ANALYZING VOICING IN LGBT NEWS FROM A BAKHTINIAN PERSPECTIVE

THESIS

Submitted in Partial Fulfillment of the Requirements for the Degree of Sarjana Pendidikan

JAP, VICTORIA LOUISE CAHYAJAYA
112012119

ENGLISH LANGUAGE EDUCATION PROGRAM

FACULTY OF LANGUAGE AND ARTS

UNIVERSITAS KRISTEN SATYA WACANA

SALATIGA

2016
ANALYZING VOICING IN LGBT NEWS FROM A BAKHTINIAN PERSPECTIVE

THESIS

Submitted in Partial Fulfillment of the Requirements for the Degree of Sarjana Pendidikan

JAP, VICTORIA LOUISE CAHYAJAYA
112012119

ENGLISH LANGUAGE EDUCATION PROGRAM

FACULTY OF LANGUAGE AND ARTS

UNIVERSITAS KRISTEN SATYA WACANA

SALATIGA

2016
PERNYATAAN TIDAK PLAGIAT

Saya yang bertanda tangan di bawah ini:

Nama : JAP, VICTORIA LOUISE CAHYAJAYA
NIM : 11201219 Email : 11201219@student.uksw.edu
Fakultas : BAHASA DAN SENI Program Studi : PENDIDIKAN BAHASA INGGRIS
Judul tugas akhir : ANALYZING VOICING IN LGBT NEWS FROM A BAKHTINIAN PERSPECTIVE
Pembimbing : 1. JOSEPH ERNEST MAMBU, Ph.D.
            2. DIAN TOAR Y. G. SUMAKUL, M.A.

Dengan ini menyatakan bahwa:

1. Hasil karya yang saya sahkan ini adalah asli dan belum pernah diajukan untuk mendapatkan gelar kesarjanaan baik di Universitas Kristen Satya Wacana maupun di institusi pendidikan lainnya.
2. Hasil karya saya ini bukan saduran/terjemahan melainkan merupakan gagasan, rumusan, dan hasil pelaksanaan penelitian/implementasi saya sendiri, tanpa bantuan pihak lain, kecuali arahan pembimbing akademik dan narasumber penelitian.
3. Hasil karya saya ini merupakan hasil revisi terakhir setelah diuji dan disetujui oleh pembimbing.
4. Dalam karya saya ini tidak terdapat karya atau pendapat yang telah ditulis atau dipublikasikan orang lain, kecuali yang digunakan sebagai acuan dalam naskah dengan menyebutkan nama pengarang dan dicantumkan dalam daftar pustaka.

Pernyataan ini saya buat dengan sesungguhnya. Apabila di kemudian hari terbukti ada penyimpangan dan ketidakbenaran dalam pernyataan ini maka saya bersedia menerima sanksi akademik berupa pencabutan gelar yang telah diperoleh karena karya saya ini, serta sanksi lain yang sesuai dengan ketentuan yang berlaku di Universitas Kristen Satya Wacana.

Salatiga, 06 September 2016

Jap, Victoria Louise Cahyajaya
PERNYATAAN PERSETUJUAN AKSES

Saya yang bertanda tangan di bawah ini:

Nama : JAP, VICTORIA LOUISE CAHYAJAYA
NIM : 1120121119
Email : 112012119@student.uksw.edu
Fakultas : BAHASA DAN SENI
Program Studi : PENDIDIKAN BAHASA INGGRIS
Judul tugas akhir : ANALYZING VOICING IN LGBT NEWS FROM A BAKHTINIAN PERSPECTIVE

Dengan ini saya menyerahkan hak non-eksklusif* kepada Perpustakaan Universitas – Universitas Kristen Satya Wacana untuk menyimpan, mengatur akses serta melakukan pengelolaan terhadap karya saya ini dengan mengacu pada ketentuan akses tugas akhir elektronik sebagai berikut (beri tanda pada kotak yang sesuai):

☑ a. Saya mengijinkan karya tersebut diunggah ke dalam aplikasi Repositori Perpustakaan Universitas, dan/atau portal GARUDA

☐ b. Saya tidak mengijinkan karya tersebut diunggah ke dalam aplikasi Repositori Perpustakaan Universitas, dan/atau portal GARUDA**

* Hak yang tidak terbatas hanya bagi satu pihak saja. Pengajar, peneliti, dan mahasiswa yang menyerahkan hak non-eksklusif kepada Repositori Perpustakaan Universitas saat mengumpulkan hasil karya mereka masih memiliki hak copyright atas karya tersebut.

** Harus akan memenuhi kelarasan judul dan abstrak. Pilihan ini harus dilampirkan dengan penjelasan alasan tertulis dari pembimbing TA dan diketahui oleh pimpinan fakultas (dekan/akademik).

Demikian pernyataan ini saya buat dengan sebenarnya.

Salatiga, 05 September 2016

Jap, Victoria Louise Cahyajaya

Mengetahui,

Joseph Ernest Mambu, Ph.D.

Dian Toar Y.G. Sumakul, M.A.

F-LIB-081
ANALYZING VOICING IN LGBT NEWS FROM A BAKHTINIAN PERSPECTIVE

THESIS

Submitted in Partial Fulfillment of the Requirements for the Degree of Sarjana Pendidikan

JAP, VICTORIA LOUISE CAHYAJAYA

112012119

Approved by:

Joseph Ernest Mambu, Ph.D.
Supervisor

Dian Toar Y. G. Sumakul, M.A.
Examiner
COPYRIGHT STATEMENT

This thesis contains no such material as has been submitted for examination in any course or accepted for the fulfillment of any degree or diploma in any university. To the best of my knowledge and belief, this contains no material previously published or written by any other person except where due reference is made in the text.

Copyright @2016; Jap, Victoria Louise Cahyajaya and Joseph Ernest Mambu, Ph.D.

All rights reserved. No part of this thesis may be reproduced by any means without the prior written permission of at least one of the copyright owners of the English Language Education Program of Universitas Kristen Satya Wacana, Salatiga.

Jap, Victoria Louise Cahyajaya:
# TABLE OF CONTENT

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>COVER PAGE</td>
<td>ii</td>
</tr>
<tr>
<td>APPROVAL PAGE</td>
<td>iii</td>
</tr>
<tr>
<td>COPYRIGHT STATEMENT</td>
<td>iv</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td>v</td>
</tr>
<tr>
<td>LIST OF TABLE</td>
<td>vi</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>LITERATURE REVIEW</td>
<td>3</td>
</tr>
<tr>
<td>Bakhtinian Concept of Voicing and Ventriloquation</td>
<td>5</td>
</tr>
<tr>
<td>The Two Big Discourses Constituting Ideology</td>
<td>9</td>
</tr>
<tr>
<td>THE STUDY</td>
<td>10</td>
</tr>
<tr>
<td>Research Methodology</td>
<td>10</td>
</tr>
<tr>
<td>Context of the study</td>
<td>11</td>
</tr>
<tr>
<td>Text Sampling</td>
<td>11</td>
</tr>
<tr>
<td>Data Analysis Procedure</td>
<td>12</td>
</tr>
<tr>
<td>FINDINGS AND DISCUSSION</td>
<td>13</td>
</tr>
<tr>
<td>Reference and predication</td>
<td>13</td>
</tr>
<tr>
<td>Metapragmatic descriptors</td>
<td>16</td>
</tr>
<tr>
<td>Quotation</td>
<td>17</td>
</tr>
<tr>
<td>Evaluative Indexicals</td>
<td>19</td>
</tr>
<tr>
<td>Epistemic Modalization</td>
<td>21</td>
</tr>
<tr>
<td>CONCLUSION</td>
<td>23</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENT</td>
<td>25</td>
</tr>
<tr>
<td>REFERENCES</td>
<td>26</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>28</td>
</tr>
</tbody>
</table>
LIST OF TABLE

Table 1. The Titles of the Selected Opinion Articles

.............................................................. 12
ANALYZING VOICING IN LGBT NEWS FROM A BAKHTINIAN PERSPECTIVE

Jap, Victoria L. C.

