

REPRESENTATION AND IMPACT OF SYMBOLIC VIOLENCE IN GOLDMAN'S "THE LION IN WINTER" STORY

Anastasia Juwita Ningsih

Universitas Putera Batam (UPB), Batam, Indonesia
pb181210026@upbatam.ac.id

Tomi Arianto

Universitas Putera Batam (UPB), Batam, Indonesia
tomy2088.ta@gmail.com

ABSTRACT

Symbolic violence is a type of violence that is difficult to detect. However, this type of violence is really visible. It can be found in numerous forms and tactics throughout the entertain environment which is drama. Especially in "The Lion in Winter" drama. It is reflected the issue about the woman who had symbolic violence from her environment. Not only symbolic violence, the woman got gender inequality that continues to discredit her and patriarchal construction system that legitimizes gender inequality. Feminist approach applied to support the data in this research. This research used Bourdieu (1991) theory to analyze the representation of symbolic violence. Bourdieu used this notion to explain the mechanism by which the elite, or the ruling upper class, transmits their lifestyle to the ruling lower class. The method in this research applied in the descriptive qualitative method from Creswell (2009). To collect the data, this research used theory from Ratna (2004) which is regard to the actions and dialog performance. The story in the drama was studied using library research and a feminism perspective. The Result of the research showed that symbolic violence reflected from the main character who is becoming discrimination without relazing if she is in indoctrinate. The impacts of symbolic violence make the main character become betrayal, lying, disrespect, hatred speech, and insult.

Keyword: *Feminist, Symbolic Violence, Representation*

1. INTRODUCTION

Feminism is a struggle to correct laws and practices that prevent women from achieving full equality with men in all aspects of domestic and public life (Bendar, 2019). It means feminism is an ideology to get social rights for women. According to Tong (2009) feminism begins when people thought women

always in the lowest position from man in society caused the social factors. Feminism is shown by behaviour and social structure. It refers to patriarchy system. Patriarchy is a social system that men were elevated to a place of dominance. Men profit from patriarchy in every way because it grants them

privilege which men can hold primary power, men can be predominated in roles of political leadership, can be moral authority, social privilege, and control of property. One of phenomenon about patriarchy system has occurred in researcher's experience which is a beautiful girl from village got married with ugly man who has high level and have good social status. In patriarchy field, man will exhibit and dominate his woman to another man to purpose that man can get beautiful woman.

Symbolic violence becomes a dilemma faced by women where they do not realize that they have been placed in a discriminatory and imprinted manner. This act of violence seems to be structured and becomes a truth, for example words that corner, actions that discredit, or position women as weak women but are made into the truth. Symbolic violence is a variety of acts or behaviours aimed at undermining women. Symbolic violence may be used as a means of symbolic brutality, but the most important thing is for people to go about their daily lives and let the law take precedence (Bourdieu, 1991). On this basis, it is possible to argue this culture has a big power because of the ability to shape and regulate society's status and behaviour. Symbolic violence occurs when people do something to get what they want to achieve. Symbolic violence according to Bourdieu consist of, habitus, field/arena, capital and doxa. Habitus is made up of unconscious schemata that people pick up with constant social indoctrination and use to see, judge, and behave in the world (Wiegmann, 2017). It means, habitus is the difference between their life style

and practice as a result of their experience interaction. Habitus is the result of a talent that transforms into a practical deed (often without realizing it), which is then translated into a natural ability that develops in a certain social movement (Wolf, 2020).

This research important to analyse because people need to know how rush the symbolic violence as they do not realized it usually occur in daily life. Symbolic violence is a common societal occurrence with deep roots in social structures (Wolf, 2020). Symbolic violence is the strongest power than symbolic physic because symbolic violence prefer to every action, knowledge structure, individual consciousness structure, and impose the power on social order (Bourdieu in Ulfah, 2013).

