Discourse of women on Unesa’s magazine

O Jatiningsih1 and S M Habibah1
1Department of Pancasila and Civic, Faculty of Social Sciences and Law, Universitas Negeri Surabaya, Ketintang Street, Surabaya, 60231, Indonesia
oksianajatiningsih@unesa.ac.id

Abstract. This research aims to reveal the discourse of women in Unesa as mentioned in Unesa’s magazine that is Media of Information and Communication. The data are collected by using documentation technique. The objects of the study are archives, some articles of women published in the Unesa’s magazine. Since 2009, there are three editions of the magazines talked about women. The research used discourse analyses of Foucault. The results reveal that women have been holding large chance to work and having their success, but they must commit themselves to do their role as a wife and a mother. The dominant savoir is domestication of career women. Moreover, the savoir are (1) Women as the first and principal educators of their children; (2) the sacrifice of a wife is an expression of her devotion to her husband. The women’s main sphere is domestics and public is only as an additional sphere. This reflects that patriarchy gender ideology as dominant discourse placing women on their traditional role has been strongly running.

1. Introduction

There is no thought that is completely free from the power of other thought in society. In every culture in one period, only one episteme prevailed[1]. Thoughts and behaviors of a person cannot be separated from the episteme that applies at a certain place and time. Episteme is the structure of thought[2]. Episteme becomes the framework that influences and controls the thinking or the individual's perspective. Therefore, in general, episteme guarantees the existence and interests of the dominant group.

Mills explains that the episteme is the body of knowledge and knowing ways that apply at certain times[3]. Therefore, the episteme becomes a dominant "ideology" that historically provides a set of rules as a guide to behave of the majority of citizens[4]. Unconsciously, behind every person's conversation and thought, it works standard or hidden rules that govern, direct, and determine a delivery or knowledge. This unwitting delivery or knowledge expresses the knowledge or savoir of discursive conditions such as the practices of knowledge in everyday life[5]. Wodak defines knowledge as all types of content that form consciousness and / or all kinds of meanings used by each of history to interpret and shape the surrounding reality[6]. It is this discursive discernment that reveals the episteme that characterizes the existing discourse. According to Foucault, one's view of an object is formed within the boundaries determined by the discursive structure. Discourse limits the individual. Individuals think and act within the boundaries of the living discourse of a particular time and place.

Nevertheless, in Foucault's view, the exercise of power still presupposes freedom, meaning that individual still has room to act in more ways[7]. This then gives room for the occurrence of alternative knowledge and discursive discontinuity. In Foucault's perspective, discourse is something that produces something else (speech, concept, influence)[8]. While it is difficult to change the dominant discourse
and the status quo, cultural approaches to education can be fought and maneuvered in counter-hegemonic against the dominant gender. Grünenfelder found that the discursive construction of working women's identities might contribute to the destabilization of hegemonic concepts of gendered divisions of labor in Pakistan[9]. Gender transformation within a successful institution will support cultural change within an organization[10]. As Foucault argues that history does not necessarily work as a continuous linear line because each epoch has a different episteme. This is where the space change is possible. Foucault uses the terms "cracks, thresholds, boundaries, series, and transformations to describe the changing.

Individual plays an important role to get out of that dominance and make a change (transformation) toward egalitarianism. In the domination of patriarchal discourse, women are placed in the second and the other, while men as the first and the genuine subject[11][12]. In this thinking, women are defined by men, and then this definition works scattered through social practices. The paradigm of gender and development has contributed to the recognition of women living in transition societies[13]. Several studies have shown that rooted patriarchal culture in society and women's understanding of themselves are a source of obstacles to the advancement of their careers[14][15][16]. The habit of Majalaya people who put one woman lower than males result in marginalization and subordination against women is a form of gender patriarchy domination[17]. The phenomenon of patriarchal gender ideology dominates potential teachers[18], gender and teacher education is a very interesting issue since 1998[19]. In Australia, Poole and Isaac revealed that a theoretical perspective or orientation on gender is still not present in the education of prospective teachers[20]. The of individual's understanding or knowledge as savoir stands close to the society’s dominant savoir. But in accordance with the views of Foucault, each individual can play an active role in the process of changing in education. In this regard, schools or educational institutions are not areas for absolute silence[21]. There is room to bring up even transform old savoir into new dominant one. Here is the role of education as an agent of change, included in higher education.

