EDUCATIONAL VALUE OF JOHAN VINCENT GALTUNG’S CONFLICT RESOLUTION IN REDUCING GENDER ISSUES BASED VIOLENCE

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Abstract
This article will explore the educational value of Johan Vincent Galtung’s thoughts on conflict resolution that he offers in breaking down gender-based violence. As many people already know that gender issues are very closely related to discussions about violence. Apart from direct violence, Galtung emphasized another form of violence, namely structural violence, which was not carried out by individuals but hidden in smaller and wider structures. Penetration, segmentation, marginalization and fragmentation, as part of exploitation are reinforcing components in structures that function to block formation and mobility from struggling against exploitation. Johan Galtung’s thinking is in line with the thinking of radical feminists. Galtung claims patriarchy as direct, structural and cultural violence. Patriarchy creates a dichotomy between public and private roles, productive and reproductive, which forms an unequal power relations between men and women. As a peace activist, the educational value of conflict resolution offered by Galtung was considered quite wise. Violence is not only done by men, but also by women. According to him, what should be hated is patriarchy, not men. Various forms of violence can be eradicated and replaced with peace. If everyone agrees not to commit physical

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violence, in which there is gender based violence, then everyone will also get peace.

**Keywords:** Educational Value, Conflict Resolution, Galtung, Violence, Gender.

**Abstract**

This article will explore the educational value of Johan Vincent Galtung's thinking about conflict resolution, which he offers in the discussion on gender-based violence. It is known to many that issues of gender are closely linked with discussions about violence. Besides direct violence, Galtung stresses another form of violence, namely, structural violence, which is not done by individuals but hidden within smaller or larger structures. Penetration, segmentation, marginalisation and fragmentation, as part of exploitation, are components that strengthen the structure that functions to prevent the formation and mobility to resist exploitation. Galtung's thinking is in line with feminist radical thinking. Galtung claims that patriarchy...

**Kata Kunci:** Edukasi, Resolusi Konflik, Galtung, Kekerasan, Gender.

**Introduction**

Johan Galtung is one of the fathers of Peace research (or Peace studies). In 1959 he founded the International Peace Research Institute (PRIÖ); in 1993 he was a founding member of TRANSCEND International, a global non-profit network for Peace, Development and the Environment. Since 2000, he is the Chancellor of TRANSCEND Peace University, the world’s first online University of Peace Studies. Galtung is not only a theoretical scholar, but he has repeatedly been involved in the process of transforming conflict without violence. His work also offers many 'case studies' to help understand the deep linkages between means and end in the search for peace.

In a book published in 1996, "Peace by peaceful means", Galtung gave a broad picture of ideas, theories and assumptions that support the study of peace, and he offered the theories of Peace, Conflict, Development and Civilization.¹ According to

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Galtung, the basic formula for promoting and achieving peace implies an empathic attitude, nonviolent behavior and creativity to overcome the contradictions between values and goals at the heart of conflict. Most of the books written by Galtung offer useful diagrams and schemes that can help readers organize their ideas on a broad issue and are very little investigated about the relationship between violence and nonviolence.

Johan Galtung became one of the important thinkers in this century related to his various writings on peace and violence. His work is a reference for academics, NGOs, policy makers, even politicians in many countries. Galtung's thoughts inspired by Mahatma Gandhi contributed to efforts to realize peace which he said were not just negative peace, but also positive peace. The concept of violence from Johan Galtung which encompasses direct violence, structural violence and cultural violence is important to identify sources of violence and their impacts, making it possible to find a more comprehensive solution. Johan Galtung's concept of violence has been widely accepted in the Peace Study.

Johan Galtung teaches peace studies at various universities. Galtung also became a negotiator in a number of international conflicts, also actively involved as a facilitator of conflict resolution, for example between North and South Korea, Israel, and Palestine in the Gulf region, as well as the former Yugoslavia. His efforts in the field of humanity and peace gave him many awards. Johan Galtung received the Right Livelihood Award, an alternative award that offset the Nobel Prize, in 1987. In 1988 he received the Norwegian Humanist Prize, in 1990 he received the Socrates Prize for Adult Education and Bajay International Award for Promoting Gandhian Values in 1993. He also received the Honoris Causa

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3 Some of Galtung’s thoughts can be examined in the book J. Galtung, A Theory of Development: Overcoming Structural Violence (Kolofon Press, 2010), 73.
Doctorate and Honorary Professor from at least 15 leading universities in the world, which he received starting in 1975.

