

Between Private and Public Space: The Role of Women in Development According to Julia Kristeva

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Abstract: This study aims to explore women's participation in development from the perspective of Julia Kristeva's theory. The method used in this research is a descriptive-qualitative analysis based on library research. The data analysis technique involves collecting various relevant literature related to the issue in this study, namely development that often overlooks women's participation and creates a double burden for women in the development process. The findings of this research indicate that, first, women's participation in development, both in the private sphere (household affairs) and the public sphere (work in the public domain), is not a double burden as criticized by earlier feminist movements. Women working in the private sphere (cooking, taking care of children and husbands, and household affairs) and in the public sphere (formal jobs, farming, and other income-generating work) is a voluntary choice, not due to burden or compulsion. Second, the difficulty for women to obtain equal rights in securing jobs in public spaces is due to the stigma that women should not work in certain jobs, such as being drivers, company leaders, or regional heads. This occurs because of societal representations that view women as weak and second-class compared to men.

Keywords: development, women, Julia Kristeva, public space, private.

1. Introduction

A. Background

The involvement of women in a country's development process is essential, as both women and men have equal rights to participate. As times change, gender equality should become a primary focus for the government in all development programs. Women and men must be given equal opportunities to contribute in every aspect of development, including economic, social, political, and cultural fields. Unfortunately, women are often regarded as second-class citizens compared to men and frequently face discrimination. Women are typically considered suitable only for domestic tasks, and their work in the public sector is seen as supplementary. Moreover, women working in the public sector often face discrimination and do not receive the same rights as their male counterparts.

Gender injustice remains prevalent across various sectors. In education, for instance, women generally have lower levels of

education than men. Women's participation in politics is minimal, and they frequently fall victim to sexual harassment and domestic violence. Job opportunities in the public sector are still largely dominated by men, highlighting the gender inequality women endure.

Development, aimed at improving various aspects of people's lives—including social, economic, political, and cultural dimensions—has shifted from agriculture-based to industrialization. This transition has marginalized women who previously relied on agriculture for their livelihoods. The issue of women's involvement is also linked to the division of labor between men and women. Typically, when women work in the public sector, they also bear domestic responsibilities, creating a "double burden." Michelle et al. [16] explained this dual role through the concept of cultural dualism, which divides the domestic realm and the public sphere. This double burden involves women's participation in both traditional (domestic) and transitional roles. Traditional roles include being wives, mothers, and household managers, while transitional roles encompass being workers, community members, and agents of development. In these transitional roles, women actively participate in economic activities (earning a living) according to their skills, education, and available job opportunities [31].

B. Objective

The aim of this study is to explore and understand women's participation in development through the lens of Julia Kristeva's theory. It seeks to analyze how women navigate their multiple roles in both domestic and public spheres and to identify the barriers they face, such as social stigma and gender discrimination. Additionally, the study aims to evaluate how Julia Kristeva's concepts can be applied to promote gender equality in the context of development.

2. Methodology

This research uses a qualitative approach to explore women's participation in development from the perspective of Julia Kristeva's theory. The methods used are literature studies [15] and focused discussions. Literature studies are conducted by

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examining various relevant sources to gain an in-depth understanding of the research topic. These sources include books and academic articles dealing with Julia Kristeva's theory, gender issues, women's participation in development, and the double burden of women. In addition, official reports and documents from international organizations, governments, and non-governmental organizations discussing gender equality and development are also part of the literature sources reviewed. The focused discussion [29] was carried out by involving researchers, observers of gender issues, and community members who have knowledge and experience in gender and development issues. The purpose of this discussion is to gather deeper views, experiences, and insights on the research topic.

Data collection techniques are carried out through literature review and focused discussion. In literature review, relevant literature is identified and gathered from various sources such as libraries, academic databases, and online publications. This literature is read and reviewed to identify key concepts, findings, and research gaps related to women's participation in development and Julia Kristeva's theory. Focused discussions are prepared with a discussion guide containing key questions and facilitated with selected participants, where the discussion is recorded and recorded in detail. The collected data were analyzed using descriptive-qualitative analysis techniques [1]. According to Amory, the advantages of descriptive analysis are research conducted to determine the value of independent variables, either one variable or more (independent) and makes it easier to draw conclusions without making comparisons or connecting with other variables.

