

Feminism Studies in the Development of Discourse Analysis Teaching Materials

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Abstract. This development research aims to produce teaching materials for discourse analysis using the Sara Mills approach in feminist studies. The data analysis unit studied is based on the analysis of the film Yuni, which is about women's resistance to traditions that marginalize women in the modern era. The module developed will contain teaching materials for Sara Mills' discourse analysis model and approach theory. The material raised is related to the issue of the marginalization of women and its evaluation in the form of worksheet. This teaching material will provide the maximum contribution to students' course learning outcomes. The research method used is the research and development method of the Thiagarajan 4-D development model. The product developed is then tested for suitability, validity, and product trials to determine the extent to which the use of teaching materials is applied to students.

Keywords: development, feminism, teaching materials, discourse analysis.

1 Introduction

Teaching materials are tools that complexly present teaching materials in a structured manner [1]. This teaching material is equipped with work training and projects that encourage students to learn more independently. Teaching materials are all materials (both information, tools, and texts) that are arranged systematically and display a complete figure of competencies that will be mastered by students and used in the learning process with planning objectives and reviewing learning implementation. For example, learning books, modules, handouts, worksheets, models, mock-ups, audio teaching materials, integrative teaching materials, and so on [2]. Learning modules are an important component that supports the effectiveness of a teaching and learning process. Selection and development of teaching materials are important things to do so that learning goals and targets can be optimally achieved. Learning activities can be successful and run well if a teacher is right in choosing teaching materials. Teaching materials are tools or information needed by teachers for study and lesson planning. Therefore, to support good learning planning, it is necessary to develop teaching materials.

Based on the analysis of the existing RPS and observations of the learning process, there are no representative teaching materials that can complexly help students in the learning material for critical discourse analysis courses. The teaching materials used in discourse analysis courses are only based on textbooks, journals, and power points related to the material. Basri states that teaching materials are a collection of teaching materials that are systematically organized, showing a complete understanding of students' abilities in learning activities [3]. Through teaching materials, it is hoped that students can acquire competencies in a coherent and systematic manner so that they have the accumulated ability to master competencies in a holistic and integrated manner.

The development of teaching materials considers the relevance of the material to the curriculum running at the study program, faculty, and university levels. One of the courses given in the Indonesian Literature study program at the Faculty of Languages and Arts at Medan State University is discourse analysis. This course is given to 6th (sixth) semester students with learning outcomes (CPL). It is hoped that students will have theoretical and methodological insights into discourse analysis. From the CPL, several course learning outcomes (CPMK) were derived in the Semester Learning Plan (RPS), including being able to understand the perspective of critical discourse analysis and being able to analyze discourse. One of the approaches used in this course is the analysis of the Sara Mills model related to feminist studies.

Feminist discourse tries to raise the issue of how women are presented in texts, whether in novels, pictures, or the news [4]. The main focus of a feminist perspective is to reveal how these texts are biased toward depicting women. Female characters tend to be presented in texts as being in the wrong and marginalized compared to men. The object of study in the research that will be used as material for developing the discourse analysis teaching module is the film Yuni.

The film Yuni was directed by Kamila Andini and took place in the city of Serang, Banten Province. This film, which is in Sundanese and Serang Javanese, is able to show the current situation of women. In the film Yuni, the depiction of patriarchal culture is clearly seen in cornering women's abilities. The issue of feminism is constructed through various scenes, such as Tika raising her child alone and the role of women who only focus on the kitchen and bed, which is conveyed through dialogue between the teacher and Yuni's school, which does not support their students in receiving scholarships. Studying at university is a representation of the patriarchal culture that we often encounter in everyday life.

