

The Intertwinements of Cultural Stereotype, Orientalism, and Hegemony in A. S. Laksana's Ular dan Amarah

Dimas Eko Saputro¹, Chili Podhang Bethari², Rommel Utungga Pasopati³
{dimas.es.222@gmail.com¹, chilibthr@gmail.com², rommel@unitomo.ac.id³}

Universitas Gadjah Mada, Yogyakarta, Indonesia¹, Petra Christian University, Surabaya, Indonesia²,
Universitas Dr. Soetomo, Surabaya, Indonesia³

Abstract This article exposes correlations between cultural stereotype and hegemony in A. S. Laksana's short story entitled Ular dan Amarah. Bad things happen in this short story where Chinese people get discrimination and oppression committed by the local people. Through explorative qualitative method, this research conducts content analysis supported by Edward Said's theory on Orientalism and Antonio Gramsci's idea on Hegemony. By accentuating the victim point of view, understandings of such hatred against Chinese people are clearly involved in the story. Oppression and murder of Chinese people in this story are based on the emphasis on racism and cultural hatred. In conclusion, cultural stereotypes and hegemony prove that any literature is not neutral. It is a matter of contestation of power in which the victim is the powerless that needs to be emphasized more in literary analysis.

Keywords: A. S. Laksana, Cultural Stereotype, Hegemony, Ular dan Amarah

Introduction

Perceptions of human beings will never as a whole. Those will always be seen in representations of the world. Those due to any kind of aspect are not really as a whole in its indications (Allidina & Cunningham, 2023; Annasai, et al., 2023). Those are fragmented as identities are mentioned to be plural either. Through that sense, perceptions are the main problems of humans' perspectives. What is embraced tightly by human beings in matters of concepts and contexts are never neutral at all. Therefore, representations are not neutral, but power-related (Ranji, 2021; Schmidt, 2020). By showing the aspect of power, indications of understanding then are not static at all, but flexible. However, those also examine that any representation could always fall into such stereotypes. It is related to how representations among human beings are hierarchical that slowly shape matters of being in dualism rather than duality.

In the figure of dualism, values are maintained yet through dominations. Power is contained only by practicing them through identities. Those conditions are also known in A. S. Laksana's short story entitled Ular dan Amarah (Laksana, 2017). The text speaks about how the event of 1998 was full of chaotic, lustful, and eerie ambiances. Riots were everywhere as those who have legitimate power are contested. Everyone may have power since each of them stays behind their hateful desires (Ranji, 2021; Schmidt, 2020). Indeed, driven by hatred ideology, the story accentuates more about cultural stereotypes and how hegemony is arbitrarily actualized in that particular event (Laksana, 2017).

This article would like to explore cultural stereotypes and hegemony in A. S. Laksana's short story entitled Ular dan Amarah. This research conducts content analysis supported by Edward Said's theory on Orientalism and Antonio Gramsci's idea on Hegemony. Oppression and murder of Chinese people in this story are based on the emphasis on racism and cultural hatred. It is a matter of contestation of power in which the victim is the powerless that needs to be emphasized more in literary analysis.

Method

This study uses the qualitative method through an explorative approach. The analysis is done through close reading of Laksana's short story and Said and Gramsci's perspective. The data is related to literary analysis through content analysis of them. The data of this research is the idea of cultural stereotypes and hegemony in the A. S. Laksana's short story. The data collection technique is done by note-taking technique. Data analysis techniques include reading the entire short story, marking quotes on the text, reading the theories and concepts carefully, comparing research

data with theory, writing down the data, theories, and analysis, and the last is concluding the main ideas from the overall results. Qualitative data analysis is used since it belongs to written data of short story.