3. Literature Review

A. Biography of Julia Kristeva

Julia Kristeva was born on June 24, 1941 in Sliven, Bulgaria. He is known as a philosopher, literary theorist, psychoanalyst, and writer who had a great influence in the academic field. Kristeva moved to France in 1965 and became a French citizen in 1971, where she played an important role in the development of contemporary literary theory, linguistics, and psychoanalysis [5].

Julia Kristeva's works include an in-depth analysis of language structure, symbolism, and psychological elements. Some of his important works include "Desire in Language" (1980), which explored the relationship between language and desire, "Powers of Horror: An Essay on Abjection" (1980), which discussed the concept of abjection and its role in identity formation, and "Black Sun" (1989), which examined depression and melancholy from the perspective of psychoanalysis. Kristeva is also active in combining the concepts of psychoanalysis, linguistics, and literary theory, creating a unique interdisciplinary approach in her work.

As a leading intellectual, Julia Kristeva has made valuable contributions in understanding the cultural and psychological complexities of human beings. Her work covers a wide range of topics, including identity, feminism, and social change, making her an important figure in academic discussions about

how social and cultural structures affect individuals. Kristeva continues to inspire many researchers and thinkers with her innovative approach to critical issues in modern society.

B. Feminism Perspectives of Julia Kristeva

Julia Kristeva is an important figure in postmodern feminism known for her critique of classical feminist thought. She focuses more on the existence of women through writing, language style, and wording in literature, so that women can find freedom in their own way. Kristeva rejects the label as a feminist because she rejects much of the old feminist thought, especially the dominant concept of masculinity. According to Kristeva, women's subjectivity is related to two concepts of time: repetitive time (cyclical repetition) and monumental time (eternity). Both concepts are ways to conceptualize time from the perspective of motherhood and reproduction. In contrast, time in history is linear time, which includes projects, progress, and arrivals.

Kristeva identifies three waves of the feminist movement:

1. Egalitarian feminism: This wave demands equal rights with men, in other words, women's right to gain a place in linear time. Examples include liberal feminism and Marxist feminism.
2. Second Generation: Emerging after 1968, this wave emphasized radical differences between women and men and demanded women's right to remain beyond the linear time of history and politics. An example is radical feminism.
3. Third Generation: This wave fosters a parallel existence that incorporates previous feminist approaches, allowing individual differences without losing their feminist identity. An example is postmodern feminism.

Besides Kristeva, other feminists she worked with included Hélène Cixous and Luce Irigaray. Hélène Cixous, for example, also emphasized the importance of women's writing and introduced the concept of "écriture féminine," which focuses on the way women write and express themselves. Luce Irigaray criticizes the representation of women in language and culture, emphasizing that patriarchal language often oppresses women's experiences. These two figures, along with Kristeva, have contributed significantly to broadening the discussion about feminism, the existence of women, and the way women express themselves in a male-dominated society.

Kristeva, with her unique approach, added a new dimension to feminist thought by combining psychoanalysis, linguistics, and literary theory. This perspective not only enriches feminist theory but also offers new ways to understand and empower women in social, cultural, and political contexts.

C. Women in Gender Perspective

In the context of everyday life, gender is often equated with sex. However, gender is actually different from sex or sex. Gender includes social distinctions between men and women in society, which do not always correlate directly with the biological facts of the human body. The introduction of the concept of gender was first introduced by Ann Oakley [24],

who highlighted the importance of understanding that gender differences do not only come from biological factors, but also from social and cultural constructions.

According to [39], gender is something separate from sex or biological male and female sex. This is due to variations in the interpretation of feminine and masculine concepts in different cultures. Although there are universal differences between men and women, this difference lies not only in gender, but also in the characteristics and traits inherent in both. Gender itself is defined as a sociocultural construct that distinguishes between feminine and masculine characteristics, which then becomes the basis for the division of roles in society.

