Repression in literacy activism has still occurred in Indonesia even though the New Order’s authoritarian regime has been collapsed. The Reformation period still colored by a series of actions conducted by the state apparatus (military and police) along with mass organizations (ormas) to disperse discussions and raiding books. The most frequently targeted are groups and knowledge products that discuss the themes of Marxism, Partai Komunis Indonesia (PKI), and the 1965 tragedies—themes which we classify as critical discourse. Repression is carried out arbitrarily and legitimized through a series of claims which sounds: "endangering the state", "disturbing public order", or "opening the wounds of the nation". These claims, we see, is a form of defining “others”, carried out by the state and its apparatus, on groups of people and their activities that try to explore and offer critical perspectives and new insights related to the part of history of the nation, which was forbidden to discuss by New Order regimes. In this paper we aim to elucidate the assumptions and forms of ideas behind those claims, by interpreting it based on the Indonesia historical experience regarding Marxism, PKI, and 1965 tragedies. The continuation of repression on critical literacy activities in post-New Order regimes shows that the legacy of New Order authoritarianism is still working in the State structure and strives to dominate the public discourse through the exclusion of activities and production of critical knowledge.

Keywords: critical literacy activism, authoritarianism, repression, politics of othering

Today, there is kebaya as a choice of everyday clothes for women who come from kebaya community in Jakarta, it has difference style among the people who choose modern clothes. When it comes to kebaya as product of tradition, it still alive amidst the contestation between the political of unity and political of differences in Indonesia. Those women who wears kebaya have become to conduct the body politics as it associated with people. Base on experiences in their every single trip, wearing the kebaya is an autonomous right for them to choose their own clothes. Kebaya makes them learning to understand themselves, then find out that kebaya still loved by most of women in Indonesia, but at the same time, it is being abandoned. The research subjects in this paper are members of kebaya community who wearing kebaya as everyday clothes and often traveling frequently. I briefly analyze this topic with theory of power from Foucault by feminism.

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