
**EXISTENCE OF WOMEN'S EMANCIPATION AT UNIVERSITAS NEGERI
SURABAYA (UNESA), INDONESIA**

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ABSTRACT: *Patriarchy becomes a prison for a woman to be active in participating in many public activities. Women are strongly limited in the domestic area only. In order to lose from the value bond, women need have the power to build their position up. Having good position not only the product of social changing but also creates a chance to transforming the old ideology to be the new one which gives women. Women need to move from the patriarchy gender prison consciously. This is the beginning point to create egalitarian social relation. Emancipation means a movement to create freedom of somebody especially from injustice legal, political, or social restrictions. So the emancipation of women means to set they free from any kind of bondage, included in traditional values that keep them to participate in some productive activities. Women in Asia and Africa are politically exploited, socially oppressed, and neglected. Even they do not understand that they have hegemony by certain values. In the rest of the world, women are also not in a very favorable position but they are making their mark equally with time. That's why their position is being strengthened in those particular portions of the world. But if this strengthening of the women is spread all over the world then women will find their place very strong in this planet. And the need for their emancipation arises from this social environment.-In Unesa, women have worked very hard to reach their recent status, not only in education but also in getting the high structural position in managing the university. Some of the women have reached some excellent positions such as vice rector and dean. This will start building egalitarian life order.*

KEYWORDS: *Existence; women's emancipation; gender; egalitarian*

INTRODUCTION

Gender is the range of characteristics pertaining to and differentiating between, masculinity and femininity. Depending on the context, these characteristics may include biological sex (i.e. the state of being male, female or an intersex variation which may complicate sex assignment), sex-based social structures (including gender roles and other social roles), or gender identity. Some cultures have specific gender roles that can be considered distinct from male and female, such as *the hijra (chhaka)* of India, Pakistan and also Indonesia. Gender differentiation is nothing unless this creates injustice.

Several studies of gender in education which have been done, both in Indonesia and in some other countries, show that patriarchy has power in education. The research of Jatningsih and Kartikasari

(2010); Sugihastuti and Saptiawan (2010); Jatningsih (2009a); Jatningsih, (2008); Jatningsih and Listyaningsih (2013); Muthali'in (2001); Agustin (2007); Suharyo, Irianto, and Muladi (2003); Slater (2003) revealed that that patriarchy value is still strong coloring education, although the power of patriarchy is not very rigid again and shows its transformation toward egalitarian direction. Even, the patriarchy value has become a constraint for women doing their career. Jatningsih (2009b) revealed that there is a *glass ceiling* in women's career as a principal. They are limited by their own value of gender. They feel guilty and afraid of their success due to their traditional roles that are not run well. This makes women keep down even stop their career. Moreover, Ruminati (2008) was found that women's subordinated career limited their chance to promote as principal. In higher education level, Satriyati (2009:278-281) showed that many difficulties for women in doing their career. They have difficulty in splitting their time for their many roles in the domestic and academic area, including in patriarchy values of the society addressed to them. The power of patriarchy values manages the way of women on thinking, having attitude, and behaving.

Patriarchy gender ideology put men and women in an asymmetrical position. A man is the first and a woman is the second. A man is the subject and woman is the object. A man is a subject of power and a woman is subject to control. A woman is in the domestic sphere and a man is in the public sphere. Men should be masculine while women should be feminine. Because of its virtues, men have the power to regulate, define, and control women, even in life. Beauvoir (1949:15) states, "One is not born as a woman, but rather becomes one." Man dominates the life, so he is in power to define, build knowledge and truth about life, including how a woman must take care of herself. The consequence of the patriarchy values is injustice position of women. Because of the situation, women need to struggle to move out of the value shackle. In Indonesia, the movement has been begun by some woman pioneers like Dewi Sartika and Kartini.