In the context of the current conversation, it is important to consider the strong current of gender equality promoted by various circles of society. Various segments of society, including academics, public figures, and politicians, are increasingly emphasizing the importance of gender equality in various aspects of life. The debate around this issue is growing and becoming the center of attention, especially for the women's movement that demands equal recognition and empowerment.

Based on the previous discussion, differences between men and women in society arise from various socialization processes, religious influences, and cultural factors. This distinction became part of the structure of society which was considered as natural in distinguishing actions and thoughts between the sexes. This division, which develops over generations, is considered part of cultural norms, so those who do not conform to this division are often perceived as abnormal or violate natural rules.

D. Women in Public and Private Spaces

Public space and private space have different roles in the context of women's role in society. Public space refers to areas that are open to public access and participation, such as workplaces, political spaces, and other public places. Meanwhile, private space refers to areas that are more related to personal life, such as household and family affairs [28].

Historically, women have often been confined to private spaces, such as households, where they were considered responsible for housework and childcare. Women's involvement in public spaces is often limited, with limited access to education, formal employment, and political participation. However, in recent decades, the role of women in the public sphere has evolved, along with social and political changes that allow women to be more active in various areas of life.

The role of women in the public sphere, according to [3] is very important to strengthen their representation in political, economic, and social decision making. When women have the same access as men in public spaces, this can result in more inclusive and representative policies. However, challenges still exist in addressing structural barriers that hinder women's participation in public spaces, such as gender discrimination, gender stereotypes, and inequality of access to resources.

E. Women Development Figures

One of the development figures of the women's group who is known to do well at the global level is Gro Harlem Brundtland. He is a former Prime Minister of Norway and pioneered the concept of sustainable development through the report "Our Common Future" also known as the Brundtland Report in 1987. Brundtland is known as one of the leaders who are active in championing environmental issues and sustainable development, as well as strengthening the role of women in the development process.

In Indonesia, Sri Mulyani Indrawati is one of the development figures of a women's group that is also known to be successful. He has served as Minister of Finance of Indonesia and currently serves as Managing Director and Chief Operating Officer of the World Bank. Sri Mulyani is widely recognized for her success in leading economic reforms in Indonesia and championing transparency and accountability in public financial management. These two figures are examples of women who have played an important role in development both at the global level and in Indonesia.

The role of Gro Harlem Brundtland and Sri Mulyani Indrawati in the public and private spheres reflects outstanding contributions to development both at national and international levels. As a former Prime Minister of Norway and a leader in environmental issues and sustainable development, Gro Harlem Brundtland has a significant role in driving the global development agenda. Through the report "Our Common Future", he brought the world's attention to the concept of development that takes into account environmental, social, and economic aspects in a balanced manner. By strengthening the role of women in the development process, Brundtland also encourages gender inclusion in various development policies. On the other hand, Sri Mulyani Indrawati, who once served as Indonesia's Minister of Finance and currently serves as Managing Director of the World Bank, has a key role in economic and financial decision-making at both national and international levels. In the public sphere, Sri Mulyani has taken important steps to strengthen economic stability and champion transparent and sustainable financial policy reforms. While their role in the private sphere may not always be openly discussed, as individuals, they may have a role to play in supporting and promoting their values, including environmental sustainability and gender equality, within their personal environment.

4. Results And Discussion

A. Review of Previous Research Results

A total of 35 journals have been reviewed related to this research topic. The five selected journals that are the main references in writing this article are summarized in the following paragraphs:

1. Vinna Ulfianna, Hermanita Hanafi Zuardi, Liana Dewi Susanti, (2021) [34]. The Role of Women in Efforts to Improve Family Economy (Case Study of Kenanga Farmer Women's Group in Sukajawa Village, Central Lampung). This research highlights the role of women in improving