The "Triangle of Violence" expressed by Johan Galtung, namely direct, structural and cultural violence, helps to identify forms of violence. Direct violence can be seen clearly as well as the perpetrators. Structural violence hurts basic human needs, but no direct actors can be held accountable. While cultural violence is the legitimacy of structural violence and culturally direct violence.\(^5\)

Gender-based violence is closely linked to feminism. Feminism is a women's liberation movement whose ultimate goal is a just and humane life order. Galtung's thinking about violence contributed to the feminist movement in an effort to foster awareness of violence, oppression and injustice towards women, and the conscious actions taken by both men and women to change the situation to bring about peace. The issue of violence is important for feminists, because so far the violence that befell women, in the form of torture, rape, domestic violence, sexual abuse, is a mechanism that produces subordination of women by men.\(^6\)

**Rationality of Galtung’s Thought**

To understand Galtung's thinking, the author will start from a discourse on the sociology of knowledge. Mannheim explained that the sociology of knowledge is useful for explaining problems, ideas, or thoughts that are social or existential. Knowledge and ideas are always influenced by factors where knowledge exists, even at different levels in social structure and historical processes. Ideas or ideas that spread in society always refer to historical structures and social structures that look at things using certain perspectives.\(^7\)

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The sociology of knowledge is used in this article to explore the background of thought, understanding, and theory produced by Johan Galtung. Johan Galtung as a thinker and peace activist has an awareness of the choices in his life, which are influenced by external and internal factors. Dialectical sequence in the process of externalization, objectification, and internalization, which influences the formation of human thought, can be explained by seeing society as an individual product, as well as society as an objective reality, and that individuals are products of society. Society which is an individual product becomes an objective reality through an externalization process, on the contrary individual products of the community through the process of internalization.8

Johan Galtung, a peace activist, inevitably always comes into contact with many cases of violence. Of the many cases of violence, Johan Galtung felt the need to rethink the need to include the gender dimension in the effort to bring about peace. Gender-based violence occurs throughout the world, in situations of no war and even more in conflict situations. Gender-based violence, where the majority of victims are women, appears in diverse forms. The idea of gender as a social construction has become one of the elements that embodies power relations in society. Furthermore, patriarchal understanding of gender can be the key to the production and reproduction of violence at all levels.

Galtung has more than 50 years of experience seeing how women and men differently relate to peace and security issues; in formal and informal politics, in mediation and mediation training, in peacekeeping operations, and in meetings. He stated that very much of the peace process in the world was carried out on the shoulders of women and the most important thing in peace negotiations was the role of women who were able to holistically, dialectically, have high empathy and compassion, nonviolence,

prefer dialogue, be able to handle conflict, and create peace in a creative way.⁹

Johan Galtung works in dozens of universities and research institutions, including Oslo, Dubrovnik, Berlin, Santiago, Princeton, Geneva, Hawaii, Kyoto, Schlaining, Witten / Herdecke, and others. He founded the International Peace Research Institute, Oslo (PRIO) in 1959 and the Journal of Peace Research in 1964. Currently Galtung is also a consultant to various UN Agencies such as UNESCO, UNCTAD, WHO, ILO, FAO, UNU, UNEP, UNIDO, UNDP, UNITAR, and UNRISD. Many of Johan Galtung’s thoughts were inspired by Mahatma Gandhi. Galtung, who was 17 years old, cried at the death of Gandhi, whom he called a physical genius.

He pointed out that Gandhi gave us an invaluable gift, satyagraha, which was holding fast to satya. For Gandhi Satya is the essence of bridging the concepts of God, Love, and Truth, uniting spiritual, emotional, and cognitive - not placing them in separate spaces as we do in the West, which removes these two things from research and science.¹⁰

Galtung claimed to have an important lesson, that violence that kills quickly through bullets or kills slowly through hunger and disease is just as evil. Galtung is optimistic that violence can be eradicated if we know the cause. He claimed to have learned from Gandhi about structuralism, that what is the cause of violence is a wrong structure rather than an evil actor. He said non-violence was non-cooperative with a wrong structure and at the same time proposed and made alternative structures.¹¹