Awareness of equality and participation of women becomes an important key to open the world of patriarchy. In the process, women are key actors. They must not only have the capability to bargain their position to men in social relation but also encourage themselves to change the injustice values. In order to gain the hope, education is the key for changing (Jones, 2005:88) and becomes a strategic sector to fight a gender gap (Suryadi and Idris 2004:29). McLean (2006:1) mentions that education is the power of doing social changing and reproducing of social hierarchy. In connected with gender, education is a strategic arena to produce and reproduce gender values (Sabel, 2011:75). Consequently, gender phenomena in education, wherein Unesa as a teacher training institution has the very important role, of course, are very important in the whole process of building savoir of gender to transform the old ones into the new ones with egalitarian spirit.

Gender bias phenomenon still occurred in a college. A study by Srinarwati and Sulistyowati (2006) on gender construction of students at Teacher Education Kindergarten Program at PGRI University of Adi Buana Surabaya (Unipa) revealed that their gender ideology of patriarchy has dominated them in kindergarten, while efforts to raise awareness of gender on them never done formally and institutionally yet. The same phenomenon also occurs at Unesa. A research by Jatningsih (2000) on the phenomenon of the subordination of women in different spheres of life revealed that the academic civitas of IKIP Surabaya (now: Unesa) has traditional gender construction, although a few of them are already moving towards to an egalitarian, for example in relation to education for

men and women. In the Elementary Teacher Education Program (PGSD) at Unesa revealed that students have the traditional gender construction and inadequate gender knowledge (Setyowati and Jatiningsih, 2007:24-26; Jatiningsih, 2009b:72-74). Based on the study in 2000 and 2007 at Unesa, gender knowledge and construction of the elementary future teachers in Unesa were barely different. The power of patriarchy gender discourse is still going strong in education in college.

Teacher College plays an important role in shaping the quality of teacher candidates. The college is a vital public space and has its own rights in formulating moral and pedagogical dimensions to improve social life (Giroux, 1997:258-259) with reading and deconstruct gender inequality in life. College became the foundation stone for the body to learn and study the principles and foundations of all knowledge (McLean, 2006:26), through its role in interpreting, transforming, and developing the cultural traditions of society and establish awareness of its students, as well as reproducing the social, cultural, and personal living world (McLean, 2006:63). Higher education is responsible for producing teacher candidates and preparation of their quality and proficiency. The important role of a teacher college is also derived from the recognition as an institution which has a modality of power in generating a knowledge/truth. Women emancipation is a part of the effort in transforming and deconstructing gender ideology toward to egalitarian one. Wherein this emancipation runs, it will influence the transforming effort of gender.

The formulation of the problem in this study is how women's emancipation exist in Universitas Negeri Surabaya (Unesa). Meanwhile, the purpose of this study is to describe the existence of women's emancipation in Unesa.

RESEARCH METHOD

The study was conducted at the State University of Surabaya (Unesa). This study is a descriptive research. The data are collected by using documentation technique. The object of the study is the Unesa's magazine (Media of Information and Communication) consisting of the data of women's emancipation and the employment data of Unesa. Furthermore, the data were analyzed descriptively using percentages and qualitative descriptions.

Gender and Education

The term "gender" is firstly introduced by Robert Stoller (1968: vii; Oakley, 1972: 58-59) in his book "Sex and Gender." The term *gender identity* is used to separate the human characterization based on psychological and biological formulation. In the social sciences, the term gender is used first times by Ann Oakley (1972:28; Fakih, 1996:71) in his book entitled "Sex, Gender, and Society" to show the difference between male roles and behavior and women who are socially constructed. Similarly, Fakih (1996:8) defines, gender is the inherent nature of men and women who are socially and culturally constructed, not traits biological static and are naturally attached to a specific gender, like Human males have a penis, producing sperm, and has *jakala (kala menjing)*, while women have reproductive organs such as the uterus channel tool to deliver and produce eggs, breasts, and has a vagina. Gender is a social product. Its existence is very dependent on the processes social happening in the community concerned. Gender is a label covering social attitudes and behavioral characteristics which are inherited culturally. The culture is ascribed by the community to the individual male or female (Brannon, 2005:15). Gender discourse describes the