ABSTRACT

The topic of LGBT is not considered a comfortable topic to be discussed among Indonesian society, because of the majority’s opposition to the LGBT community. Yet, early this year, the topic enthralled the entire nation and became a trending topic over the media. Whereas the opposing parties of LGBT are all over the news, the phenomenon of raising supportive voice towards the LGBT issue through the opinion articles is intriguing and thus needs to be explored further. By using Wortham’s (2001) analytic tools, this study attempted to non-exhaustively illustrate voicing and ventriloquiation based on Bakhtinian perspective. Moreover, this study addressed the ideology representation beyond the authors’ voices in line with the Bakhtinian concept of ideological becoming. This study focused only on the opinion articles where the LGBT issues are favorably represented through the authors’ voices. The way that the author favorably represented the LGBT issues was visible through the analytic presupposition of the voicing clues according to Wortham’s (2001) five voicing devices and the descriptive interpretation. Beyond the identification of the language use, voicing in opinion articles indicated the authors’ internally persuasive discourse which reflects their way of perceiving the world—in this case especially regarding the LGBT issues.

Keywords: Bakhtinian voicing, ventriloquate, LGBT, authoritative discourse, internally persuasive discourse

INTRODUCTION

In the beginning of 2016, mass media in Indonesia incessantly covered and focused on the issue of Lesbian, Gay, Bisexual, and Transgender (LGBT) people and its movement in Indonesia. This issue has come under the spotlight triggered by the news release of the existence of a university students’ community called Support Group and Research Centre (SGRC) for LGBT in a reputable university in Indonesia, which in one way or another is assumed as a form of support towards LGBT movements from the university. Suddenly after that, the news as well as the talk of LGBT heated up in
every media and became a controversial discussion involving many parties, who either support or contradict the notion of LGBT, such as: LGBT activists, academicians, religions leaders, governments, etc. In fact, there are more of powerful voices and ideologies to contradict the LGBT issue, which cause curiosity to the emergence of supportive LGBT discourse in the media.

In line with the intriguing social and cultural issue of LGBT talk in Indonesia, in this study I investigated the language use in the LGBT news discourse in Indonesia. This does not mean that I neglected the sociocultural situation and social context surrounding the LGBT issue. On the contrary, working to examine discourse means that I also have to engage with the real world subject as the source of the discourse itself for the purpose of revealing “the systematic relationship between text and context” (van Dijk, 1988, p. 30). Even though text is an inanimate object, the readers can always use their senses and connect with the author through the text, as if the text is not dead (Bakhtin, 1981, p. 252) but is composing the author’s voices in its words. Therefore, my main objective of this study was to analyze the voices in the opinion texts which represents the news writers’ voices towards the issue of LGBT. Analyzing voices will tap into the ideology that the authors of opinion articles intend to construct within a text to affect their readers.

The notion of voicing has been vastly used in quite many language research field, such as in Language Teaching regarding teacher’s voice (Johnson & Golombek, 2002) and learner’s voice as in Language Learning (Benson & Nunan, 2005). Different from those two edited volumes, this study utilized the notion of voicing in Language Use as it dealt with the language that can shape the LGBT news discourse. Accordingly,
this study used insights and specific theoretical framework of Wortham’s (2001) Narrative in Action based on Bakhtinian dialogic which capitalizes on the theory of voicing to observe and explore how the author use language to construct their favorable and supportive attitude towards the growing LGBT discourse through media.

By exploring the voicing through language use in LGBT-related news discourse, we could develop critical thinking about social issues especially in the field of learning English as a Foreign Language (EFL).

**LITERATURE REVIEW**

According to the survey of global attitude and trends conducted by Pew Research Center in 2013 about the society acceptance of homosexuality, only 3% of the respondents from Indonesia accept homosexuality\(^1\). This fact might be one of the reasons why Indonesian society tend to be reluctant to discuss LGBT and mention this issue out loud especially using Bahasa Indonesia, since it is considered a distasteful topic. Likewise, to raise the issue of LGBT and report it in local media using Bahasa Indonesia seems to be inappropriate. Nevertheless, some opinion articles from an Indonesian online newspaper—which uses English—raised the LGBT issue, not only the ones that showed rejection but also those which supported the existence of LGBT people.

A study from Hall (2011) about the language choice of LGBT or, to be specific, a group of lesbians in India could more or less depict quite the same circumstance as the LGBT supporters’ choice of language to voice support for LGBT issue in Indonesia.

\(^1\) Accessed on August 2016 in [http://www.pewglobal.org/2013/06/04/the-global-divide-on-homosexuality/](http://www.pewglobal.org/2013/06/04/the-global-divide-on-homosexuality/)
Hall investigated and analyzed the language choice as well as language shift and even the details of the codeswitching practices between two groups of lesbians during a support group meeting. Both group of same-sex identified women named each of their group differently, the first group called themselves as *lesbian* and the male-identified women called themselves as *boys*. These male-identified women who have more masculine side—so they say—viewed English as womanish language and thus maintain the usage of Hindi as a more masculine language, even though they also gradually shift to English to voice their sexual concerns. The women who identified themselves lesbian considered Hindi, which is their first language, inappropriate to be used while discussing about sexuality because they think through the use of Indian language is uncomfortable and too vulgar. They tend to use English to talk about their sexuality and viewed English as an appropriate language which reflect “progressive ideas, sophistication, and western affiliation” (Hall, 2011, as cited in Leap, 2015, p. 696).

As I mentioned earlier, the language choice of the lesbian groups in Hall’s (2011) study somehow depict the language used by LGBT supporters in Indonesia to provide a vehicle for their voices. The choice of language to discuss the sensitive issue of LGBT in Indonesia is a crucial underlying principles of this study. The usage of English in the news text assisted the way the authors positioned themselves in voicing their favor toward the LGBT issues raised. In view of that, this study tried to figure out how the authors used English to frame their favorable and supportive voice of LGBT issue in Indonesia.

Growing research and studies in the field of LGBT linguistics also referred to as queer linguistics has bloomed since the 19th century. Studies of language and LGBT
(broadly speaking included gender, sexuality, queer, etc.) have been addressed by some scholars (Coates, 2012; Hall, 2011; Kendall & Tannen, 2015; Leap, 2012; Leap, 2015), yet the notion of voicing LGBT issue especially in the media discourse has yet to be addressed adequately. One of the most recent study on media discourse analysis about LGBT issues was conducted by Pronkina (2016). She analyzed the language in Russian mass media coverage of LGBT-related issues using discourse analysis and content analysis to discover related language elements, such as lexicons, semantics, and its discursive context, in relation with the socio-political regulation in Russia. The study revealed about LGBT stigmatization and victimization (in the media) as the minority community against the regulation on sexuality in Russia (Pronkina, 2016).