**Galtung’s Thought about the Concept of Violence**

Galtung said that violence in a broad sense was a barrier that could have been avoided which caused someone to not be able to

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¹¹ For exploration, see I Marsana Windhu, *Kekuasaan dan Kekerasan Menurut Johan Galtung* (Yogyakarta: Kanisius, 1992), 68.
actualize themselves naturally. According to Galtung, the barrier can be avoided, so that the violence can also be avoided if the barrier is removed.\textsuperscript{12} In short, violence is any physical, emotional, verbal, institutional, structural or spiritual condition, also behavior, attitudes, policies or conditions that weaken, dominate or destroy ourselves and others.

Direct violence can take many forms. In its classical form, it involves the use of physical strength, such as murder or torture, rape and sexual violence, as well as beatings. Verbal violence, such as humiliation, is also widely recognized as violence.\textsuperscript{13} Johan Galtung described direct violence as a disturbance which should be avoided in relation to basic human needs, the need for decent living, something that reduces the level of satisfaction of real needs below the potential. The threat of using violence is also violence.\textsuperscript{14}

Apart from direct violence, Galtung emphasized another form of violence, namely structural violence, which was not carried out by individuals but hidden in smaller and wider structures. Penetration, segmentation, marginalization and fragmentation, as part of exploitation are reinforcing components in structures that function to block formation and mobility from struggling against exploitation.

First, penetration infuses certain views into weak groups, combined with segmentation which gives a very partial view of something that is happening. Furthermore marginalization keeps the weaker group outside the set limits, combined with fragmentation to keep the underdogs apart from each other. These four things operate in a gender context - even when women do not always have higher rates of death and misery. And actually women may have a higher life expectancy than men, if they can avoid

\begin{footnotes}
\item M. Muchsin Jamil, \textit{Resolusi Konflik: Berbagai Model} (Semarang: Walisongo Media Center, 2006), 23.
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abortion due to gender selection, infanticide, and vulnerability to death in childhood.\footnote{15}

Cultural aspects, the symbolic environment in which we are, such as religions and ideology, language and art, empirical science and formal science (logic, mathematics) - which can be used to justify or legitimize direct violence or structural violence.\footnote{16} Galtung defines cultural violence as the prevailing attitude and our beliefs that have been taught since childhood and surrounds us in everyday life about power and the need for violence. Remember more about historical stories that glorify records and reports of war and military victory than stories of rebellion without violence or victory through connection and collaboration. Almost all cultures recognize that killing someone is murder, but killing tens, hundreds or thousands during the declared conflict, is called 'War'.\footnote{17}

Galtung's Thought Session with the Feminism Movement

Johan Galtung's thinking is in line with the thinking of radical feminists. Galtung claims patriarchy as direct, structural and cultural violence. Patriarchy creates a dichotomy between public and private roles, productive and reproductive, which forms an unequal power relations between men and women. The female body is the main object of oppression by male power. The body and reproductive rights, sexuality, sexism, the power relations of women and men, and the private-public dichotomy are the focus of the problem. Many stupid men who do not know how rape affects a woman's body, mind and soul, as a trauma that disrupts her spiritual growth.\footnote{18}

\footnote{15} J. Galtung, \textit{Peace by Peaceful Means, Peace and Conflict, Development and Civilization.}, 199.  
\footnote{16} Ibid., 196.  
Galtung stated, by looking at biological factors, violence seemed unmodified. Biologism is used as cultural violence against women by legitimizing male dominance through muscle strength and showing women's weakness in the form of women's instability and deterioration during the menstrual cycle and procreation.¹⁹

The issue of suppressing women is based on power relations where there is a tendency for men to control women. Men's activities are legitimized by patriarchal community institutions. Galtung states that Patriarchy, the social formation of violence (such as the criminal subculture and military structure), combines direct, structural and cultural violence in the Satanic triangle. They strengthen each other in cycles starting at any angle. Direct violence - such as rape, intimidation and oppression; structural violence institutionalized, and cultural violence internalized the relationship - especially for victims, namely women, making the structure very sturdy.²⁰

