Gender Agitation and Anti-sexual Harassment: A Social Prophetic Study of Kuntowijoyo's Perspective View

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CONTENT:

A B S T R A C T

Sexual harassment and violence seem to be a matter that is still taboo and has not been well internalized in the social area of our society. The prevalence of cases that seem endlessly surfacing in the public eye, forming a massive agitation collectively to eradicate the naughty sexual paradigm. The author is interested in examining how the construction of the movement and the counter-narrative formed in realizing freedom and understanding fundamentally related to sexual harassment. The author takes a qualitative approach, through literature review and existing phenomena. The description of the study will be obtained by optimizing the formulation of the interpretation of topics surrounding the issue of sexual harassment. The elaboration of interpretations and data is then analyzed through Kuntowijoyo's Social Prophetic theoretical line. This research concludes that the various forms of agitation exposed are exposures to building humanization and liberation values for all people fairly and safely.

1. INTRODUCTION

The Minister of Women's Empowerment and Child Protection, Bintang Puspayoga, emphasized that sexual violence against women needs to be anticipated immediately. The 2019 Annual Report of the National Commission on Sexual Violence against Women states that 2,988 cases or 31 percent of the total reported cases related to women took the form of sexual violence. Meanwhile, the results of the 2016 National Women's Life Experience Survey found that 1 in 3 women aged 15-64 years had experienced physical violence or sexual violence. Whereas women are the mother of the nation who must get legal protection (Rahmi, 2018). Women's protection is an important part of security issues. Why? Because the challenges for women are increasingly complex, such as economic inequality, legal uncertainty, and the lack of security for women (Siregar et al., 2020). Discriminatory policies in the regions due to the strengthening of conservatism and identity politics also have an impact on women. Some people still think that women are not equal to men (Farid, 2019). This discriminatory policy also has the potential to delegitimize the constitution, undermine national cohesiveness, and can hinder the achievement of national development goals.

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The 2020 Annual Report of the National Commission on Violence against Women states that throughout 2019 there was an increase in cases of violence against women. The most prominent type of violence experienced by women is domestic violence (KDRT) or the personal sphere. In this realm, sexual violence ranked first with 2,807 cases, which accounted for 25%. In the public and community sphere, which ranks second, 58% of violence against women took the form of 531 cases of sexual abuse, 714 cases of rape, and 520 cases of sexual harassment. Sexual harassment is one of the classifications of sexual violence. This is based on the National Commission on Violence Against Women's definition of sexual harassment, which is a sexual act through physical or non-physical touch with the target of the victim's sexual organs or sexuality (Juliansyahzen, 2021), including using whistling, playing with eyes, sexualized speech, showing pornographic material, showing sexual desire, poking or touching on body parts, movements or gestures of a sexual nature that cause discomfort, offense, feeling degraded, to behavior/actions that cause health and safety problems.

In the context of gender, women are often the ones who are blamed and considered weak. In such a position, women often do not have as much space as men to defend themselves. Even in society, women are often reminded of society's idealization of women who should be gentle, loving, and obedient to their husbands. Referring to the data from National Commission on Violence Against Women, sexual harassment is one form of violence experienced by women. Women in this context can include anyone, although there are groups of women who are more vulnerable to experiencing it. One group that is vulnerable to sexual harassment is women who work as journalists (Harnoko, 2010). Journalism, as a 'male-centric' industry, has not been able to guarantee protection for female journalists even when they are on duty. There are several reasons for researchers to choose the object of female journalists. First, research on sexual harassment or violence against female journalists is still very minimal. The research, which was conducted using literature studies, only obtained a small amount of data based on the news in the media or research notes that had been conducted by several journalism organizations (Suprihatin & Azis, 2020).

Cases in the form of sexual harassment can occur anywhere, including in the public sphere, starting from shops, roads, or public transportation by perpetrators unknown to the victim (stranger sexual harassment). Sexual harassment is one of the many problems that never end. Many incidents show that this problem is a serious scourge that should be prevented and resolved. Cases of sexual harassment occur partly because of the patriarchal culture that legalizes the practice of male domination over women, including in sexuality. According to Syifa & Hannah (2022), violence against women is not an isolated incident but covers the largest part of people's lives, namely, gender based violence. The forms of violence against women include physical, psychological, economic, trade, and sexual violence (Hamidah, 2001). Among the many forms of violence against women, cases of sexual violence are the ones that receive the most attention. Cases of sexual violence have become social crimes and crimes against humanity.