Looking at the limited number of research about media discourse on LGBT related issues, this study would likely be a fresh research perspective to address the LGBT linguistics research as it explored the voice of the authors of news texts on LGBT issues by employing the Bakhtinian concept of voice approach in Wortham’s (2001) narrative analysis.

For this study, I clarify that the understanding over the notion of Bakhtinian concept of voice in novel discourse (Bakhtin, 1981) was used to interpret the phenomenon of voicing in media.

**Bakhtinian Concept of Voicing and Ventriloquation**

The concept of voice should start with Bakhtin’s (1981) thoughts about the internal stratification of language or “heteroglossia” where words are part of social group in which those words has its own “flavor” around the social context where they are used (Bakhtin, 1981 as cited in Wortham, 2001, p. 38).
All words have the “taste” of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour. Each word tastes of the context and contexts in which it has lived its socially charged life. (Bakhtin, 1935/1981, p. 293)

To put it simply, voice is like the color stratification of language that represents the social group with a certain point of view. “Speaking with a certain voice, then, means using words that index some social position(s) because these words are characteristically used by members of a certain group” (Wortham, 2001, p. 38). When the news authors composed his/her news text with a certain voice, the authors’ language use could “identify oneself as being from a recognizable social location” (Wortham & Locher, 1996, p. 559).

In the context of opinion texts published in the newspaper, these colors of the language were used by the authors to depict a certain attitude and give their news text its own mood in order to represent the author’s point of view towards the issue that is brought in the news.

Sometimes, instead of explicitly pouring their own thoughts, news authors adopted others’ words to voice their points in the news. Hence, they could position themselves through the adopted words of others. This is what Bakhtin calls ventriloquation, where the authors “juxtapose” and borrow others’ voices with their own signature (Wortham, 2001, p. 67). The most obvious example of ventriloquation is when authors quote, whether in form of direct quotation, reported speech, or even changing the words by rephrasing the quote.

Other than ventriloquation, there is one more Bakhtinian concept called double voicing which is more or less similarly juxtaposing and at the same time speaking
through the characterized object to establish the author’s own position. Reflecting its name, double-voiced discourse works “twofold direction—it is directed both towards the referential object of speech, as in ordinary discourse, and toward another’s discourse, toward someone else’s speech” (Bakhtin 1963/1984a, p.185 as cited in Wortham, 2001, p. 64). This particular concept is analyzed through the occurrence of interaction between two or more discourses.

To point out the clues of voicing and ventriloquation, there are five analytic tools, according to Wortham (2001, p. 70-75):

1. **Reference and predication**

Reference is to point out the things or the real objects. By referencing, the author takes position toward the object pointed out, and therefore represents his/her relation with the object and his/her own voice through the object.

Example:

Tom promised to take me to a movie this week; now the bastard [i.e., Tom] is trying to get out of it. (Wortham, 2001, p. 71)

Then predication is to complete the picture by characterizing the objects. By using adjectives and other predicates the authors position the object as well as adding “evaluative stance” towards the object.

Examples:

The surly man dressed in filthy rags

The kind-faced man in the top hat (Wortham, 2001, p. 71)

2. **Metapragmatic descriptors**
Metapragmatic descriptors employ the verbs of saying to “refer to and predicate” the act done by someone. The usage of various types of verbs of saying (except the verb say, which “is the most value-neutral” (Wortham, 2001, p. 72)) can add more color in the language use to highlight different voices that come with the metapragmatic verbs.

Examples:
Tom spoke.
Tom lied.
Tom hemmed and hawed.
Tom whined.
Tom rhapsodized. (Wortham, 2001, p. 71-72)

3. Quotation
Quotation is a combination of “reference to the quoted speaker, metapragmatic verb, and quoted utterance” so as to give a voice to the quoted speaker and at the same time ventriloquate the speech as well as “position [his/] herself with respect to the character” (Wortham, 2001, p. 72-73).

Examples:
Sue (on the phone to the narrator): I’ll be there in an hour.

Narrator: Sue said, “I’ll be there in an hour.”

Narrator: Sue said she’ll be here in an hour.

Narrator: Sue said that she’s coming soon. (Wortham, 2001, p. 72-73)

4. Evaluative indexicals
The way of speaking or the practice of certain expressions in saying something is the indexical markers that can identify the characters’ social position, as how they are portrayed by the author. The author, then, represents his/her position through the voice of their characters. (Wortham, 2001, p. 73-74).

5. Epistemic modalization

Wortham stated that the authors can have a “God’s-eye-view,” in which they can attach “greater epistemic access” to (or more knowledgeable about) their choice of characters compared to other characters (2001, p. 74). The authors can equip the characters’ voice and their own voice with more power and less to others by ascribing epistemological status to those voices.

The Two Big Discourses Constituting Ideology

Bakhtin’s concept of voicing cannot be separated from the ideology represented in the inserted point of view or position from which the author is writing. Freedman and Ball (2004) who attempted to define ideology from Bakhtin’s work, concluded from Morris (1994) and Emerson (1981) that the word ideology in Russia ideologiya is less political than ideology in English context and referred to by Bakhtin in a general sense as the “idea system” of people in social group (Freedman and Ball, 2004, p. 5). Bakhtin indicated two categories of discourse in his discussion of intertextuality. First is the authoritative discourse which deals with the prior and powerful discourse. Bakhtin (1935/1981) alienates authoritative discourse in a way that:

The authoritative word is located in a distanced zone, organically connected with a past that is felt to be hierarchically higher. It is, so to speak, the word of the fathers. Its authority was already acknowledged in the past. It is a prior discourse. … for example,
the authority of religious dogma, or of acknowledged scientific truth or of a currently fashionable book. (p. 342)

Next is the internally persuasive discourse which is the discourse shaped from people’s attempts to develop their own way to view things in the world, including challenging the authoritative discourse.

Internally persuasive discourse—as opposed to one that is externally authoritative—is, as it is affirmed through assimilation, tightly interwoven with "one's own word." … Such discourse is of decisive significance in the evolution of an individual consciousness: consciousness awakens to independent ideological life precisely in a world of alien discourses surrounding it … (Bakhtin, 1935/1981, p. 345)

Freedman and Ball (2004) emphasized what Bakhtin (1981) called the struggle at times when people think differently (i.e., the internally persuasive discourse) from the “doctrine of our larger world” (i.e., the authoritative discourse) (Freedman and Ball, 2004, p. 7). This internally persuasive discourse which develops “new and independent words” as the result of the struggle, “enters into an intense interaction” (Bakhtin, 1981, pp. 345-346), no matter what the form of the interaction that will happen—whether challenging or intertwining one another with the authoritative discourse or even other internally persuasive discourse. This form of interaction between discourses can suitably address the notion of double voicing.

THE STUDY

Research Methodology

In this research I would like to address the question, “How is the issue of LGBT favorably represented in the text through the voices of the news authors?” This study was a qualitative study that aimed to non-exhaustively illustrate the voicing and
ventriloquation in LGBT opinion articles by employing the five analytical tools in Wortham and Locher (1996) and Wortham (2001) based on Bakhtin concept of voicing and ventriloquation. The application of the framework helped to analyze the news texts on how LGBT issue is represented favorably by the news writers as they construct their ideology within the LGBT discourse that they create in form of opinion texts.