Galtung provides a solution to eliminate gender based violence in two ways. The first is by increasing male empathy through socialization patterns that are similar to socialization for women. From the point of view of reducing violence, gender equality must not be raised by girls like men, nor should they raise them in intermediate positions, but by raising boys like girls and making fathers more like mothers in fields that psycho-physiology is very important. The second is by extending the relationship between mothers and boys where women understand the task of humiliating men.²¹

Men and women are different, but that does not mean that differences make women oppressed. So far, the assumptions made by men have been used as guidelines for evaluating women. Galtung supports this by stating that biologically, the level of monoamine oxidase (MAO) varies between sexes. The low level of

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²⁰ Ibid., 40.
this enzyme tends to aggression. 90% of men have low MAO enzymes, and will increase with increasing age, while for women 10% have low MAO. MAO causes the destruction of metabolic amines, specifically biogenic amines which are considered a critical component in the pathogenesis of various psychotic disorders. Low MAO levels mean reduced ability for biogenic amines, thereby allowing certain psychotic disorders. Violence can be seen as pre-psychotic or psychotic, which shows serious impairment under consciousness.22

In line with liberal feminists, Galtung also wants women to have a role in the public sphere. However they are different, on the one hand liberal feminists claim the public role as a right and because women have the same potential as men, Galtung actually sees the difference between men and women that makes women have a role in public space. Galtung said that one of the roles of women was needed in an effort to realize peace. My concrete experience shows that women are far stronger in all aspects of human beings and for that reason women can be better workers of peace.23

Whereas with postmodern feminists, who call language one of the causes of oppression of women due to language sexism as an effort to glorify men and put aside, underestimate or insult women, Galtung also states that one element of cultural violence is language, where women can actually come out from cultural violence especially the language. An important movement for non-sexist writing is a good example of cultural transformation to avoid cultural violence.24

Speaking of Marxist-Socialist feminists, Galtung once stated that feminism had made a major contribution in an effort to reduce violence. Feminists contribute by making patriarchy clearly visible, reminiscent of the Marxist focus on the structures that connect

22 J. Galtung, Peace by Peaceful Means., 43.
24 J. Galtung, Peace by Peaceful Means., 204-205.
means and modes of production. By identifying patriarchy as a basic pattern of capitalism and militarism. From a patriarchal standpoint, negative peace is a very cruel combination of direct violence, structural violence and cultural violence: harming and hurting, killing / defeating, all kinds of injustices that lead to all kinds of inequalities, and justifications, and some of them stem from interpretations of the holy book.25

The marginalization of women is essential for capitalism.26 New rules for men and women are created when capitalist forces provide boundaries between workplaces and homes, send men as primary labor, go out to work and imprison women, as secondary labor, at home. In line with eco-feminism, Galtung was convinced that the main role of women would be to bring the world to peace, far from violence and war. Also in the war against other social crimes such as slavery, colonialism, destruction of nature, segregation, patriarchy. Galtung places alienation as part of structural violence, as ecofeminism explains that people in capitalist patriarchy tend to be alienated from everything: products from their work, nature, each other, and even themselves, which results in humans behaving strangely.27

Galtung also agreed with ecofeminism claiming that people in capitalist patriarchy, especially men who because of their alienation from nature tended to be bigger than those experienced by women, wanting to be closer to nature, but not knowing how.28 Galtung stated that men also want love, intimacy, caress, warmth, care and kindness, as do women, children and parents. But love for

27 Ibid., 392.
men is so overshadowed by patriarchal hatred, that ultimately only hatred is felt by many men.\(^{29}\)

**Gender Violence and Issues in Galtung's Perspective**

Johan Galtung has special attention to gender based violence by calling rape and sexual assault, intimidation, oppression, as part of direct violence. His activities as a researcher and peace mediator made him see the fact that the phenomenon of direct violence was a male phenomenon, where almost all violence was committed by men and made women victims. Violence that befell women is direct and personal, which can be experienced by women in the public sphere and in the domestic sphere. Many factors support war, three of which are patriarchy, the state system by monopolizing the power and system of the state or superpower with the highest monopoly in the hands of the authorities. Men tend to be more violent than women.\(^{30}\)

Direct violence is a male phenomenon.\(^{31}\) 95% of direct violence is committed by men and there is massive direct male violence at all levels of society, as criminal violence in the family and society, and as political violence within and between communities and with other communities.\(^{32}\) Even though women are often victims of violence perpetrated by men, with the existence of a structure and pro-violence culture in society, women themselves ultimately feel violence is something that cannot be avoided. Even then women are the umpteenth victims of male violence, where women are forced to participate in preserving the culture of violence and even become perpetrators of violence against other women, for the benefit of men.

