

## ISSUES OF WESTERN FEMINISM AND ISLAMIC PARADIGM IN #UNINSTALLFEMINISM DIGITAL CAMPAIGN

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**Abstract:** Feminism has established a debatable topic on the current perceptive related to the social movement for defending women's rights. The aims of this research are to describe *Instagram* caption and image *My body is not mine...* and other discourse on social perspective, cultural, Western feminism, and Islamic paradigm. Initiated in early March 2019, the digital campaign carried out the crucial jargon #*Uninstallfeminism*. The method of the research is three-dimensional CDA (critical discourse analysis) based on Fairclough's theory focusing on feminism issues that are shown on *Instagram* account @*Indonesiatanpafeminisme* and @*thisisgender*. The analytical data construct from the linguistic features of text implementation, discursive practice, and social practice analysis. The result shows on the linguistic feature of text implementation used much diction to describe the dominant-negative sentences that prevent the Western feminism concept. Antifeminism activists are considered as a movement that is guided by the Islamic paradigm and contrary to Western feminism. However, the notion of discourse is not closely related to Al-Quran and Sunnah. It is a different perspective to understand Western feminism that concern with gender equality based on specific situations. The situation develops on historical, perspective, and ideology. This study of feminism field can be inferred that the digital campaign of #*Uninstallfeminism* gives a significant impact clarifying on a different perspective based on the text from Western feminism that Indonesian women should be back to the religious rules of Islamic feminism.

**Keywords:** CDA, Islamic paradigm, Western feminism, #*Uninstallfeminism*

### INTRODUCTION

Feminism is the crucial movement that begins in late-nineteenth-century and early-twentieth-century concerning for woman right. In Indonesia emerge an anti-feminist activists group who has launched a social background campaign #*Uninstallfeminism* purposes heated debate over sexual violence legislation that compared the concept of Western feminism and Islamic Paradigm. Some Antifeminists activist hold campaign to demonize family constructs that women in Indonesia should be did the activities at home. Therefore, one of the *Instagram* posts hold up and said that the woman doesn't need feminism based on Islamic paradigm.

Several of *Instagram* group older posts framed feminism as a blasphemous Western idea that is antithetical to Islamic values. The group asserts that the feminist notion of complete authority over one's body is wrong, saying that *My body is not mine, but rather Allah's*. Kamla & Nighat (1995, 41) have assumptions that underlie the notion of feminism proposing more complex definitions. The definition of feminism constructed from an awareness of the oppression and exploitation of women in society, in the workplace and family, as well as conscious actions by women and men to change the situation. Indirectly, the notion above has a significant correlation with anti-feminism activists

against the feminism of Western concept.

Feminism exists from Latin called *femina* which is in English language termed as 'feminine' which means femininity. Therefore in 1895, the word 'feminine' was added 'isme' that represented the community to become 'feminism' (Lisa 1986, 237). According to Bhasin and Said (1995, 4) it is not easy to formulate a definition of feminism that could be accepted and applied to all feminists based on several perspectives in a different area. Because feminism does not take a theoretical conceptual basis from the formulation of a *grand theory*, the definition of feminism changes in stages that support the sociocultural background knowledge.

The existing reality can be presented as the feminism definition changes for the cases of *#Uninstallfeminism* in Indonesia is the proved of language power. Chaer (2004, 11) states that language is a symbol system, in the form of sound, arbitrary, productive, dynamic, diverse, and human. Language can be defined as a set of arbitrary symbols, the systematic concept, and deliver social code that used to hold the communication (Badrus 2011; Brown 2000; Fairclough 2001; Own 2006; and Tarin 1989). To set the language contains, discourse and text is the supporting idea that should be constructed. The discourse position in grammatical hierarchies stands in the largest unit that can be portrayed in the form of essays, paragraphs, sentence, or word in specific purpose Kridalaksana (2001, 231)

The correlation between this research about feminism and the power of language can be solved by discourse analysis. Fairclough (1995, 28-32) and Wodak (2001, 5) state that discourse analysis is about how text functions in sociocultural practice work. Furthermore, Darma (2009:49) states that discourse analysis is an effort or

process to explain the social reality (text) that is intended by someone who tends in a specific purpose. Besides, critical discourse analysis is not only seen from the linguistic aspect but also the relationship among language and certain contexts, including the specific objectives of socializes.