RESULT AND ANALYSIS

The Significance of Cultural Stereotypes, Orientalism, and Hegemony

The idea of stereotype firstly indicates an emphasis on how representations work through practice of power in everyday life (Pasopati, et al., 2023; Pujimahanani, et al., 2023). The definition of stereotype itself is never stereo at all. It is rather mono as seen in the matter of sound. The aspect of stereo is about coming from various sources. Furthermore, in matters of stereotype, what is indicated as a label to other people comes from various other sources either (Brown, 2021; Caprariello, 2009). However, the information stays the same and even fixed at all. It is worsened either by emphasis that stereotype works through oversimplified images or ideas of anything.

In its cultural sense, cultural stereotypes work through identities. In a sense, stereotypes are about hatred. It works by hating anyone both as a targeted aspect or even random one as seen in cyberbullying (Brown, 2021; Caprariello, 2009). In another sense, stereotype also reflects such anger in which such prejudice may come altogether with stereotype either. The anger could come for various reasons, one of them is revenge that is quite reasonable as it is done through a mimetic desire of understanding otherness (Ranji, 2021; Schmidt, 2020). Another sense may also gather more issues of envy that usually arise into such discrimination. In this particular sense, social structure is indeed the way of any stereotypical discrimination (Kuntjara & Hoon, 2020; Ranji, 2021). Later on, the discrimination is not merely about psychological, emotional and verbal hatred, but it easily confines into violence and even murder.

The cultural stereotype indeed is not ex nihilo. Somehow, it has risen from the excess of history. Matters of history are not linear at all, but those move in circular ways (Hamidah, et al., 2023; Kotzur, et al., 2021). Historical artifacts, both tangible and intangible, are not only inherited, but also interpreted. Preservations of memories keep going on, shaping any remembrance of things that wished to be repeated. However, not all things being listed in the memories are totally good ones. Many of them are repressed like traumatic syndromes that are kept locked down below (Hamidah, et al., 2023; Kotzur, et al., 2021).

One of the memories is about colonialism. It is true that colonialism was banished since 1945. However, the sense of its stereotype in cultural matters is still intact today. It is reflected in the idea of post-colonialism. Colonialism is a crime of the past, where powerful nations colonized in order to expand their territory and or for the resources of their colonized countries (Ranji, 2021; Schmidt, 2020). It is the understanding of control by a country over another region or nation to expand the country's territory. The actions of colonialism always leaves traces of history, both a dark history where it traumatizes the colonized population and a good history where it leaves an ideology or system of systems that will be applied to the former colonized country.

Colonialism may not live today, but its values somehow are still situated through post-colonialism. The indications are as follows. First, it prolongs hierarchical understandings between superiors-inferiors, cultured-uncultured, east-west, high-low, even primitive-modern (Allik, et al., 2023; Attamimi, et al., 2023). In advance, social conflicts left by the colonizers used to be caused by those factors. It works like imperialism and fascism in which it will never stop expanding. Second, post-colonialism is characterized by cultural stereotypes in which denomination is normalized. People are used to any kind of subordination as supported in the concept written by Edward Said. Later on, people used to adopt to any new idea so that they may not be left by any new update (Sa'di, 2021; Tyson, 2006). Although it is not suitable for them, it keeps going on. Third, post-colonialism emphasizes the view that Western society is better than Eastern society. The underdevelopment of Eastern countries is not because of cultural deprivations, but because of the ideology of Western ideology that says that the West is superior to the East (Allik, et al., 2023; Attamimi, et al., 2023). The idea is called orientalism.

Cultural stereotypes and post-colonialism are prolonged by the accentuation of power. Indeed, power is never static at all (Sa'di, 2021; Tyson, 2006). It also never stays singular but plural. It is in the hands of those who have more than the others. It is accumulated through actualization of power described as hegemony. This is a term that prolongs domination in society. Hegemony is not

voluntary, but made (Sa'di, 2021; Tyson, 2006). It is in terms of applying any kind of force to control. Any kind of violence is not the end, but it is merely a means to apply more power both in individual and societal matters.

