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"It Is Not Out There, and It's in Here": The Challenging and Duality Perspective of Teaching Gender in Journalism and Media Studies in Private Universities

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Abstrak/*Abstract*

This study aimed to determine challenges of teaching gender in journalism and media studies courses on various campuses in Jakarta, Indonesia. The 'otherness' is still ghosting the lecturer, where the duality is a must to create comprehension on gender topics. It is essential because teaching the gender issue in communication study programs in Indonesia does not reflect a lot on women's experiences. The theory of gender pedagogy is the basis of this study. Meanwhile, the duality perspective serves as its framework. Gender pedagogy is not just a tool, strategy, or practical technique for understanding gender teaching in education. Teaching gender equality values in the classroom becomes a challenge for teachers. This research applied a qualitative approach and hermeneutic phenomenology strategy. The research used in-depth interviews for research instruments. This research indicated various levels of understanding and implementation of teaching gender issues. Even in some universities that do not include gender issues in journalism and media studies courses, the lecturers must struggle to fit gender issues in various teaching opportunities in their classrooms.

Penelitian ini bertujuan untuk mengetahui tantangan pengajaran gender dalam mata kuliah jurnalisme dan studi media di berbagai kampus di Jakarta, Indonesia. 'Keberbedaan' masih mengaburkan pengajaran, di mana dualitas menjadi suatu keharusan untuk menciptakan pemahaman tentang topik gender. Hal ini penting karena pengajaran isu gender di program studi komunikasi di Indonesia tidak banyak merefleksikan pengalaman perempuan. Teori pedagogi gender adalah dasar dari penelitian ini. Sementara itu, perspektif dualitas berfungsi sebagai kerangka kerjanya. Pedagogi gender bukan hanya alat, strategi, atau teknik praktis untuk memahami pengajaran gender dalam pendidikan. Mengajarkan nilai-nilai kesetaraan gender di kelas menjadi tantangan tersendiri bagi guru. Penelitian ini menerapkan pendekatan kualitatif dan strategi fenomenologi hermeneutika. Penelitian ini menggunakan wawancara mendalam untuk instrumen penelitian. Penelitian ini menunjukkan berbagai tingkat pemahaman dan implementasi pengajaran isu gender. Bahkan di beberapa universitas yang tidak memasukkan isu gender dalam mata kuliah jurnalisme dan studi media, para dosen harus berjuang untuk menyesuaikan isu gender dalam berbagai kesempatan mengajar di kelas mereka.

Kata kunci/*Keywords:*

Teaching; gender pedagogy; journalism; media studies

Pengajaran; pedagogi gender; jurnalisme; studi media

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Introduction

Researchers, with some perspectives, conducted studies about teaching gender at many educational levels. The prior researchers wondered about gender biases in student evaluation of teaching (SET), where female teachers/professors are more accessible than men (Boring, 2016; Kogan, Schoenfeld-Tacher, & Hellyer, 2010; Mengel, □litz, & Sauermann, 2018). On the other side, teaching about gender diversity and transgender diversity within elementary schools is never easy, where the binary perspective of sex still becomes hegemonic (Patraw & Bednar, 2013). Other research talked about the gender differences which determine teachers' behaviors in technological acceptance and the intended application (Wong, Teo, & Russo, 2012).

On the other hand, gender studies in education also highlight the teaching profession, which women dominate. These results showed how women are always placed in the education and (children) care profession (Drudy, 2008), even though it should be the responsibility of both men and women. One of the reasons for this misunderstanding is the mistake of cultural institutions, which from the beginning have feminized professions in various fields based on gender. Another article also wrote about the importance of teaching gender subjects to students, boys and girls, and this includes gender roles which are only cultural constructs. Somehow, gender subject is very contextual and can not be uniformed (Bristol, 2015).

Gender education is indeed different from other educational subjects. It is not only a subject of teaching. More than that, teaching gender is a combination of understanding and self-reflection on that subject. Achievements in gender education must instill knowledge and produce reflections of perspectives until concrete actions relating to the discourse of gender equality are manifested. Gender studies are a combination of critical and applied sciences which can directly access various aspects agreed upon by the lecturers. The complexity of teaching gender has also been studied for many years. It covers high abstractions, many aspects of human life, contexts, and knowledge and science perspectives.

One example of teaching gender studies is listening to negotiations of experiences and opinions of 'students body' as a method of gender understanding. In this way, the teacher implements gender pedagogy in two ways: by rotating the student's version of feminism and delivering it in the testimonial and asking students to discuss the body's testimony. With this pedagogical model, it is not only methods - ways of teaching and learning - but also products and interactions, rhetorical practices, and extraction of meaning which is learned by students as both texts and theorizing process (Roncero-Bellido, 2017, p. 161).

On another occasion, Arivia (2016), who had studied gender in-depth in Europe, told her experience that she could not merely disseminate her knowledge in Indonesian universities. Besides, in the education system which was slow in anticipating change, the biggest obstacle came from the then government, which was very normative and shackled much curiosity of lecturers and students. Especially because Arivia is an activist, she needs space to voice her opinion in public space. Siscawati (2016) also told a similar experience. She is an alumnus of Gender Studies from the University of Indonesia who has traced her friends' history and various theses. She concluded that all theses on gender studies always require reflection and researchers' involvement in their research. Gender study, according to Siscawati, will also foster not only understanding but also a critical attitude and vision of advocacy and empowerment.

From the various experiences described above, the main thing to note is that lecturers do not expe-rience the Communication Studies program's teaching, whose primary focus is a scientific emphasis on communication perspectives in the social arena. In contrast, communication science can be the frontline in disseminating gender understanding more broadly. In this example of teaching experience, it also appears that the important thing in understanding gender studies comprehensively is the instructor and students' involvement and real action. This study becomes a kind of 'praxis,' which exists in thought and demands its adherents' actual movements — likewise, teachers of gender studies in Indonesia. Nevertheless, as reflected in Arivia's experience teaching this subject, campus politics and culture are often the main challenges in this study.

Currently, 340 communication studies programs are officially registered throughout Indonesia, both in public and private universities (Hutapea, 2019), with an estimate of more than 100,000 students. Many students can support scientific grouping, which is also widespread, about gender and feminism. However, it is certainly not easy to place gender studies in each existing higher education institution. The issue of tertiary policy, institution's ideology, and consideration of competing lecturers are examples of various problems on multiple campuses. This tertiary institution is sublimed into gender studies and occurs in various Higher Education and Communication Studies programs in Indonesia. They compile a curriculum by 'injecting' gender studies as one of their courses, or at least meetings in subjects which cannot view gender, such as media studies.

Moreover, the matrix of Indonesian society, which clusters individuals in various stratified groups or classes, also contributes to gender complexity. Religion, customs, and political orientation of tertiary institutions are some aspects which allow gender studies to be interpreted differently in the learning practice in Indonesia. The main objective of this research is to identify various elements which are the primary considerations in teaching gender courses in five Private Universities that have the Communication Studies Program. These aspects of concern include the name and purpose of the gender studies, understanding and experience of lecturers, origin of the gender knowledge in the lecturers' way of thinking to concrete actions derived from a sense of gender. We interpreted the points above as dimensions in the teaching of gender studies or feminist pedagogy. Feminist pedagogy is a method for understanding feminism which is effective from learning and knowing, and concludes an analysis of various texts in a classroom course (Coffey & Delamont, 2000, pp. 38-39). Nevertheless, this is not easy because the context of feminism is not always clearly written in a text; it is often present in an implied form or subtext. Hence, the ability to read this subtext becomes very important to be taught, including practicing reading various texts in a resistant manner.

Why is gender education a critical point worth researching? Gender gaps and biases that place women as 'victims' are problems that will never go

away. In Indonesia, this inequality is manifested in the low participation of women in the public arena. Only 54.44% of female workers out of the total number of working-age women (media-release.info, 2015). This article also mentioned that the low level of education is one reason for the lack of women's participation in work. Even if she chooses to participate in the public sector, she decides to work in the informal sectors, such as migrant female workers (TKW) working as housemaids. This kind of job in the end 'forces' women to return to their domestic world. Discriminatory treatment is also often faced by women in work. Female workers gain lower wages than male workers (Mutmanah, 2012) and longer working hours due to informal work (BBC Indonesia, 2016).

One of the post-structuralist experts, Pierre Felix Bourdieu, believes that education is one of the individual 'vehicles' to increase capital and later enter the classes above it. Thus, education is also a way to change the balance experienced by women. Higher education (university) is a way to achieve high cultural capital. *Education* is an institution with the right to legitimize one›s cultural capital (Bourdieu, 1993, p. 217). With a specific qualification system, universities have a way to screen their members, which gives their own 'prestige' for those who pass the filter. It is an essential aspect of this research. It assesses the interdependence of teaching experience, curriculum structure, and higher education orientation, which have important implications for the journey and development of gender studies in Indonesia.

The class transformation by Indonesian women—through education—also allows gender mainstreaming to be realized in various policies. Through gender mainstreaming, women's perspectives are the primary consideration. This idea aligns with the vision of transformation initiated by gender in the postmodern era of thinkers, namely by changing thinking about diversity, instead of doing groups all the time. Verloo (2005 in Lombardo, 2007) also supports this transformation process by linking it to empowerment, which can be the basis for an open space for the public to express political debates about feminists in order to interpret gender. The deconstruction arena of the patriarchy as grand discourse- suggested by this vision of transformation in the postmodern era--spread out in many aspects. When diversity is the main focus, simple arenas such as family, workplace, school, friendship, and virtual public spaces in online media, can become arenas for meaningful debate and communication. From these spaces, the potential for various communities built, from the spirit of empowerment to radical movements, is very likely to develop through simultaneous discussions. Here is where gender educators in higher education become very important.

Literature Review
Gender Pedagogy

As a teaching and learning process, feminist pedagogy cannot see from one side. The active involvement of teachers and students becomes crucial. Briggs (2018) illustrated how teaching feminism requires good cooperation from teachers and students as the parties involved. Hence, feminist pedagogy must be understood as an overall approach in the classroom and teaching activity rather than merely discussing curriculum content. The challenges and potential for change in feminist pedagogy are wide open, including critical processes and possibility of broadening understanding of alternative education and discursive practices.

Feminism and gender as an ideology must be understood as having a genuine impact on the nation and state's broader community's life process. When a ruling regime allows patriarchal ideology to spread in the lives of its people, including in the classroom and as a whole in an educational institution, it will be difficult for us to voice true gender equality. Gender-biased ideology and politics were dominant in Indonesia during the Suharto's (a former 2nd president of Indonesia) New Order era. It manifested in various mass media at the time. The weakening of women to return to domestic positions, and merely being a housewife, who did not have the opportunity to be active in the public sphere became one of the elements escalating during the new order (Sen and Hill, 2011). Of course, these conditions do not just happen but are also done through classrooms and education in journalism and media studies.

Research by Erdol (2019) showed that gender-neutral pedagogical practices affect activities, emotions, character, language, educational materials, clothing, staff attitudes and behavior, and the relationship between schools and parents. Educational activities give children the opportunity to try new things and allow children to embrace their feelings freely. Every individual is believed to be special and unique, and the language used in schools does not include grammatical sexist or gendered language.

Witt & Cuesta (2014) stated that gender-aware pedagogy aims to overcome the myth of objectivity by questioning through teaching what is considered common sense and "normal." This situation requires action and reflection on breakthroughs, for example, on understanding how gender codes affect everyday events as well as life in the working world.