status, roles, and the relationship between men and women as being the production of discourse in society. Foucault describes the gender issues in term of "Sexuality" which is understood as a historical construction rather than experience it in natural (Gillchrist, 1999:147-148). In the words of Foucault, Dzuhayatin (2015:2) explains, "The regime of gender analyses of how gender constructed, narrated, structured, practiced, and controlled. Inheritance socially it is possible due to the dominant discourse which has the power to force everyone to think, act, with the truth according to the dominant discourse. Gender is always implicated in the creation of the role of how to be male and a good woman, and the relationships between them in a period of time and a certain place. As a value system, gender presents the order of gender roles and relations in society. As already noted previously, the discourse is something that produces another statement, then for Foucault, the rules of discourse and discourse structure more impact on the production of expressions (statements) in the community rather than the expression individually (Mills, 2003:25). Gender discourse uses expression language to reflect the different roles and the relationship between men and women to regulate and restrict what is seen as the truth gender. Values propriety expressing social understanding on male and female as well as relations between the two formulated by the community in accordance with the social expectations that develop. Gender is dynamic and relative. The social construction of gender presents different standards of behavior at different times and places. Gender shows the duality of the place and time set men and women (Illich, 1983:20). Very likely no applicable normative construction is objective at different times and places. Nevertheless, in line with social dynamics, then these values may also change. In social structure, men have higher status than women. In this gender constructions, a masculine culture dominated almost every aspect life, so that collectively and unconsciously legitimized society and cultivate a culture in his life (Yaqin, 2005:112). "He is the Subject, he is the essential, he is the absolute, but she is the others "(Beauvior, 1949:16). Gender construction is put men on one hand and woman on the other hand in a vertical line and relationships asymmetric. Women in a patriarchy society are placed in the inferior position. She does not have an important role in society and becomes marginal groups. Simone de Beauvoir (1949) in "The Second Sex" said that women created as inferior beings because of the power structure in society in the hands of men. Women are positioned in the domestic sphere and men in the public sphere. A woman is active in the scope of nature and man in the scope of culture, women as housewives and men as breadwinner. To carry out its role, the feminine and masculine became a social label. Patriarchy gender ideology puts men and women in relationships social asymmetry. Socially, women are placed as the second and the other, while men as the first and the genuine subject (Beauvoir, 1949:20; Bauer, 1960:44). These conditions give rise to differences systematic between men and women; boys are taught to be independent (a stone image) to become powerful, creative, and free, while girls are taught in order to build a stable relationship with the world through the creation so that they become a passive person (Bauer, 2001:219). As a result, women become subordinated classes, marginalized, and often become the object of violence. In short, in the construction of this patriarchy gender, men become powerful and women become powerless.

Ideology patriarchy becomes the dominant discourse, which controls the way of thinking and acting of each people in the community. For women, patriarchy culture does not only limit their freedom, but it also corrupts the conscience to liberate herself from the power of male predominance (Lie, 2005:71). Through social processes, this kind construction of the truth is

introduced, preserved, and maintained, so that the stronger becomes the dominant ideology in society.

Women's Emancipation and Gender Transformation

Emancipation can be separated from movement to get equality. It 'simply' means to act on the basis of the presupposition – or 'axiom' – of equality Bingham and Biesta (2010:38). Women's movement aims to create open and similar chance for women to have rights like men' have. This movement then it is known as the emancipation of women. The target of the movement has had freedom to create their own destiny through political freedom to vote and have equality in many aspects of life. Usually, a movement is oriented to people who are oppressed and feel get injustice treatment, and requires an intervention from the 'outside'; an intervention, moreover, by someone who is not subjected to the power that needs to be overcome (Bingham and Biesta, 2010:30). Therefore, emancipation reveals the way people to create equality, independence, and freedom. Here, equality reveals not only between the majority and the minority, the men and women, the superordinate and the subordinate, or between the powerful and powerless but also between the emancipator and emancipated. Bingham and Biesta (2010:31) mention, "Modern emancipation is not only based upon dependency but also based upon a fundamental *inequality* between the emancipator and the one to be emancipated."