Critical discourse analysis is a wonderful opportunity to discuss with several linguists such as Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen, and Ruth Wodak. Michael Billing (2003) has pointed out that the discipline of CDA with the rituals and institutional practice and added the other academic disciplines. In other words, CDA is also used to describe something, translate, and analyze social and political news (Putra & Triyono, 2018). Wodak (2001) contends that CDA aims to investigate critically social inequality as it is expressed, signaled, constituted, legitimized and so on by language use (or in discourse). As for Meyer (2001), CDA aims to make transparent the discursive aspects of societal disparities and inequalities.

This research uses the approach of three-dimensional critical discourse by Norman Fairclough (1989, 1992, 2003). The three-dimensional critical discourse by Norman Fairclough (2003) includes: (1) *text* or description; (2) *discursive practice* or interpretation; and (3) *Social practice* or explanation. The text is analyzing a form of linguistic features such as vocabulary that referred to wording point, grammar, and text structure (Fairclough 1989, 26). For interpretation of discursive practice is a relational process between text and interaction with seeing the text as the product of the production process and as recourse in the process of interpretation. Then to find out the sociocultural practice purposes, Fairclough (1995) concerned on social practice or explanation the influences the text (discourse) with the situational context and social level.

Based on the idea of CDA above, this research was supported by some previous studies. First, Putra & Triyono (2018) construct the research about critical discourse analysis on Kompas.com News on some crucial campaign *Gerakan#2019GantiPresiden*. The researcher is using the same theories as Fairclough's three-dimensional CDA. However, the different concept builds from the other crucial issues in Indonesia.

The second previous study developed by Thompson, Rickett & Day (2017) about feminist relational discourse analysis by putting the person in the political in feminist research. Those studies applied many concepts of interpretation of feminism voice that helps the researcher construct the implementation of discourse.

The concept of feminism research sets up by practices can be problematic in that already voice of activism in the process of knowledge production that seeks to understand them. Feminist activism transforms social relation that oppresses people along the field of gender identity, sex, race, ethnicity, class, sexuality, religion, and gendered system of patriarchal privilege (Cole 2009; Barker 2015).

Recent feminism concerns have overpowered, agency, and resistance in drawn attention to the absence of participants first-hand experience within board discursive accounts (e.g.: Lafrance and McKenzie-Mohr 2014; Saukko 2008; Thompson et al, 2017). In discursive research that seeks to account for the structural, a failure to recognize the personal can be powered priorities the researcher's interpretations of structural oppression over the voices of participants (Saukko 2008).

Thus, this research was the strength of the researcher's interpretation of #Uninstallfeminism digital campaign that is voiced on Indonesian anti-feminism activists' Instagram by using the CDA approach by Fairclough (2003).

## RESEARCH METHOD

In this research, the researcher used a critical discourse analysis approach to qualitative research. Three-dimensional critical discourse analysis approach by Fairclough's theory (2003) was purposed for (1) *text* or description; (2) *discursive practice* or interpretation; and (3) *social practice* or explanation. The data analysis focused on 15 discourse campaigns that are described on Instagram account's captions and images at @Indonesiatanpafeminisme and @thisisgender about the gap meaning of worldview Islamic perspective about feminism with nation #Uninstallfeminism. This approach puts discourse as power (Asher & Simpon 1994, 940) that reflected discourse form relations and society.

The first data published from the Instagram account on November 29, 2017 for @thisisgender, and March 17, 2019 for @Indonesiatanpafeminisme support the campaign of #Uninstallfeminism. The data were selected based on the number of followers who followed that account. Then, the main instrument of this research is the researcher herself. Because discourse analysis is to describe textual elements, and ends up interpreting the results-always in the expectation of others' understanding the researcher takes the power position.

The data collection technique uses the theories as analysis of the lingual interaction with the technique *simak bebas-libat-cakap* and used the note-taking method for analysis (Sudaryanto, 2015, 204). Hereafter, the researcher used three steps to analyze the data namely: (1) reading extensively the discourse of digital campaign #Uninstallfeminism; (2) taking notes and analyzing the discourse using three-dimensional CDA approach by Norman Fairclough (2003); and (3) making conclusions from the data analysis. In the final decision of this research, she presented the data before doing the

steps of the validation process by the validators to checking the data.

## RESULTS AND DISCUSSIONS

The result is presented the three-dimensional critical discourse analysis and identified data of *#Uninstall feminism* and display it in the form of a discussion. The analysis was guided by Fairclough's three-dimensional model: text, discursive practice, and social practice of 15 discourses that shown in *@thisisgender* and *@Indonesiatanpa feminisme* on Instagram account. Thus, the researcher will describe these data in details of first analysis as follows:

### Text (Description) Implementation

Based on the linguistic features used by the Instagram account with power campaign *#Uninstallfeminism*, the researcher found several implementation scopes of discourse. The role played in the language takes more persuasion process for L1 attention. The caption used to explore the different representations of the notion of Western feminism. The campaign has potentially against the concept of Western feminism that appearances in the Instagram assembly and has a social effect in the Islam paradigm. Below is the analysis of the linguistic feature of the discourse of Instagram captions and picture views.