**Context of the study**

Overall, Indonesia has not acknowledged the LGBT culture. Compared to, for example, Thailand where it seems that transgender people have their place among the society and can even make their living through their artwork, many LGBT people in Indonesia are reluctant to come out or declare their status since other people would gossip and even worse bully and discriminate against them. People in Indonesia obviously still consider that LGBT are against the norms and the values of religions that are included in Pancasila (The Five Basic Principles of The Republic of Indonesia) and UUD 1945 (The Constitution of The Republic of Indonesia of 1945) as the underlying law of the nation. Whereas the majority of Indonesian society think so, the LGBT supporters begin to move through different media, one of which is the newspaper. The phenomenon of the existence of favorable representation of LGBT issue in an English newspaper in Indonesia is very intriguing to be investigated.

**Text Sampling**

The data for this study was taken from the op-Ed articles issued in an online English newspaper from Indonesia named *The Jakarta Post* (from now on JP). The articles selected were seven opinion articles from January 2016 to March 2016 due to the hotly discussed LGBT issue raised in Indonesia at the beginning of 2016. Those
seven articles were the ones that have positive attitude towards LGBT people in Indonesia in relation with their human rights, and also some movements of LGBT activists related with the Western view of same-sex marriage. The voice of a news writer could be portrayed in his/her own narratives in a form of the opinion text that he/she wrote, and/or may be voiced through certain characters who were put there by the writer or really involved in the issue.

There were seven op-Ed articles in which LGBT issues are favorably represented, that are relevant and hence analyzed in this study.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>LBGT goes to campus: What’s the big deal?</td>
<td>January 26, 2016</td>
</tr>
<tr>
<td>2</td>
<td>I hated gays, and they weren’t real – back then</td>
<td>January 30, 2016</td>
</tr>
<tr>
<td>3</td>
<td>A Gusdurian’s oath vs the heteronormative credo</td>
<td>February 05, 2016</td>
</tr>
<tr>
<td>4</td>
<td>What does the Indonesian LGBT movement want?</td>
<td>February 19, 2016</td>
</tr>
<tr>
<td>5</td>
<td>View point: State hysteria: Leading the nation with homophobia</td>
<td>February 24, 2016</td>
</tr>
<tr>
<td>6</td>
<td>View Point: We are hardliners on pornography and LGBT (only)</td>
<td>February 28, 2016</td>
</tr>
<tr>
<td>7</td>
<td>Indonesia's obligation to protect the rights of all citizens</td>
<td>March 12, 2016</td>
</tr>
</tbody>
</table>

Table 1. The Titles of the Selected Opinion Articles

Data Analysis Procedure

To answer the research question, my supervisor and I analyzed the items in the opinion texts that are favorably represented the LGBT issue. By “favorably represented”
I mean the items where the author explicitly or implicitly writes positive, defending, and approval of the representation of the LGBT issue. For example:


b. “Believe it or not, homosexuality is not a plague” (Anshori, 2016, in A Gusdurian’s oath vs the heteronormative credo – JP)

The analysis focused on identifying voices of the authors who support the LGBT community. The analysis hence involved grouping the items based on its ideological sense, whether it belong to the authoritative discourse or the internally persuasive discourse. The two examples above are both internally persuasive discourse (coded as IPD) as they were the author’s personal expression regarding LGBT. The underlined parts of (a) and (b) show evaluative indexicals (coded as EI), because those expressions describe LGBT as something that contrast to the unpleasant references that was mentioned as well as index the author as a typical LGBT activist defending the portrayal of LGBT. Other symbols for coding data included AD (authoritative discourse), R&P (reference and predication), MD (metapragmatic descriptors), Q (quotation), and EM (epistemic modalization).

**FINDINGS AND DISCUSSION**

**Reference and predication**

There are two examples of the analysis of the items which used R&P voicing device. The first one was extracted from article 1 (last paragraph), which retains the sense of the author’s IPD.
Perhaps Nasir should watch The Imitation Game, which tells Turing’s story. Once the minister realizes that the computer he’s watching the film on was invented by a gay man, perhaps he’ll regret and retract his discriminatory and ignorant comments. (JP, January 26, 2016)

The author used two different references for the same person in this item. In the first sentence, when the author called the Research, Technology, and Higher Education Minister by his name (i.e. Nasir), somehow the author showed disrespect. Here, the author seemed to portray him as one of the homophobic people who were not worth respecting. Later in the second sentence, the author used the reference “the minister” which changed the position of the character. The switch from Nasir to the minister showed that the author positioned him now with his ranking as a minister, which was also implicitly a form of satire expressing his unawareness and intolerance of LGBT community and that he had better change his attitude when he “realize[s]” the capability of someone who was gay. By positioning Nasir as a satirized minister, the author cornered Nasir as a close-minded person and said that he needed to see another perspective—which is LGBT people are influential no different from non-LGBT people.

Other than reference, the author also used predication here to emphasize the change of behavior of someone who was aware of LGBT people’s contribution to the field of technology. The author used the verb “regret” and “retract” to stress the sense of the minister’s wrongdoing and voiced the hope of behavioral change on the part of the minister. Other than those two verbs, the author used the adjectives “discriminatory” and “ignorant” to attribute Nasir’s comments, which oppose LGBT, with such negative sense. The word “discriminatory” attributed Nasir’s comment with inequality and
intolerance toward LGBT community, then “ignorant” amplified the author’s opposing voice to Nasir’s unawareness and implied the lack of understanding with no sympathy.

This item was identified as an IPD, since the argument to increase the minister’s awareness of not only the existence but also the contribution of LGBT people was from the author’s own point of view of how to see and accept LGBT community among us. When the author knew that the minister (as a powerful person in Indonesia) disagreed with LGBT existence in Indonesian universities, the author attempted to bring up a quip regarding the minister in order to strengthen the author’s supportive view of LGBT.

The second example is from article 7 (par. 2), which was endowed with the sense of an AD enclosed by the author’s IPD.

It was not so long ago that Indonesia was the site of an important milestone in the international community’s recognition of LGBT rights. At a meeting in Yogyakarta in 2006, a group of international human rights experts outlined a set of principles related to the treatment of LGBT people. These Yogyakarta Principles, as they came to be known, clearly demonstrated how international human rights law and standards apply to specific concerns that impact LGBT people. (JP, March 12, 2016)

This item was identified as an AD because of the occurrence of a seemingly powerful consensus which had produced an authoritative discourse of protection for the LGBT community. Even the existence of the phrase “international community’s recognition” applied to a wider and larger system of society, especially when it was organized by “a group of international human rights experts.” All of the elements of the Yogyakarta Principles (YP) were made use of by the author to justify the authority of the discourse that defends LGBT people’s rights.
In the above extract, YP was referred to as “an important milestone” in the history of defending LGBT people’s rights. The phrase “important milestone” voiced so much favorable representation of this event because of its essential influence and improvement of the LGBT community’s status among the society throughout the history. This reference characterized YP as a serious pivotal supportive event for LGBT people. Furthermore, YP were predicated with the verb phrase “clearly demonstrated.” The predication added an evaluative position towards the event which valued YP as a clear medium to describe and illustrated the appropriate treatment of LGBT people. The author used all this to put forward his favorable voice in the text through the engagement of his voice with the authoritative words of the international event.