Sexual harassment is an unwanted act of sexual connotation committed by a person or group of people against another person. Sexually, men are considered naturally to have the role of active perpetrators, while women are supposed to be passive. The inequality of sexual roles ultimately constructs an ideology that ideal men must be more sexually active than women (Fushshilat & Apsari, 2020). Sexual harassment is also prone to occur in the world of the work sector. Aslamiah & Pinem noted that 56.5% of 773 female workers who worked in the Cakung Nusantara Bonded Zone (KBN) - North Jakarta experienced sexual harassment. The person who committed this act was carried out by professional colleagues at the factory, for example, mechanics, HRD staff, security guards to parking attendants (Aslamiah & Pinem, 2020). Sexual harassment can also occur where the victim is usually active such as in workplaces, offices, campuses, home, or school environments by perpetrators who are well known to the victim.

In addition, through Alliance of Independent Journalists data in 2016, Suprihatin and Azis found 3 incidents of sexual harassment against female journalists. The types of cases experienced by victims are verbal harassment, verbal leading to physical and verbal accompanied by physical (Suprihatin & Azis, 2020). Many other types of indecent and discriminatory acts that lead to sexual orientation are also complicated problems. The Annual Record of the National Commission on Violence against Women throughhout 2020 on types of KtP (Violence against Women) from Service Institution Partners in the public or community realm shows a figure of 21% (1,731 cases). The details are 962 cases of sexual violence, 229 cases of rape, 166 cases of sexual abuse, 181 cases of sexual harassment, 5 cases of intercourse, 10 cases of attempted rape, and 371 cases of other types of sexual violence (unspecified definition) (Perempuan, 2021).

The friction that occurred then sparked various narratives that tried to revitalize this issue in the public sphere. Especially with massive public media facilities, agitation and dissemination of opinions developed rapidly. First, the senior initiation was carried out by the National Commission on Violence against Women with 16 Days of Activism

against Gender Violence which began in 2003. This commemorative push was chosen to remind the international public of sexual harassment cases which are also included in the segmentation of human rights (Sari & Savitri, 2019). Furthermore, through a more pragmatic movement, the Lentera Sintas Indonesia community carries a campaign with the theme "MulaiBicara". This persuasive effort is supported by educational stimulation to various educational institutions to companies (Maliki & Susanti, 2019). There are also various reports exposed by internet citizens on social media. This fact poured the assumption that the agitation for gender equality and resistance to sexual harassment behavior began to become a crucial topic.

The author is interested in examining the agility of counter-narratives in the public sphere that responds to the massive problem of gender issues, especially opinions regarding the rejection of acts of sexual harassment. The question of how the construction of a vortex of resistance to the marginalization of victims (especially women) which leads to sexual harassment can occur, becomes the author's affinity. The researcher uses a qualitative approach through a literature review and observation of social phenomena. The author will try to respond to reality by drawing various data to be described in depth. This paper describes various things related to, as well as those that support the optimization of the interpretation of the topic, such as issues of sexual violence, rape, human exploitation, and so on. Data is obtained through literature searches (books & scientific journals) as well as the author's observations of movements that voice anti-sexual harassment issues.

The research formulation will be elaborated through Kuntowijoyo's Social Prophetic theoretical review. Kuntowijoyo explains that macro-scale transformation in a society must be initiated by awareness and proper interprettation of various narratives, one of the main ones being religious texts. This alignment appears with Kuntowijoyo's conception of the values of humanization, liberation, and transcendence (Kuntowijoyo, 1991). Data analysis is carried out by the author by (1) Examining premises in the form of facts and data that suggest cases of sexual harassment and their resistance alliances; (2) Interpreting data to be elaborated in Kuntowijoyo's Social Prophetic perspective; (3) Drawing conclusions that are following the intention of the problem formulation determined earlier. It becomes very appropriate if the theoretical value is internalized as an asset to understand the reality of the problem of sexual harassment while starting a transformative-progressive agitation.