Women are often involved in verbal violence rather than physical violence. What marginal people (women) do (in the form

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\(^{30}\) J. Galtung, *Peace by Peaceful Means.*, 5

\(^{31}\) Ibid., 88-89.

\(^{32}\) Ibid., 90-91.
of acts of violence) is to defend themselves.\textsuperscript{33} Galtung sort out the violence perpetrated by men and women by citing the violence that befell women by pointing out Swedish statistics that call 1400 rape cases and 14,000 cases of domestic violence, for one year in a population of around 8 million, where the numbers are certainly more big. In general, he made a standard 25: 1, between men and women who are perpetrators of criminal violence, and in cases of sexual violence it is clear that men occupy a higher position.

He said, men commit violence at all social levels, in the form of criminal violence in their families and communities, as well as political violence within and between communities with one another. Even Galtung said that women who participated in the activities of political violence and terrorism were also caused by the influence of men, and in fact women remained their victims. Similarly, when women are involved in military forces and become soldiers, men give orders to commit violence, even murder.

With Johan Galtung’s conception of structural violence and cultural violence, patriarchy can be seen as the main cause of violence. Patriarchy places men with their masculinity in a dominant position and women with their femininity in a subordinate position. Patriarchy as institutionalization of male domination in a vertical structure, with a very high correlation between position and gender that is legitimized by culture, and often appears as direct violence with men as subjects and women as objects.\textsuperscript{34}

Exploitation is a major part of structural violence. The patriarchal structure clearly places the man in the upper position, and therefore he gains a substantial advantage from that position. Penetration, segmentation, marginalization and fragmentation operate in a gender context where women have the potential to have life expectancies equal to or even higher than men. This potential can be realized if women can avoid abortion due to

\textsuperscript{34} J. Galtung, \textit{Peace by Peaceful Means.}, 40.
gender selection, infanticide, and vulnerability to death in childhood.\textsuperscript{35}

Patriarchy as cultural violence forms the prevailing attitudes and beliefs that have been taught since humans are born and surround humans in everyday life about power and the need for violence. This cultural violence makes direct and structural violence visible as something right or at least not wrong. The psychological mechanism can be internalization. One way of cultural violence goes by changing the moral color of an action from red / wrong to green / true or at least yellow / acceptable, for example killing in the name of the state is correct while killing in private is wrong. Another way is to obscure reality, so that we do not see acts or facts of violence, or at least not as one violence.\textsuperscript{36}

Combining Johan Galtung’s conception of violence with the manifestation of gender injustice experienced by women illustrated by Mansour Fakih,\textsuperscript{37} the author maps out the forms of violence experienced by women related to patriarchal structure and culture. First is direct violence against women, in the form of physical and psychological violence that is directly felt by women, in the form of torture, sexual assault, prostitution, pornography, forced family planning, and trafficking. The second is structural and cultural violence. Some forms of violence include the double burden of women, the marginalization of women, the subordination of women, and the stereotype of women.

Segregation of public and private spheres, where women are placed in private and male spaces in public spaces, related to the biology of men and women. The role of women in the home makes women have a comprehensive assessment of various things, and has a dialectic of high reality concepts, better understanding the environment, and not only focusing on one aspect. This makes women closer to nature, biological aspects, and organisms, which

\footnotesize{\textsuperscript{35} Ibid., 199. \\
\textsuperscript{36} Ibid., 198. \\
\textsuperscript{37} Mansour Fakih. \textit{Analisis Gender dan Transformasi Sosial} (Yogyakarta: Pustaka Pelajar, 2008), 49.}
make women more caring, feminine, and less competitive.\textsuperscript{38} However, in reality women must play a role in the public sphere, in the form of social roles, and for certain women, they also have to make a living for their families.

Women have a smaller opportunity to be able to access economic resources, in the form of capital, markets, credit, as well as facilities for the development of women's lifeskill. Therefore women become poor, and exploitation of massive women along with current globalization. In addition, women are in subordinate positions, in the family, in the community, and as citizens. This has an impact on women who ultimately cannot decide many things, even those related to themselves. Coupled with state policies that also place women as objects, because in the process of formulation it only involves a few women, sometimes even not involved at all.