2. Methods
The study of knowledge (savoir) is done by using knowledge archeology method or called discourse analysis. The object of this research are archives, which is a document published in Unesa’s magazine. Throughout the publication of Unesa’s magazine since 2008-2016, there are three issues that discussed the issue of women (gender), namely Unesa’s Magazine No. 33 X March - April 2009, Unesa’s Magazine No. 56 year XIV April 2013, and Unesa’s Magazine Number 92 XVII April 2016.

The archaeological description of knowledge focuses on the thoughts characterized by the similarities or repetitions of a verbal performance practice. Based on the practices displayed can be found things that are consistently displayed or not. These thoughts and practices reflect savoir in gender education for prospective teachers. The more consistent the savoir is displayed, the stronger the common sense of knowledge.

3. Results and Discussion
Based on the text of the magazine, it can be argued that patriarchal ideology dominates the gender savoir. In the construction, women and men have positions that are not only different but also stratified in society. In this construction, the truth was created by men for women. Due to the episteme, getting out of patriarchal domination is not always easy to do, even when a person has had a college education or has gender knowledge. The dominant ideology still has very strongly binding.

There are ten articles in the magazine that contain the domestication message of women who have a career. The success of women's emancipation struggle does not make it out of its "domestic" obligation in the domestic sphere. Women working in the public sphere are required to remain bound by "natural" obligations in the domestic sphere. If we look closely, the dominant savoir is the domestication of career women. The truths that can be formulated in accordance with the savoir are (1) Women as the first and
principal educators of their children; (2) the sacrifice of a wife is an expression of her devotion to her husband.

3.1. Women as the first and principal educators of their children.

The theme of Kartini or "Emancipation" was raised as the theme of the magazine published in March-April. In Foucault's perspective, "emancipation" demonstrates success in power contestation to break out of the dominant discourse ties; the success of women's struggles marginalized in patriarchal discourse. The "Color" column written by the editor of the magazine reveals that two important lessons from the Kartini’s Day commemoration event are "the example that there are no obstacles that can stop us from learning" and "the spirit to move forward and work."

In the Main News column of the magazine entitled "Emancipation and Role of Indonesian Women", the editors started by quoting Rhoma Irama's song "Emancipation of women not too, the Emancipation of women do not fight the fate of God, this is a disaster." The phrase of this sentence becomes a sign of understanding and the way the woman's emancipation is done, that is "do not be too" and "do not go against the fate of God." "Do not be too" means to show there is a limit that should not be exceeded. "Do not resist the fate of God" implies a prohibition to act contrary to God's nature. What is meant by "do not be too" and "not against the nature of God" is not explained by the editor, but based on the statement revealed by the author then it can be argued that the limits and destiny are the domestications of women’s role.

The editorial paper then reveals the involvement of women in various fields of life: political, economic, and social. There is an ambiguous statement when mentioning the role of women in the economic field. Women have been involved in production sectors so that their involvement will strengthen the family’s economic status, even many women become the backbone of her family. The editorial writes "A woman helps her husband works," meaning that the main backbone of a family is the husband and the wife (the woman) helps him to earn extra income. In the economic field, it is also mentioned by the editors that women also put themselves as an economic commodity. In view of the editors, women become reification. Women are judged as economic objects or goods because of their physical and beauty. In the social sphere, emancipation has brought women out of the stigma of "wells, mattresses, and kitchens" or “unconditional obedient to the husband" (Javanese: suarga nunut, neraka katut). These three domestic spaces were once constructed as the main spaces where women play their "nature" role in patriarchal gender ideology. Editorial note related to this; in their success, women must realize those main duties as mother and educator first and main for its children. It is this duty which the editors refer to as the limits that should be noticed by women who have managed to emancipate to "do not be too" and "do not fight the fate of God" is meant by the editor as mentioned in the Rhoma Irama’s song-poem quoted at the beginning of his writing. Women's success cannot negate their "nature" as wives and mothers.