2. METHOD

2.1 Research Design

The research method uses a prophetic social perspective study. According to Kuntowijoyo, prophetic social science is not only to explain social reality and change it but must provide guidelines in which direction the transformation must be carried out and what its purpose is. Prophetic Social Science is not just about change for change's sake, but the change is based on certain ethical and prophetic ideals (Kuntowijoyo, 1991). Prophetic Social Science proposed by Kontowijoyo as a response to postmodernism, which has the characteristic of dedifferentiation that does not separate or unite science and religion, and to respond to modernization which has the characteristic of differentiation that separates religion and other parts of life, including science (Kuntowijoyo, 1998). Prophetic Social Science places the position of revelation as values that provide direction for scientific activities and as valid data to reach theoretical conclusions.

2.2 Procedure

This research procedure consists of two steps, namely (1) ideological deconstruction that is inherently dominant in conventional social science epistemology that rejects the concept of the divine as a source of knowledge; (2) outlining basic arguments that prove that there is no reason to reject revelation as a source of knowledge.

2.3 Data Analysis

In the Prophetic Social Science methodology, the concept emphasized in this analysis is methodological objectifycation. This concept is done to distinguish it from theology that uses a textual-normative approach, Kuntowijoyo proposes a scientific approach (knowledge) in Prophetic Social Science or objectivity to transcendental normative values, which consists of seven methodological principles, (1) from abstract to concrete, (2) from

subjective to objective, (3) from individual interpretation to socio-structural interpretation, (4) from non-historical to historical, (5) from general formulation to specific and empirical formulation, (6) from closed to open, and (7) from normative to factual or normative to theoretical.

3. RESULT AND DISCUSSION

3.1 Research Findings

3.1.1 The Problem of Sexual Harassment

Sexual harassment is defined as the tendency or action of someone who has sexual intentions that are not accepted by another person. The form of sexual harassment in question can be in the form of physical and psychological behavior, which is captured as subordinate, intimidating repressive treatment of the victim (Gelfand et al., 1995). A report from Harassment, explains that sexual harassment is carried out by a stranger, which then has the effect of annoyance, offense, humiliation, loss of chastity, shame, fear, and even post-traumatic stress disorder for the victim. (Harasmen, 2014) From this, the definition that can be drawn from the sexual activity in question is rejection due to the discomfort of a victim with various behaviors that lead to sexual intentions.

Sexual orientation carried out by the perpetrator generally begins with various things, one of the steps to channel sexual acts for this perpetrator is by delivering catcalling sentences. Catcalling is defined as sexually charged attention, which is not expected by someone. Catcalling is used by perpetrators as a sign of (sexual) interest to which their target is expected to respond (Walton & Pedersen, 2021). When drawn into a societal context, catcalling can take the form of whistles, sexually arousing calls, excessive glances, sexual comments, and other lewd messages.

Dewi explained her research in three areas in Bali, specifically in Denpasar, Badung, and Gianyar. She found that 138 people (92% of all correspondents) had experienced or seen catcalling. Some of the interviewees stated that catcalling is an inappropriate incident of harassment, but some still stated that catcalling is normal and just a joke (Dewi, 2017). This reality points to an indication that catcalling is not a serious matter that can intrude on a person's private life. The awareness that catcalling has a traumatic and psychological impact on victims has not been properly internalized through ideal understanding. Sexual harassment and its various derivations are normalized across the social spectrum. In this case, Fairchild & Rudman in El Moghrabi also confirmed that the topic of sexual harassment is not yet considered a significant issue in society (El Moghrabi, 2015).

Furthermore, Jannah mentioned that incidents of sexual harassment arise due to the construction of paradigms and intimidating cultural structures. One of the root causes of gender friction is the culture of sexism, which is a point of view that justifies that the hierarchy of men is higher than women (Jannah, 2021). This conception is also inseparable from the preservation of a patriarchal culture that lives with the tendency of men as subjects who dominate and control almost all public sectors. In contrast, women are only allocated to be able to fill a small part of the public sector. This system is driven by the intention of private ownership which then produces social classes that shift the segment of "inferior humans" with minimal power and capital ownership. Such marginalization creates disparities and a chronic misogynistic culture. The course of social institutions has been longstanding and has resulted in a justification that swells to superior-inferior claims of power status from men over women (Fahlberg & Pepper, 2016). Even men over men, this phenomenon is perpetuated to strengthen masculinity among them. Men create a hierarchy among themselves with the statement "Who is the strongest; who is the coolest" (Armstrong et al., 2018).