This drama reflects the issue of feminism in particular, which can be criticized through the lens of symbolic violence. In the twelfth century, Eleanor of Aquitaine was a brilliant woman and a world-renowned queen. The story of her conflict with her husband, Henry II, at the time of the death of their eldest son, Henry the Young King, in 1183, was turned into a play by James Goldman called *The Lion in Winter*, which was successfully staged on Broadway in March of 1966. This data found in Prosser (1944) paper. The synopsis of this drama was opened with King Henry II invited Eleanor to join the Christmas at Chinon Palace to discuss about who will be the next king after Henry. Not only Eleanor, King Henry also invited King Philip from France to discuss about the cooperative between two kingdoms. Based on Prosser paper, King Henry II had several mistresses and illegitimate children. In

the drama's King Henry II mentioned that "Rosamund" was one of his mistresses. King Henry II prefers his youngest son, the future King John, to inherit the kingdom, but his estranged and imprisoned wife, Duchess Eleanor of Aquitaine, who has been temporarily freed from jail for the holidays, prefers their eldest surviving son, the future King Richard I. Meanwhile, King Philip II of France, as Eleanor's ex-husband, has handed his half-sister Alais, who is currently be King Henry's mistress, to the future heir, and demands a wedding or the return of her dowry.

Richard is made heir-apparent after King Henry II agrees to give him Alais. He makes a bargain with Eleanor as his wife to offer her independence in exchange for John receiving Aquitaine and Richard marrying Alais. Richard refuses to go through with the wedding after the arrangement is revealed at the reception. Eleanor masochistically asks King Henry II to kiss Alais in front of her after Richard leaves, then watches in horror as they execute a sham wedding ceremony. After believing King Henry's intentions, John schemes with Philip to invade England, under the command of his middle brother, Geoffrey II, Duke of Brittany. When Henry and Philip meet to discuss terms, Henry discovers that Phillip is planning with John and Geoffrey. Furthermore, Richard as the eldest children was homosexual. He had feeling to King Philip II.

2. THEORETICAL REVIEW

a. Feminist Approach

Feminist comes from Latin, *femina* or *female*. This term came into use in 1980s, where the term was used to support theories about the equality of

women and men in obtaining their rights. Feminist is a condition where someone opposes the existence of differences in rights between men and women. The conditions are considered unfair for women. In other words, feminist is a women's movement to reject everything that limits their rights as humans, and humiliate women (Ratna, 2015).

This approach talks about women who struggle against discrimination, which is women regard as the second gender. According to Maggie Humm (1990), feminism is the ideology of women since intrinsic in all it approaches is the conviction that women experience injustice because of their sex (Humm, 1990). In general, feminism is often defined as a women's movement that demands equal rights between women and men (Bendar, 2019). According to Cathia, Jenainati & Groves (2007) feminism is the struggle to end the oppression of women. This feminist approach is made when women felt discredit and discrimination among them. The concept of this feminist were a field of study, and a social movement that seeks to improve women's lives. Reclassify female subordinates in a society that places a high value on male point of view (Suwastini, 2013). There is also society that prioritize the interests of men above women's interests are the definition from a patriarchal society.

Feminist has the aim to investigate problem in society view from woman point of view. It also has a purpose to remind the existence of woman of woman from political and social aspect. This statement relates to symbolic violence as the social and political aspect aside from feminism. First, the

representation describes about how woman character is presented in the story. The character is extraordinary and struggle against the tradition and society. Second, woman oppression it explained that woman character gets the unfair treatment from society because of her existence for being a woman. Third, the impact of representation regards social and political aspect. Woman character gets the damage of representation itself. It may be caused and affected their mental health.

b. Symbolic Violence

Symbolic violence is a form of violence that is both noticeable and subtle. According to Bourdieu in Juergensmeyer (2011) symbolic violence is very smooth and subtle, in contrast to other types of violence whose form and consequences can be easily identified. As a result, society does not understand that there are multiple traditions or principles in the society that include symbolic violence. Pierre Bourdieu first introduced the idea of symbolic violence. According to Bourdieu, symbolic violence is a gentle and imperceptible violence that is hardly recognized even to its victim (Karnanta, 2013).

Symbolic violence is the power that people exercise in their daily lives. People are unaware that a particular act or attitude contains symbolic violence because it is practiced and replicated in daily life from one subject to another (Bourdieu, 1991). The states of Bourdieu consume like air; they are everywhere and nowhere, and escaping from them is difficult. Symbolic violence, in other words, happens when people are unwittingly exposed to

different types of violence. People who are subjected to symbolic violence believe they are acting on their own free will, despite the fact that they are unintentionally marginalized and do not perceive it as destruction.

c. Habitus

According to Siregar's (2016) article definition habitus based on Bourdieu theory was Habitus is a historical product that develops after humans are born and interact with society at a specific period and place. Habitus is the consequence of learning via nurture and socialization in society rather than being natural or natural. The learning process is very subtle, unconscious, and appears to be a natural phenomenon. The phenomenon itself occurs in researcher daily life. There is a couple who has married and have 3 children. The husband doing

d. Field/Arena

The field or arena is what Bourdieu refers to in his concept. The realm is a place where actors/agents from different social groupings battle for diverse material resources and symbolic authority. Siregar (2016) analysed the goal of domain competition is to maintain disparities as well as the status of social actors who are employed as a source of symbolic power. According to Bourdieu in Karnanta (2013), field/arena is the entire area or process of social interaction in which the space manifests itself as actors with various but systematically interconnected abilities. The concept of this arena is basic struggle or competition for certain positions, so that the social structure is fluid and agents can

migrate from one position to the next. The struggle to move this position necessitates a sequence of activities or practices that are founded on, and impacted by, what the agent has, including his life history, which is why agents design specific tactics.

e. Capital

Individuals are inextricably linked to human interaction and social space in dealing with the social world. Individuals must have capital in order to meet their interactions and social spaces with others in order to be eligible or socially acceptable. In Putri (2020) article, Bourdieu defines capital as a product of accumulated works rather than only material capital. Capital can be defined as a resource that an individual or a group possesses in order to attain their objectives and determine their position within a social system.

f. Doxa

Bourdieu uses the notion of doxa to explain how symbolic violence is practiced in society. According to Bourdieu, doxa is the pre-verbal assumption of the world that flows from practical sense, as well as the relationship of instant adherence between habitus and field (Putri, 2020). Individuals have the ability to form relationships in the field and trade their accumulated experiences, history, and habits. Individuals' experiences and expertise in the topic are combined to form common sense. This process has transformed habit into doxa, and doxa begins to be absorbed by individuals when they are at ease with common sense and perceive it to be normal. In this field, doxa is implanted in the

minds of oppressed persons; as a result, they lose their critical thinking as if there is no oppression since they believe everything happens naturally and logically (Karnanta, 2013). Symbolic violence can also be regarded as a result of the dominated recognition, willingness, and involvement. Furthermore, there is a subtly implanted type of agreement on the dominant group's viewpoint.

g. Previous Research

The research related on symbolic violence and issues about feminism in literature has been carried out a lot, but researchers have not found specifically analyzed Goldman's work until now. In this section, the researchers will try to describe some of the previous studies that were very inspiring so that they are worthy of being used as a reference in this research. The first article is related to eco-critical criticism with a feminist approach that sees the myth of the sea ghost Mak Ungkai as a protector of nature and preserver of local wisdom with an eco-feminism approach by Arianto, T., & Simanjuntak, D. S. (2020). McRobbie, A. (2004) in his article also tries to dismantle the theory of post-feminism sociologically from acts of symbolic violence against women. Arianto, T. (2022) also criticizes paradoxically the swan symbol which is represented by a prostitute who receives various forms of symbolic violence because it is seen as contemptible. On the other hand, he can even show his purity of heart and even be picked up by God. Farlina, N. (2016) on the other hand highlights symbolic violence in Ratih Kumala's Betawi Chronicle Novel. All of these

studies are certainly different from research conducted both from the formal object and the material object used.

3. METHOD OF THE RESEARCH

The research must establish a qualitative procedure that is compatible with the research's effectiveness and the quality of the results. The qualitative method has its roots in dealing with more specific and in-depth social problems, and data reports are descriptive (Creswell, John. W & Creswell, 2018). This study is based on qualitative data. Library research and attentive reading are the methods employed in this investigation. Because literature is a realm of full-of-meaning words and symbols, qualitative research is best suited for literary phenomena. The object of this research is to explain the symbolic violence and practice in James Goldman's novel "The Lion in Winter". The object's selection connects to the novel's social problem: (1) the representation of symbolic violence in relation to women in the novel, and (2) the impact of women who have been subjected to symbolic violence in James Goldman's novel. The first difficulty is best explained by symbolic violence, whereas the second problem is best addressed by theory of practice. Furthermore, both of the objects are related to Bourdieu's theory. As a result, treating both concepts as objects could help to overcome the issues.

4. RESULT AND DISCUSSION

1. The Representation of Symbolic violence with woman.

In a culture, representation is an integral aspect of the process of producing and exchanging meaning among group members. According to Pierre Bourdieu was found in Hasfi (2017), the position of an object will be determined by analysing the sign and symbol, implying that the symbolic violence that occurs is subtle and occurs under the conscious awareness of the object of the sufferer will be identified by this way.

In order to find out the representation in this drama, the theory by Sarah was used. The representation consist of betrayal, hatred speech, and oppression. Not only that, they were divided into several part again which are betrayal consist of two parts such as lying and disrespect. Meanwhile, hatred speech consist of insult, incitement and discrimination.

2. Betrayal

The first representation that was shown by Eleanor is betrayal. It is categorized as one of the representation of symbolic violence. The act of betrayal is proven through the sense and action of betrayal with the facts existed towards someone.

3. Lying

This statement is conversation between Henry and Alais when they were watching John as Henry's favourite son practiced sword. In this scene Marshall also appeared to help Henry's stuff including to cleaning up the place that they were sitting together.

"Alais, in my time I've known contessas, milk-maids, courtesans and novices, whores, gypsies,

jades and little boys, but nowhere in God's Western world have I found anyone to love but you." (Goldman, 1983, p.4)

From the statement above, the occasion occurred in act 1 the first scene when Henry and Alais gathered together and talked about who would be the next king and replace his position. Then, they talked about Henry's feeling with Alais. Based on the occasion and Henry's statement, Eleanor got betrayal from them as Henry said "I found anyone to love but you" means Henry only loved Alais as his mistress. And also, Henry wanted to convince Alais how love so much he is with her. In this section, Eleanor might be betrayed by him as he did not love his own wife. This occasion also include of betrayal section lying because from that statement, Henry lied to his own wife as he wanted to make his mistress feel happy.

Different from the statement above, this data occurred when Henry, Alais and Eleanor gathered in reception hall to celebrate Christmas. It is quoted below.

"Don't go. It nettles her to see how much I need you." (Goldman, 1983, p. 40)

This statement occurred in scene four act one and coincidentally the Christmas has come so that in this room, there was appeared Christmas tree including the gifts also. In this situation Henry and Alais were gathered and talked about John. In that time, Henry underestimated and doubted about John as he could not

be the next king to replace him. Accidentally, John has passed and heard what they were talking about. Then, John leaved them and a bit pissed off with his father. After that, Eleanor came and brought some great piles of Christmas boxes for Henry. Henry carried that box and shook it. It was a bit heavy and the contain was headstone. Then, Alais said that gift was from her and started to go for leaving them. But Henry asked Alais do not leave him as he really loves her and wanted to show Eleanor how he is needed Alais. In this occasion, Eleanor got betrayed by her own husband. Henry has capital as he thought he was a king and husband that he has right to do what he wanted to do with his own wife. In fact, he did not know how hurt Eleanor to get all the actions.

Aside from the data above, this data occurred when Eleanor and Henry make an offer about the Aquitaine. After that, Eleanor said that she wanted to give John the Aquitaine if he wanted to give Alais to Richard and they get married for the alliances. It is quoted below.

"Alais- I can live without her." Said Henry "And I thought you loved her." Said Eleanor "So I do." (Goldman, 1983, p. 44)

This occasion has occurred in scene four act one when Henry and Eleanor has talked together. Actually, they were argued about make a deal whose would be taken the Aquitaine. Henry made an offer, if Eleanor gave the Aquitaine to John, he would set Eleanor free and he gave her freedom. Then Eleanor said to Henry if she has already sign in that paper, Henry

should get Alais go and give her to Richard. So that, they would be break the happy news as the queen would be free, John would get and joined the landed gently, Philip's satisfied and Richard would got a princess which is Alais. However, Eleanor asked Henry about the wedding of Richard and Alais right in this time. She wanted to watch how Henry's feeling about Richard's wedding with his mistress. Unfortunately, Henry pretended to refuse it as he could live without Alais. However, he could not lie with Eleanor about his own feeling toward to Alais. In statement above, Eleanor tried to make it sure again about the answer. Then, she knew as her own husband still love his mistress. Eleanor got betrayed from this occasion as Henry prefers his mistress than his own wife.

4. Disrespect

Disrespect is to be impolite to someone or to treat them poorly. Different from the above, this section is talked about disrespect. This drama also occurred about disrespect which describes in below.

“Losing Alais will be hard, for you do love her.” (Goldman, 1983, p. 19)

In statement above, it occurred in scene 2 especially at reception hall when Henry and Eleanor have talked about Alais which is Henry's mistress. From the statement, it showed the sign that Eleanor got jealous to Alais because Henry as her husband fell in love with another woman. Eleanor stated it would be difficult to Henry for losing Alais because Henry love Alais so much. In this case, Eleanor got

betrayal by her own husband as she did not get her rights as his real wife. She also got disrespect as Henry did not care or even remember about her as his wife.

If the previous one came from Eleanor's statement as she talked about Alais with Henry, this data still occurred with Eleanor statement. However, this occasion appeared when she talked with Geoffrey. It is quoted below.

“What's the fee for selling me to him? Or have you found some way of selling everyone to everybody?” (Goldman, 1983, p. 29)

The conversation above has occurred in scene 3 at Eleanor chamber when Geoffrey talked with his mother. In this conversation, Eleanor asked Geoffrey to support her to destroyed Henry's wedding with Alais. Technically, Geoffrey has chancellor the wedding and adjust all the preparation. That is why Eleanor asked him like that. This conversation refers to betrayal because Geoffrey betrayed his own mother. He might be supporting his mother than his father. As he knew his father would be married with his mistress. If he thought about Eleanor's feeling, he would not allow Henry to get married with Alais. Different from previous data, this section appeared Henry's statement as he talked with Alais and refers to hurt the Eleanor's heart. It is quoted below.

“Alais, Alais-I don't plan to give you up. I don't plan to give up anything. I'll make alliances and bargains, threaten, beg, break heads and hearts, and when I'm

done, I'll make an heir of John, a petty prince of Richard and I'll still have you." (Goldman, 1983, p. 8)

Statement above has occurred in scene one at Alais's chamber when Henry and Alais gathered and talked about how to defeat Eleanor as she has high knowledge and wiser than Henry. Not only that, Henry's statement also showed that he could not be silent if there is something wrong happen toward Alais. He did not want Alais to get involve with his personal issue with his own wife because he did not want to lose Alais. In this occasion, Henry betrayed his own wife. As he did not think about Eleanor's feeling and pretend that Eleanor did not exist in his life. And also, this included and categorized in disrespect as Henry did not respect and cherish Eleanor much.

Different from the discussion above, this section is occurred when Alais talked with Henry that he wanted to bring Alais away from Chinon and start their new life in Rome. It is quoted below.

"The bridal party's drilling on the cobblestone." Said Henry. "She loves you, Henry." Said Alais
 "See for yourself." Said Henry
 "She'll find a way to stop us." Alais responded (Goldman, 1983, p. 93)
 This occasion has occurred in scene two especially in act two when Henry had conversation with Alais about his plan to move out from Chinon, France to

Rome. Henry woke Alais up in Christmas day and asked her to prepare herself. However, Alais confused and asked him what actually happened last night when she left Henry and Eleanor together. Then Henry said that he wanted to move out from Chinon to Rome as he wanted to marry Alais. However, Alais got surprised and asked if that was one of his tricked. Unfortunately, it was not a joke or trick from Henry. He really wanted to get married with Alais. Then Henry wanted to the Pope blessed their wedding also. After that, Alais said "she'll find a way to stop us" it showed that Alais was worried and afraid that Eleanor would be found them. Not only that, Alais was afraid also if Richard would be stopped their plan. However, Alais refused Henry about the wedding as she has not thought about the wedding with him. As when Henry asked about the children with her, she even said that she never thought and never wanted to have children especially with him. In this situation, Eleanor got betrayed by her own husband as it could be seen in Alais statement that "she loves you, Henry". This is also included about disrespect as Henry did not respect and cherish his own wife.

5. Hatred Speech
 a. Insult

A few common alternatives to the word insult are confronted, offended, and enrage. Even while all of these words convey the same thing—"to hurt sentiments or profoundly resent—insult implies intentional infliction of humiliation, shattered

pride, or shame. The related data is quoted below.

“If I’m supposed to make a fuss
 and kiss her hairy cheek, I
 won’t.”

(Goldman, 1983, p. 10)

The statement above has occurred in scene two at reception hall when three Eleanor’s children gathered and talked about her. Geoffrey, who is the second child of Eleanor and Henry, he said to Richard and John that their mother has arrived in Chinon which was their palace. One of her child which was John, he said rude words and refer to insulted Eleanor. The reason of that because John did not like her mother. In this case, Eleanor got subordinated of her child by his hatred speech. As a child, he has no right to insulted or even say something worse to his own mother. If the previous data has talked about John insult his own mother, in this section has talked about Richard insult his own mother with the quotation below.

“Well, God forgive me, I’ve upset
 the Queen. Madam, may you
 rot.”

(Goldman, 1983, p. 30)

The conversation above has occurred in scene 3 and still at the Eleanor’s chamber when Geoffrey talked with his mother Eleanor about to be Richard’s chancellor. But Geoffrey denied it by using rude word and it refers to abuse her mother with “may you rot”. In this occasion, Eleanor got hatred speech by Geoffrey. As a son, he had no right to do or even say worse things especially with his own mother. Geoffrey’s

actions also include one of his habits. His bad habit to say something rude no matter with whom in point of view, he could express his feeling. Different from the previous one, this data has talked about Eleanor begged Henry for do not leave her as she still love him so much. However, Henry even It is quoted below.

“Could we have done it worse?”

Said Eleanor

“You look like doomsday.” Said
 Henry (Goldman, 1983, p. 79)

CONCLUSION

In this section, after analyses the data of the drama based on the objective research. The researcher concludes that this research has analysed by using the theory of symbolic violence. There is the representation symbolic violence toward woman and there are the impacts of symbolic violence toward woman in *The Lion in Winter* drama which covers several significance points are follow:

The representation of symbolic violence toward the woman in the drama shows that there is a woman which named as Eleanor feels so much pressure with her family. She gets symbolic violence by her family as divided into several categories. Betrayal appears in two sections which divided into lying and disrespect. Then, hatred speech also appears in three sections which divided into insult, incitement, and discrimination. Last, oppression appears in two sections which divided into powerlessness and exploitaion. Eleanor gets all of the representation of symbolic violence that have mentioned above. As a result, this analysis could be useful

for the readers to learn and develop the research in real life. Not only this, there should be appeared also:

The impacts of the representation of symbolic violence itself. The woman as the main character which named Eleanor on the drama, consistently fight for her rights as her husband betrayed her and also she struggled with her life while her children becoming so rude and impolite to her. She has to live in prison alone aside from that her husband lives in castle with his mistress. The impact should be she is being weak, feel submissive, and disappointed as she gets the experience like that. This research has proven the symbolic violence theory is applicable on the character in literary works.

REFERENCES

- Arianto, T. (2018). Symbolic Violence Againts Women in Indonesian Short Story ' Sepasang Mata Dinaya yang Terpenjara .' *Kredo*, 2 no 1, 53–64. <https://jurnal.umk.ac.id/index.php/kredo/article/view/2526/1472>
- Arianto, T. (2022). Revealing the" swan" symbol and social criticism in rendra's poetry "nyanyian angsa". *eScience Humanity Journal*, 2(2), 97-104. link: <https://idebahasa.or.id/escience/index.php/home/article/view/40>
- Arianto, T., & Simanjuntak, D. S. (2020). Representation of ecocriticism in the folklore of Mak Ungkai spirit. *Studies in English Language and Education*, 7(2), 576-591. <https://jurnal.unsyiah.ac.id/SiELE/article/view/16822>
- Bendar, A. (2019). *Feminisme dan Gerakan Sosial*. Kajian Perempuan, Gender Dan Agama, 13. <http://download.garuda.ristekdikti.go.id/article.php?article=1105283&val=16622&title>
- Bourdieu, P. (1991). *Language and Symbolic Power* (J. B. Thompson (ed.); 1st ed.). Harvard University.
- Cathia, Jenainati & Groves, J. (2007). *Introduction to Feminism*. Gutenberg Press.
- Creswell, John. W & