomenon explained? The author will answer this status question with a phenomenological analysis from the perspective of the philosophy of Emmanuel Levinas' face. To avoid a broad description of the subject matter, the author focuses only on matters relating to the phenomenon of catcalling as verbal sexual harassment. Departing from this status question, there are several literatures that researchers use, including (Harold Lasswell 1948; Bhasin 2000; Chhun 2011; Hidayat and Setyanto, 2019; Rahman, 2019; Macmillan et al 2000; Levinas 1969).

According to Harold Lasswell (1948) in Suciati's book Communication Theory in Multi Perspectives, proposes a communication model consisting of five elements. These elements are who (source: who), says what (message: says what), in which channel (communication channel: on which channel), to whom (receiver: to whom), with what effect (influence: with whom) what impact). These five elements play a role in the creation of a form of communication (Suciati, 2017).

According to Bhasin (2000) in his book Understanding Gender, gender relations become unbalanced due to patriarchy. In general, patriarchy means domination by men. The word "patriarchy" is defined as the power possessed by the father or "patriarch" (head of the family). Since the beginning, it has been used to describe specifically "a family dominated by men". The family, which consists of women, younger men, children, enslaved people and housemaids, is in the power of the male head of the family. Currently, the term is used to refer to male power, to power relations, in a situation where men are at a higher level than women and characterize a system where women continue to be humiliated in many ways (Bhasin, 2003).

Chhun (2011) identifies catcalling as: the use of obscene words, verbal expressions as well as non-verbal expressions that occur in public places, for example: on highways, on sidewalks and bus stops (bus stops). Verbally, catcalling is usually done through whistling, or comments about the appearance of a woman. Non-verbal expressions also include glances or physical gestures that act to give an assessment of a woman's appearance (Chhun, 2011).
Macmillan et al (2000) argue that one of the effects of catcalling includes limiting a person's freedom to move. Catcalling creates fear in victims and makes them feel that they need to be alert when they are out and about with each other. Melsen (2004) says that catcalling is done to cause fear and dominate the victim (Ellanie, 2018).

Macmillan et al (2000) proved that public places are places where harassment by foreigners often occurs. Due to harassment by foreigners, places such as parks and public transport are perceived as less safe for women who experience frequent catcalls (Eastwood, 2015).

According to Levinas (1969), humans are required to accept and respect others. Others are seen as another me. In other words, I am obliged to pay attention to him and take responsibility for his life in my capacity as a human. However, this responsibility must be viewed phenomenologically. That means that in the face appear infinity. Respect for the dignity of others requires humans to act fairly when other people appear. Others should be respected and accepted as they are. Violations and harassment of others occur when the perpetrator does not accept his presence and even rejects his presence as a presence. It can be said that the victim or woman who experienced catcalls was the Other.

It must be admitted that several researchers have made or written research related to the phenomenon of catcalling as verbal sexual harassment. Previous researchers have highlighted the phenomenon of catcalling from various angles of disciplines. In this paper, the researcher discusses the catcalling phenomenon highlighted from a philosophy's point of view, especially the philosophical perspective of Emmanuel Levinas' face.

This paper aims to describe, analyze and find out the form of communication from catcalling. The author uses a phenomenological analysis methodology. The type of research used is qualitative research methods: a critical reading of texts and field studies. As for the findings in this study, they are catcalling, verbal sexual harassment and rape culture. For Levinas, the victim or woman who experiences catcalls is the Other, who is tortured and harmed.

The progress of this paper to provide education regarding the understanding of catcalling as sexual harassment that occurs verbally, especially against women, is very urgent. The main progress is to potential perpetrators and potential victims so that potential perpetrators do not catcall and potential victims can report this if it happens to them.
METHODS

The author uses qualitative research methods. The qualitative research in question aims to understand the phenomena experienced by research subjects. Researchers try to holistically understand the behaviour, perceptions, motivations, actions and others belonging to the informants and describe them in the form of words and language, with a unique natural context so that they utilize various natural methods (Moleong, 2017). This research is descriptive; this study tries to explain the status of the questioner based on the data and the reality in the field. The data collected are not numbers (Moleong, 2017).

The author uses a phenomenological analysis methodology. According to Orleans in Kusworo, Communication Research Methodology Phenomenology Conception, Guidelines and Research Examples, research using phenomenological methods is not the same as other conventional social sciences. This research is usually carried out at the meta-social level by showing premises through descriptive analysis obtained from something that really exists in the world (Kusworo, 2009; Ruslan, 2017).