Other factors also play a significant role, such as economic factors and understanding of religious teachings, especially in domestic relationships. First, according to Farid's report at Rifka Annisa Women's Crisis Center, the difference in household income between husband and wife; the polemic of husbands who do not work or work odd jobs that cannot meet the needs of their households, can provoke resentment in husband-wife relationships. In addition, the religious understanding of a couple also has the potential to cause problems that lead to abuse. For example, expectations of unwanted partners after marriage; there is no cooperative attitude in couples with different beliefs to respect each other; to the superiority of the husband in playing his role as head of the family which is actualized excessively by utilizing religious arguments (Farid, 2019).

Interestingly, this radius of discussion cannot be justified solely on men as perpetrators. In looking at cases objectively and inclusively, the chance of sexual harassment can affect anyone, both men and women (Turchik et al., 2016). As evidenced in Tamara and Budyatomojo's investigation, which reported an incident of sexual harassment that happened to a male victim (AR) from a female perpetrator (ESH) (Tamara & Budyatmojo, 2019). It is indeed

quite complicated when drawn into the realm of proper consciousness, where men are closely related to the stereotype of a turbulent libido. However, the pattern in this moral peculiarity tends to be the same, namely by utilizing power hierarchies that stratify perpetrators and victims. The control status that is attempted to be utilized includes differences in position and age. In addition, sexual factors naturally also influence, because the dissatisfaction of a perpetrator will try to be transferred to another person (victim) who is considered capable of providing the sexual experience he wants.

The development of technology with massive accessibility through digital platforms also contributes to the number of problems on this issue. In the same case offense, namely sexual harassment, is reportedly experienced by many victims on various platforms. For example, social networking sites, online dating sites, and personal accounts on social media. Not only caused by sexual factors but the perpetrators are also driven by various motives. Hinson mentioned that perpetrators can carry out this action with the intention of revenge, jealousy, anger, political motives, and financial factors to influence social status (Hinson et al., 2018). Generally, this phenomenon is termed "sexting", they experience acts of harassment that are dominated by verbal orientation in the form of sexualized words, to visual exposures sent as sexual cues of someone who has special intentions (lust) with the victim (Henry & Powell, 2015).

3.1.2 Gender Agitation & Anti-Sexual Harassment

The amount of interest in sexual harassment that is rampant can absorb aspirations, create a new paradigm as well as bring this issue into the public domain. This is because one of the main problems of this immoral behavior is the lack of freedom for victims to raise this issue to the public. The availability of forums and platforms to echo complaints or enliven this title is very much needed. On various platforms, both in person and online, there is an opportunity to provide encouragement and advocacy to create a collective mindset change in the social sector. This needs to be utilized to create new opinions, and to reduce the number of sexual harassment incidents that harm victims (Bogen et al., 2019).

Moreover, many incidents discriminate against victims, known as victim blaming. This reality of victim blaming, indirectly, reduces the independence of victims in their human rights affairs. Most victims who experience sexual harassment will be judged and their reports will be ignored. Not only that, but the number of trafficking in persons also escalated from the previous year, namely from 212 to 255 cases. The type of Cyber Gender-Based Violence (KGBS) that occurs through the digital medium has also increased. It was stated that there were 126 cases in 2019, then jumped sharply to 510 cases the following year (Perempuan, 2021). Even before reporting, most victims have already buried their determination to complain. This begins when the attitudes and value perceptions understood by society have begun to disappear and tend to justify that the victim is indeed the culprit for his own "naughty" behavior (El Moghrabi, 2015).

The bystander factor, as an external element of the surrounding parties, also influences how the immoral plot occurs. Bystanders have the potential to adopt several attitudes, such as apathy, trying to prevent, seeking additional help, and providing support for the victim. If the bystander is perceived to be prothe incident, then the act of sexual harassment may go on naturally. The reasons are varied, it could be that the bystander feels that there will be other people who help or the reason that they also have the potential to experience the same bad thing or even worse if they intervene. But on the other hand, bystanders also have the opportunity to minimize or even prevent harassment (and other crimes) from happening (Bennett et al., 2014).