Various issues regarding the teaching of gender studies, both in the form of particular class teaching and those inherent in other subjects, or as a research assignment for a student, arise from studies in various countries, such as the UK, Australia, and India (Probyn 2001; Rao 2001; Maharajh, 2013). This condition shows how complex gender issues are applied in various classes and campuses throughout the world. It also takes place in Indonesia.

Duality Perspective in Teaching Gender and Bourdieu's Academicus Arena

As discussed earlier, gender teaching is a form of praxis which intertwines the teacher's understanding and manifestation in her/his behavior. It becomes an institutionalized Thought in Action.

These gender educators face various arenas with various contexts. The behavior displays results from learning and the body's automation, which form experiences in repeated patterns in multiple contexts. Many experts thought that the subject-object duality models the individual's image and her/his 'world' reflects each other.

The reciprocal picture flow between the structure and behavior of agents—or individuals and the life-world—which is patterned into habits—has been the scientific study object of many experts since long ago. They examined it in a study of subjective-objective duality and habit patterns as the implications of this duality. Some even observed that there is no separation between actors/agents and the surrounding structures which shape these habits. It is flowing and intertwined continuously from the micro coverage order to macrostructure. Research on habit is a study which has attracted the attention of experts for a long time, because habits are recognized as the basis for human thought and actions (Sparrow, et al., 2013, p. 5). Aristotle and Thomas Aquinas have even used the terms habituation to describe studies of human behavior.

Beyond that, Anthony Giddens saw a reciprocal cycle between structures and agents that carry out continuous social production and reproduction. Giddens showed how these structures can also be understood as rules and resources, which implicitly imply the reproduction of social systems. Structures exist paradigmatically, not as physical forms, but they are 'present' in their instantiation. They continually shapes the social system (Giddens, 1979, p. 64). Therefore, the structure becomes a social order and can be an invisible rule which binds all members.

On the other hand, there are Erving Goffman in dramaturgy and Peter L. Berger and Thomas Luckman with their theory of social reality construction. According to Berger and Luckman (1966) in Calhoun et al. (2007, p. 43), all human activity is a subject of habit. Each action is a patterned repetition, routine in the stock of personal knowledge, taken for granted, and becomes a guide for any following step in the future. Berger and Luckman (2012, p. 33) also explained that individuals cannot exist in everyday life without continuously interacting and communicating with others. Human actions by Berger and Luckman (Calhoun et al., 2007, p. 46) will result in reciprocal relationships with other people and make the social world a product. Thus, reciprocity, which Berger used to fulfill the stages: externalization-objectivation-internalization.

In line with this, Bourdieu offered the concept of habitus. In various other occasions concerning stimuli, habitus operates in a conscious and even calculating practice which still refers to previous experiences dealing with the same triggers (Bourdieu, The Logic of Practice, 1980, p. 53). Thus, the common thread of these experts is how they see habits as consciousness institutionalized by the objectivation process. The awareness in this thought then manifests in bodily behavior and 'becomes the limit' of individual thought, likewise with the concept of gender taught by lecturers.

The dualism of men and women who are biologically different and the 'opposite sex' is an ancient theory. The ancient Greeks even discussed it and did various reflections on these biological differences in many aspects. Plato discussed gender with a jumble of egalitarian and patriarchal. Aristotle included it as a natural reflection (Synnott, 1993, pp. 76, 84-85). Simply put, gender is a set of roles that, like costumes and masks in theater, convey to others that we are feminine or masculine. This particular set of behaviors – appearance, dress, attitude, personality, work inside and outside the household, sexuality, family responsibilities, and other aspects – together polishes our gender roles (Mosse, 1996, p. 93).

As with other cultural constructs, stereotypes attach to gender concepts. Stereotypes are labeling or marking a particular group. Stereotypes can be in the form of positive or harmful prejudices and sometimes become reasons for discriminatory and unfair actions (Fakih, 2012, p. 16). Observing gender is easiest through patriarchal practices which are used widely in almost all countries in the world. *Patriarchy* is a system of government in which men control society through their position as head of the family (Weber 1947 in Walby 1990, p. 27). Thus, other family members serve as the head of the family/father, assuming the highest power. Under this terminology, younger men receive the same discriminatory treatment as women. In essence, patriarchy is a socio-political system which places men in a dominant position and superior to everything, and everyone is considered 'weak,' especially women. Thus, men feel entitled to make rules for 'weak' groups and maintain this dominance through various psychological terrors and violence (Hooks, 2016).

In practice, patriarchy is no longer limited to a mere concept of subordination. It has turned into an ideologynd grand narrative, which thrives in society. Talking about patriarchy means discussing class struggles. Because it shows forms of domination, gender inequality in patriarchal ideology is often analyzed with a conflict/critical approach. Resistance to patriarchy also resulted in scientific exploration, which gave rise to theories that explain phenomena related to gender with various methods. That's why the role of gender teaching becomes crucial. It is additionally clear that types of second-wave feminist policy are still being tailored to feminist academic practices within the twenty-first century. The feminist studies are empowering; however, they have more significant resistance, mainly through neoliberalism and, therefore, the rise of the non-indulgence culture. It implies that the longer term of gender and education is evident and needs all our attentiveness for the political obstacles to radical feminist social amendment (David, 2015; Martin 2013).

Gender resistance groups initially did grow in Western countries. Its central vision was to give awareness to women everywhere to recognize the

practice of patriarchy in its various forms. In addition, this group also instilled sensitivity to feel the suffering of other women due to this patriarchal practice (Firestone, 1972, p. 2). On the other hand, Walby (1990, p. 24) suggested that women's resistance must be carried out by embracing their subjective experiences. In this way, women can fight the objectivation of themselves. At this point, it can be seen how the narrative or ideology objectification returns to the agent in question. It is where the concept of duality of teaching gender can work. The individual's ability to measure the arena they face will help women put appropriate strategies without looking like a form of resistance. The experience of living in various arenas (if we follow Walby's suggestion) should be able to create awareness and common habits among women to recognize patriarchal practices from an early age and deconstruct the ideology by carrying gender mainstreaming as a new habit.

