

Why Do Lady Bikers Put Their Safety at Risk?

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Abstract— Recently, there are more mothers, middle-aged ladies who ride motorcycles on the highway, especially in urban areas who most of them put their selves beyond the risks. This phenomenon is characterized by a popular term on internet which called the power of '*emak emak*'. The term describes how the powerful middle-aged ladies riding their bikes instead of ignoring both their own safety and others. This paper aims to explore the new phenomenon of driving risks that are shifted no longer to adolescent youth but rather to aged-mothers and mature-ladies who ride motorcycles. This phenomenon is focused scrutinizing on a new social group whose actions are obnoxious, very intrusive, ignorance, disobey and stubborn women riders. Thus, it will lead the public to the new term of powerful ladies on the roads and the reluctance of being their victims. The method used in this paper is cultural capital habitus theory by Bourdieu. The study examined the texts found in many social media that went viral with the notion of *the power of emak-emak*. The focus was to examine how the depiction from the standpoint of producing text on the mother's bad behaviours on the streets. The analysis is based on Bordieu's thoughts of habitus, capital, arena, education, distinction, language status and symbolic dominance. The findings of this research show a new trend of ambiguity between the application of the concept of multi-tasking mothers that went wrong on the streets, the wisdom in using motor-automatic technology and the immunity of public guilty allegations. Hence, it is very challenging to put the logic of the risks beyond the doubts. Overall, the actions of these powerful ladies to conquer their limits on the road will lead to the new trend behaviour of women on their risky vehicles.

Keywords— *the power of emak-emak, safety riding, women motor bikers, risky behaviour, public guilty allegations*

I. INTRODUCTION

The influx of motor riders on the street is increasing recently. It is very common view on the streets. In contrast, this is very bizarre when the riders are elderly mothers or aged ladies who drive recklessly and neglect the traffic signs. This phenomenon occurs in Indonesia and becomes a satire meme on the internet. Many citizens post their report, pictures and some jokes in order to raise the issue. Especially, when the elder ladies fight the police officers for being fined and describe the obnoxious actions on the roads. These negligent behaviours are similar to put themselves beyond the risks of fatal accidents.

The phenomenon of *emak-emak* ride motorbikes on the road is not similar to the culture of rebellion in some parts of the world. In a contrary, these situations are simply about the risky attitude of safety riding that the mothers do. Normally the groups who usually ride motorbike are young adults who dare to challenge the danger. In this case, it is a

different situation to the other group. Mostly, those reckless women rider do not sufficient knowledge about safety and the obnoxious action occurs on the road become an infringement of traffic regulations.

The interesting point of this issue is the haphazard actions of the reali roads to the discourse of virtual life. The labelling which refers to the situation is the power of *emak-emak*. Instead of appreciating the intrusive actions and infringement intentions, many of citizens do criticize and very upset of the abuse of women power. So that they nicknamed for the abuse of women power.

The paper is trying to scrutinize this phenomenon through the method of Bourdieu's habitus to obtain the whole comprehension. The method used in this paper is using habitus theory by Bourdieu[1]. The focus was to examine how the depiction from the standpoint of producing text on the mother's bad behaviours on the streets. The analysis is based on Bourdieu's thoughts of habits, capital, arena, education, distinction, language status and symbolic dominance.

II. RESEAEARCH METHOD

The study examined the corpuses found in many social media that went viral with the notion of *the power of emak emak*. First, the study tries to describe how the capital affects the increasing phenomenon of motor bike users that increase number targeting women group as users. Secondly, the social arena of women who work and mobile on the streets, highway, and roads is mainly important. Thirdly, education plays an indispensable role to discipline these negligent women. Fourthly, Bordieu propose language status to describe this outstanding moment that capture the abuse of women power on the street. Eventually, the symbolic dominance consecutively emerges as the queens of streets, the street grinder and so on.

III. RESEARCH RESULT

A. Habitus and Capital

Firstly, the discussion is about pointing how the capital affects this observable fact. This phenomenon has been arisen and become virtually viral since 2016 and 2017 previously. Many people post their picture even videos to address how there are so many number of middle-aged ladies drive haphazardly and the notorious moments how they neglect the safety riding. This bad attitude on the street may lead other people to be inflicted and injured. From extremely risky attitudes on the streets to the satire jokes on the social media, the portrayal of these women is very annoying and may lead to dreadful stereotyping. Some

extreme videos captures the women attack the traffic officers when they refuse being fined and commit criminal acts.