But again, as victims, women are labeled as a fragile group and become objects of male exploitation is a paradigmatic impact of the reality of victim blaming. Thus, many cases are not handled properly, even though there are bystander factors that have made a positive contribution. This is because the cultural assumption of inferior women has grown very strong. Another assumption encountered by the author is that the low social response to the problem of sexual harassment is also due to the high agitation of feminism in the public sphere. This has even resulted in the construction of a negative viewpoint of society towards the feminist movement, which is considered to be against the order of human instincts and resistance to men. Is this the case?

Indeed, the actualization to eradicate sexual harassment, feminism, and gender equality has been very massive. For example, the Arek Feminist Community carries the struggle for equality, fulfillment of the rights of marginalized women, and education about sexual violence in every Women's March agenda. The Lentera Sintas Indonesia community also has a schedule to voice anti-sexual violence. They started this intention on April 28, 2016, which was accompanied by several partners. These include (1) Magdalene.co, an online magazine that raises feminism issues; (2) Campaign.com, a platform for a community to proclaim change; and (3) Change.org as a tool to advocate their

agitation. This community aims to raise the issue of sexual harassment so that it is not taboo in the public sphere and invites the oppressors to speak out. The manifestation of action is by providing education in schools, universities, companies, and other communities (Maliki & Susanti, 2019). Similarly, SAFE.net (Southeast Asia Freedom of Expression Network) brings this topic into the digital space by targeting productive ages (18-35 years old) who actively use the internet. SAFE.net associates a campaign entitled "Awas KGBO!", an abbreviation of Online Gender-Based Violence, which began at the end of January 2019 (Ratnasari et al., 2020).

Through other mediums such as literature, there have also been many works that raise this issue. For example, Li'izzah Nur Diana's short story Secangkir Kopi Terakhir focuses on the reality of patriarchy. This short story tells of the dominance of men over women who are divorced without a definite reason (Fanaqi, 2019). Budi Sardjono, through a novel entitled Nyai Gowok and Kembang Turi, also brings the issue of gender problems in the form of harassment and violence and tells the resistance experienced by the victim. The novel contains the value of social inequality which is depicted through acts of prostitution, sexual harassment, sexual intimidation, and abortion (Asmida, 2020). Through these works, the actualization of marginalized gender issues can be read by the general public. This also provides insight that realizes that this topic is important to be understood objectively and through a cultural paradigm. This intention is expected to educate and immerse the banal perspective in intimidating women, as well as victims of sexual harassment in general.

3.1.3 Highlights in Social Prophetic Perspective

The choice of theoretical conception used by the author is considered appropriate to interpret the turbulent reality of gender agitation & anti-sexual harassment in Indonesia. Kuntowijoyo with his Social Prophetic can see a phenomenon of building an ideal order. Kuntowijoyo's interpretation of this concept leads to a more comprehdsive paradigm to highlight the social activities of society based on fundamental values. These values are then outlined by Kuntowijoyo as a whole, namely the value of humanization, liberation, and transcendence. These three elements are considered a manifestation of a realistic reading of the pace of civilization that a group of people wants to initiate towards a better one.

Kuntowijoyo put the footing of this conception on the reception and interpretation program of a religious text in the eyes of its readers. That is, Kuntowijoyo focuses on the allocation of what actions should be carried out by the people (religious adherents) after reading and understandding the religious texts they believe in. Because in his school of thought, the activity of a human being is greatly influenced by how he reads the situation and places the dogma of teaching (text) in every action in his life. It does not only apply to the construction and change of the individual soul but how macro-scale transformative changes can be promoted. (Kuntowijoyo, 2007). Returning to the context of the study, it is prominent that the revitalization of the issue of sexual harassment, which has become a social problem in this society, has been ignored. This movement emerges to alleviate these social frictions and promote positive values that are just, educative, and tend to offer order.

According to Kuntowijoyo, the achievement of privatization has its indicators. First, actualization at the humanization point has a strong intention towards "humanizing humanity". The problem of dehumanization arising from indifference to the human rights of fellow humans, especially in the protection of comfort in the social sphere, must be overcome. Reflected through the aggressiveness seen in the banal behavior of sexual harassers who are often experienced and happen to victims with the intention of lust for superior hierarchical power. The existing gender & anti-sexual harassment agitation represents attention from the marginalized party to get out of the loneliness jail, both with the survivors and the observers.