Finally, Johan Galtung sees the position of women in culture originating from certain beliefs is always not profitable. Women are considered negative from a religious perspective.\textsuperscript{39} The position is exacerbated by the existence of language which is also an effective tool for marginalizing women.\textsuperscript{40} Even science that should be able to position all human beings as equal beings, in fact becomes a tool to once again exploit women.

\textbf{Educational Value of Galtung’s Conflict Resolution in Breaking Gender Violence}

Regarding the phenomenon of violence, Galtung sees the issue of violence as a universal humanitarian problem. However, Galtung did not deny the fact that many women were victims of violence, both in the form of direct, cultural and structural violence, although it did not mean that men were never victims of violence. Galtung sees humans as positioned, both naturally and physiologically and gender as men and women. With many

\textsuperscript{38} For exploration, see Johan Galtung, \textit{Age, Gender and Race, Nation and Class: What Is The Relationship with Cosmology} (New Jersey: Center of International Studies, Princeton University, 1986), 156.
\textsuperscript{39} J. Galtung, \textit{Peace by Peaceful Means.}, 202.
\textsuperscript{40} Ibid., 205.
reasons, the differentiation of men and women is the source of the violence that befell women. Thus what is needed is the quality of human beings, both men and women who are conducive to reducing violence at all levels.

To provide solutions in the context of eliminating all forms of violence and realizing peace, Galtung always seeks his negation. Herein lies the value of educational conflict resolution that he offers. When patriarchy is considered a source of violence, what must be formed is parity, namely equality between the sexes rather than matriarchy. And when looking at the feminine nature is more likely to be conducive to creating peace, Galtung provides a solution so that all humans have that feminine character, whether they are male or female sex. Women have the potential to change the world. There will be no positive peace, without the similarity of views and cooperation for mutual benefit between the sexes.\(^{41}\)

Patriarchal and masculine community structures, for Galtung must be replaced with equality and cooperation between men and women, by developing a more conducive femininity for the realization of peace. He did not see only the male or female sex. When men and women both have the potential for violence, even with different levels, they actually have the same potential to eliminate violence. Speaking of the structure of the country, Galtung stated that the existence of men and women with low empathy would have the same effect, namely to bring violence everywhere. He gave an example of Margaret Thatcher, Golda Meir, and Indira Gandhi, who, according to her, were identical with violence.

This will be different if in a society and country a horizontal structure is built with the growth of solidarity, participation and cooperation, and everyone can understand others. All humans, men and women will eventually become more humanistic, where men no longer reason to use their physiology to commit violence, and women feel comfortable with their femininity. The triangle

violence syndrome, namely direct violence, structural violence, and cultural violence should be contrasted with the peace triangle syndrome which includes cooperative action, friendship, and love.\textsuperscript{42}

For Galtung, men and women can work together to eliminate violence, both direct violence, violence in the structure of society and the state, and cultural violence. Inclusiveness, mutual respect for differences, the ability to understand others, caring, mutual care, loving one another, seeing things holistically, are important. And basically through socialization, all humans, both men and women can have these positive qualities.

Johan Galtung adopted a feminist perspective which he considered to have advantages and was able to explain the phenomenon of violence that occurred. On the other hand Galtung also does not turn a blind eye to weaknesses from that perspective, so he uses another feminist perspective to complete it. Using a radical feminist perspective, Galtung identified the sources of direct violence which he said were male phenomena, because violence originated from men as one of the biological sexes with physiology and hormonal factors that allowed the formation of violence in men. He affirms the differences in men and women, which further manifests in women having more positive traits that tend to peace, and the bad nature of men who are inclined to violence.