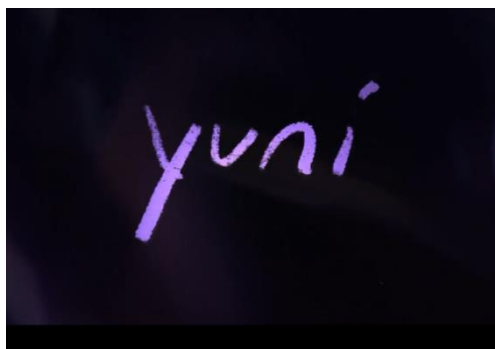


Fig. 1. Screenshot of Film Yuni

The feminist discourse in the film Yuni is the material for analysis that will be made in the critical discourse analysis teaching module of the feminist approach. This module was then developed using the 4-D development research model by S. Thiagarajan. Next, it is tested on students to see its effectiveness in teaching.

2 literature review

2.1 Research and Development

This research focuses on developing of teaching materials so that the quality of learning can be optimally achieved. Research and development is way to develop new products or improve existing ones. The model used is the 4-D development model. The 4-D (Four D) development model is a learning device development model. This model was developed by S. Thiagarajan, Dorothy S. Semmel, and Melvyn I. Semmel [5]. The 4D development model consists of 4 main stages, namely: define, design, develop, and disseminate. This method and model were chosen because they aim to produce products in the form of teaching materials. The products developed are then tested for suitability, validity, and product trials to determine the extent to which the teaching materials are used by students.

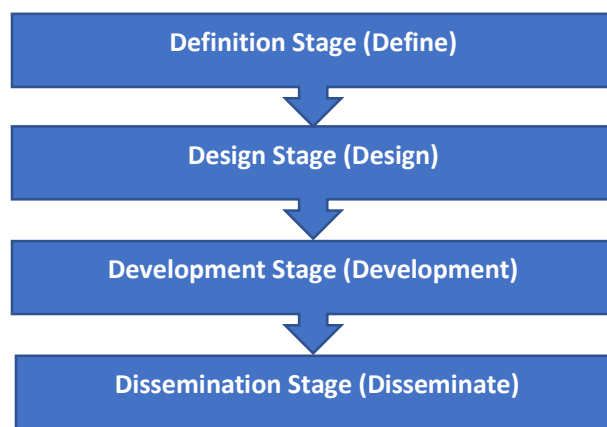


Fig. 2. 4-D Research and Development Model

2.2. Teaching materials

Interesting teaching materials can provide students with an idea of the learning objectives they want to achieve. The preparation of innovative and quality teaching materials is carried out through a series of material developments. Development of effective and interactive teaching materials. Carey [6] states that learning design involves carrying out analysis to determine instructional objectives, identifying skills, analyzing students and context, developing instruments, developing learning materials, and designing and conducting evaluations. The point is that in developing teaching materials, they must be tailored to the needs of those who

need them and what the goal. Tomlinson [7] explains that the development stages include: 1. identifying the needs of teachers and students; 2. determining material needs through exploration activities; 3. contextual realization by proposing appropriate ideas and selecting texts and the context of teaching materials; 4. pedagogical realization through assignments and exercises in teaching materials; 5. production of teaching materials; 6. use of teaching materials by students; and 7. evaluation of teaching materials.

2.3 Discourse Analysis of Sara Mills Model

Critical discourse analysis (AWK) is a study that attempts to reveal activities, views, and identities based on the language used in discourse [8]. Discourse analysis that uses a critical approach shows integration such as text analysis, process analysis, production analysis, consumption analysis, text distribution analysis, and sociocultural analysis that develops around the discourse. This method emphasizes that to obtain a complete understanding of the text, the analysis must be placed in a sociocultural context and in the background of the actors who create the text (the media).

Sara Mills built a theory about the reader's position based on Althusser's theory of ideology, namely, interpellation (subject formation) and awareness (acceptance). However, according to him, this model is too simplistic because, according to him, these greetings and names are generally not done directly (direct address) but through indirect greetings and names (indirect address). There are two ways to see how indirect speech works, namely mediation and cultural codes, in agreement with Roland Barthes (referring to the codes or values that readers use when interpreting a text) [9]. To analyze text, video, or audio contained in mass media. Sara Mills places representation as the most important part, to see how the positions in the text of one party, group, person, idea, or event are presented in a certain way that will influence the meaning when received by the audience.