- (1) *Tubuhku bukan milikku, namun milik Allah SWT yang kelak harus dipertanggungjawabkan*

(My body is not mine, but rather Allah's SWT which must be responsible)

The first datum (1) *Tubuhku* (My body), focuses on the pronoun *-ku* (my) refers to the woman body who claims that their body not they have. The concept of the possessive adjective (my) and possessive pronoun (mine) introduce the gender identities, parties, and the likes as the number of gender interpretations. This analysis has the same point as other research from Wodak (2005) seen that pronouns

especially plurals as being able to be used interpreters for group identify conditions. Pronouns are not merely a way of expressing person, number, and gender as is suggested by traditional grammarians Bramley (2001). Based on the datum, the discourse (1) means that the diction *-ku* and 'mine' was the power in gender condition on antifeminism activist perspectives. The Body means the entire body of a human being visible from toe to the hair (KBBI 2017). Antifeminism activists told in Islamic paradigm that the woman's body should not claim by herself, because rather Allah's SWT. Those concepts of pronoun were applied in the other data (2) and (3) as follow:

- (2) *Seharusnya kita mengkritisi dan menimbang ajaran feminis dan kesetaraan gender sesuai dengan paradigma Islam.*

(We should criticize and consider feminist concept and gender equality in accordance with the Islamic paradigm)

- (3) *Untuk menghargai perempuan, kita tak perlu mengikuti ajaran feminis.*

(To respect women, we don't need to follow the teachings of feminism)

In the grammar aspect, the subject of the discourse is called the action from the actor (Fairclough, 2003). In the action of the data (2) and (3) *kita* (we) refers to the woman Muslim who against the Western feminism concept. The word *kita* correlates with the anti-feminism community who has their perspective for feminism concept. From datum (2), it can be seen how the movement distinguishes diction used to indicate the status of figures from the Islamic paradigm and Western feminism. 'We' is plural first-person pronouns who talk together with others including those to speak to (KBBI, 2012).

- (4) *Feminisme seakan-akan upaya menuhankan manusia*

(Feminism is **as though** an attempt to deify humans)

The datum (4) has been characterized by the conjunction **as though** that is a critical power from the issues of feminism liberal. The conjunction is ruled in sentence structure such as combining words into phrases and phrases into sentences, describing the relationship among the meaning of a particular group of words and the arrangement of those words and specifying the grammatical relations of a sentence (Crystal 2006).

(5) *Feminisme adalah konsep impor dari Barat yang **memuat nafsu** atau **amarah** karena penindasan dan ketidakadilan.*

(Feminism is the import concept from Western which **contains lust** or **anger** as oppression and injustice)

(6) *Feminisme lahir dari masyarakat yang **tidak menghormati** kaum perempuan. So, don't worry girls Islam is perfect without feminism.*

(Feminism was born from a society that does **not respect** women. So, don't worry girls Islam is perfect without feminism)

(7) *Tidak menjadi seorang feminis bukan berarti **tidak menghargai** hak-hak perempuan*

(Not being a feminist does not mean **not respecting** women's rights)

(8) *Bagi seorang muslim, berislam secara kaffah, itulah cara kita **menghargai** seluruh makhluk Allah sesuai dengan kepatutannya.*

(For a Muslim, having a kaffah Islam, that is how we **respect** to all of God's creatures according to their propriety)

From data (5) to (7), it is clearly described how caption took the resource statement by using a complete diction about negative metaphor representation, namely: *memuat nafsu* (contain lust), and *amarah* (anger) are as adjective representation. Lust is a psychological force producing intense

wanting or longing for an object, or circumstance fulfilling the emotion (Lazarus, et al. 1994). Richard Lazarus and Bernice N. Lazarus discuss the passion and reason the people making sense of their emotions. The diction of anger means an intense emotional state. It involves a strong uncomfortable and hostile response to a perceived provocation, hurt or threat (Sheila 2006).

Therefore, on the diction *tidak menghargai* (not respect) is a verb from the negative actions taken by the first to the second person. The first person refers to Western feminism and the second person means anti-feminism activists. Respect is the process of honoring someone by exhibiting care, concern, or consideration for their needs or feelings (Cambridge Dictionary, 2017). In this case the negative sentence constructs, thus the concept of respect change becomes uncared on somebody's needs or feelings.