The "Main News" section of Unesa Magazine No. 33 of X March-April 2009 contains an article on women's emancipation, entitled "Emancipation and Role of Indonesian Women". Three female professors from Unesa were selected by the Magazine editor to discuss emancipation. No male informant is asked the editors to express their opinions about emancipation. Emancipation seems to be only a woman's business. It can be generally argued that the success of women in participating in various spheres of public life must be accompanied by its presence in the domestic sphere.

Women are not only engaged in the domestic sphere, stated by the editors, "Women have taken part in various national lives." Any success achieved by women in various areas of life should not change its role, "women need to be aware of their primary role, i.e. young generation educators who become a responsibility. Women are expected to become first and foremost educators of the children they are born with." No exclude for women to lead their first and principal educators of their children. This role is not as important as the man (the father). Educating children is more viewed as a mother role, not a father. In the view of the editor, the role of women in the public sphere is additional, not the main; the main role of a woman is as an educator for her children. Consequently, totality to work in the public sphere is more owned by men than women. This is what later became the culprit inhibiting and lagging women in the success of his career.
The "nature" of women should be responsible for the education of their children. According to Roes, "Seen from the natural side of motherhood, women are the first and principal educators of their children." Women are not only born and breastfeeding but also "modified" to be first and foremost educators of their children. Conceptually "nature" is a divine provision that cannot be changed and exchanged. But, this savoir is so strongly socialized that it unwittingly becomes the common sense of knowledge which then unconsciously interferes with the life and thoughts of anyone, even those who have connaissance about it.

The success of parents in delivering the success of their children's education will be able to open the opportunity for their children to gain access to their emancipation. Kisy reveals that emancipation is the equality of rights between men and women in different facets of life. In fact, life is not always fair to women, for example on issues of education and salary that are sometimes unfair even though men and women do the same work. Education can be the beginning of justice or injustice for women. According to her, "In the field of education, many parents forbade their daughters to pursue a high level of education ... This is against the meaning of emancipation". This means that emancipation has not been fully realized in education.

Transformation of patriarchal gender values occurs with the success of the women's emancipation movement. Unesa's magazine number 56 Year XIV April 2013 raised "Special Report" of emancipation. It states "Looking at the Emancipation of Women in Unesa. Many Structural Positions Filled by Women." In accordance with the month of its publication, this edition is encouraged by Kartini, the Indonesian women's emancipation fighter. The spirit of her struggle is oriented towards the creation of an egalitarian order of life. This paper begins with the statement that the action of women in Unesa was quite prominent because now many structural positions at various levels and roles in Unesa occupied women, although the percentage of women as structural officials is fewer than men and the higher the level of office the fewer women occupy it.

Just like the previous edition of the magazine that featured women's emancipation or Kartini topic, in the April 2013 edition of the magazine this conversation about emancipation is still related to women only. The topic raised is the optimization of women's role in society. The criterion of the dignity and dignity of a woman is measured by double standards. Female power is not merely measured by its success but is measured by the success of its children. It does not mean the success of a woman if her children are those who fail and are not well educated. This is what in many cases is often perceived as a barrier for a woman to have a maximum career. What women do is measured by the benefit and success of their children. Kisy states on the magazine, "If a woman can raise her child to success, she is a tough woman." Meanwhile, the same criteria are not used to judge men or fathers.

3.2. The sacrifice of a wife is an expression of her devotion to her husband.

The magazine in April 2016 edition contains the major issues about Unesa's Srikandi. The column of "Colour" writes about "The Role of Women in Public Areas." This conceptual headline is quite confusing. The term "double roles" is meant to reveal that women not only play in the domestic domain but also in the public. Therefore the term "double" should refer to the domestic and public sphere, not only in the public domain as mentioned in the title. It is written, "Today there is no one who underestimates women who prefer to work in the traditional realms. Many of them are highly educated but choose to take full responsibility for raising and educating children and taking care of their husbands for the sake of family peace." Women may choose to be housewives. Working in the public sector is not seen as the only field of educated women to work because according to him there are many highly educated women who consciously choose to play a housewife for the sake of family tranquility. The sacrifice of a wife is an expression of her devotion to her husband. Women and the domestic sphere cannot be separated, although Nana holds that women should be independent and should not depend on others. Every woman is "created" as a mother, ready to serve the family, even putting herself no superior to her husband. Nana views, "Family is the main task as a mother ... Even though I have reached the highest point in the world of education; I am still a mother who must serve the family."