Furthermore, hegemony is initially built through ideological conception. Ideology in this sense is political in which it always tries to win any means to make a decision (Allidina & Cunningham, 2023; Annasai, et al., 2023). It is not always political as seen in the parliamentary system, but it is also situated through class determination. It is Antonio Gramsci who speaks more on ideology and hegemony. Later, people like Louis Althusser widened Gramsci's perspective into apparatuses that actually have points to promote more power by gaining more control (Allidina & Cunningham, 2023; Annasai, et al., 2023). It is no longer stated by force and violence, but it is conditioned through dictation of values such as education, investment system, school, and even religious institutions.

Cultural Stereotypes and Its Continuation in Ular dan Amarah

In the short story of Ular dan Amarah, there is a picture of domination between a fortune teller who comes from China and the local population, where a Chinese family is slaughtered and their house is destroyed, leaving only an old cat that looks like it will die soon (Laksana, 2017). It is not known whether the riots were orchestrated or started because of what, but what is certain in the short story writing is that one fortune-telling family became a victims of the riots and only a torn house and a dying cat remained as in the quotation below.

Yang masih ada di rumah itu hanya kucing piaraan si peramal, binatang tua yang manja dan tidak lucu sama sekali. Si tua itulah satu-satunya penghuni rumah yang bisa dijumpai oleh Seto setelah terjadinya kerusuhan. (Laksana, 2017)

The remnants of the rioting mob at that time left only a burnt-out house and a sad old cat that was soon depicted in its expression as dying. The brutal riot caused casualties, namely the fortune teller and her daughter. The unlucky family became victims of the riot that was not described in the short story about what caused the riot (Laksana, 2017). The domination of the masses that caused two lives to fly illustrates how the domination carried out by the superior, namely the masses carried out on the inferior, is very violent. Although in the study, domination is carried out by the West and the East, it is also interpreted as those who are Superior to those who are Inferior (Kuntjara & Hoon, 2020; Ranji, 2021). The short story excerpt below shows how the history of the riots caused by the superior people is still remembered.

Sebulan setelah kerusuhan, Seto mendapatkan kamar kontrakan barunya tak jauh dari rumah si peramal. Ia sengaja mencari tempat tinggal di daerah itu agar setiap saat bisa melintasi rumah si peramal, tempat ia pertama kali menginap setelah diusir oleh ayahnya. (Laksana, 2017)

It has been a month since the riot, but the incident is still remembered by Seto and perhaps some of the nearby community. Postcolonialism forms an ideology that is embedded in a past era and has an impact and historical imprint so that it will continue into a fairly long historical process (Clapp, 2023; Ikenberry & Nexon, 2019). The embedded ideology will be imprinted and will be told from generation to generation or by looking at the relics of a historical event, in the quotation above it is illustrated and always remembered by Seto that the incident was a violent incident experienced by the fortune teller and her son in the riots that caused them to lose their lives (Laksana, 2017).

In the quotation above, it can also be concluded that there is a prejudice against the fortune teller and her family so that the riots occurred (Laksana, 2017). Although the short story does not describe how the riots were caused, based on observations of ideology, prejudice or ideology that resides and is embedded in the brain of the community. There was indication that the fortune teller is bad and is below them or inferior. The praxis of discourse creates an imbalance between social classes so that the production of power relations is unbalanced (Lekas, et al., 2020; Panizza &

Stravarakakis, 2020). This imbalance causes many conflicts and negative impacts for those who occupy the subordinate class due to a lack of power and material capital.

Ia ingin berdoa untuk si peramal dan anak perempuannya, dua orang yang hanya sebentar dikenalnya, tetapi tak pernah bisa ia lupakan. Jika mereka telah mati terbakar bersama rumah mereka, semoga wangi asap hio yang dibakarnya mengantarkan mereka ke tempat yang mereka sukai. (Laksana, 2017)

The two victims who identified as inferior were burned along with their houses in the riot. Seto, the main character, lit a Hio to pray for the fortune teller and her daughter who were burnt to death along with her house in the hope that they would be happy in the world.