- the family economy through KWT Kenanga in Sukajawa Village, Central Lampung. Using qualitative descriptive methods with field data, including interviews and documentation, the results show women's empowerment in creating new jobs, increasing family income, making it easier for women to meet their daily needs, and changing the economic structure of the community to be more diverse with home industry businesses (Ulfianna, 2021);
2. Vita Fajrin Jahriyah, Kuni Qonitazzakiyah, Dwi Sakiya Nisvi, Ernawati Huroiroh. (2022) [10]. Women's Participation in IKN Development. This study explores women's participation in the development of the Gender Empowerment Index in North Penajem Paser and Kutai Kertanegara Districts related to the development of the National Capital City (IKN), with the aim of providing space for women's participation in the IKN development process and planning effective women's participation. The research method uses an empirical legal approach with primary data in the form of laws and regulations and documented secondary data. Planning for women's participation in the transfer and development of IKN is important to be formulated firmly in laws and regulations, especially under Law No. 3 of 2022 concerning IKN. The inclusion of women and the form of participation in every stage of development is expected to ensure women's involvement in the implementation of the development of the IKN area. In this context, women's voices need to be given sufficient space, considering that Indonesia's holistic human development must accommodate every citizen, including women (Jahriyah et al., 2022).
 3. Fienkan Laura Sandyego Dumalang, Bakti Setiawan (2022) [4]. The role of women in sustainable development in Ambon City. This research explores the role of women in sustainable development in Ambon City, especially women's groups in Paso Country, Hutumuri Country, and Rutong Country who are active in the environmental and culinary fields. They participate in sustainable development with a focus on economic aspects, education, cultural preservation, waste reduction, mangrove replanting, and ending discrimination against women. Through equal financial rights and natural resources, women are able to increase productivity and play a role in sustainable development. This study used a qualitative approach with participatory observation and in-depth interviews with the group of women concerned [4].
 4. Nurdiana, Ery Wati (2019) [21]. Community Views on the Role of Women in the Development of Pidie Regency (Case Study of Mukim Garot, Indra Jaya District, Pidie Regency). This study examines community views on the role of women in development in Pidie Regency, especially in Mukim Garot, Indra Jaya. Although women are busy with various activities, both outside and inside the home, they are able to divide their time to play their roles well. The role of women in Mukim Garot in development has been good, although there are still community views that hinder their role improvement, such as doubts about leadership abilities, education, and experience. This study aims to understand the structure of women's role in development and society's views on it, including improving the quality of life, children's welfare, family economy, and gender equality. The method used is qualitative descriptive research to reveal phenomena that occur in society [21].
 5. Deborah L. Spar. (2020) [40]. *Good Fellows: Men's Role & Reason in the Fight for Gender Equality*. This paper seeks to support the idea of including – even embracing – men in the struggle for gender equality. Spar, in his writings, does not intend to argue that men should replace women in this struggle, or that involving men means ignoring or degrading women. The purpose of writing instead is to make this struggle less isolated and more practical, and to attack the so-called "women's problem" with a broader and assertive tool. If men believe in equality, then extending that belief to explicitly include women is not a logical step or an act of compassion. It is precisely a basic expansion of the truth already considered obvious, and a channel through which men can begin to redefine their own identities and interests. Men have been an obstacle to women's equality for a very long time. Perhaps the time has come to make them part of the solution as well [40].
- The summary of the above research shows the role of women in various aspects of development, from family economy to sustainable development in various regions. The studies illustrate women's empowerment efforts through various groups and initiatives, highlighting the importance of recognizing their contributions in creating social and economic progress. Kristeva's perspective emphasizes how the role of women in the study reflects the concept of cultural dualism, where women are active in various traditional and transitional roles. In this context, research highlights how important it is to recognize and encourage women's participation as an integral part of inclusive and sustainable development processes.
- B. Results of a Focused Discussion on Gender and Feminism*
- Three focused discussions were conducted on the themes of feminism, stigma, and case studies of women's roles in politics and government. The discussion was held virtually in the August-November 2023 period involving three sociology professors from the University of Muhammadiyah Malang and was attended by around 42 people from students, academics, and social practitioners. A summary of the focused discussion is presented on the following points:
1. Lesti Heriyanti, in her presentation on the genealogy of feminism theory, said that the oppression of women was the trigger for the emergence of feminism theory. In sociology, feminism is a development of Structural Functional theory and Conflict Theory. According to the Structural Functional theory, society is constantly changing evolutionarily, so that a state of equilibrium is achieved. Conflict between men and women will disrupt the balance of society so there needs to be discussion and improvement of relations between men and women, referring to the theory. Julia Kristeva, according to Lesti, is a figure of second-wave feminism, which began in 1960. This period is the beginning of

women's existence in politics and getting the right to vote and be involved in government politics [6].