Women have to be polite. Politeness illustrates the quality of a woman. Politeness means being kind, respectful, and caring to her husband. A woman must have awareness of the husband's position in
her family; "Women must be according to their “nature,” which the husband is the leader in the household ... Because the husband is the leader of the family, I do not want to go ahead of my husband." This expression of courtesy and appreciation even made Nana decide to postpone her inauguration as a professor until her husband was first confirmed as a professor. A "sacrifice" is difficult accepted by logic, but that is the form of truth. According to Nana, putting yourself behind your husband is a form of politeness of a woman. Therefore, she postponed the celebration as a professor until her husband earns his peak career point. This is a form of a woman's devotion.

Careers should not make women forget their nature. The magazine writes career women must not forget their nature as women, must not step over men, and do not forget the family. "A woman is very unfit to step over or look down on a man," This last statement shows that mutual respect or mutual disrespect is not the order that should be reciprocally between men and women. The statement "very unfeasible if women ..." indicates that women and men are not bound by the same norm. Violates ethics so it is called "unworthy" if a woman who because of her career makes her "step over and humiliate" men. What about men? It seems, "worthy" only if men succeed that degrade women. Or even, is it available for men to degrade women because of their success? Moreover, the magazine writes, "Women may become professional leaders in an institution, but in their family, the leader remains on the shoulders of men." It is not justified if an educated-wife “controls” her husband. Women's leadership arena is not in relation to her husband.

### Table 1. The Elements of Archaeology Analyses on Discourse of Women.

| Elements                        | Expression                                                                 |
|---------------------------------|---------------------------------------------------------------------------|
| Taboo (prohibition), arrogant, selfish, degrading her husband, forgetting nature. |
| Division between madness and civilization | Madness: Women who forget responsibility for their children. |
| Civilization: A woman who can coordinate a career with her domestic and family responsibilities, educate her children, maintain the harmony of her family, and prioritize her husband. |
| Rejection the right and wrong commentary | Unconditional obedient to the husband. Negative dependent. Uneducated women. Be selfish or arrogant of her husband. |
| the author                        | No get married for pursuing a career |
| academic discipline              | All the authors are female |
| Theory of Role                   |                                                                 |

In the three editions of the magazine which contains emancipation (2009, 2010, 2016), it always presents women as "all-stars;" All about and by women. Repetition like this affirms that emancipation is about women's affairs only. The success of women's emancipation struggle does not make it out of its "domestic" obligation in the domestic sphere. The public is an additional activity sphere for women. A woman is considered great not because of her successful career, but her success in delivering her children to become a successful person and maintain the harmony of his family. Table 1 contains a summary of the elements of archeological analysis of women.

Career women should remain domesticated. The motherism ideology is believed to be a truth to be maintained. Some expressions:"Women are mothers, as first and foremost educators," "The greatness of women is not merely measured by her success but measured by the success of her children," "The role of women's nature is to create intelligent generations in the future," assert that women are strongly tied to patriarchy as the dominant discourse. Women cannot step out from the patriarchal power. This like what Foucault argues that discourse is “not simply that which translates struggle and systems of domination but it is that for which and by which there is no struggle.” The resistance offered by people as the victims to institutions and authorities will perpetuate injustice and reproduce dominance and inequality[22]. As Demirhan mentioned that the limited number of alternative views to produce alternative discourses in the media will impede the possibility to claim the patriarchal discourse on social roles of women[23].
4. Conclusion

The dominant discourse is patriarchal. The savoir is domestication of career women. Women should participate in the public sphere, but it does not mean that they can leave their domestic roles as wives and mothers as well as housewives. The discourse of women that tend to be patriarchy published in Unesa’s magazine reflects the power of patriarchy ideology in Unesa. In the circumstances of this media’s discourse, like Foucault says that women who are in the middle of patriarchal dominant discourse will discourage patriarchal discourse also. Transformation to egalitarian discourse will happen only if the women as the victims succeed to relinquish themselves from the old dominant ideology.

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