*"Kau tahu siapa yang membakar rumah ini?" tanya Seto pada anak kecil itu.
"Aku juga ikut membakarnya," kata anak itu.
"Dia punya salah padamu?"
"Dia Cina."
"Ya, apa salahnya?"
"Orang-orang juga membakar rumah ini karena dia Cina." (Laksana, 2017)*

The ideology embedded in society about who the Chinese are, superior and inferior is exposed in the quote above where the community or people have an ideology or prejudice about the Chinese that the Chinese are below them or they are superior to the Chinese so that a riot occurs which causes the loss of life of a family from China (Laksana, 2017). The ideology and domination practiced by the local community against the family from China illustrates how superior and inferior occur, local people who consider themselves superior see the family from China as inferior.

The local community or the mass of rioters who caused the loss of life of the fortune teller and her daughter is a hegemony that considers that they are elite so that they consider that Chinese people or fortune tellers and their daughters are below them (Laksana, 2017). People could say that this is the influence of Western ideology that instills thoughts that are implanted in local communities through the intermediary of Western culture that enters and causes patterns of thought that are embedded and persist continuously. Hegemony arises because there is a relationship between the dominant party and the subordinate party, in which there is a relationship that provides awareness and obedience to the controlled party and the controlling party (Lekas, et al., 2020; Panizza & Stravarakakis, 2020). However, in this short story, hegemony causes domination that leads to negative outcomes, resulting in the loss of many lives.

Toko-toko dan rumah-rumah yang baru saja dijarah dan dibakar tampak seperti deretan bukit yang gelap dan murung. Ia merasakan adanya pedih. Sang peramal dan anak perempuannya yang bisu harus kehilangan rumah karena mereka Cina. (Laksana, 2017)

It was not just one family that was victimized, many Chinese people were also victimized by the ferocity and horror of the riots. Many shops and houses were burned down by local people because they were Chinese's (Kuntjara & Hoon, 2020; Ranji, 2021). The Chinese who were seen as residents of the "eastern" country became victims of the riots perpetrated by the local people or the local community or the "western" country. The Chinese community became victims of the abomination of the riots that occurred, or what Said called as "hegemony". It was the hegemony embedded in the local community that instilled the thought that they were "Chinese" so that again and again the term inferior appeared which was dominated by the superior, namely the local community (Kuntjara & Hoon, 2020; Ranji, 2021). The ruling class has the ability to make a group or other party think like what is mobilized to generate influence, while the subordinate class is the lower class, the controlled class, and or the lower-ranking class.

Prejudices against the Chinese led to riots that cost many lives and lives. There is an ideology that views that people or countries or groups other than them are inferior and they are

superior people or countries or groups (Clapp, 2023; Ikenberry & Nexon, 2019). Ideology and prejudice arise because of this trait, resulting in riots with the assumption that they are more powerful and superior to the Chinese. The attitude of dominance that requires the dominated to obey the dominating one is what causes social conflict between ethnicities and classes to occur (Clapp, 2023; Ikenberry & Nexon, 2019). Stereotypes that instill that Chinese are a low ethnicity, even small children who participated in the riots seemed to argue that they were Chinese people in quotes demeaning ethnic Chinese.

Ia ingin membuat perhitungan dengan mereka. Tapi siapa mereka? Siapa saja yang telah menyerbu rumah si peramal itu dan membakarnya? Malam harinya Seto menyusuri jalan-jalan yang muram, melintasi toko-toko dan rumah-rumah di tepi jalan yang sebagian besar tidak menyalakan lampu. Toko-toko dan rumah-rumah yang baru saja dijarah dan dibakar tampak seperti deretan bukit yang gelap dan murung. (Laksana, 2017)

The impact of the dominating superior resulted in many material losses borne by the Chinese. The Chinese who were victimized lost their lives and the materials in which they lived (Kuntjara & Hoon, 2020; Ranji, 2021). The superiority of the local or "Western" society results in the embedding of a mindset that makes them colonizers of the inferior, which in this short story is occupied by the Chinese. There is an idea between high-class society and low-class society, that those who occupy the upper-class society have power over the lower-class society (Clapp, 2023; Ikenberry & Nexon, 2019). With this thought, it is not surprising that the Chinese population is victimized because they are considered a lower social group.