2.4 Feminism Studies

Feminism simply refers to a school of thought or ideology that desires justice and gender equality. Because of these ideals, feminism is considered an ideology of women's liberation, which departs from the belief that women have experienced injustice because of their gender. Feminism offers various analyses regarding the causes and perpetrators of women's oppression [10]. Thus, feminism aims to end men's dominance over women [11].

According to Goefe in Sugihastuti [12], feminism is a theory about equality between men and women in the political, economic, and social fields, or organizational activities that fight for the rights and interests of women. Socially, "feminism arises from a sense of dissatisfaction with the patriarchal system that exists in society, says Selden [13]. Selden uses the term patriarchy to explain the causes of women's oppression. Patriarchy places men as superiors and women as inferiors.

Stereotypes against women can be an aspect of the search. There are forms of gender injustice towards female characters because there are still many misunderstandings between the concepts of gender and sex, and female characters are always depicted based on their gender. In understanding the concept of gender, Fakhri [14] differentiates between gender and The definition of gender is more inclined toward the characterization or division of two human sexes based on biological characteristics that are inherent, unchanging, and cannot be

exchanged. In this case, it is often said to be a provision or characteristic of God. Meanwhile, the concept of gender refers to the characteristics inherent in men or women that are socially and culturally constructed and can be exchanged.

3. Results and Discussion

3.1 Product Draft Development

Analysis of the Yuni Film using discourse analysis with a feminist studies approach is one of the steps in developing the teaching module. In the film "Yuni" a number of data points were collected and categorized into several indicators of feminist studies, namely gender injustice, which includes marginalization of women, stereotypes of women, violence against women, and forms of resistance [15].

3.1.1 Gender Inequality

Marginalization of Women

#1 : *“Dan dalam waktu dekat kami akan mengadakan dan mewajibkan tes keperawanan bagi seluruh siswi.”* (And in the near future, we will conduct and require virginity tests for all female students). *Film "Yuni" 2021*

The virginity test that will be carried out specifically for all female students in the film "Yuni" shows gender inequality, where men are not obliged to carry out certain tests. Virginity tests are a manifestation of discrediting women on a moral level. Aspects that should be a private matter for a woman are opened frontally and can have a negative effect on her psychology. Things like this actually don't need to be done because everyone has the right to more privacy for themselves.

#2: *Lamaran kedua gimana?* Yuni: *“Aku gak tahu. Jawabannya jelas tidak. Lagian siapa sih yang mau dimadu? Kakek-kakek pula.”*

Yuni: *“Tapi kalau aku gak menerimanya, katanya pamali. Nggak boleh menolak lamaran yang kedua. Bakal bikin jodoh kita jauh.”*

(How about your second proposal? Yuni: "I don't know. The answer is clearly no. Who wants to get married? Grandpa too." Yuni: "But if I don't want to accept it, he said pamali. You must not refuse the second proposal; it will push our soul mate away). *Film "Yuni" 2021*

This discourse shows myths that position women as those who have no choice. The myth that has been embedded in society builds a belief that women should marry without considering their feelings or the choice of the man who will be their partner. Women who reject the proposal twice, apart from placing a mental burden on themselves, will also face social law in society. In all events that happen later, women will still be the ones to blame.

#3: Dialogue between Teachers and School Principals

Principal: "*Apalagi anak- anak perempuan. Mungkin orangtua lebih pingin mereka menikah daripada sekolah*" (Especially girls. Maybe parents want them to get married rather than go to school). *Film Yuni,*" 2021

In the excerpt from the conversation, the school principal asks Mrs. Lilis, who plays the role of teacher, to no longer open up opportunities to get scholarships for students at her school, especially female students. Shows that there is a tendency for parents to immediately marry off their children after graduating from high school. Rather than continuing to study at university, marriage is an option to avoid negative talk from people around you. Marginalization is the process of ignoring the rights that should be obtained by marginalized parties [16]. This marginalization is motivated by a societal tradition where female students who have completed high school immediately get married without the need to continue to a higher level of education.

