

ABSTRACT

**STATE AND VIOLENCE IN THE TRAGEDY ON SEPTEMBER THIRTY
MOVEMENT (G-30S): A *MEMORIA PASSIONIS* STUDY OF EX-
POLITICAL WOMEN PRISONERS OF THE 1965**

Mokh. Hariyadi Eko Romadon

This study is based on the practice of acts of violence that took place continuously. Violence is a chain that is difficult to be eliminated, especially when associated with a state. A state is the party that is most frequently called as the one that commits acts of violence, either carried out by apparatus or non-state apparatus, which are known by the state and seem to be neglected.

The purpose of this study is to gain the answers of the understanding of in-depth knowledge about: (1) the forms of state violence against following the tragic Ex-Political Women Prisoner of G-30S of 1965, (2) the existence and survival mechanisms, as well as efforts built by ex-Political Women Prisoners of 1965, (3) the social reality *memoria passionis* built by ex-Political Women Prisoner of 1965.

This qualitative study used the methodology of hermeneutic phenomenology approach towards five resource persons who became the wanted list, was captured, interrogated, tortured, and imprisoned without trial.

The results of this study, *first*, that the acts of violence perpetrated by the state are in the forms of such violence as: (1) physical, (2) psychological, (3) sexual abuse, and (4) symbolic. *Secondly*, the survival mechanisms, which are performed by ex-Political Women Prisoner of 1965 are such actions as: (1) silence or silencing themselves and do not provide the information, (2) to fight for the things that are fundamental or principles, (3) obey the officers for things that are for the common good among his fellow prisoners, (4) compromise and negotiate agreements related to the officer. *Third*, the reality of *memoria passionis* experienced by the victims is suffering physically and mentally that is never imagined in their minds. The memory will continue to cling, because it lingers. It starts from *memoria passionale*, *memoria passionis*; then it will generate *memoria resurrectionis*, to establish identity, and to become the nation's memory. When someone loses his/ her *memoria passionis*, he/she loses his/her identity.

Key words: state, violence, tragedy, *memoria passionis*, ex - Political Prisoners Women 1965, phenomenology, hermeneutics

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