The datum (8) was explained on antifeminism activists as their interpretation. The diction of *menghargai* (respect) is the opposite of the data (6) and (7). Thus, the discourse was shown in a positive sentence as the Islamic feminism concept.

(9) *Ustadz Hamid Fahmy Zarkasyi **mengatakan:** "Di hadapan Tuhan, wanita dan pria memang sama, tapi Tuhan tidak menyamakan cara kedua makhluk tersebut untuk menempuh surga-Nya".*

(Ustadz Hamid FahmyZarkasyi **said:** "In front of God, women and men are the same, but God does not equate their ways to take His heaven")

(10) *"Menyamakan lelaki dan wanita dalam arti feminis adalah penghinaan terhadap alamiahnya manusia. Sebab wanita dipaksa mengikuti fitrahnya lelaki," **kata** Ustadz Felix Siauw.*

("To equalize men and women in a feminist concept is an insult to

human nature. Because women are considered to follow men”, said Ustadz Felix Siauw)

In data (9) to (10), various language styles are used by Instagram quoting statements on image views from (9) Ustadz Hamid Fahmy Zarkasyi and (10) Ustadz Felix Siauw. They are Ustadz Hamid Fahmy Zarkasyi *mengatakan* (Ustadz Hamid Fahmy Zarkasyi said) and *kata* Ustadz Felix Siauw (said Ustadz Felix Siauw). Ustadz is an honorific title for a man used in the Middle East, South Asia and Southeast Asia. In Indonesia, this title was shown for the man who has more knowledge in Islamic science. This variety of language styles is the language strategy used by Instagram in delivering the message to readers so that the image looks more interested and proved the Islamic feminism concept to the readers.

Furthermore, data (9) and (10) are the selection of a speaker as one of the discourse supporters. The speaker presented in this discourse is Ustadz Felix Siauw. He said that woman and man in perspective feminism is an insult to human nature (*fitrah*). The speaker wants to share the Islamic role inside the text, that woman should not follow the habitual man. For instance, the women allowed for work and found their passion outside the home. Accordingly that text, women are considered to follow men.

However, one of the prophet's wives like Siti Khadija has become the main leader in funding the war. She is a businessman reliable at that time. Similarly, Siti Aisyah who took to the field war is a woman who is recognized for her intelligence. Thus, Ustadz Felix Siauw's concept above should be explained specifically who told that woman is considered the man. Because, feminism is expected to be able to develop women's intellect so that they can develop into independent individuals not have a role like a man

(Richardson 2002, Sanders 2006, & Thornham 2006).

### Discursive Practice Analysis

In the discursive practice analysis, the interpretation conducted on the processing of discourse which includes aspects of production, distribution, and using of text. This section analyzes how the *Instagram* caption and image workers produce text. The production of a discourse constructs from the movement of anti-feminism activist, on *@thisisgender* and *@Indonesiatanpafeminisme*. The campaign of *#Uninstallfeminism* is the power of discourse production that first formation in March 2019 in Indonesia. Therefore, the distribution process builds from the nation of women's body also a concern in gender issues that women are considered unequal to men. However, Surah *An-Nisa* verse 1 did not explain explicitly the meaning of inequality between men and women:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً (النساء : 1).

O mankind, fear you're Lord, who created you from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer” (*Al Nisá'*, 4:1)

In theological concepts, woman and man is an inseparable unit that worked complementarily. The notion was compared with Western feminism concept of woman and man, Umm Yasmin (2019) of the Centre for Muslim Minorities and Islam, she states that feminism is often mistaken as a Western movement. However, addresses that Muslim feminist has been active since the early nineteenth century. Muslim feminists' tasks aren't to reform the religion of Islam, but rather *promote gender equality within a secular society* (Yasmin, 2019). This implementation is separated by the

different perspectives from Western feminism and Islamic paradigm. Thus, it can be concluded that the Western concept was not incorrect, but it had purposed to concern in gender equality based on the specific situation.

### **Social Practice Analysis**

The third dimension of CDA by Fairclough is determined by the outside view of social practice that constructs the digital campaign. The analysis interpreted on sociocultural practice. The discussion of socio-cultural practices includes three levels, namely the situational level, institutional level, and social level.

The situational level is related to production and the context of the situation. The institutional level is related to the influence of institutions both internally and externally. Meanwhile, the social level is related to more macro situations, such as the political system, economic system, and the cultural system of society as a whole. The followings are the three-level of social practice analysis on the digital campaign of *#Uninstall feminism*.