In the frame of gender that becomes a dominant value in many societies, that is patriarchy, the victim and oppressed people are women. That is why women move to fight for and stand their rights up. Habermas says that women's movement is a "struggle against patriarchy oppression and for the redemption of a promise that has long been anchored in the acknowledged universalistic foundations of morality and law.... "The emancipation of women means not only establishing formal equality and eliminating male privilege but overturning concrete forms of life marked by male monopolies." (Fleming, 1997:93). Therefore, emancipation is not only a process of 'escaping from a minority' (Ranci re 1995:48), but emancipation also associates with an activity of the one who 'achieves' emancipation rather than as something that is done *to* somebody. The intervention of other people is important in emancipation process, but now, modern emancipation reveals something that people do for themselves (Bingham and Biesta, 2010:38). Individual participation due to their own awareness can be called emancipation. Emancipation also means a product of the movement. There is a different position that achieves someone; there is movement from one to another position. Ranci re (2003:219) mentions that emancipation rather entails a 'rupture in the order of things.' Success emancipation is marked by the changing the old order of life. Here, gender equality becomes a proof of the women movement. Women's participation in public area proofs the existing of women emancipation. No emancipation without any action.

The changing of dominant gender value has never occurred if the women themselves support and concede the injustice values. For the changing, awareness of equality and participation of women becomes an important key to transforming the world of patriarchy. Self-awareness is the power to get success. "Once you have that grounded and mindful self-awareness, you can channel it into whatever you want to be" (Shambaugh, 2008:6). Therefore, it becomes the first and important thing to build by women in order to emancipate. Unfortunately, it is not easy for women. There are big constraints that should be overcome to achieve their higher success, but these constraints do not be experienced by men. This is called glass ceiling.

The glass ceiling is a transparent barrier that kept women from rising above a certain level in executive position because they are women (David and Woodward, 2005:15). As Beauvoir states that different from men, women is the second people. As the second people, their position is asymmetric with men, subordinated, marginalized, and regulated by the first. Beauvoir (1949:15) mentions, "*One is not born as a woman, but rather becomes one.*" Men define how women should be; Men have the power to create knowledge/truth in life. Consequently, women must have strong power to create themselves and do something in order to promote them to a higher position. Because of the patriarchy values, women needs strong struggle for success.

The study of Jatiningsih (2009) about the glass ceiling in the principal's leadership of women in rural and urban areas revealed that the ideology of patriarchy that is constructed by a subject makes them feel restricted and have to organize themselves in accordance with the "barrier." There are internal and external factors of leadership that "blocking" of women in achieving career success, the fear is rooted in her anxieties cannot be a good wife and mother to her family. While the external factor inhibiting the speed of women's career is that family support is an absolute requirement for her to make a career and social control over the domestic role. Moreover, Kania (2012:151) found that gender, religion, and culture are three important factors that influence women in order to perform as leaders at the higher school. Similar constraints are also experienced by women in developing an academic career at the University Trunojoyo Madura (Satriyati, 2009: 278-281). Constraints in the form tough they devote time to complete the domestic affairs and academic and judgments of others sourced gender patriarchy values. It can be said that self-actualization and success of women in the public sphere reflect the success of the responsibilities and domestic work so that his family is permissive in public activity as a principal. In a difficult situation, as stated by McCrady (2012: 720), "Women are forced to make choices about work and family." Therefore, having a partner who understands and is interested in his wife's career success is very important in the career of women.

DISCUSSION

Transformation of patriarchy gender values occurred due to the success of women's emancipation movement. Regarding this, the number of women who involve in the public domain increases, in Unesa the involvement of women in various positions also increased. The existence of Unesa's women in different structural positions is regarded as a mirror the success of their emancipation. One issue that Unesa's magazine ran a story on the emancipation of women is the media number 56 year of XIV, April 2013. This edition raised an interesting article in the "Special Report" containing the topic titled "Looking at Women's Emancipation Unesa" Many Structural Positions Filled Women" (Indonesian: "*Menengok Emansipasi Perempuan di Unesa*") (text 1).

In accordance with the month of publication, this edition is encouraged by the warrior women's emancipation of Indonesia, Kartini, who is celebrated on April 21st. The spirit of struggle oriented towards to the creation of an egalitarian order of life. This paper begins with the editorial statement that women in Unesa gait are quite prominent because a lot of structural positions at various levels and roles in Unesa held by women recently.

It is examined that present chairman of the Unesa's Senate is a woman, head of the Center for Quality Assurance of Unesa also a woman, as well as the director of the Professional Teacher Education (PPG) of Unesa. However, it is different for structural positions in Unesa. Although, the percentage of women as structural officials are less than that of men, a few women have become structural officials at the level of the university, faculty, even department.

Unesa's magazine edition April 2013 talks about the success of Unesa's Kartini in emancipating showed in their important enrollment in structural positions. The Names of Unesa's reported is Prof. Dr. Kisyani Laksono, M.Hum as Vice of Rector I at the period (2010-2014), Prof. Dr. Dr. Tjandra Kirana, M.S., Sp. And., Chairman of the Senate in Unesa, Dra. Sri

Menengok Emansipasi Perempuan di Unesa Banyak Jabatan Struktural DIISI PEREMPUAN

Kiprah perempuan di Unesa ternyata cukup menonjol. Itu terlihat dari berbagai peran dan posisi yang diduduki baik di tingkat universitas, fakultas maupun jurusan. Mereka turut terlibat dan mewarnai perkembangan Unesa. Berikut beberapa kiprah para srikandi Unesa yang berhasil diwawancarai tim reporter Majalah Humas Unesa dan kaitannya dengan spirit hari Kartini.

Prof. Dr. Kisyani Laksono, M.Hum adalah salah satu pejabat perempuan Unesa yang turut andil dalam perkembangan Unesa. Ia menduduki posisi penting sebagai Pembantu Rektor I Unesa yang membidangi masalah akademik dan pengembangan sumber daya manusia. Tentu, beban besar berada di pundak guru besar dari Fakultas Bahasa dan Seni ini.

Sebagai pejabat kampus, tentu banyak waktu, pikiran, dan tenaga yang harus ia curahkan demi perkembangan dan kemajuan kampus. Tentu saja bukan hal mudah membagi waktu antara karir dan keluarga. Beruntung, sejauh ini tak ada kendala berarti yang dialami ibu dua anak ini karena kepiawaiannya membagi waktu antara karir dan keluarga. "Saat ini, kedua anak saya sudah besar dan mandiri, jadi sudah lebih tidak membebani," paparnya.

Terkait dengan sosok Kartini, Kisyani mengatakan bahwa Kartini merupakan tokoh pahlawan emansipasi perempuan yang tangguh dan mampu mempertahankan tradisi. Itu terlihat dari foto-foto

Kartini yang selalu mengenakan busana adat Jawa meskipun pada zamannya saat itu sudah ada yang berpakaian lebih modern. Selain itu, Kartini juga mengajarkan tentang kebiasaan menulis seperti yang terlihat dari tulisan-tulisannya meskipun pada saat itu belum utuh tetapi terlihat utuh ketika dibukukan. "Tentunya, ucapan terima kasih patut diberikan atas perjuangan Kartini dan buku-bukunya," paparnya.