**Metapragmatic descriptors**

Here is the example of the analysis of an item which used the MD (by employing the verb of saying) as a voicing clue in the notion of AD, extracted from article 1 (par. 9):

*The National Education Law* stipulates that education is conducted democratically, equally and non-discriminatively based on human rights, religious values, cultural values and national pluralism. (JP, January 26, 2016)

In this item, the author borrowed an AD of the constitutional law to position himself in a favorable point of view towards LGBT. It was obvious that the National Education Law existed to ensure that the education system is balanced and functions accordingly. Therefore, this AD conception was properly addressed by the author to favorably represent the assurance of LGBT people’s educational right. The verb of saying “stipulates” was placed there by the author to intensify the formality and firmness of the law that backs up the voicing of educational equality for LGBT students.
There is another extract from article 7 (par. 6), which was identified as an IPD item with the combination of reference and MD as a clue of voicing.

A 2013 study by LGBT rights organization Arus Pelangi revealed that nearly 90 percent of Indonesian LGBT people have been subjected to psychological, physical, sexual, economic or cultural abuse. This is unacceptable, and we must speak out against it. (JP, March 12, 2016)

At this point, I focused my analysis on the second sentence, as the first sentence is here as the context to frame the second sentence. Firstly, the author predicated the various kind of abuse as something that should not happen—that the author would not allow to happen—to LGBT people by using the word “unacceptable.” Additionally, the author wrote quite a powerful remark to object the injustice happened to LGBT people. The verb of saying “speak out against” literally means voice an opinion with courage in public to oppose something. These clues identified the author’s voicing process and the author’s position as to urge the awareness and defend LGBT community. Therefore, this item was identified as IPD as it literally persuades its reader to care about the idea of opposing and voicing objection towards LGBT abuse.

Quotation

The examples of quotation were all identified as AD as a result of the use of citing the words of authorities. All the quotations were positioned by the author as the AD in favor of supporting LGBT issues. This way, the author voiced his positive thoughts of LGBT issues and at the same time ventriloquated the authoritative words through the quotes. There are two examples of the analysis of the quotation items. The

---

2 Rephrased from Oxford Advanced Learner’s Dictionary 8th edition from the word speak → speak out (against sth) “to state your opinion publicly, especially in opposition to sth and in a way that takes courage.”
first one was from article 6 (first paragraph); a direct quote from the head of the Catholic Church:

“If someone is gay and he searches for the Lord and has good will, who am I to judge?” Pope Francis responded when a journalist asked him about gay priests in the Catholic Church in 2013. (JP, February 28, 2016)

The author quoted the highest leader of the Catholic Church’s response to an interview regarding the existence of LGBT people inside the church community. The Pope’s statement had a more positive nuance in describing the nature of LGBT person who is at the same time seeks for the truth in church (or in other religious institutions). To add more of it, the Pope declared that he was not in the position to judge that LGBT person—as if emphasizing that even a religion leader like himself could not determine whether that LGBT person is wrong or right or, in other words, criticizes LGBT people. This was a serious form of support for LGBT from the authority of religious dogma, the Pope himself.

The author specifically highlighted this statement by inserting the quote at the top of his opinion text. The author even represented the quotation directly of the Pope’s utterance, as if he positioned the quote as a powerful back up to frame his opinion text in an LGBT-friendly circumstance. By doing so, the author implied that he was in no position to judge LGBT people.

The next quotation was taken from article 7 (par. 9), regarding the UN’s perspective of LGBT people’s rights protection as well as opposing discrimination.

In a 2010 speech on LGBT rights, UN Secretary-General Ban Ki-moon further clarified that, “where there is a tension between cultural attitudes and universal human rights, rights must carry the day.” (JP, March 12, 2016)
Let us first picture that in the Indonesian context, the phrase “cultural attitudes” denotes how the majority of society think and treat LGBT existence, where people are even unaware of their existence and discriminate them. This quote from the Secretary-General of UN illustrated a dilemma in which people have to choose between the cultural attitude reflected from Indonesian values and beliefs versus the basic human rights that protects the rights of every human being. At the end of his statement, the Secretary-General put rights quality one step ahead of “cultural attitudes,” which means that this quote represented his supportive voice of the importance to defend the LGBT rights. Similar to the first quote, the author also directly cited the authoritative words of a public figure. Through this quote, the author positioned himself as a proponent of international human rights including LGBT people’s rights.

**Evaluative indexicals**

There was a particular item in the article 3 (par. 18) that is favorably represented the LGBT issue based on one of the stories—the story of Sodom and Gomorrah—existed both in the Christian and Moslem Scripture about the sexual sins that are condemned by God.

I reiterate: *It was the coercive nature of the sexual aggression that was condemned by God*. The coercive aggression that we often refer to as rape is, and can also be, committed by men against women. However, and this is important, most sexual relations between men and women are not coercive relationships. They are very much grounded in love. *The same situation also applies to homosexual groups.* (JP, February 05, 2016)

From the very first word of the extract, the author displayed the sense of IPD that was followed by the verb of saying “reiterate” to emphasize what the author thinks
as a misconception of the story in the Scripture. The author explained that God condemns the coercion or violent behavior in sexual relationship by indicating “rape” as a form of inhumane behavior. The “rape” that the author was talking about indexed the abusive sexual act that usually is done by men against women, whereas the gays or lesbians relationship is neither coercive nor violent. Similar to the heterosexual relationship, the author indexed love as the basic nature of LGBT relationships. Overall, the author reasoned that homosexuality is not a form of sexual sin that is condemned by God. By using EI, the author indexed his position in the social world as an LGBT activist who evaluated the nature of LGBT favorably even from the religious perspective.

The next example of the analysis of an item by means of EI was extracted from article 5 (par. 8) which actually accentuated the favorable voice of The President of Indonesia [AD] towards a famous transgender person, that was framed within the author’s IPD. Thus, this item is identified as IPD[AD].

Why this sudden wave of homophobia in Indonesia, which does not outlaw homosexuality, and where one of the country's most popular talk-show hosts and entertainers, Dorce Gamalama, is a transgender woman? Why, last December even President Joko 'Jokowi' Widodo cozied up to her, calling her mbak (sister) when they dined in pomp and style at the State Palace with a bunch of other entertainers. Surely being invited to the palace is more than a sign of acceptance and recognition, but also of respect? (JP, February 24, 2016)

In the extract above, the author narrated how Dorce—one of famous entertainers who is also a transgender woman—guested on a dinner event when President Jokowi invited comedians and entertainers to the State Palace. The description of President Jokowi’s hospitality and friendliness towards a transgender figure characterized the
acknowledgement of The President himself towards LGBT people. The author used symbolization as the token in his argument. He interpreted invitation to the State Palace as a sign of courtesy—in this case regarding the all-along-discriminated LGBT community. The use of this symbolization indexed Dorce, who is a member of the LGBT community, as a being of a respected social group—which means that the author projects LGBT community into a respectable social role. In form of rhetorical question the author expressed his evaluation of the symbol itself and made clear of voicing LGBT existence favorably.

**Epistemic modalization**

Different from the other six opinion articles used in this study, article 4 told quite a lot of story about the struggles of LGBT movement in Indonesian history. In this article, particularly on paragraph 14, the author highlighted the perspective of Lambda Indonesia (LI), an Indonesian gay organization, regarding the connection between LGBT rights and Indonesian tradition. This extract employed EM as its voicing device when at the same time the author underlined the AD of LGBT supporters within his own discourse.

Hence, gay emancipation, according to LI, could not be disassociated from the Indonesian historical context, in which homosexual practices were inherent parts of cultural traditions in some ethno-linguistic groups. (JP, February 19, 2016)

By providing background knowledge about the history of the growth process of LGBT movement in Indonesia throughout the opinion text, the author already positioned himself as having a God’s-eye view about Indonesian historical context. In this particular extract, the author gave emphasis to the knowledge that the LGBT
liberation is inseparable from the fact that it is “inherent parts” as one of the elements of Indonesian cultural traditions. The author ascribed a great epistemological status of the LI’s point of view in presenting the Indonesian historical context where LGBT was accepted as a part of Indonesian civilization. The author represented himself as an LGBT activist voicing the historical fact that LGBT has already acknowledged and even manifested as Indonesian cultural practices in “some ethno-linguistic groups”.

Another item employing EM was extracted from article 5 (par. 15) where the author mostly presenting LGBT facts happening in real world. This extract was also a complex example of how AD and IPD could be intertwined in terms of supporting as well as opposing each other in one’s discourse.

The fact is, in any given population, 10 percent are gay. In Indonesia that would mean about 25 million people. That's a lot of people to 'cure', and since the WHO has stated that homosexuality is not a disease, what's to cure? Better to give them equal rights and protection instead, which is the state's duty anyhow. Around the world it has been proven that doing this does not have any significant effect on the rest of society. (JP, February 24, 2016)

The three underlined parts were the three facts presented by the author, in which he claimed to have a God’s-eye view concerning LGBT truth. Each fact characterized a strong supportive position of LGBT acknowledgement within the epistemological sense that was attached by the author. First the author mentioned the percentage as well as the number of LGBT people in Indonesia. The author then continued to frame this fact within his own argument saying that it is “a lot” and asserting the word “to cure.” Here, the author juxtaposed his argument and the common view of LGBT as a disease—seemingly try to accommodate the majority perspective. However, by presenting the quotation of an AD statement (as the second fact), the author himself opposed the
opinion that identify LGBT as a disease. As if providing a solution, the author carried on with his own words of favorable suggestion about providing equality and protection for LGBT people on behalf of the government’s responsibility. To strongly close his case, the author provided a quite ambiguous fact—seemed like his own opinion but implicitly used the words “it has been proven” even without any proof—which expressed a simple way out of homophobic-ism. In all of his way constructing this extract, he as the narrator ascribed a great epistemic access to his IPD.

CONCLUSION

This study was conducted to address and illustrate how the LGBT issue is favorably represented through the author’s voice in opinion texts, in which the data was analyzed using the framework of voicing from Wortham (2001) based on Bakhtinian concept of voice joined with the identification of Bakhtin’s (1981) ideological becoming in Freedman and Ball (2004).

The result of the study showed that LGBT issues raised in the opinion texts were favorably represented by the authors which can be recognized by the use of five voicing devices. These devices, however, were more “empirically useful” and appropriately functioned as an analytic starter (Wortham, 2001, p. 74) rather than as a mechanical device to objectively calculate voicing and ventriloquation in the opinion texts. Therefore, I provided the inferences and interpretations of the presuppositions of any hints of the authors’ voicing and ventriloquation. Those interpretations described the way the authors employed the cues to voice and ventriloquate favorable representation of the LGBT issues.
Furthermore, the authors constructed their favorable voice of the LGBT issues through building their own way of viewing LGBT issues called as Internally Persuasive Discourse (IPD), making use of the already existing powerful discourse called as authoritative discourse (AD), also joining the forces of own’s and other’s discourse (IPD[AD]). The analysis confirmed that all the constructed elements in the opinion texts were framed within the way the author views and perceives the world, so as to reflect the author’s ideological self—which in this case was supporting LGBT issues. Opinion texts were the form of the IPD itself where the authors could voice their own way of viewing the world using half their own words and half someone else’s words. Therefore, it can be concluded that a whole opinion text was where the authors’ own voice and others’ more powerful voice intertwined and interacted with one another—when the double voicing seems to appear. By means of favorably representing LGBT issues, I could say that there were almost no pure authoritative discourse, since the AD were practically all framed within the authors’ discourse. The analysis of AD, IPD, and IPD[AD] can only be determined by how much of the authors’ voice inhabited an item, which means that direct quotation was the AD that was the closest to the highest authoritative level. However, it should be noted that even a direct quotation was still framed within the authors’ IPD when the author selected and filtered the words of the authority and therefore counted as a voicing process. Whereas double voicing could be clearly detected in the items using EI and EM as it seemed that the AD was smoothly framed within IPD and they were both perfectly intertwined.

I hope that this study can evoke people’s especially students’ awareness of the importance of language as well as of the social issue just like LGBT, and the relationship of both. Likewise, I also hope that academically this study has enough
insights and rich of understanding to inspire other studies to be conducted. Without exception, this study cannot escape from some limitations. Due to limited space and the illustrative nature of this study, I only discussed ten examples completed with their voicing analysis interpretation—since it was not possible for all the items in the findings to be interpreted in the discussion section. Given the limitation of this study, the further research will hopefully address a more exhaustive study which also can use other discourse frameworks—including CDA, SFL, etc.—covering the topic of media discourse and LGBT. To expand the possible future studies, researchers could explore how discourse analysis of LGBT issue can be integrated in English language teaching and learning.

ACKNOWLEDGEMENT

Above all things, I am giving back all the glory to my good Father, loving God, and Heavenly Lord without whom I am hopeless. He is the reason that I can walk through these four years and finish my graduation ticket (i.e. this sacred script) to begin another episode in my life. Even if it hurts, I will always sing Your praise.

Whenever I hear the word thesis, the first person pops up in my mind is my super supervisor, Dr. Joseph Ernest Mambu—to whom I want to give my earnest gratitude to. I thank God that my supervisor is truly a super man who is ready to read and criticize my draft night and day—even during his administrative working hours. He is the one academic figure who makes me passionate about language and research. Also, I would also like to give gratitude to my second reader, Dian Toar Y.G. Sumakul, M.A., for the constructive feedbacks and helps in examining my thesis. Moreover, to my family, especially my mom a.k.a. my constant reminder of deadlines and graduation,
and my dad who always takes me back and forth to Salatiga, and my inyong. I will definitely make you proud!

I also want to thank twelvers, BPMU periode 2015-2016, the comforting Beach Genk, Cik Ndud, and all my friends for the support, especially the questions of graduation. Thanks particularly to Frencchiis, he knows what he did to me and Hanna—thank you so much! At last, my four-year-old friend, Faradita Hanhan Dienswari, thank you thank you thank you for being with me all along, even until the last hours of our thesis deadline. We’re all in this together! God bless you all.

REFERENCES


Freedman (Eds.), Bakhtinian Perspectives on Language, Literacy, and Learning (pp. 3-33). New York: Cambridge University Press.


Madasari, O. (2016, January 30). I hated gays, and they weren't real - back then. The Jakarta Post.


Pronkina, E. (2016). Osobennosti LGBT-diskursa v rossiyskikh media, initsiirovannogo diskussiyami o regulirovanii seksual'nosti [Aspects of LGBT-related discourse in the russian media today: The case of discussions provoked...
by regulations on sexuality in Russia. The Journal of Social Policy Studies, 1(14), 71-86.

Purba, K. (2016, February 28). Viewpoint: We are hardliners on pornography and LGBT (only). The Jakarta Post.


**APPENDIX**

AD : Authoritative Discourse
IPD : Internally Persuasive Discourse
R&P : Reference and predication
MD : Metapragmatic descriptors
Q : Quotation
EI : Evaluative indexicals
EM : Epistemic modalization

Article 1: LBGT Goes to Campus: What’s the Big Deal? [Hendri Yulius, January 26, 2016]

The National Education Law stipulates that education is conducted democratically, equally and non-discriminatively based on human rights, religious values, cultural values and national pluralism.

Yet Indonesia's plurality covers cultural values as well as faiths; one set of values can conflict sharply with another. One cannot rule over the others, since Indonesia is a democratic and pluralist country. Hence, everyone is assured the right to education regardless of sexuality, gender, race, ethnicity and religion or faith.

The prohibition on both lecturers and students discussing LGBT issues also violates Article 28 of the Constitution, which guarantees the freedom to associate, organize and express written and oral opinions.

In many universities overseas, critical sexuality studies are now a mainstream academic discipline examining the complexities of human sexuality, desires, identities and practices from various perspectives, including historical, sociological, anthropological, legal and political, as well as biological. LGBT as an entity makes up only one part of sexuality studies.

Similarly, what the SGRC and other student initiatives have been doing is not propagating homosexuality, but critically analyzing sexuality - how politics, history, power and social-cultural constructions shape our understanding of sexuality.

I do not know whether Nasir has ever heard of Alan Turing. In the 1940s, Turing invented the concept of the universal machine, which would become the first design for a digital computer. Despite his genius, he was prosecuted for his homosexuality, then illegal in the UK, and subjected to inhumane psychological treatment. He took his own life in 1954.

Perhaps Nasir should watch The Imitation Game, which tells Turing's story. Once the minister realizes that the computer he's watching the film on was invented by a gay man, perhaps he'll regret and retract his discriminatory and ignorant comments.

Article 2: I hated gays, and they weren't real – back then [Okky Madasari, January 30, 2016]

From my own experience, I believe we can't take awareness for granted. It starts with experience, develops with knowledge and changes in the process. I needed time to realize that LGBT people are part of my reality, obliging me to accept and care for them.
As a writer, I also needed time to realize that I had to write about this issue, giving LGBT people a voice through my stories and the same importance as other issues I raised in previous novels.

When today I see myself very firmly defending LGBT rights through my work or daily attitude, I still remember that I had a long journey to reach this point.

That’s why I can understand why many people still can’t accept LGBT people as part of their reality. Every person has different experiences and knowledge.

| Article 3: A Gusdurian’s oath vs the heteronormative credo [Aan Anshori, February 05, 2016] |
|-----------------------------------------------|-------------------|
| **Item**                                      | **Identification** |
| The simple analogy is this. I cannot deprive pork eaters of their basic rights as human beings, just because I feel disgusted about eating it – or another example – I do not agree with the belief that states Jesus is the son of God. | IPD EM |
| In regard to such thinking, do I have the right to mistreat believers or to treat them cruelly? Or do they deserve to be abused and castigated for their beliefs? Or even to just blindly follow along and urge countries to suppress them? | IPD EM |
| Believe it or not, homosexuality is not a plague. If it was contagious, people such as the Mayor of Bandung Ridwan Kamil would definitely be gay because he once shared an office with a homosexual. | IPD EM |
| If they are not lazy and if they are brave enough to carefully comb through the story of Lot, they will discover that God condemned sexual infidelity and the coercive practices which, at that time, happened to involve same sexes. | IPD[AD] EM |
| I reiterate: It was the coercive nature of the sexual aggression that was condemned by God. The coercive aggression that we often refer to as rape is, and can also be, committed by men against women. However, and this is important, most sexual relations between men and women are not coercive relationships. They are very much grounded in love. The same situation also applies to homosexual groups. | IPD EM |

| Article 4: What does the Indonesian LGBT movement want? [Henry Yulius, February 19, 2016] |
|-----------------------------------------------|-------------------|
| **Item**                                      | **Identification** |
| Lesbian, gay, bisexual and transgender (LGBT) issues have been dominating national debate. Most opponents argue that homosexuality is contagious and have accused the LGBT community, alongside the media, of converting young heterosexuals. Some are also afraid of the possibility of Indonesians demanding the legalization of same-sex marriage. | IPD R&P / EI |
However, these arguments neglect both the historical and cultural context of the Indonesian LGBT movement and assume that all LGBT movements worldwide share the objective of legalizing same-sex marriage.

In Indonesia, the LGBT movement developed from the establishment of a male-to-female waria (transgender) organization, Himpunan Wadam Djakarta (Hiwad), in the late 1960s. To assist a 'psychologically and socially disabled' group, the late Jakarta governor Ali Sadikin facilitated its establishment.

Waria then became the recipient of government support, mainly through the Social Affairs Ministry. On the other hand, although same-sex practices were common in many ethnolinguistic groups in Indonesia, according to scholar Tom Boellstorff, the term 'gay' as an identity marker appears to have emerged in the 1970s, following the formation of small urban gay 'friendship networks' and organizations in the 1980s.

Indonesian mass media published articles on the gay liberation movement in the West, playing a crucial role in helping Indonesian gays and lesbians identify their sexuality, locate and name their own sexual desires.

However, the process of identification did not really translate the entire meaning of the concept of Western homosexuality.

In his book, The Gay Archipelago, Boellstorff contends that 'gay and lesbi [sic] Indonesians instead dubbed dominant heterosexual models of love that in the contemporary period were shaped by the state's family principle.'

In short, they married heterosexually and had no interest in defending their rights and sexual identities, as in Western-style gay activism.

Hence, gay emancipation, according to LI, could not be disassociated from the Indonesian historical context, in which homosexual practices were inherent parts of cultural traditions in some ethno-linguistic groups.

Dede then wrote that LI was also intended to 'restore the traditions of same-sex compassion that were respected in ancient Indonesia.'

Law did not prohibit two men from living under the same roof. Society also would not question two single men living together.

How could Indonesian LGBT persons strive for marriage equality, while many were still beaten up, harassed and fired from their jobs, just because of their sexual orientation and gender identity?

Article 5: View point: State hysteria: Leading the nation with homophobia [Julia Suryakusuma, February 24, 2016]
... But unlike rats, LGBT people do not really harm anyone. LGBT people go peacefully about their private lives 'or they would very much like to, if only they did not have prejudice and bigotry constantly hurled at them.

Are LGBT people really so dangerous that they are put on par with that of crazy bomb-exploding radicals? It would be hilarious if it weren't so tragically pathetic.

Why this sudden wave of homophobia in Indonesia, which does not outlaw homosexuality, and where one of the country's most popular talk-show hosts and entertainers, Dorce Gamalama, is a transgender woman? Why, last December even President Joko 'Jokowi' Widodo cozied up to her, calling her mbak (sister) when they dined in pomp and style at the State Palace with a bunch of other entertainers. Surely being invited to the palace is more than a sign of acceptance and recognition, but also of respect?