Method

This study applied the critical constructionism paradigm with a qualitative approach and phenomenological hermeneutic strategies. We used this research strategy because the positivist paradigm has been considered a failure in seeing gender studies as a form of analysis containing plurality. The actual depth of data was obtained from listening to and exploring women's personal experiences as actors of social practice (Sexton in Reinharz, 1992, p. 4), which were far negated by the positivist paradigm.

On the other hand, the critical paradigm also emphasizes a single narrative about class disagreement. As a result, the uniqueness and personal experience are still missed and not considered in the recommendations given to policymakers. The phenomenological experts - which grew after many failures of critical thinkers - saw critical thinking as abstract and empty speculation, which is referred to in ontology as 'the eagle's eye was inadvertent with phenomena that approached aspects of humanity, such as consciousness, existence, and human relations with the world '(Marder, 2014, p. 6).

Reinharz (1992) noted that gender research has several methodologies, such as in-depth interviews, ethnography, survey, experimental study, cultural study, oral history, content analysis, case studies, action research, and a combination of many approaches. In oral history research, researchers try to gain insight into women by elaborating their experiences. It is like puzzle pieces compiled by the researchers. Therefore, the researchers need to 'listen' and 'see patterns' in the fragments of these experiences (Reinharz, 1992, pp. 127-129) to become a unified whole. Despite not being mainstream, oral history studies are primarily found in phenomenological studies, as used in this study.

Wright (2019) explained the close relationship between the phenomenological method and pedagogy. Phenomenology is suitable for educational practice because it is rooted in a philosophical disposition that directs educators to the other side, in order to see life problems from the student's perspective.

Through phenomenological pedagogy, educators can build relationships with students, go beyond existing and accepted ideas and find more humane ways of educating.

The hermeneutic phenomenology method examines some parts and whole as a cycle of the informants. The in-depth interview must be open, interrogate, and understand the people who produce the text manifesting in their work. In this case, the researcher analyzes all of the informants' cycles with in-depth interviews and observations of the informants' daily life when they interact with their colleagues and students.

This study's unit of analysis was five lecturers who taught journalism, media, and gender studies in private universities in Jakarta. These universities had a Communication Studies program. We chose these subjects because Communication Science is an interdisciplinary science and can link various perspectives in one locus. Likewise, it is the same with gender studies at the School of Communication Studies. We chose private universities because they are more pragmatic and have a business orientation. Here is the important thing: those universities do not need to fulfill the pure science like gender study (https://www.uii.ac.id, 2020). Informants were selected based on predetermined criteria: a lecturer (male or female) in charge of journalism and gender courses who mastered the material and provided in-depth information about the learning system in her/his class. Their voluntary willingness to be an informant was also an important note. The lecturers who have become informants could also nominate persons in their social network to become other informants. In-depth interviews were used in this study, and the analysis process was carried out by hermeneutic phenomenology. Following the tradition of the hermeneutic circle, Paul Ricoeur proposed the use of an analytical technique which opens up previously hidden meanings. However, Ricoeur's hermeneutics includes a phenomenological aspect in it. Therefore, if phenomenology seeks the essence of human experience, Ricoeur's hermeneutics complements it with the disclosure of the text by placing 'suspicion' since the text was produced. If we describe such phenomena, following is a circle of four data analysis stages in Paul Ricoeur's version of hermeneutic phenomenology;
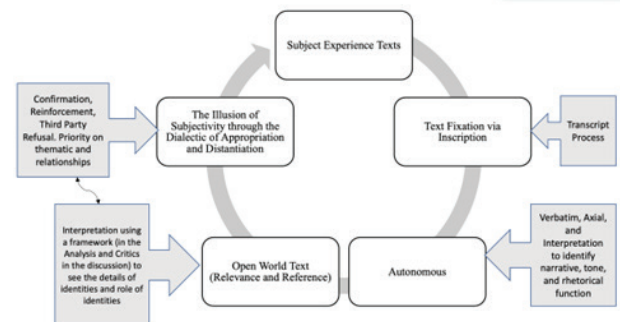

Figure 1. Stages of Paul Ricoeur's Hermeneutic Phenomenology Data Analysis
Source: processed by researchers, 2018, adapted from Langdridge, Phenomenological Psychology, 2007, p. 134

Result and Analysis

The findings consist of two main points. First, it discusses lecturers' experience in teaching journalistic, media, and gender studies on several campuses; and the second part is individual experience concerning the lecturers' personal understanding.

Individual experiences on Early Awareness and Gender Praxis

Informant 1 (CE, 43 years old) and Informant 2 (DA, 42 years old) were single female lecturers at private universities in Jakarta. Both graduated from a private university with a major in communication science. Both were interested in gender studies because they often experienced marginalization and sexual harassment. While they studied at the undergraduate level, both felt that there was a lack of materials on gender were in their school. Meanwhile, the third, fourth, and fifth informants were male lecturers who had journalistic backgound. The three informants were NH (46 years old) with more than 10 years of experience as a journalist, EW (49 years old) who also had experience as a journalist, and EA (55 years old) who also had more than 20 years experience as a journalist. They worked in the field of gender because they often saw less favorable treatments toward women in the journalistic sector. Meanwhile, the male informants' were concerned that their children will become victims of the marginalization in the future. This drove them to be concerned about gender studies, even though their campus did not provide these courses inclusively or exclusively. In the end, all they could do was including messages about gender awareness into the non-gender courses they taught.

The lecturers teaching gender, journalism, and the media admitted that their initial understanding of gender has grown from various arenas. Discussion, friendship, and individual learning were the most frequently mentioned aspects. Almost all lecturers who became the informants admitted that they had never explicitly participated in training or courses related to gender issues. Only a few felt that their understanding of gender equality came from the nuclear family where they grew up. From these arenas, they reflected on themselves, especially regarding people's expectations about the image of an ideal woman - whom they consider to be an injustice. In the case of the lecturers who, in general, were still very strong in their gender bias, it seemed that their family background was one of the prominent factors why the concept of patriarchy was still very firmly attached to them.