2. Darmansyah Pulungan, explained about stigma theory and how this theory discusses aspects of gender and feminism. In his presentation, Darmansyah stated that the originator of the Stigma theory, Erving Goffman, overemphasized individual actions without considering social structure and power that can affect social interaction. Furthermore, Goffman's theory is also considered to lack attention to gender perspectives in his analysis. The critique delivered by Dorothy Smith, highlights how gender roles can affect social interactions and stigmatization experiences [25].
3. Eny Nurwahyuni presented a paper on women and politics by taking a case study of women's involvement in the Lumajang Regency Government. Some important points presented by Eny are that women have a very important meaning to provide understanding and unify perceptions about the importance of healthy, fair and realistic democratic development. Currently, women's involvement in politics still faces many obstacles in politics. Although there have been many positive advances and changes in recent decades, women are still underrepresented in political positions and sometimes experience discrimination and sexism in the political environment [22].

In the discussions discussed, there is a deep understanding of the role of women in the context of Julia Kristeva's feminist theory. Lesti Heriyanti explained Julia Kristeva's role as a second-wave feminist figure that marked the beginning of women's existence in politics, showing a social paradigm shift that presents challenges to existing power structures. Darmansyah Pulungan discusses stigma theory by criticizing Erving Goffman's individualistic approach, and highlights the importance of considering gender perspectives in social stigma analysis. In Kristeva's context, gender stigma analysis reveals the importance of identifying and challenging gender norms that limit women in patriarchal social structures. Eny Nurwahyuni's paper highlights the challenges of women's political involvement and the importance of women's representation in building a healthy and fair democracy. In Kristeva's perspective, women's efforts to fight for their political rights become part of a collective struggle against patriarchal domination and redefine women's identity and position in society.

C. Julia Kristeva's Perspective on the Role of Women in Development

Julia Kristeva criticizes the old feminist approach to gender injustice that can lead to the formation of new dogmas [35], which may lead to a loss of individual uniqueness in an attempt to identify with feminist group identity. In the central vision of the old feminism that emphasized "freedom", there was a tendency to demand that women give up their cultural peculiarities in favor of achieving women's universalism. Kristeva highlighted that feminism has long considered women's position as housewives as a product of patriarchy, but every woman should be free to choose their role in society without being guided by social pressure [19]. In addition, she

emphasized that longstanding feminism placed women in multiple roles, which may burden them with expectations to act both in the domestic and public spheres. Kristeva, in her essay "Woman's Time" (1981), emphasized that a woman's decision to become a housewife should be respected as long as it is not the result of compulsion. She also highlighted the difficulty of women in entering public spaces because their language is often not standardized, making women's language unrecognized and considered meaningless. Kristeva also criticizes traditional understandings of the feminine and masculine, recalling that gender is not about biological sex but about language and experiences associated with it [35]. Therefore, women as well as men can exhibit feminine and masculine traits, since language retrieval is not limited by biological sex.

According to Kristeva, stigma against women is reflected in social assessments that narrow their roles and identities in society [8]. She stresses that women are often trapped in stereotypes and expectations dictated by patriarchal social structures. Kristeva believes that to escape such stigmatization, women need to develop a strong self-awareness and take control of their own narratives. It involves recognition of their individual uniqueness and rejection of restrictions imposed by social norms that limit women's roles and potential. Kristeva encourages women to articulate their own experiences and fight for the freedom to determine their own identity and life path without being affected by narrow gender stereotypes [35].

Regarding the two examples of female characters described in the Literature Review chapter, the analysis using Julia Kristeva's perspective focuses on the concept of "abject" or "the wasted" in relation to the role of women in public and private spaces. Gro Harlem Brundtland, in the public sphere stands out as a leader in environmental issues and sustainable development. She brought global attention to this concept through the report "Our Common Future", which reinforces the role of women in the development process. However, behind this public spotlight, Brundtland may also face pressure or conflict in its private sphere. It is possible that she will have to navigate traditional expectations regarding the role of women in her family or community, which may conflict with her responsibilities as a global leader.