As Jakarta Governor Basuki Tjahaja 'Ahok' Purnama said, homosexuality has been around since the time of prophets Abraham and Lot. LGBTs have also been an accepted part of traditional and modern Indonesian culture and society. So suddenly why the big brouhaha?

Interestingly, homophobic attitudes say a lot about the person who holds them. According to a new study of university students in Italy, people with strongly negative views of gay people also have higher levels of psychoticism, i.e. hostility, anger and aggression toward others and inappropriate coping mechanisms than those who are accepting of homosexuality. Overall, the more mature and better someone's mental health is, the less likely they are to be homophobic.

And guess what? Studies have also found that people who are homophobic often harbor same-sex desires themselves. For example, Ricky Martin, who is now openly gay, used to make homophobic statements to cover up his sexual orientation. ...

The fact is, in any given population, 10 percent are gay. In Indonesia that would mean about 25 million people. That's a lot of people to 'cure', and since the WHO has stated that homosexuality is not a disease, what's to cure?

Better to give them equal rights and protection instead, which is the state's duty anyhow. Around the world it has been proven that doing this does not have any significant effect on the rest of society.

The views of friends, family, co-workers change when they are forced to consider their negative ideas toward the nameless, faceless group of 'LGBT' against their very personal relationships with actual LGBT people they know, like, admire, and love. It is easy to hate groups of 'others,' but it is almost impossible to hate people we know personally.

Indonesia has a lot of catching up to do with regard to our record on LGBT if we do not want our reputation as a tolerant country going down the drain.

Article 6: View Point: We are hardliners on pornography and LGBT (only) [Kornelius Purba, February 28, 2016]
"If someone is gay and he searches for the Lord and has good will, who am I to judge?" Pope Francis responded when a journalist asked him about gay priests in the Catholic Church in 2013.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;If someone is gay and he searches for the Lord and has good will, who am I to judge?&quot; Pope Francis responded when a journalist asked him about gay priests in the Catholic Church in 2013</td>
<td>AD Q</td>
</tr>
</tbody>
</table>

His statement was a revolutionary change of position compared with his predecessor Pope Benedict XVI, who was very much opposed to prelates with this sexual orientation, even though the church was not lacking in such man.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>His statement was a revolutionary change of position compared with his predecessor Pope Benedict XVI, who was very much opposed to prelates with this sexual orientation, even though the church was not lacking in such man.</td>
<td>IPD R&amp;P</td>
</tr>
</tbody>
</table>

Don’t worry, I won't preach about religious teachings here. This is not just about wrong or right. This is just the reality of life. For you perhaps such an orientation should be condemned because it is totally unacceptable by universally acceptable norms. Or perhaps you are more tolerant of the lesbian, gay, bisexual and transgender (LGBT) community because it is simply an undeniable fact of life.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Don’t worry, I won't preach about religious teachings here. This is not just about wrong or right. This is just the reality of life. For you perhaps such an orientation should be condemned because it is totally unacceptable by universally acceptable norms. Or perhaps you are more tolerant of the lesbian, gay, bisexual and transgender (LGBT) community because it is simply an undeniable fact of life.</td>
<td>IPD R&amp;P / EI</td>
</tr>
</tbody>
</table>

I still vividly remember when my two sons talked about their gay friends many years ago. Of how their parents were deeply saddened by the situation because their neighbors were gossiping about them.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>I still vividly remember when my two sons talked about their gay friends many years ago. Of how their parents were deeply saddened by the situation because their neighbors were gossiping about them.</td>
<td>IPD EM</td>
</tr>
</tbody>
</table>

As if having eliminated the LGBT community and pornography from Indonesia, we will all go to heaven. We pretend not to know that we actually face a much more devastating threat.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>As if having eliminated the LGBT community and pornography from Indonesia, we will all go to heaven. We pretend not to know that we actually face a much more devastating threat.</td>
<td>IPD EI</td>
</tr>
</tbody>
</table>

We are consistently on the list of most corrupt nations in the world. Don’t you agree that graft is more deadly than LGBT people and pornography? Corruption is a crime against humanity and the perpetrators deserve the most severe punishment from our courts.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>We are consistently on the list of most corrupt nations in the world. Don’t you agree that graft is more deadly than LGBT people and pornography? Corruption is a crime against humanity and the perpetrators deserve the most severe punishment from our courts.</td>
<td>IPD EI</td>
</tr>
</tbody>
</table>

We get very noisy about pornography, prostitution, adultery, the LGBT community and petty crimes such as gambling. But why are we so very quiet on corruption or gross human rights violations? To be honest, I don't know how to answer this question.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>We get very noisy about pornography, prostitution, adultery, the LGBT community and petty crimes such as gambling. But why are we so very quiet on corruption or gross human rights violations? To be honest, I don't know how to answer this question.</td>
<td>IPD EI</td>
</tr>
</tbody>
</table>

Article 7: Indonesia’s obligation to protect the rights of all citizens [Eva Kusuma Sundari, March 12, 2016]

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 2013 study by LGBT rights organization Arus Pelangi revealed that nearly 90 percent of Indonesian LGBT people have been subjected to psychological, physical, sexual, economic or cultural abuse. This is unacceptable, and we must speak out against it.</td>
<td>IPD MD</td>
</tr>
</tbody>
</table>

If our leaders pursue the legislation currently being drafted by the Communications and Information Ministry, they will invite more discrimination and attacks on LGBT people and will be actively failing in their duty to defend the rights of all Indonesians. At the most basic level, LGBT people are citizens of Indonesia and members of the global community and therefore deserve protection from all forms of discrimination.

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>If our leaders pursue the legislation currently being drafted by the Communications and Information Ministry, they will invite more discrimination and attacks on LGBT people and will be actively failing in their duty to defend the rights of all Indonesians. At the most basic level, LGBT people are citizens of Indonesia and members of the global community and therefore deserve protection from all forms of discrimination.</td>
<td>IPD R&amp;P</td>
</tr>
</tbody>
</table>

In a 2010 speech on LGBT rights, UN Secretary-General Ban Ki-moon further clarified that, “where there is a tension between cultural attitudes and universal human rights, rights must carry the day.”

<table>
<thead>
<tr>
<th>Item</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>In a 2010 speech on LGBT rights, UN Secretary-General Ban Ki-moon further clarified that, “where there is a tension between cultural attitudes and universal human rights, rights must carry the day.”</td>
<td>AD Q</td>
</tr>
</tbody>
</table>
The hate speech from leading politicians and the accelerating efforts to deprive LGBT people of their rights do not reflect the kind of community that Indonesia has been historically or the one it should seek to be in the future. At its core, Indonesia is an inclusive society, which has welcomed and benefited from all types of diversity.

It was not so long ago that Indonesia was the site of an important milestone in the international community’s recognition of LGBT rights. At a meeting in Yogyakarta in 2006, a group of international human rights experts outlined a set of principles related to the treatment of LGBT people. These **Yogyakarta Principles**, as they came to be known, clearly demonstrated how international human rights law and standards apply to specific concerns that impact LGBT people.

Instead of singling out LGBT people for criticism, we must recognize that these individuals are citizens of Indonesia eligible to equal protection before the law.