#4: Dialogue between Yuni and Teh Suci

Ibu Perias: Kalau kamu sudah menikah, kamu harus pintar. Pintar di kasur, pintar di dapur dan pintar bersolek. (If you are married, you have to be smart. Smart in bed. Smart in the kitchen and good at dressing up). *Film "Yuni"* 2021

The cultural context of women in this dialogue limits women's productive power. A married woman is taught that she must be smart in bed, in the kitchen, and when dressing up. Housewife is a position where women were made slaves for their husbands and the people who lived in the family [17]. A female worker here is threatened with providing everything her husband and family need for life. This is a representation that women are only confined to the house, women cannot be highly educated, and women cannot work according to their needs.

#5: Yuni's friend

"Kalau kata orang tua, Yun, gak boleh nolak lamaran lebih dari dua kali. Pamali. Maaf ya Yun. Sekedar mengingatkan saja sebagai sesama teman. (My parents say, Yun, you can't reject a proposal more than twice. Pamali. Sorry, Yun. Just a reminder as fellow friends). *Film "Yuni"* 2021

The household process positions women as people who only accept without having the right to determine their soul mate. This is also related to the myths that have developed in society that increasingly corner women in making their choices. According to Fakih, women are treated unfairly not only in the workplace but also in the form of discrimination by their own families [18]. Family women do not have the same rights as men when it comes to family decisions.

6: Grandmother:

"Anak perempuan gak baik main jauh-jauh apalagi sampai pulang malam." (It's not good for girls to play long distances, especially when they come home at night). *Film "Yuni"* 2021

Bhasin states that there are clear boundaries in movement. Women in a patriarchal society [19]. This is displayed when there are many rules, which limits girls. This limit can be illustrated when a woman leaves home. There are rules for dealing with the opposite sex and

with each other. In data 7, you can see Yuni's grandmother giving advice to Yuni not to come home late and play too far. The implementation of the curfew on Yuni shows that there are restrictions on women's movements compared to men's. In the case of men, there are no restrictions or prohibitions on activities carried out outside the home.

7: Teh Suci

"aku malah diusir sama keluargaku". (I was even kicked out by my family). Film "Yuni" 2021

Based on data 7, the context of the conversation between Teh Suci and Yuni tells about her previous married life, which did not go smoothly, and she divorced her husband. His family was embarrassed, so they threw Holy Tea out of the house. The secondary importance is felt here; the family should be a place for us to come home to and provide comfort after what happened, such as in the Holy Tea case. Instead of embracing and protecting, the family instead pushes away the shame caused by events that are beyond our will. As a result of this condition, Suci Tea experienced psychological trauma and felt depressed.

Burton and Kagan [20] explain that marginalized people have relatively little control over their lives and little access to available resources, such as education, health services, housing, recreation or entertainment activities, and employment. The implication of all this is that marginalized people often receive negative attitudes from society, which results in their self-confidence and self-esteem being at a low level. There is an even deeper effect that women have to receive negative treatment from society, such as decreased communication intensity, resulting in isolation in society.

8: Pak Damar

"Tolong, Yun. Tolong nikah sama saya. Ini jalan terbaik buat hidup saya, saya mau buat ibu senang". (Please, Yun. Please marry me. This is the best way for my life; I want to make my mother happy). (Film "Yuni" 2021)

In data 8, we can see that Mr. Damar begged Yuni to marry him because he knew about her deviant sexual orientation. Pak Damar said that Yuni was his only hope to make his mother happy. In this condition, there is the hegemony of a man in his position as a teacher, so Yuni is placed in a position where she cannot refuse. Her family would definitely accept it if she married Mr. Damar. In the end, marrying Yuni will only benefit one party (Pak Damar), while Yuni's side has no choice; in fact, she will be miserable because her marriage is only based on covering up her teacher's identity. Women who experience marginalization will very easily experience problems, including their social situation. This is usually because women's social environment is controlled by other people, not by themselves. More dominant forces will control social conditions. women so that their social environment becomes increasingly oppressed, remote, or even disappears [20]