Second, the concept of liberation according to Kuntowijoyo is intended as an effort to transform a broader social institution (Kuntowijoyo, 1991). Not only within the confines of individuals but opinions on social issues such as sexual harassment must be spread to form a "liberating" consciousness. There needs to be a movement that can touch various aspects and sectors such as knowledge, social, economic, and political systems. This momentum seems to have been attempted by several groups by educating and advocating for the general public. Of course, this is needed to reverse human cognitive thinking towards issues that are more urgent and need to be highlighted, as illustrated in the social structure that is trying to be "liberated" from patriarchal culture by observers of this issue. The most important thing in the actualization of the value of liberation is to create awareness and knowledge as the essence of the structure, not the materialistic aspects as prominent in Marx's school.

Third, prophetic interpretation tends to be specific to the reading of religious texts, for which Kuntowijoyo takes an interesting angle on the discussion of transcendence. When associated with this stretch of gender & anti-sexual

harassment agitation, it opens the awareness that human rights are Allah Swt-given nature to humans. Indirectly, the axiological construction carried out also represents the enforcement of divine values based on the benefit of humanity, more specifically located at the level of the praxis dimension. The immoral behavior reflected in the act of sexual harassment completely obscures the independence of a person whose human rights are guaranteed by Allah Swt. In the extreme, harassing humans means harassing Allah Swt.

The efforts made by various factions with their respective approaches are considered a transformative action in eliminating the naughty culture in the social spectrum of society. This effectiveness can be obtained if it is done vigorously, consistently, and militantly. Of course, the intensity must touch various sectors and embrace many parties, as described above.

4. IMPLICATIONS AND CONTRIBUTIONS

The following are the implications and contributions of the research results, namely as follows:

1) Individual Transformation. Prophetic (social-cultural) science certainly has a transformative effect not only at the social-cultural level but also at the individual level. This individual transformation can be of two kinds because prophetic science can produce transformation in prophetic scientists, or in individuals who are the study of certain prophetic science;

2) Social (Collective) Transformation. Collective or social transformation for academics can also be among citizens of the wider community. Each transformation will have a different style. Among academics, transformation can and should occur among the actors of this prophetic science. This transformation can begin at the level of worldview, which then manifests into a lifestyle of prophetic scientists, and then in their works. If this happens, then the transformation can then decline to a wider environment, namely among their students. The next transformation is the transformation in society, which is the impact of the presence of prophetic scientists with their views, beliefs, and lifestyles, or the impact of the results of the studies they do. Prophetic science studies will be able to have a wider social transformative impact if the results of these studies are always published and socialized to the community in a systematic and well-planned manner.

5. RESEARCH LIMITATION

From the findings that the researchers have revealed, this research has research limitations so further research is needed to perfect this research. The limitation of this research is that the research approach used by researchers is only obtained from a clear paradigmatic framework. Paradigms must be built on basic assumptions, values, and models of how they are developed. So that the approach can develop well and have a theoretical framework, conceptual framework, and clear methods. Thus it is possible to be tested, researched and developed. So that in turn the science that is built can identify, prove, and solve a problem objectively.

4. CONCLUSION

Gender issues have become public consumption lately because the problems that arise from topics around gender never end and continue to emerge. The significance used by observers of this issue considers that gender is one of the major instruments in carrying out dynamization on the social spectrum in a more harmonious and humanist manner. Because an individual will be seen as equal in terms of equal rights, responsibility, and potential effectiveness in society. Of course, no disparity can be validated to justify someone just because they were born male or female. This is what then cannot be internalized properly, as an understanding that the root of sexual harassment comes from the inability to interpret individual equality. Various forms of movement in the agitation for gender equality & anti-sexual harassment, as well as various derivations of orbiting actions, must always run progressively and consistently. This is to realize a social institution that is more humanist and liberating. Furthermore, the author still puts in-depth reinterpretation related to varied topics and perspectives. Especially for the author himself and other researchers, to be obliged to elaborate more deeply and renewably.

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AUTHOR CONTRIBUTION STATEMENT

All data presented in this article is following what the researcher has obtained during the data collection process. The researcher is responsible and guarantees the authenticity of the data that the researcher has presented in this article.

DECLARATION OF COMPETING INTERESTS

The authors declared that they have no competing interests with respect to the research, authorship, and/or publication of this article.

ETHICAL APPROVAL STATEMENT

The authors have approved the article for publication in accordance with publication ethics

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