Galtung was aware of the weaknesses of radical feminists, so Galtung revealed that biological factors actually only had little effect on the formation of violence in men. Factors of patriarchal structure and culture in society are more dominant. Structures and male-dominated cultures, by all means, have shaped men to like violence. The next solution to eliminate Galtung's violence offered the destruction of patriarchy to form an equal society between genders. The combination of gender, structure and peace / violence

leads us directly to patriarchy as a social formation. Failure to perceive patriarchal reality into society is a perfect example of the cultural violence at work. Any concept should be understood in terms of its negation, and the negation of patriarchy is not a matriarchy, but a parity, or a horizontal gender structure equation that links gender in partnership.43

Galtung takes advantage of socialist feminist theory that can be inclusive, because it shows how the power of sexism and classism are intertwined in the capitalist patriarchy that dominates the structure of life in parts of the world today. Also how women’s social status is determined by their productive and reproductive roles. Using a Marxist-Socialist perspective, Galtung sees patriarchal and capitalist structures as making massive oppression and violence against women, which he calls structural violence. The structure that places women as second-class human beings in life is reinforced by the placement of women in the field of life that are considered unproductive, making women in the Galtung language increasingly increasingly alienated.

The liberal feminist perspective, for Galtung, is useful to encourage women to participate in efforts to realize violence in a way different from what men have done so far. Regarding equal rights as liberal feminists want, Galtung also agrees with education and legal reforms to provide equal rights for men and women. On the other hand Galtung is also worried that the education method by not eliminating and changing the mindset and patriarchal structure which is actually a source of violence will actually make women become like men.

The ecofeminism perspective helps Galtung to see women’s closeness with nature, which also makes women different from men in terms of their femininity. Galtung also utilizes the advantages of eco-feminism which is able to explain how all the systems and structures of oppression that afflict women are interrelated and influence each other. Galtung wants to develop the

43 J. Galtung, Peace by Peaceful Means, 40.
idea of feminism so that women do not turn out to be like men, because according to him women have an advantage over men in an effort to fight violence. Galtung is concerned that the phenomenon of women who are fighting for the ideals of feminism, namely a just and equal life between genders, uses methods such as those of men. Thus causing the existing modern civilization to be increasingly dominated by masculine qualities, and what is seen is competition, selfishness, domination and exploitation, which leads to violence.

Combating patriarchy means fighting culture and patriarchal structures and reaching a more equitable division of power between genders. The danger is, in the process of struggle, women may use the values of men they fight.\(^{44}\)

With a posmodern feminist perspective, Galtung who sees the source of violence also comes from a culture that legitimizes violence or at least makes it appear as if it is not violence, hoping that women can maintain their positive nature, and do not have to follow everything determined by men based on beliefs and even certain religions that are interpreted unequally, even tend to always put women in a bad position. Likewise, the development of science socialized through schools, to very masculine universities, according to Galtung will be very dangerous. Women who get formal education in order to obtain equality become victims of the system.

Using some of the above feminist perspectives, Galtung seeks to get a comprehensive picture of the violence that befell women. At least this is a positive value where Galtung gives special attention to women. As Muthien said that the Galtung model is the most comprehensive in terms of inclusiveness, he respects and desires the involvement of women in his analysis.\(^{45}\)

Thus, it can be understood that Galtung's thinking is full of educational values, especially in terms of offering a conflict

\(^{44}\) Ibid., 5.

resolution study. Gender-based violence is indeed full of ongoing contact and debate. That is why sufficient education is needed so that all kinds of differences in vision can be resolved with full wisdom and responsibility. Through the explanation described, the author believes that the educational value of conflict resolution offered by Galtung is considered very relevant in resolving this problem.

Conclusion

The educational value of conflict resolution offered by Johan Vincent Galtung in parsing gender-based violence is considered quite wise. He does not make sexuality the only factor that determines the formation of violence. Violence is not solely male, women can also be masculine and tend to violence. As a peace activist, Galtung is also concerned with widespread concern among men himself if it turns out that women who have power will treat men in the way men treat them. According to him, what should be hated is patriarchy, not men. Galtung's efforts to integrate gender issues in peace studies should be appreciated, although for Galtung, gender is only one variable in the analysis of violence. Because actually Galtung's goal of the world of peace can be in line with the goal of feminism, namely the realization of equality and justice for women and men.

Direct violence, structural violence and cultural violence can be abolished and replaced with peace. If everyone agrees not to commit physical violence, in which there is gender based violence, then everyone will also get peace. If the institutions in society are changed and are no longer based on violence, then sexism, racism, ageism, classism, will also disappear and what emerges is structural peace. Similarly, if the community no longer agrees with the culture of violence, then what will be formed is a culture of peace. By changing institutions, mindsets, and attitudes, then gender-based violence will disappear and be replaced by positive peace in which there is harmony and balance.
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