Female Stereotypes

9: *"Makanya anak kalau sudah punya kekasih, jangan lama-lama. Langsung di-ijab-kan, dikawinkan. Kalau ada apa-apa hamil duluan, kan kita yang malu". (So if your child has a lover, don't stay too long. Immediately agreed, and we married. If something happens, we get pregnant first; we're the ones who are embarrassed). (Film "Yuni" 2021)*

The stereotype of women in the community around Yuni village assumes that dating will definitely end in inappropriate things, so many of them get married immediately after graduating. This happens a lot in villages because it is assumed that women only get married, take care of the house, and take care of the children; there is nothing else they can do. The stigma of women as housewives provides an understanding that marriage is a solution rather than having to continue their education at a higher level. Marrying off children after graduating from high school is a limitation on girls' freedom of movement.

10: Yuni:

"Yuni belum bisa menerima lamaran Mang Dodi. Maaf, bukan Bapak Ibu yang datang. Mereka di Jakarta." Mang Dodi : "Ada masalah apa, Yun? Kurang jumlahnya? Insyaallah Mang Dodi sanggupi. Kurang berapa lagi?" Yuni: "Yuni bukan orang yang tepat untuk Mang Dodi. Yuni sudah bukan perawan lagi, Yuni gak bisa bilang soal ini di rumah. Kasihan nenek. Yuni harap Mang Dodi juga gakcerita kepada siapa-siapa. Terutama kepada keluarga Yuni." (Yuni has not been able to accept Mang Dodi's proposal. Sorry, it wasn't you, ladies and gentlemen, who came. They are in Jakarta. Mang Dodi: "What's the problem, Yun? Not enough? God willing, Mang Dodi can do it. How much less? Yuni: "Yuni is not the right person for Mang Dodi. Yuni is no longer a virgin. Yuni can't say this at home. Poor grandma. Yuni hopes Mang Dodi won't tell anyone. Especially to Yuni's family. (Film "Yuni" 2021)

Data 10 provides a statement that the stereotype of a woman who is no longer a virgin will be abandoned by any man who marries her. Stereotypes are defined as the negative labeling or marking of certain genders that results in discrimination and various injustices [21]. Patriarchal culture in society builds gender stereotypes of women as the nature of God, so that they are considered unable to change [22]. This means women increasingly have no choice.

Violence Against Women

11: *"gosipnya si ade di perkosa"* ("Reportedly, Ade was raped") (Film "Yuni" 2021)

The data above provides a statement that Yuni's friend Ade experienced sexual harassment or violence. Forms of rape against women, including marital rape. Rape occurs if someone commits sexual acts without their consent. This unwillingness often cannot be expressed due to various factors, for example, fear, shame, economic, social, and cultural compulsion; there is no other choice. Violence is a form of action carried out against another party, whether the perpetrator is an individual or more, that can cause suffering to the other party.

12: *"terus lama-lama dia kok mulaiukul"*. ("After a while he started hitting".) (Film "Yuni" 2021)

Data 12 above provides a statement that there was violent treatment of the victim (Teh Suci). The perpetrator (Teh Suci's ex-husband) felt embarrassed and committed violence against the victim. This treatment is an act of physical violence against women, so it can have a traumatic effect on the victim. Women are always objects of violence and in a weak position.

3.1.2 Form of Resistance

13: Yuni

“Yuni mana pernah mikirin nikah bu, mikirin pacaran aja gak pernah, yuni masih pengen coba hal yang lain, mau lulus dan meneruskan sekolah” (Yuni has ever thought about marriage, ma'am; she has never thought about dating; Yuni still wants to try other things; she wants to graduate and continue school’.) (Film “Yuni” 2021)

This data shows that Yuni never imagined that she would marry so young. This speech explains that gender inequality is basically a problem related to the systems and structures that exist in society. When women are unable to change the structure or system, the choice they make is to fight back [23]. This resistance can be marked by changes in feelings about themselves and the contribution they can make to their lives. People who experience gender injustice will reject oppression and work to reclaim what is truly theirs.