Meanwhile, in critical reading of the text, the author takes the following steps: finding and collecting articles related to the discussion material from various journals and sourcebooks, reading, analyzing and comparing, and then formulating and compiling links between these sources in a unified whole. They are packaged in this paper.

RESULTS AND DISCUSSION

Emmanuel Levinas was born on January 12, 1906 in Kaunas (Kovno), Lithuania. He is a contemporary French philosopher. Levinas' philosophy is a unique blend of Jewish religious traditions, Western philosophical traditions, and phenomenological approaches. He is best known as an ethical philosopher called the Ethics of Responsibility, and was even called the only moralist in thought in 1981. Two of his major works are entitled Totality and Infinity and Other than Being or Beyond Essence.

According to Levinas, another manifestation is the face. So, the face is a personification as the oppressed, the abused, the poor, the widow, the orphan, the stranger, the naked, the despised. All of these figures imply facts about an ethical event. The facial epiphany is an ethical occurrence. Events that open humanity, namely humanity that contains within itself an ethical invitation. An invitation that calls for a response, i.e. a response in responsabilité (Levinas 1969).
This figure who was born in the twentieth century has inspired so many people about human life in the world, especially in his philosophy. Apart from the authenticity of Levinas' thought, his teachings are also known and touched the lives of small people. Finally, this paper also tries to show the link between Levinas' philosophy and the phenomenon of catcalling as a form of verbal sexual harassment against women.

Catcalling is a product of patriarchal culture. The position of men above women causes power relations to occur so that gender equality is not achieved. This patriarchal culture is not only perpetuated by men but also by women who take part in their role in the world of life. Women in a patriarchal culture are used to being dominated by men. Because of that Levinas highlights the difference in position, women are considered as objects or the other.

**Catcalling Phenomenon**

Research conducted by Angline Hidayat and Yugih Setyanto found that catcalling is a term that refers to a verbal form, namely a whistle or comment that aims to seek attention but by paying attention to specific sexual attributes so that this act is included in the category of sexual harassment. Catcalling usually occurs in public places and is carried out by strangers who do not know each other. The catcalling phenomenon can be easily tracked when people are in public places such as parks, bus stops, shopping centres, highways, and sidewalks (Hidayat and Setyanto, 2019).

There are many ways or forms used by perpetrators when they act to launch a catcalling action. Perpetrators usually say offensive words, dirty words that hit the victim's genital attributes. This catcalling is referred to as verbal sexual harassment because the perpetrator acts not by touching physically but by using seductive words, whistles and expressions. In the form of tones and sounds, for example, the sound of a kiss, the sound of a kiss from afar or a whistle (Hidayat and Setyanto, 2019).

Catcalling can also occur because of inappropriate comments, usually on body shape or in a sentence that is not harassing but intends to harass. Some openly say nasty things to the victim. In addition, excessive gaze or gaze is also included in the category of harassment because it makes other people feel uncomfortable (Hidayat and Styanto, 2019; Rahman, 2019).

Based on the survey "Jakarta Cross Feminist Association" (JFDG) and Change.org Indonesia. In the survey findings, the majority of victims of sexual harassment in public spaces do not wear revealing clothes but wear pants or long skirts (18%), hijab (17%) and long sleeves (16%). The survey results also show that most victims experienced harassment during the day.
(35%) and afternoon (25%). The forms of harassment that victims often experience are verbal abuse 60% such as comments on the body, whistles, horns, kisses or kisses, racist or sexist comments, sexual comments, and being approached constantly; physical harassment 24% such as: being touched, blocked, peeked, photographed, swiped, stalked; visual harassment 15% such as: flirting, gesturing, masturbating, showing sex (BBC News, 2019). From the results of this survey, it can be seen that the most frequent sexual harassment is in the form of verbal. This kind of harassment is called catcalling in many countries, including Indonesia.

Understanding of Catcalling in Society

Understanding catcalling in the community, especially among people in Malang City, still finds difficulties because of the ambiguity of its meaning. Understanding of catcalling is still minimal and low due to fairness (Hidayat and Styanto, 2019). People still think that catcalling is a common thing and a form of a joke. Catcalling, considered normal and a joke, causes people to keep repeating it and consider it normal. The existence of catcalling, which has not been expressly regulated in the current Indonesian law, is often considered a common thing among the public because some people think that the actions carried out by the catcalling perpetrators themselves are caused by factors from the victim, such as the way of dressing, body gestures, and others (Juliantara, 2021; Kartika, 2020). It is inseparable from the superior actions of men. Catcalling will become a commonplace culture because of the role of patriarchal culture.

According to Bhasin (2003), in his book Understanding Gender, gender relations become unbalanced due to patriarchy. In general, patriarchy has the meaning of domination by men; The word “patriarchy” is defined as the power possessed by the father or “patriarch” (head of the family) and has since been used to describe specifically “a male-dominated family”—that family, consisting of women, men and women. Younger men, children, enslaved people, and housemaids are in the power of the male head of this family. Currently, the term is used to refer to male power, to power relations, in a situation where men are at a higher level than women, and characterize a system where women continue to be humiliated in many ways (Bhasin, 2003).

Catcalling is a product of patriarchal culture. The placement of men over women causes power relations to occur, so that gender equality is not achieved. This patriarchal culture is not only perpetuated by men but also by the role of women who participate in it (Hidayat and Styanto, 2019). Women in patriarchal culture are used to being dominated by men. Because of the difference in position, women are considered objects.
Catcalling as Verbal Sexual Harassment

Verbal sexual harassment often referred to as catcalling, is often used in various countries, including Indonesia (Kartika, 2020). Verbally, catcalling is usually done through whistling or comments about a woman's appearance. Nonverbal expressions also include glances or physical gestures that act to assess a woman's appearance (Chhun, 2011).

In Liliweri Cultural Meaning in Intercultural Communication, there are three types of verbal messages: verbal vocal, verbal-visual and verbal vocal-visual. Vocal is when a spoken message is conveyed using sound (vocally). In visuals, when uttering a series of said messages, the recipient does not only use speech but also uses visualization so that the visual can also be seen or even heard by the recipient's ear. Vocal-visual is the pronunciation of words or sequences using vowels and assisted again by visualization (Liliweri, 2009; Effendi, 2017; Susanto, 2018). Catcalling as a form of verbal sexual harassment harms the victim. Catcalling, considered by the community as a matter of course, can negatively impact the victim. Victims of these acts of verbal sexual harassment or catcalling feel uncomfortable, their security is defendant, harassed, and their dignity is humiliated and traumatized.

Catcllis is The Other

The victim of catalsysis is the Other. Those whose dignity is demeaned and abused certainly feel uncomfortable. This concerns the ethical aspect of relationships that are always tied to the widespread presence of the "other" (the Other) in front of us. Whether in a public place, at a bus stop or at the market, on campus or at work, ethical rules apply both formally and informally, with the awareness that we do not live alone but with others. This point is the main discussion of Levinas when he talks about ethics regarding the relation to the Other. According to Levinas, ethics is always tied to concrete encounters with others.

In his "face philosophy", Levinas shows that humans, in all their appreciation and attitudes in life, are driven by an ethical impulse, namely in the form of responsibility towards fellow human beings, primary responsibility for those who are humiliated, those who are belittled, and those who are abused. This ethical impulse is understood as a charity, its natural form of "ethical responsibility towards others". This is evident in the words of Emmanuel Levinas:

“I understand responsibility as responsibility for the Other, this as responsibility for what is not my deep, or for what does not even matter to me, or which precisely does matter to me, is met by me as face, if activity means a commencement
occurring in duration, which nevertheless in continuous. Action implies being, to be sure, but it marks a beginning and an end in an anonymous being—where end and beginning have no meaning” (Levinas, 1991: 113).

This responsibility is present and burdens man every time he encounters the Other. This responsibility also loads humans every time they face those who cry because they have been abused, their dignity has been hit and even humiliated to the end. So catcalls or the Other looked at me, and I couldn't help but take responsibility for it. When there is a woman who cries by the side of the road, under bridges, in the hallways of the station and in shabby huts for being humiliated, and when girls mourn for their future because their dreams have been lost, they are abused, as soon as they stare at them. I can't help but be responsible for giving what I have and can provide to them (Arivia, 2018).

Attachment to total responsibility to others is essential data in all orientations of human life. In this perspective, the concept that commitment precedes freedom can be understood. This means that responsibility is rooted in the impossibility of not caring about the requests expressed by the face. According to Emmanuel Levinas, commitment towards the neighbour (catalysis), without a doubt, is a notable name which is always called "love of neighbor" (l'amour du prochain), love without eros, Caritas, love in which ethical perfection predominates, love without ambition, love to save those who are oppressed, love to comfort those who are hurt by being harassed and humiliated in public (Levinas, 1991: 113).

Caritas, the love that dominates desire and ambition, occurs because of the reality of humanity, or what Levinas calls the "face," the ethical demands of love and justice take their most concrete form. We can only understand "love" and "justice" if we know that we are responsible for catcalls or the other.

Levinas' view, ethics is not, in the first place, a theory about a good way of life as a human being or concerning rules that one must obey, but a concrete encounter with other people that is liberating. Only in this way do we also understand who catcalls or who is the Other, who is my neighbour.

Catcalling As The Other Face Appearance

People today fall into the belief in love and relationships, which are beautiful but have little effect on humans. Many people are desperate and pessimistic about a life often filled with crime, violence, coercion and abuse. In society, the Other groups can be anywhere. Many recent cases have featured the presence of the wounded face of the Other. The victims of sexual harassment, immigrants who make a living and even the Other can be seen in the
narrative of an elementary school child in Malang. Borrowing the writings of Jurnalis liputan6.com with the theme *Chronology of Cases of Sexual Violence and Mistreatment of Elementary School Children in Malang*, it can be seen that,

*The incident with the 13-year-old girl began when someone brought someone to a place and had intercourse. Budi explained that the Siri wife of the alleged perpetrator of the sexual intercourse found out about the incident. At that time, the wife of the alleged sex offender brought several of her friends to interrogate the victim and commit acts of violence. He explained that the incident caused the victim to experience psychological stress and hit. The police are still trying to explore the case from several pieces of evidence secured (chronology of cases of sexual violence and abuse of elementary school children in Malang, liputan6.com).*

Be *the Other* or catcalls are those who are injured because of the attitude or treatment of irresponsible people by degrading the dignity of the victim. Perpetrators of sexual violence are those who refuse and do not want to know about the existence of catcalls. Catcalls or others are people who go unnoticed and are abused. Furthermore, apart from liputan6.com journalists Rizal Adhi Pratama and Lizya Kristant wrote,

*Clear that the data on sexual harassment in Malang shows data that continues to exist and even increases. In January 2020, there were 8 cases of harassment entering the Malang Police PPA Unit, while in February 2020, this figure fell, with two instances of harassment skyrocketing again in Malang. March to 11 cases in one month (Rizal Adhi Pratama and Lizya Kristant, 2022).*

It is true what Rizal Adhi and Lizya Kristant said that *the other* is not the only victim of sexual harassment that continues to increase but nowadays, more and more *of the Other* are emerging. For example, children victims of sexual violence, both verbal and non-verbal adolescents, are victims of verbal sexual harassment by their schoolmates. Young mothers fall prey to the lust of naughty men. There are many other examples who deviate from everyday habits (Hikmatunisa and Hendra Setiawan, 2022). Departing from this struggle, I saw the high value of human dignity as a creation of God in His image. Therefore, this paper wants to present Catcallis as the Other who deserves and deserves to be saved.

**CONCLUSION**

Emmanuel Levinas is a modifier of post-modern ethical issues. By focusing on the phenomenology of the other, he wants to radicalize *the Other* which has long been forgotten in the discourse of all western philosophy. Descartes who absolves consciousness, Husserl
who puts forward the subject-object paradigm, and Heidegger who proclaims a fundamental ontology, are rejected by Levinas. This kind of paradigm has become the basic framework of totalitarian thought that absolutes ego in se. For Levinas this kind of thinking is narcissistic, egocentric. Whereas the most basic data of human calling is to see others. Not just seeing, but responding to the ethical impulses obtained through face-to-face encounters with an attitude of responsibility. This is not a normative ethic, but a moral phenomenology that is simply set aside in history. The root of harassment, catcalling, bullying, rape, murder of others is the failure to see the other as the other, the failure to see the other’s face. The phenomenon of catcalling is recorded in a person’s soul as a painful and bitter moment in which his own family becomes the victim of catcalling.

The fact that this catcalling phenomenon has happened for a long time has become a problem in society, especially in Malang City. Someone who is a victim of catcalling or verbal sexual harassment in the Malang City area feels ashamed. This happens because verbal sexual harassment generally occurs on public roads, terminals, campuses, and work environments, making a victim an object that is not wanted. This phenomenon has received less attention because of the lack of education that causes ignorance about understanding catcalling. People still regard the meaning of catcalling as ambiguous between jokes or praise without considering the impact caused by this catcalling phenomenon.

Catcalling is verbal sexual harassment. Perpetrators catcall to victims by attacking their sexual attributes. Victims of verbal sexual harassment are afraid when the action happens because they cannot deny that the act of verbal sexual harassment is the beginning of non-verbal or physical sexual harassment. This causes vulnerability to women, so women become victims of violence and sexual harassment. Finally, this research contributes that catcalling is verbal sexual harassment and rape culture. For Levinas, the victim or woman who experiences catcalling is the Other, who is tortured and harmed.

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