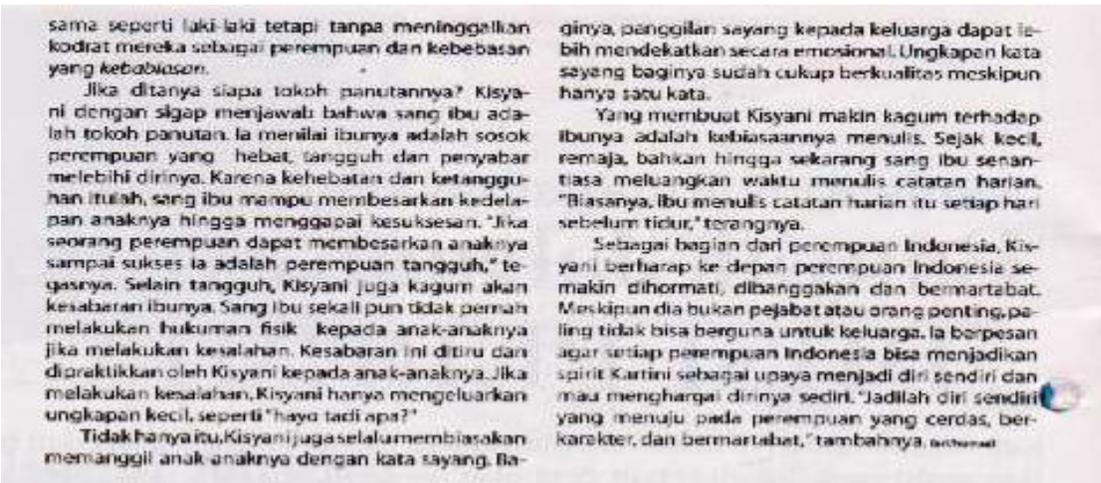
Yani, demikian ia biasa dipanggil mengatakan, jika tidak ada buku '*habis gelap terbitlah terang*' orang-orang tentu tidak akan dapat membaca pemikiran Kartini. Begitu buku itu dibukukan dan dibaca, orang kemudian mengetahui bahwa sesungguhnya perempuan pun mempunyai sisi yang berguna. Saat ini, ia pun bangga karena banyak perempuan *certank* (cerdas dan tangkas) dan santun. Tidak hanya itu, perempuan-perempuan sekarang juga sudah terampil dan tangguh serta dapat menunjukkan bahwa diri mereka mempunyai sesuatu yang bisa



Prof. Dr. Kisyani Laksono, M.Hum, Pembantu Rektor I

Perempuan Harus CERDAS, BERKARAKTER, dan BERMARTABAT

Nomor: 56 Tahun XIV - April 2013 MAJALAH UNESA | 21



Text 1

Wahyu Widayati, M.Sc. as Vice of the I, Dr. Sri Setyo Iriani, MSi. as Vice of the Dean III in FE, Dra. Hertiti, the head of BAAK (Student Academic Administration Affairs), Dra. Sri Indarwati as the head of Education and Cooperation, Prof. Masyitah as Assistant Director II of the Post Graduate Program, and Ani Setyowati as the best female security guard. Of course, this news is an important fact of women’s success in Unesa in raising egalitarian gender values and women’s emancipation. For the editor, the participation of Unesa’s women is high enough, because many women occupy some structural positions in Unesa as stated above. Let us investigate whether the success is also found in a structural position in faculty level? Is the number of women enrolling in structural positions equal enough to the number of men?

Table 1 The Number of Structural Positions at Faculty Level by Sex at Unesa in 2010-2014 and 2015-2020

Sex	Dean		AD 1		AD 2		AD 3		Total	
	f	%	f	%	f	%	f	%	f	%
2014										
Male	7	25%	6	21,43%	4	14,29%	4	14,29%	21	75%
Female	0	0%	1	3,57%	3	10,71%	3	10,71%	7	25%
Total	7	25%	7	25%	7	25%	7	25%	28	100%
2017										
Male	6	21,43%	6	21,43%	5	17,86%	6	21,43%	21	75%
Female	1	3,57%	1	3,57%	2	7,14%	1	3,57%	7	25%
Total	7	25%	7	25%	7	25%	7	25%	28	100%

Source: processed data from the Personnel Section of UNESA

Recently Unesa has seven faculties. At the university level, since Unesa stands today, no a woman has been a rector. There are only two women who have been in the Vice Rector 1 positions. Each faculty is lead by a dean assisted by three assistant. Assistant of the Dean I (AD I) assigns to manage academic affairs, SD 2 assigns to manage personnel and finances, and AD 3 assigns to manage students and alumni. It seems that the number of men as the officials was greater than that of a woman in faculty level. As seen in table 1, the number of women who enrolls in the faculty's leadership has been consistently fewer than that of men. In the two leadership periods, only 25% position that is occupied by women and 75% occupy by men. Moreover, no dean was a woman at all faculties, in 2010-2014. Among seven faculties, a woman was only in AD 1. Moreover, there were 3 women (10.17%) each as AD 2 and so is AD 3.