How does this phenomenon occur in this country? An observable fact argues a reverse position that the rising number of fatal injured accidents does not always refers to youth, below-aged bikers, but also a newly potential vernacular group.

JENIS KENDARAAN

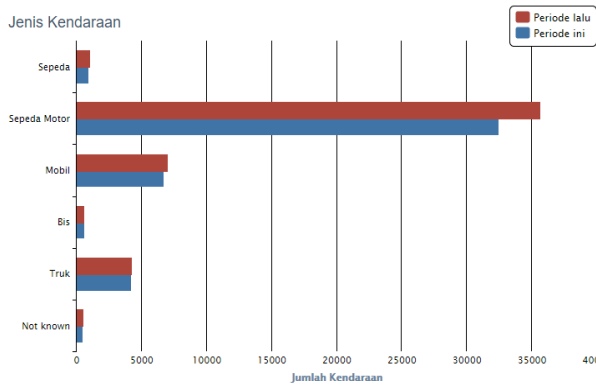


Figure 1. type of vehicle

Source: Data <http://www.korlantas-irsms.info/graph/ageInjuryData>

The graph shows that the type of vehicle prone to be fatal damaged by traffic crash is obviously motorcycle. It means that the motor bikers are vulnerable to inflict themselves fatal injury. Meanwhile, other types of vehicle are not significantly rise sharply. The following graph shows-age group victims.

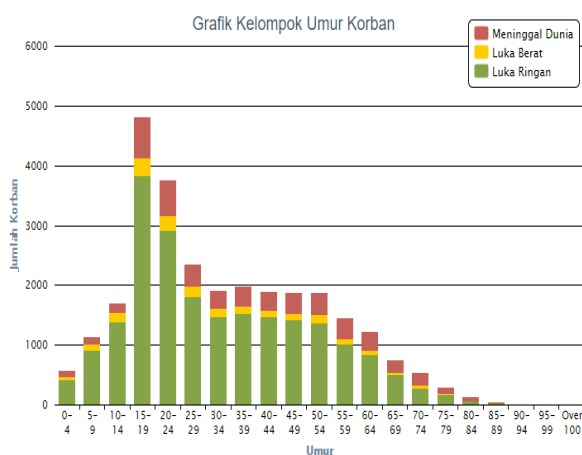


Figure 2. group of age victims

Source: data <http://www.korlantas-irsms.info/graph/ageInjuryData>

The illustration above shows that ages of victims are varies. Nevertheless, it is remarkable that middle-age victims are the second large group. Just because of many young people are vulnerable to inflict fatal injury, it does not necessary mean that mature aged people are safe and beyond risks. The data does not show remarkably whether this second large group is men or women. Nevertheless, both genders potentially include and ironically women took half of the part as victims.

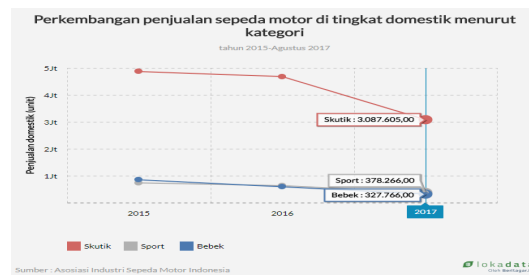


Figure 3. The selling of motor-bikes in Indonesia

Source: Association of Motor Bike Industry Indonesia

The graph illustrates the selling of motor bikes in Indonesia. From 2015 to 2017, there is a slight decrease selling of sport motor bikes and step-through motor bikes. Meanwhile, the scooter-matic motorcycles plummeted in 2017. However, this type of motor-bike remains the largest compare to the other types of motor-bikes. Overall, this figure explains that many people prefer to buy the scooter-matic motor-bikes rather than sport bikes. Perhaps the operation is very easy for every people even for the first time users.

If this type of motor bike is very easy to operate, certainly many women are very interested to pursue one. Moreover, the price is affordable for the middle class segment. As a result, this type of motor bikes become the favorite choose and ubiquitous[2][3].

Since the technology is very effortless, it may cause an abuse for some women who do not sufficient knowledge about safety riding, risk elimination, traffic regulations and vehicle technical support. These obnoxious and dreadful riders tend to challenge, intolerable, unconformity, selfish and slightly aggressive when the police officers warn them[4].