#### *Situational level*

The digital campaign existence of *#Uninstallfeminism* movement ignited conflicts that occurred in the other community e.g pro-feminism global concept. Through the anti-feminist activist movement, it is directly influencing the woman's power notion conditions and pro-feminism which supports western feminism theories has wrong. Beside, occurred blaspheme each another about pro and contra-feminism on ideology Islamic worldview feminism perspective. There is nothing wrong with demonstration actions that are conducted by pro-feminism because all the campaign initially to support women right as equal with men or contra-feminism because they are protected by Islamic hold on Al-Quran and Sunnah. For this reason, this movement builds different perspectives

by the opposite that paradigm is a concern for the leading page of Instagram account of *@Indonesiatanpa feminisme* and *@thisisgender*.

Those accounts focused to protect the real conception of woman right based on the Islamic Paradigm. The impact of digital campaign above can be able to change the perception of usual definition feminism become Islamic feminism for the people who stand as Muslim. But we must consider the right perception of originally feminism characters as needed.

#### *Instructional level*

The writing of the news texts digital campaign *#Uninstallfeminism* that forces channeling aspiration in Islamic role of *Tubuhku bukan Milikku....* involves two resources of social media of Instagram accounts namely *@Indonesiatanpafeminism* which was uploaded from March 17, 2019 to May 16, 2019 by getting 4.166 followers and another account *@thisisgender* whose upload from November 29, 2017 to May 16, 2019 by getting 6.759 followers. This is the proof of people enthusiasm that made change the digital campaign of *#Uninstallfeminism* to get trending topic worldwide. the Islamic worldview also holds many campaigns whose delivery are more actual and trustworthy on feminism issues from Islamic paradigm.

#### *Social level*

It can be drawn a common thread that the discourse and image of Instagram account is closely related to the existence of the media itself. The digital campaign *#Uninstall feminism* has a certain motivation. According to the observations of the researcher, the campaign feminism with reader and followers of the account can be seen from noted presented and indirectly guides the public to understanding the Islamic roles and Western perception that *#Uninstall feminism* is an attempt to clarify the meaning of feminism on Islamic

paradigm. Therefore, readers' opinions are led to give a positive image to the reader and assess the research of point of view in *#Uninstallfeminism*

The digital campaign considered a presidential act on a social level. Thus, this led to a dispute between the two communities which ended with clarifying between both. Women's right (feminism) observers say that there is nothing wrong with this movement, but if this movement is aimed at the community that is rising the campaign of *#Uninstallfeminism*.

## CONCLUSION

From this discussion, it can be concluded that there is a critical discourse analysis. The data has been presented on the digital campaign *#Uninstallfeminism* that found in account *@thisisgender* and *@Indonesia tanpaeminisme*. Based on the theory of three-dimensional CDA by Fairclough (2003) explored the three parts on text implementation, discursive practice, and social practice.

First, the text implementation on caption and image *Instagram* used much diction to describe anti-feminism activist perspectives occurs as a dominant-negative sentence that prevents the Western feminism concept. Anti-feminism activists are considered as movements that are guided by the Islamic Paradigm and contrary to Western feminism. The dictions are formed on adjective and adverb such as: *memuat nafsu* (contain lust), *amarah* (anger), and *tidak menghargai* (not respect). The action of the discourse is constructive criticism the first person refers to Western feminism from the second person means anti-feminism activists. Inside discourse *My body is not mine, but rather Allah's SWT...* refers to the possessive adjective (my) and possessive pronoun (mine) introduce the gender identities or woman. And the discourse also used direct quotations based on Ustadz Felix Siau's concept should be explained

specifically who told that woman is considered the man.

Second, the discursive practice of discourse constructs from the movement of anti-feminism activists on *Instagram* account under the identity *@thisisgender* and *@Indonesiatanpafeminisme*. The campaign of *#Uninstallfeminism* is the power of discourse production that first formation was in March 2019 Indonesia. The Western concept was not incorrect, but it had purposed to concern gender equality based on a specific situation. The support situation develops on historical, perspective, and ideology.

Third, social practice explained on three levels. The situational level, the digital campaign existence of *#Uninstallfeminism* movement ignited conflicts that occurred in the other community e.g pro-feminism global concept. However, anti-feminism activists delivered of the campaign will be more actual and trustworthy of feminism issues in Islamic Paradigm support in the Instructional level. Furthermore, the social level effects of the campaign feminism with reader and followers of that account can be seen from noted presented and indirectly guides the public to the understanding the Islamic roles and Western perception that *#Uninstallfeminism* is an attempt to clarify the meaning of feminism on Islamic paradigm.

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