Table 2 Structural Positions at Department Level by Sex at Unesa in 2012-2020

Faculty	Sex	2012-2016		2016-2020	
		f	%	f	%
FIP	Female	4	80	4	50
	Male	1	20	4	50
Sub total		5	100	8	100
FBS	Female	0	0	4	44.44444
	Male	6	100	5	55.55556
Sub total		6	100	9	100
FMIPA	Female	0	0	1	20
	Male	4	100	4	80
Sub total		4	100	5	100
FISH	Female	0	0	3	50
	Male	3	100	3	50
Sub total		3	100	6	100
FT	Female	2	40	2	40
	Male	3	60	3	60
Sub total		5	100	5	100
FIK	Female	1	33.33333	0	0
	Male	2	66.66667	3	100
Sub total		3	100	3	100
FE	Female	2	66.66667	1	25
	Male	1	33.33333	3	75
Sub total		3	100	4	100
Unesa	Female	9	31.03448	15	37.5
	Male	20	68.96552	25	62.5
Total		29	100	40	100

Source: processed data from the Personnel Section of UNESA

A condition as the previous period has been occurring in period 2015-2020, but one of the dean positions occupied by a woman. This is the only one woman dean. If it is assumed that the men in patriarchy gender construction, the circumstance of the organization tends to be masculine. In the situation, men construct the life in their knowledge, truth, and value. As Suryadi and Idris (2004:141) stated that position as decision maker had by men will influence the bias decision; it is made from men's view only (Bourdieu, 2010:136; Gunnarsson, 2001:247-248). Although, the women emancipation as public officials is restricted, this reflects that women begin transforming the old gender values to be egalitarian ones. Consequently, the chances for women must be different from men who are socially constructed as a leader and the first.

In department level, the number of women as a head of the department is also lower than that of men. Only 31% positions that women occupy. This happens in almost every department, except FISH and FIP that is balance between the number of men and women as heads of the department. Comparing the two periods, it can be said that the position is open for both men and women. There is no regulation that impedes and prohibits a woman to be a leader, but till now women still stay behind men. There is no absolute free for women to reach their career. They are always tied to the value that they cannot leave domestic, children, and husband affairs. Therefore, women cannot spend all their time and concentration to their career. Here is the glass ceiling that can disturb women to do their career.

A criterion for the greatness and dignity of a woman is measured by a double standard. The greatness of women is not solely measured by her success but also measured by the success of their children and family. Success will not mean a woman if children are those who fail and are not well educated. The situation is different with men, whose achievements are often only seen from the success of his career. This is what in many ways is often perceived as an obstacle to a woman's career to the fullest, as was done by men. What women do is also measured using kindness and her son's success. The role of women towards their children is a position that cannot be compared with any other roles; even they succeed in reaching their career. Men almost have never asked to do the same think. Get success is nothing when their children do not succeed; so that what women must do is creating balancing between their career and family.

Patriarchy values have been partly changing. Many women have participated in public and professional work, but they are also restricted to their traditional role. Participation of women in many positions is a proof of the success of women's emancipation, although they must stand in two positions. The important awareness kept by women is their willingness to choose justice and equality. They must not let them corrupts the conscience to liberate themselves from the power of male predominance

CONCLUSION

Based on an analysis of the data obtained, some findings can be expressed in this study are:

a. It is claimed that the emancipation as though just a matter of women. In general, it can be argued that the success of women in participating in various spheres of public life should be accompanied by their presence in the domestic sphere.

- b. Women have restricted chance achieve their success. This is the glass ceiling in women movement and emancipation. Women are expected could be the first and primary educators of children born.
- c. In general, gender discourse is the dominant ideology of patriarchy, although in some cases this ideology is being transformed toward gender equality. The dominant discourse on educational thinking gender in Unesa is patriarchy. Transformation of gender patriarchy occurred due to the success of women's emancipation movement.

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