In this case, we believe that it is related to the way of how the capital plays apart. The depiction of middle aged lady-bikers and how the vehicle markets penetrate their products with many good promises[5]. Motor bike industries more often put their attention at the ease of women because they are potential buyers. Demographically, these women are more than a group of men. Thus, data on motorcycle sales for the female market assume the number of motor users for women. The easy purchasing and own this bike is very affordable by the middle society so this way push the rate of drastic increase in the level of feminine motor sales. In addition, the bombardier of many ads increasingly constructs women's freedom to become more mobile and not dependent on conventional transportation. Lifestyle and guarantees of motorists' safety, ease of technology and economical value furthermore encourage the market to accept the penetration of this motor product[6].

Secondly, the discussion about how *habitus* works unconsciously affect the way of personal taste is followed. The habitus works through the classification which the individual choose. The system of personal classification simply operates by desiring opposite options such as good and bad, low and high, cheap or expensive and so on. As a result, the habitus that construct 'taste' affect the life style remarkably both individually and socially.

This explanation is assumed to be related to the drawbacks of public vehicles. Thus, there is remarkable

significant change the life style of women to select the way of the transportation system. Previously, there were many options of public vehicles. Women usually travelled from home to their work or other destination by public vehicles such as, taxi, bus, *bemo* or mini-bus, *becak* or tricycle driver, *andong* or small chariots on horses or donkeys. After then, the public transportations revolutionize from manual pedals to automatic computerized. The options of those previous sorts of vehicles obsolete by and by. The main reasons why women change their habits to select transportation mode is to show how they become more mobile, more comfortable, more safety guarantees, more efficient, more quickly-arrive and being more independent. Since then, the distinctions of transportation mode selection tend to be a life style transforms women to classify their taste. This option of transportation mode strongly related to the social class. Eventually, it refers how the automatic motor-bike is favourite options of the middle class and surely middle-aged women[5].

Furthermore, there are modals which these women actuate when they are on the transportation. Even if they find trouble on the way to destinations, they would draw themselves on these four modal. Firstly, it is economic modal which sometime is abused as part of a bargain to a police officer. The economic modal for selecting the motor bike as transportation mode is efficiently precise. This because for commuter transportation, women are capable to drive on and extremely cost cheaper. They prefer this vehicle mode since they are capable to do multi tasks on the real time such as taking and picking their children to the school, go for shopping and working and arrive at home very quickly and promptly accomplish their domestic tasks.

Secondly, it is about how the cultural modal plays important role how there are an increasing number of women drive. The cultural modal plays three states of women. First state is embodied state which related to how the automatic motor bike brand, the appearances of physical motorbike state strongly the life style. Second state is objectification state that related to the style and the way of these women ride. Some multi-tasking mothers will carry on luggage on their bike for example. Some busy mothers will carry more than one child. Otherwise, how they ride their vehicles reflect their objectification state. Thirdly, it is about an institutionalized state that refers to the education and knowledge level.

This is indispensable to affect and influence their risky riding behavior. Perhaps some of the obnoxious and reckless mothers who drive on the street have insufficient knowledge of safety riding and traffic regulations. After that, the third modal is social modal. This modal is possible to be an alternate factor that may influence the growth of women who ride motorbike on the streets. Strong influences may come from their social networking, friends and peers and much acquaintance on their neighborhood and environment. The fourth modal is symbolic modal which emerge the term of *emak-emak* that refers to mothers. This symbolic modal creates the image that advance mothers who live on the contemporary age must be able to accomplish many domestic multi tasks at the same time, real time and promptly finished. The very hard challenge may be addressed as an appreciation of complex mother

responsibility. Ironically, the abuse of risky riding behaviour this appreciation is fading away and replaced by the new satire and cynical term. The power of multi complex tasks mothers lead to the abuse of this power that they show and reflect on the roads.

The term of 'the power of *emak-emak*' has emerged and virally spread through social media since 2016. The captures of mature ladies who drive recklessly and annoying pictures show the bad attitudes ride on their motor bike lead to a new label, the masters of the road[5]. The symbolic labels of these powerful ladies to conquer the traffic congestions even the hectic traffic rush thrives on social media. The term issued not only indicate the astonishing phenomenon but rather than to pin-point the risky habit and the rising of new potentially vulnerable group. The arena which they exist on the streets reflects their daily life doing multi-complex tasks.

Nevertheless, the symbolic label of the power of *emak-emak* may potentially lead to molesting women commonly. The jokes of this reckless mother should be treated more cautiously since it is capable to mislead to another bad stereotype of women drivers.

Some sociologists argue that the term of the power of mothers should depict how the natures of women positively ignore their own safety to achieve for something better[6]. Tremendously, women often act altruism to defend and to protect their beloved families. They always ignoring their own safety or put themselves at the risks without any doubt. Conversely, the action of these 'powerful mothers' lead to a syndrome of *narcissistic-mothers* who seldom to behave cooperatively[7][8].