3.2 Validation of Material and Design

The next development process is to validate teaching materials in the form of books with ISBNs. Validation to find out expert opinions regarding the material and design of the book. The validation results become an indicator of the quality of the textbook that has been created and then used in the learning process. The teaching material entitled Discourse Analysis Module for Feminism Studies is a development of related research results that are relevant to courses taught at the Indonesian Literature Study Program, Faculty of Languages and Arts, Medan State University.

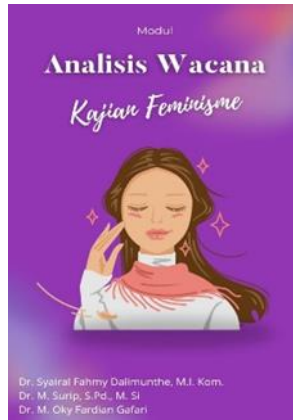


Fig. 3. Cover of the Discourse Analysis teaching module

Aspects of material assessment include aspects of completeness of material, accuracy of material, relevance of material to student characteristics, and relevance of material to everyday life. Aspects of design assessment include the size of the reading material, the cover design of the reading material, and the design of the content of the reading material. The suitability of teaching materials is important so that there are no misconceptions about their substance.

Validation of content suitability is assessed by two lecturers with indicators of material and content suitability, presentation suitability, and language suitability. The results of the

assessment via questionnaire obtained the content/material suitability aspect with a score of 89.71 with very good criteria. This assessment is taken from 17 components of assessment indicators, which include conformity of material with CPMK, accuracy of material, up-to-date material, and aspects of encouraging curiosity.

For the feasibility aspect of the module presentation, the average score was 88.46, with very good criteria. This assessment is taken from 13 components of assessment indicators, which include presentation techniques, presentation in learning, and completeness of presentation. The feasibility of presentation focuses on the appropriateness of teaching materials to be used in the learning process, such as concept continuity, student involvement, examples in each learning activity, practice questions at the end of each lesson, and others.

The validation assessment related to the language assessment aspect obtained an average score of 91.35 with very good criteria. The suitability of the language is assessed using 13 assessment indicators, which include straightforward, communicative aspects, suitability to the student's level of development, consistency and integration of thought flow, and the use of terms, symbols, and icons. The results of the material and content assessment show that the Discourse Analysis of Feminism Studies teaching module is suitable for use in enriching lectures in the Indonesian Literature Study Program Universitas Negeri Medan.

Product assessment is also carried out through product design validation, which aims to determine the appropriateness of the form of teaching materials. The assessment includes the size of the teaching materials, the cover design of the teaching materials, the design of the contents of the reading materials, harmonious layout, complete structure, page layout, typography of the contents, and illustrations of the contents. This assessment is also carried out by experts who have competence in the related field, so that the results can be objectively used to improve teaching materials. The results of the assessment by design experts are shown by the average score for each aspect and criterion. Assessment using the questionnaire that has been distributed shows that the design of teaching materials has an average score of 90.83 with very good criteria. Thus, the Discourse Analysis teaching module for Feminism Studies looks attractive and is suitable to be presented to students in discourse analysis courses.

4. Conclusion

Discourse analysis is one of the courses in the Indonesian literature study program. This course requires a module that guides students independently to analyze the phenomena presented. This discourse can be analysed critically to uncover the implied meaning according to the context. Sara Mills' model of critical discourse analysis in the study of feminism in the film Yuni is an alternative way to elaborate on the discourse that exists on the surface. The results of this analysis are then developed into a teaching module that can be implemented in the learning process in higher education. The results of material and design validation carried out by competent lecturers show scores in the very good category so that the teaching materials are suitable to be given to students.

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