With the study of postcolonialism, it is expected to be a discourse and idea to erase colonialism and the hegemony of the wrong ideology, which considers "west" better than "east". In addition, in this short story, it can be concluded that there is resistance from the author towards the Chinese people that they are not inferior (Hoon & Kuntjara, 2019; Lai, 2023). It is done through Seto as the main character who fights colonialism or superior society which acts as the perpetrator of the riot. Seto's role as a person who resists superior society plays an important role in the study of postcolonialism (Chen & Liu, 2023; Irena & Rusadi, 2019). In this short story. This short story illustrates how the superior people colonize the inferior people, namely the Chinese. Local people here burn houses, shops, and even people because they are Chinese. Even small children are given a negative perception of the Chinese people, so they participate in riots and participate in burning of the property rights of the Chinese people (Chen & Liu, 2023; Irena & Rusadi, 2019). It is listed in the following quotation.

Tiba-tiba ia tidak ingin melanjutkan percakapan dengan anak-anak itu, para berandal kecil yang ikut menyalakan api membakar rumah orang yang pernah berjasa kepadanya. (Laksana, 2017)

Negative perspectives or prejudices against Chinese citizens or people create an order in the brain that instills that Chinese people are subjects who behave negatively (Chen & Liu, 2023; Irena & Rusadi, 2019). In this case, children also participated in the riot and became the perpetrators of burning the fortune teller and her daughter just because they were Chinese. With the existence of this hegemony, children have negative thoughts towards Chinese people.

Past Memories, Post-Colonialism, and Indonesia's Future

The above exploration and explanation about Laksana's short story are done through matters of cultural stereotypes, post-colonialism, and hegemony as well. The idea of cultural stereotypes is indicated through how Chinese people are still considered not Indonesian enough (Chen & Liu, 2023; Irena & Rusadi, 2019). They were born in Indonesia, but the new Order era still marginalizes them from what happened in 1965. Chinese-Indonesian people are considered not Indonesian. They had to bear various stereotypes that are closely related to the indications of masters and servants. For a long time, Chinese-Indonesian people were referred to as those who have

businesses that usually employed local people (Chen & Liu, 2023; Irena & Rusadi, 2019). Indeed, there is such jealousy from the locals towards these people. When there are times for revenge, the hatred comes out into violence and murder.

The post-colonialism aspect is seen in how the hatred toward Chinese-Indonesian people is actually derived from the Cold War era. At that time, Chinese-Indonesian people were suspected as communist (Hoon & Kuntjara, 2019; Lai, 2023). They were meant to be hated as they were the ones who directed economical advancement either. Through that sense, they were differentiated from Western people as the winners of the Cold War era. They were marginalized and victimized (Hoon & Kuntjara, 2019; Lai, 2023). They were victims of Orientalism. Although they were oriental, they were victims of otherness by Western values. Furthermore, the history of Indonesia also seems to prolong this sense of stereotype by abandoning their rights. They are not primitive, but they are otherness that tends to be known as below average of any good value in Indonesian society (Hoon & Kuntjara, 2019; Lai, 2023).

Hegemony is shown in how the story accentuates matters of riots. Those who did the riots actually never had power before (Kuntjara & Hoon, 2020; Ranji, 2021). They feel that they have it because they practice control by being involved in such bandwagoning communities. Indeed, the power for them is not the legitimate one. The rioters had it arbitrarily (Laksana, 2017). They were justified by past memories of being employees. They thought that they had the truth by killing the wrong stereotyped people. In a sense, it is always wrong to do any violence at any level. No matter what kind of hatred someone has, she/he must not do forceful actions based on individual or communal references. In another sense, it is quite hard to say who really did the riots. The killers must be blamed, but they would not move if there were no propagandic whispers either (Moosavi, 2020; Pujimahanani, et al., 2022). It is always complex to say whether such an event of 1998 is totally individual or societal. That is what Laksana's story would like to tell.

It is always better to forgive anything that has happened. However, past memories could not be as those please (Moosavi, 2020; Pujimahanani, et al., 2022). These will always push to go to the surface at any time. People who experienced such bad events never want to remember her/his bad past. However, it still must be remembered and even studied. It is not done to prolong and even open old wounds. It is done so that history would not repeat itself (Stewart & Raihani, 2023; Suryaningtyas & Weningtyastuti, 2018). That is what Indonesia's future should be. memories will always be intact, but the studies of them should be understood further either.

In addition, Laksana's short story is interesting. It speaks from how the victims are told from the event known by other people (Laksana, 2017). This is meant to show the truth itself that does not come out of dictations, but experience. It is always better to speak of otherness not from the self, but from how they remain well in their own sufferings. That is why suffering must not be recognized as a total abandonment (Stewart & Raihani, 2023; Suryaningtyas & Weningtyastuti, 2018). It is a matter of sacrifice that must be done for the sake of future generations. People must not continue a sense of colonialism. Ideologies must not be used to continue the sense of being the dominators (Pasopati, et al., 2023; Pujimahanani, et al., 2023). It should pay more attention to the experience of victims in which they were the real truth of an event that happened in the past.

Conclusion

Laksana's short story is where cultural stereotypes, post-colonialism, and even hegemony intertwine. It works through the practice of prejudice and negative ideologies that give the perspective that Chinese people are not parts of society. Post-colonialism left behind such as burnt houses and shops and uncorrected ideologies that view Chinese people negatively, giving birth to inequality thinking such as West-East, Superior-Inferior, and cultured-uncultured. Cultural stereotypes and hegemony prove that any literature is not neutral. It is a matter of contestation of power in which the victim is the powerless that needs to be emphasized more in literary analysis. Any literature is not for the sake of itself, but for others in how memories may prolong as a lesson not to be repeated in any event in the future of Indonesia.

References

- Allidina, S., & Cunningham, W. A. (2023). Motivated Categories: Social Structures Shape the Construction of Social Categories Through Attentional Mechanisms. *Personality and social psychology review : an official journal of the Society for Personality and Social Psychology, Inc.*, 27(4), 393–413.
- Allik, J., Realo, A., & McCrae, R. R. (2023). Conceptual and methodological issues in the study of the personality-and-culture relationship. *Frontiers in psychology*, 14, 1077851.
- Annasai, A. A., Wijaya, K., & Pasopati, R. U. (2023). Matter of Superiority Complex as Depicted on Leo Tolstoy's *The Three Hermits*. *Proceeding International Conference on Religion, Science and Education*, 727–734.
- Attamimi, F. N., Smarandrea, F. G., & Pasopati, R. U. (2023). Idealized Female Beauty as Represented in Alessia Cara's *Song Scars to Your Beautiful*. *Alungcipta Jurnal Ilmiah Multidisiplin*, 1(3), 110–117.
- Brown, J. (2021). A city without a hero: Joker and rethinking hegemony. *New Review of Film and Television Studies*, 19:1, 7-18.
- Caprariello, P. A., Cuddy, A. J., & Fiske, S. T. (2009). Social Structure Shapes Cultural Stereotypes and Emotions: A Causal Test of the Stereotype Content Model. *Group processes & intergroup relations : GPIR*, 12(2).
- Chen, R., & Liu, Y. (2023). A Study on Chinese Audience's Receptive Behavior towards Chinese and Western Cultural Hybridity Films Based on Grounded Theory-Taking Disney's Animated Film *Turning Red* as an Example. *Behavioral sciences (Basel, Switzerland)*, 13(2), 135.
- Clapp, J. D., Sowers, A. F., Freng, S. A., Elmi, L. M., Kaya, R. A., & Bachtel, A. R. (2023). Public beliefs about trauma and its consequences: Profiles and correlates of stigma. *Frontiers in psychology*, 13.
- Hamidah, G. F. A., Rengganis, D. A., Budianto, S., & Pasopati, R. U. (2023). Gynocriticism As Bolstered On Margaret Atwood's *Giving Birth*. *Jurnal Multidisiplin Dehasen*, 2(2), 225–232.
- Hoon, C-Y. & Kuntjara, E., (2019), *The Politics of Mandarin Fever in Contemporary Indonesia: Resinicization, Economic Impetus, and China's Soft Power*, *Asian Survey* (2019) 59 (3): 573–594.
- Ikenberry, G. J. & Nexon, D. H., (2019), *Hegemony Studies 3.0: The Dynamics of Hegemonic Orders*, *Security Studies*, 28:3, 395–421.
- Irena, L. & Rusadi, U., (2019), *The Commodification of Chinese Stereotypes in Humor of Stand up Comedy Indonesia*, *IJMMU*, 6 (2).
- Kotzur, P. F., Veit, S., Namyslo, A., Holthausen, M.-A., Wagner, U., & Yemane, R. (2021). "Society thinks they are cold and/or incompetent, but I do not": Stereotype content ratings depend on instructions and the social group's location in the stereotype content space": Corrigendum. *British Journal of Social Psychology*, 60(4), 1506–1509.
- Kuntjara, E. & Hoon, C-Y. (2020). Reassessing Chinese Indonesian stereotypes: two decades after Reformasi. *South East Asia Research*, 28:2, 199–216.
- Lai L. (2023). The effects of social vs. personal power on universal dimensions of social perception. *Frontiers in psychology*, 13.
- Laksana, A. S., (2017), *Ular dan Amarah*, Jawa Pos, June 11th.
- Lekas, H. M., Pahl, K., & Fuller Lewis, C. (2020). Rethinking Cultural Competence: Shifting to Cultural Humility. *Health services insights*, 13.
- Moosavi, L. (2020). Can East Asian Students Think?: Orientalism, Critical Thinking, and the Decolonial Project. *Education Sciences*, 10, no. 10: 286.
- Panizza, F. & Stravarakakis, Y., (2020), *Populism in Global Perspective*, London: Routledge.
- Pasopati, R. U., Oktavia, D., Ayu, E. R., Salsabiyah, R., Andharu, D., (2023), *The Representations of Socialist Feminism on Lesley Gore's You Don't Own Me*, *Anaphora: Journal of Language, Literary, and Cultural Studies*, 6 (2), pp. 118–129.
- Pujimahanani, C., Hasana, F. A., Rafiuddin, R., Pakerti, B. L., Pasopati, R. U., (2023), *The*

Significance of Socially Constructed Behaviors to Modern Identities on Em Beihold's "City of Angels", *Anaphora: Journal of Language, Literary, and Cultural Studies*, 6 (2), pp. 159-174.

Pujimahanani, C., Pasopati, R. U., & Anasis, F. (2022). Gender Performativity as Asserted on Kate Chopin's *A Respectable Woman*. *Anaphora: Journal of Language, Literary, and Cultural Studies*, 5(1), 92–103.

Ranji, B. (2021). Traces of orientalism in media studies. *Media, Culture & Society*, 43(6), 1136-1146.

Sa'di, A. H., (2021), Orientalism in a globalized world: Said in the twenty-first century, *Third World Quarterly*, 42:11, 2505-2520.

Schmidt, B. C., (2020), *Hegemony and World Order*, London: Routledge.

Stewart, A. J., & Raihani, N. (2023). Group reciprocity and the evolution of stereotyping. *Proceedings. Biological sciences*, 290(1991).

Suryaningtyas, A. & Weningtyastuti, R., (2018), Eksistensi dan Stereotip Etnis Tionghoa dalam Kehidupan Sosial Masyarakat, *Media Informasi Penelitian Kesejahteraan Sosial*, 42 (3).

Tyson, L. (2006). *Critical Theory Today: A User-Friendly Guide*. London: Routledge.