B. *Doxa, Orthodox and Heterodox*

The final analysis is about *Doxa, Orthodox* dan *Heterodox*. *Doxa* means how the term of the women on two wheels are depicted by society. Mothers are so powerful in this social life because they are multi-tasking and risk-takers for their family. This nature is very sacred and the glory of motherly love cannot be replaced by anything else. So that the *doxa* of how mothers are very influent, meaningful and flexibly powerful embedded in every women especially middle aged mothers. In this case, the term of the power of mothers is barely opposite meaning to some reckless women on two wheels vehicles. The jokes are obviously obnoxious. Simply it does not represent the real nature of mothers on bikes.

Meanwhile, *the orthodox* come from both the society and the person. The assumption that some aged mothers drive recklessly and unsafely is very common. The negative stereotype that women drive very badly may lead to an ignorance and reluctance that women drivers are commonly intrusive, selfish and awful radical rebel. If this stereotype and the narrative remain the same, many people and even women will think that this habit is permitted.

By the hand of some critiques, the heterodox emerge from scholars and lawsuits. This group of expert people always remind, warn and watch for the potential danger may arise. They never stop to think about the risks, how to eliminate the risks and how to warn others to pay attention to their own safety. They convey routinely discourses on the public campaigns due to any perilous damage, drawbacks and disadvantages. This pressure group may resist to the negative terms and they are more alerted of anything

meticulous. The *heterodoxa* that those academias suggest about the phenomenon of narcissistic mothers on vehicles is simply put the joke up. That is not very amusing anymore to make a joke about obnoxious women drivers[9].

However, the satire-jokes remain to exist on a number of social media[10]. The overwhelming sarcasm and satire about women are vastly impossible to stop at once glance. Perhaps, the joke is still to be reproduced. This is related to the culture of virtual life that it is more amazing to think about those elderly mothers abuse their power to be street-rebellions on rather than imagining the ordinary cuddle of mothers' love[11][12].

C. Satire and Jokes on Social Media

It has been ages since many scholars regard both satire and irony as references material to obtain whole comprehensions the society[13]. Many of jokes, ridicule actions and mocks reflect deeply groups' collective psyche which reveals the real values and tastes and society's structure of power[14][15]. Though, to comprehend the detail aspects of the history of women on vehicles, it would need further research on history, ethnic, linguistic and anthropology. Satire has been developed for centuries in order to gratify the public expose and critique several powerful public figures. It works as a contradiction of mainstream public discourse and figuring out the picture of imaginary society. Furthermore, satire usually expressed deliberately to ridicule some persons and institutions. By doing so, it would be helpful to relieve social tensions. However, some sensitivity in many high contextual cultures such as Oriental countries might occurs, so that it must be very cautious to produce satire[16].

In contrast, we remark this outstanding point from the phenomenon. The phenomenon itself indicates to a new finding that it is not about how the media shape the gender identity anymore, but it is about the gender social roles and culture discourse[17]. Conversely, it is about how the virtual culture on social media depicts the risk-taking[8]. Many questions are addressed to the academic society and public as well about the distinction of gender risk takers. This kind of risk-taking essentially is based on the individual character itself[8]. Moreover, the enormous risk which might be embedded on the bikers is addressed to male rather than female. The emerging of a number of women riders and female risk takers exceptionally indicates a new wave of gender social role expectation.

IV. CONCLUSION

The critical point that we have found shall we magnify in order to figure out clearly about the distinct situation of this term abuse. First, it is about the culture how the gender role and risk-taking must be in proper sex. The satire on social media that depict carelessly mothers should be rethought as it is a social critique[9][16]. Secondly, the depictions of these memes and jokes on social media thrive and it seems to be difficult to stop. Just because the real fact there are numbers of narcissistic-mothers, dreadful and ignorant women drivers, it does not necessarily mean that women are

the object of this ridiculous joke[17]. Then it may potentially mislead to the new way of symbolic molestation, social abuse and severe stereotype of women. Overall, the basic habits of how the women ride on two wheels vehicles always meet the demand of advance transportation modes and mobility culture as well as gender roles. It grows hand in hand with hazards and risks on the streets and vehicles. The future challenge is enhancing on how to discipline the reckless habits excluding gender and social class. Satire and a little bit of humour is necessary just to stimulate the heterodox address the critical points to improve better situation. On the other hand, sarcasm is potential to exacerbate the stereotype of women bikers. Some exaggerations should be handled with critical and wise thought.

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