Their skepticism about the 'normal' condition on the men and women's position in this society encouraged them as gender lecturers to search deeper through further studies or reading materials. Nevertheless, unwittingly, they also 'violated' their understanding of gender. Those who were genuinely obliged to transmit criticism and inculcate equality and diversity often behaved the opposite. A realization that they were a lecturer who had a higher social status than their students made them act according to their position. Some still upheld Higher Education's aristocracy, behaved like bureaucrats, and demanded excessive respect from people with lower social status than them.

Once again, the superiority of positivist and post-positivist paradigms in tertiary institutions has trapped them in a pattern of knowledge which generalizes gender phenomena. This can be studied from various scientific perspectives. Moreover, their way of thinking about other social phenomena is related to structure and function. Beyond that, they also individually disseminated their understanding of gender through public space which envisioned empowerment or infiltrated a gender perspective in various other subjects they taught.

Figure 2. Source of gender awareness

Parents and nuclear families—as the proponents of the idea of duality—are the parties that have an essential role in shaping the initial habits of individuals. Then, it will be continued by the education system (Bourdieu, 2013) and the circle of friends. In interviews, parents were mentioned often by both subjects. Family and friends were seen to provide the most evident traces in determining the subjects' life experience at the next stage. At least whatever is implicitly or explicitly disposed of by the family—nothing escapes the process of absorbing the adventures experienced by the subjects. This primary socialization provided by parents occurred through several main dispositional channels, namely: imitation, remembrance, and experience. Later this disposition became a mental and bodily experience which has lasted to this day and primarily 'directed' the subject's actions in teaching gender.

The disposition of parents is a durable and settled system which becomes the main character of the subject. The parents' disposition is not easy to change and is ready to be externalized by any modifications in teaching. Even if there is a contestation with dominant interests--for example, the agenda of Higher Education--this disposition only needs recreational efforts to remain as an essential part of the subject's social practice in teaching thinking about gender. This parental disposition is not easy to dominate and is the primary key in reproducing thoughts about gender in classrooms. The praxis begins—the duality of thought and teaching practice as a social product institutionalized in the subject. It is embedded, embodied, and reproduced in the in-class interaction and discussion.

Lecturing Practices in Journalistic, Media and Gender Studies at the Schools of Communication Studies

Preliminary data indicated that the (exclusive) gender courses at the Schools of Communication Studies were only offered in two to three credit units. Some universities did not even attach a spe-

cific name of 'gender' to the subjects regarding gender. Gender studies were always associated with 'media,' such as Media and Gender, or journalism like 'Gender in Journalism.' On such subjects, gender in communication became a locus of study or perspective in understanding other sciences. The scarcity of gender education subjects at the Schools of Communication Studies was the main point of this research. There were even three campuses that did not have gender/feminism studies at all in their courses.

Meanwhile, on campuses which offered gender studies, the gender study courses were named with various designations, including: 'Gender Studies,' and 'Gender, Media, and Identity.' The name of 'Gender Study' showed that this subject had teaching exclusivity, i.e. only devoted to various aspects relating to gender. In the meantime, the name of 'Gender, Media, and Identity' showed how gender had to be linked to other subjects in order to make it concise and attractive to students. Unfortunately, almost all gender studies were elective courses aiming to understand gender perspectives in implementing applied communication science, such as advertising and journalism.

Interestingly, the number of male students turned out to be far more than the number of female students in this gender study course, even though their initial understanding of the gender concept was still minimal. Most students always interpreted gender as a gender difference, instead of the idea of labour division due to cultural construction. The teaching points also included the Definition of Gender, Gender Bias, Feminism, Communication Theories related to Gender, Sexuality, and Gender Bias in Media. Meanwhile, there were also lecturers who taught about Media and the formation of stereotypes (feminine-masculine); Media and Feminism; queer theory and LGBTQ; Media literacy for issues containing gender bias; and media and gender theories. Unfortunately, this gender course often had no connection with other communication science courses.

Meanwhile, for journalism or media courses, the number of female and male students was relatively balanced. However, for a campus where most women were interested, there was no doubt that the number of female students was far higher in each class offering journalism and media classes. Another challenge raised by the informant was the placement of gender courses under specialization in Media Studies, which were minimal in demand. Universities still consider gender studies as a part of text analysis, which is rarely explored by the positivist and post-positivist paradigms. These paradigms are so powerful in higher education. Uniquely, lecturers also do not feel the need for tertiary institutions to add other subjects related to gender issues. One informant said that including a gender study course was a 'progress' and university support for this study. In contrast, others acknowledged that the university where they worked

"hindered" this gender study's progress. The practice of banning or diverting discourse - for example, research students taking lessons on feminism and LGBTQ - was some of the actions that several other lecturers sporadically carried out on their campuses.

Meanwhile, for gender/feminism issues in journalism courses, the conditions were not much different from those in media studies. The syllabus was offered by all campuses which we studied, none of which specifically included gender studies as part of the courses taught. Thus, it depended on the instructors' interests and concerns on such gender issue. The point of gender sensitivity did not depend on the lecturers' gender. However, coincidentally, the three respondents who were interviewed and a journalism instructor, were men, and two of them revealed an element of gender bias in the process of "inserting" material on gender issues.

"To be honest, when I teach about journalism, I always remind that there are many more significant dangers faced on the field by female journalists. I do not mean to frighten them. However, this is a fact on the field. So many of them then really need to reconsider".