Another figure from Indonesia, Sri Mulyani Indrawati, although also had an important role in the public sphere, as Indonesia's Minister of Finance and later as Managing Director of the World Bank, she may face a similar dynamic. On the one hand, the public recognized his achievements in economic reform and financial transparency. However, in the private sphere, she may be confronted with traditional social expectations about the role of women in the Indonesian family or society.

From Kristeva's perspective, women are faced with a complex pressure between expectations and demands in public and private spaces. They must manage these multiple roles wisely, dealing with "abjects" or "outcasts" in social contexts that may narrow their space in both domains. Although publicly acknowledged, they may still experience pressure or conflict in the private sphere that is not always open to discussion.

D. Gender-Based Development Approach

There are several gender-based approaches in development that have been proposed, ranging from the *Women In Development* (WID) Approach. In the decade of the 70s, the American liberal feminist movement gave birth to this approach, highlighting inequality and exclusion of women in development programs [17]. WID believes that development will not succeed without women's participation, and they champion separate or integrated development projects for women. However, despite these efforts, WID's approach has not resulted in significant changes due to patriarchal culture that still controls many aspects of life in developing countries [21], which results in women remaining confined in limited roles by men.

Furthermore, comes the Women And Development (*WAD*) Approach, which recognizes that women will not feel the benefits of development equally if there is no effort to address the patriarchal culture that affects social structure. WAD supporters stress the importance of addressing poverty and the effects of colonialism as an important step towards gender equality in development. However, like WID, WAD also fails to change women's access to development programs [21].

The failure of the previous approach led to the birth of the Gender and Development (GAD) approach in the 1980s [17]. Proponents of GAD acknowledge that women are often bound by power relations controlled by their fathers and husbands. They believe that improving women's access to public services can help reduce their subordination. The GAD approach emphasizes the importance of recognizing the value of women's production and reproductive roles in households and industries as a step towards greater autonomy for women. The ultimate goal of GAD is to shift existing power relations to give women more autonomy in their lives [21].

The WID, WAD, and GAD approaches in gender development can be attributed to Julia Kristeva's feminist theory in several aspects. Kristeva highlights the importance of understanding the complexities of women's identities beyond gender stereotypes imposed by patriarchal societies. In this approach, there is a conformity with Kristeva in terms of the rejection of the positioning of women in traditionally defined roles, such as domestic and reproductive roles, as well as efforts to provide space for women to explore their individual identities beyond these stereotypical roles. However, there are also aspects that may contradict Kristeva's feminist theory, especially in the context of the GAD approach that emphasizes increasing women's participation in public spaces and strengthening their access to public services. Kristeva, in her critique of patriarchy, highlights the importance of understanding feminine values in the private sphere and opposing the oppression of women in patriarchal language and cultural constructs. Approaches that place women in the public sphere and emphasize autonomy in public life may conflict with Kristeva's view of the importance of maintaining the private sphere and the feminine values within it.

Thus, while the WID, WAD, and GAD approaches in gender development are compatible with some aspects of Julia Kristeva's feminist theory, there is also a potential for

discrepancy especially in terms of the placement of women in public spaces and their emphasis on strengthening women's public participation.

5. Conclusion

Julia Kristeva rejects the view that men and women should always be equal because she considers that universal equality will obscure important differences in their individual identities, which are formed from factors such as different cultures, psychic structures, and civilizations. In the context of women's participation in development, Kristeva emphasized that women's work in private and public spaces is not a double burden, but a choice made with awareness. In addition, Kristeva criticizes stereotypical thinking about feminine and masculine identity, stating that gender is not just about sex, so women can also have masculine traits and vice versa. This is relevant to the difficulty of women to participate in public spaces due to the stigma of certain roles that are considered unsuitable for women, such as being drivers or company leaders, which is reflected in the view of society that still sees women as weak and second-class individuals compared to men. Therefore, to achieve wider participation of women in development, it is important to overcome the stigma and gender stereotypes still inherent in society.

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