Other respondents from different campuses also conveyed a similar sentiment. They emphasized that "Indeed in practice, it is different from being a news journalist, especially in the fields of politics and law, and crime. Surely this is too hard for a woman." Weakening the position of women seemed inevitable to journalistic lecturers who have a somewhat gender-biased view. Meanwhile, as the other informant tried to endorse women, the female students in her/his class did not hesitate to become journalists later. These three speakers were lecturers with backgrounds as journalists; even one was still active in the mass media.

The lecturers' interest and attention slip gender issues into their lectures, which were once more based on each person's awareness. Two informants stated that they consciously included this gender issue because they cared, while one informant claimed that s/he did not always mention the issue. S/he only occasionally did it when s/he "remembered." Meanwhile, at two universities with Islamic background and values, ideological issues caused this gender issue not to be readily accepted. The two lecturers who taught there admitted that the effort to incorporate gender issues into the course required an art of its own. Ideologically, the campus did not provide one hundred percent support. The use of the word "study of feminism" was sporadic. Even one respondent said s/he never used it. They admitted that it was safer and more comfortable to use the term gender study in their lectures. This effort is a form of "refinement" of the language to suit the institution's interests.
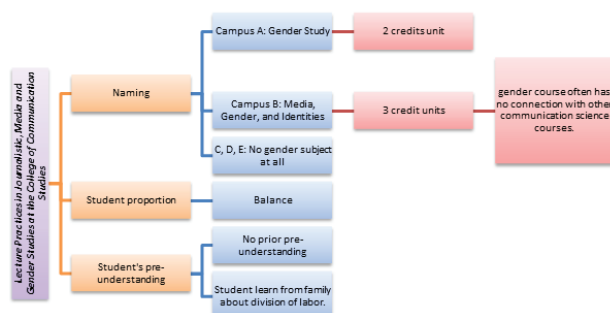
Figure 3. Gender subject in private universities in Jakarta (2019)

This chart shows how the proportion of materials on gender is not the primary concern of higher education educators. Higher education is the last gateway for individuals to internalize life values--especially inner thoughts about gender--before entering their field of work. Misunderstanding of gender at the higher education level can ensnare individuals in a gender bias in the later stages of life.

Educational institutions—from kindergarten to the Higher Education—as the social institutions which has always been equated as an ivory tower due to its academic perspective has indeed endured many gender biases that have been infiltrated in many aspects. Starting from the distribution of the types of subjects by teachers' gender, teaching sciences and those subjects which require physical endurance are usually managed by male teachers (Preece & Bullingham, 2022), while female teachers teach social science and humanities. These phenomena have been dispositioned to one generation and another and seen as a regular practice in social practice (Stamatiou, 2022). It describes how micro and macroscope are reflected on the trilogy of gender, pedagogy, and duality (both institution and lecturer as individual itself).

Discussion

Gender, as it is known, is not the primary knowledge taught in the Communication Studies Program. In addition to focusing on understanding theory, communication science at the undergraduate level emphasizes applied aspects of science in various social practices, especially those related to the industry. In contrast, gender is a concept with a broad abstraction that includes and deals with multiple aspects of life. Incorporating gender studies into one part of teaching is one of the simple transformative steps of gender mainstreaming (Squires 2005 in Lombardo, 2007). Through gender mainstreaming, women's perspectives are the primary consideration. Although it is simple, the state's role is crucial in making this idea of mainstreaming an essential step in achieving gender equality in various countries. In Indonesia, the argument of a National Action Plan

for Gender Mainstreaming was even translated into a Presidential Instruction (Inpres) No. 9 of 2000. However, until now, there are still many obstacles in its implementation (Venny, 2006).

The campus's autonomy in compiling the curriculum marginalizes gender studies in the locus of communication science and makes it a tactic to abolish the obligations of gender mainstreaming the government proclaimed. It is not a result of the policymakers' reflection in Higher Education on the phenomenon of inequality. On the other hand, as the main actors determining the knowledge dissemination in the campus, lecturers do not have a comprehensive awareness of gender. The lecturer who was a respondent in this research did not even fully recognize various irregularities in higher education related to the teaching gender studies. The perceived adequacy of gender study credit units (--only 2-3 units) and consideration of the institution's support-- are initial indicators of how the objective illusion covers the lecturer's awareness. It is-unconsciously-Higher Education's ideology that supports the status quo.

This aspect is like Pierre Bourdieu's opinion, which supports Marleau Ponty's thinking, which sees the body as part of humanity. They both stated how the process of 'thinking' is a bodily condition which will have social and political implications (Melancon, 2014). According to Bourdieu, thoughts about social life are always within the objectivity of discourse that refers to partiality. According to him, this is how thinking activities refer to impartial ideology. The thought is no longer pure but it is always filled with social and political dispositions and vice versa. Institutionally—if the institution is a subject—private universities have referred to objective thinking about how gender studies are not the main focus and are 'considered' not to have any implications in the field of communication science.

It is reflected when the lecturer ignores when other actors prevent progressive gender discourse raised in the students' research. Instead of advocating by spreading the same discursive awareness, the lecturer chooses to make peace with the norms of 'normalcy,' which are discussed in the higher educational institutions. Moreover, some campuses explicitly forbid students from conducting sexuality studies as their final assigments. It is emphasized verbally in classes which discuss the final project/ student's thesis. Therefore, the lecturers have to indirectly compromise with these questions. This description shows how the gender equality awareness as a study is only at the lecturer's understanding level and has not become a practical awareness which is genuinely externalized in social practice. The lecturers understand that gender study is not the central aspect which needs to be taught in communication science only because they assume 'it should be.' Even

though this disseminates knowledge about gender widely, it helps students (and other lecturers) see social practices comprehensively—not only the problem of class disagreement but also structural-functional issues to various scientific perspectives.

On the other hand, educational institutions may even legitimize the arena structure comprehensively and get rid of those not worthy of filling positions in the structure. To fill in the educational sector structure, Bourdieu saw many practices of symbolic violence that members and prospective members would agree to. It spans from the admission process to 'graduation.' This symbolic violence is due to the homological *doxa* (rules of the game) and the brutal habitus struggle in this arena. People are even willing to bear the domination of others for the sake of their acceptance into the arena of this high cultural value educational system. Initial qualifications are strictly enforced on members' ownership of cultural and symbolic capital (--such as last educational level and level of intelligence) and economic capital. Those who do not meet the specified qualifications must be willing—without protest—to be eliminated or removed from the arena.

Admission qualification is also still going on throughout the process. It even bears manylayered sub-arenas with more contextual doxas. However, the structure of the educational arena contains hierarchical elements which have real or vague contexts, e.g. in the name of the institution, department, academic ranking, etc. This part becomes a significant obstacle to the teaching of gender within the university. This course is considered not 'popular' because it is only a social study, which has already been 'removed' by the superiority of the exact sciences. Here we know how gender—that is, a social subject—is marginalized in the Educational institutions.

Beyond that, some sub-arenas describe the relationship between teacher-students, teacher-parents, industry-users, civitas-graduates, graduates-students, students, teachers-teachers, and so on. Later the graduate diaspora will also show who the agents can survive, excel, get knocked out, or be expelled from this arena. The graduates will also determine where the scientific discourse leads. As long as positivist knowledge becomes a leader, the social subjects only follow. Again, this is the burden that gender educators must carry. The equality they voiced is always considered to be a utopian dream and does not directly affect daily practice. A fatal mistake, of course.

Thus, although higher education (university) is the easiest way for someone to achieve high cultural capital, this is a double-edged sword for gender studies. *Education* is an institution with the right to legitimize one's cultural capital (Bourdieu, 1993, p. 217). With a specific qualification system, universities have a way

to screen their members, which gives their own 'prestige' for those who pass the filter. The problem is that this filter model also continues in the selection of majors at universities. Only specific majors finally claim to be exclusive due to the difficulty of the screening process and a high number of applicants (Bourdieu, Homo Academicus, 1984, pp. 43-54). The problem is, marginalizing gender studies in various central teachings becomes a naivety that occurs in this 'printing institution' of cultural capital.

It is, of course, a paradox. Patriarchal relations in cultural institutions are depicted in products that represent women in feminine symbols and a series of other gender identities. Then, the education—alongside religion and media products—portrays most prominently the women as sexual objects or 'queen of the household' (Walby, 1990, pp. 28-30). These cultural institutions even often legitimize patriarchy in compliance with regulations that are already biased, at least through the actors and produced texts which do not understand gender awareness. Here is what Bourdieu warned. When education as the highest social arena normalizes the false consciousness, the damage cannot be avoided.

The confusion and poor inclusiveness of gender studies in the communication science programme within the Indonesian higher education institutions is not the sole result of the history of communication science itself. In the late 1930s to 1950s, there were four founding figures in communication science who recorded the history of modern communication. They were Harold P. Laswell (a mathematician, sociologist, and political scientist), Paul Lazardsfeld (a social psychologist), Kurt Lewin (a social psychologist), and Carl Hovland (a psychologist). Lazarsfeld, Lewin, and Hovland even built research institutes and produced a lot of researches and research models. Although they do not come from pure communication science, they always juxtapose communication science and their disciplines in their research studies. Many educational institutions around the world are still adopting those four experts' influence, i.e. their respective research traditions. Although generally, the research conducted by the four founding fathers always focused on the impact of mass media on individuals (adolescents, children) who were considered 'passive' at that time.

In fact, at the same time, critical schools also developed in Europe. They began to influence communication research in America in the 1934s when the critical figures of Germany were expelled and spread to various countries. The influence of this critical flow also caused the analysis of communication research to shift from macro to micro with an objective to a subjective approach. Quantitative data, which was initially widely used by figures from pos-

itivist psychological disciplines, was no longer sufficient to explain the existing phenomena. Qualitative data exploration and research with ethnomethodology (with a critical approach) were also needed. Unfortunately, the rationalist school that adheres to the critical and empirical views held by this positivist group criticized each other in the history of communication science research. Critical groups point out that the positivist group only relies on empirical data and considers passive communication 'leveling.' Then, their research results only support the status quo (especially the media which is deemed as capitalist agents). On the other hand, the positivist group considers that the data taken by the critical group based on rationality does not meet the standard research rules because it is too subjective. Even though it brings emancipatory results and promotes social change, advocacy (for the oppressed groups) is still considered '*naive idealism*' by positivist groups.

Of the contradictions of the two camps, none of them is sufficient to precisely explain the institution's structural relationship which is the object of research. In other words, for the study of communication science, both empirical research under positivist schools and analysis based on rationality under critical schools cannot exclude each other. Because the communication phenomenon is comprehensive, each section may have a positivist or critical dimension depending on the object of study. The same applies too for the study of gender. Gender research is often associated with the feminist movement which --like communication science research--can be explained using several approaches. In the beginning--as in educational politics in the early days--research on feminists mostly used a positivist paradigm with quantitative data, where the data were generally used for policymaking. However, this approach causes feminist analysis not to provide a meaningful solution. Several feminist figures later recorded their experiences in conducting feminist research under a positivist paradigm;

> "Generalizations can be misleading, inadequate, and lacking in any flesh and blood reality; they also fail to take account of the astonishing variations among women and work they do. Women have not one but many voices….Both the themes and variations, the individual and the collective voices need to be heard" (Sexton in Reinharz, 1992, p. 4).

The explanation above shows how the positivist approach fails to see gender and feminist studies as a form of study which contains plurality. The proper depth of data was only obtained from listening to and exploring various personal experiences of individual women. If we talk about gender issues and the feminist movement, these issues can never be separated from class conflict, i.e. dominating and being dominated. Therefore, in subsequent developments, the conflict approach under a critical perspective is the most frequently used approach in studying gender in many countries. It is the cause why gender subject is marginalized in the constellation of the science vortex and communication science per se. It is not only about the low consciousness of the scholars, but also all the knowledge which does not feel responsive to the gender aspect in its perspectives.

It's just that in its journey, the critical perspective also remains focusing on a single narrative which only revolves around class conflicts. As a result, uniqueness and personal experiences remain overlooked and are not taken into account in the recommendations. The school of phenomenological studies even sees critical thinking as abstract and empty speculation. Its eagle eye ontology is less careful with phenomena that approach human aspects, such as consciousness, existence, and human relationships with the world (Marder, 2014, p. 6). It causes the research to be unique and not unique. That is precisely what feminist researchers are asking. Feminist leaders then developed their research, which he called feminist research (Newman, 2011, pp. 116-117); Firstly, feminist research is carried out by some people, primarily women, who self-identify as feminists and are aware of using a feminist perspective. Second, feminist researchers assume that women's personal experiences are different from men's. If men focus more on competition, domination, and control, women gradually concentrate their activities on increasing human relationships. They see that the world is fulfilled with relationships which require a sense of community, trust, and obligation. Therefore, the world of women is more focused on the individual, empathy, process orientation, and the social life that accompanies it. Third, in many feminist studies, many researchers are sexist. They put men's understanding in women's problems. Thus, what emerged later is precisely about the perspective of men and their problems. Feminist research should understand gender issues and their experiences, and how gender can influence culture and shape fundamental beliefs and values in the society. Fourth, feminist research is not objective research which is separated from its object of research. The researchers must constantly interact and 'feel' the lives and experiences of the people they studied. Hence, feminist research generally avoids quantitative analysis and experiments. The problem indeed lies on its too close and too deep traits. The validity and reliability aspects of the research are then questioned (Olesen, 2008, p. 328). Finally, the value-free claims of positivists are also challenged by feminist research. According to it, by

allowing the researcher to be 'value-free,' the researcher will not be able to explore various hidden things behind a phenomenon.

In its development, feminist research is also enriched with postmodern studies to deepen the discussion about media studies and diversity of gender issues which does not accommodate previous studies. The postmodern analysis is rooted in the philosophies of existentialism, nihilism, and anarchism, which were promoted by the prominent figures, including Martin Heidegger, Michel Foucault, and others (Newman, 2011, p. 117). Postmodern research on gender studies carries a feminist theme with the spirit of deconstruction and postmodernism, as many feminist figures from France (Irigaray, Foucault, Deleuze, Lyotard, and Baudrillard) did, with a focus on feminist research in cultural studies, especially on representation, text, meaning, locality, identity, and status quo issues (Olesen, 2008, p. 325;327). On the other hand, feminist scholars from Asian countries tend to discuss women in globalization, so they often forget to focus on women and the re-regionalization of Asia. Asian feminist scientists are less likely to create a new communicative space in restructuring women's issues in Asia. For this reason, efforts need to be made to change the ways of asking questions about "women" based on their respective Asian nations and countries in the modern socio-political order (Eun-Shil, 2010). Whereas, according to Driscoll and Gregg (2011), the cultural studies approach is most appropriate to use in the study of feminism, in order to recognize the specificity of each particular example of participation and its web of attachment and separation from the economy intimacy, and community. We need a variety of feminist theories combined with cultural studies to identify with passion, interest, and historical awareness per culture and media technology conditions.

One of the post-structuralist thinkers, Pierre Bourdieu, agreed. Social phenomenology is said to have interesting implications for feminist analysis of gender in social relationships. The most significant is to put the experience in the social analysis center. The idea of phenomenology as an ontological approach shows that the essence of social beings is not only included in the framework of their own experience but becomes meaningful and visible through experience, which is then placed in a broader context. This contextualization involves exploring the relationship between phenomenal experiences and abstract systems of power that operate at one time in everyday practice. At the same time, how actors negotiate these power relations cannot be directly derived from abstract analyzes of power. In other words, to explain the agency, it is impossible to miss the experience analysis. It's just that an understanding of social experience alone will not produce a complete perspective because the uniqueness of the experience is seen from the circularity of the relationships that occur in it (Bourdieu in McNay, 2005, p. 184). It strengthens this research's result, which adopted a duality perspective on the theoretical framework and hermeneutical phenomenology in its method. The teacher should believe that there will always be a fracture in a structure that they can enter and recreate as the empowerment arena, even on a small scale, such as a classroom or other public sphere which accommodate small discussion with students. It will not be a frontal resistance, but it will leave trajectories that will live in the student's mind.

Conclusion

Several conclusions on the teaching gender issues in journalism, media, and gender itself could be drawn from the results of this research, namely:

The policy of higher educational institutions is fundamental. It becomes the primary key in applying gender issues as a separate study (gender studies) and implementing it in other subjects (media or journalistic studies). Often, campus ideology becomes the biggest obstacle in applying gender and feminism issues synchronized to the various subjects. It describes how the absence of gender-specific topics or gender issues in other syllabus teaching subjects.

Awareness of gender and feminism issues is a significant issue for the speakers of gender, journalism, and the media. Often only the initial stages of awareness are possessed, but they are not in praxis. The lecturers' limitations in practicing gender equality and upholding gender issues to be studied and practiced are a severe problem. There are still lecturers who are still influential patriarchs and become journalism and media lecturers, where they are not too concerned with gender issues in their courses.

It is recommended to provide input on gender issues in training courses for lecturers of gender, media studies, and journalism courses. A regular and continuous development of awareness is one of the tools which allows gender and feminism issues acceptable to the lecturers. Meanwhile, national and international interventions on gender issues at the university level also need to be carried out. Governmental interventions in the form of policymaking are required. These interventions can be applied by regular monitoring and evaluation which is conducted by the Ministry of Research, Technology and Higher Education and the National Commission on Violence against Women. Meanwhile, international interventions can take following forms: cooperation with international institutions, both from other campuses and UN Women institutions, for holding various trainings, courses, and lecturer exchanges.

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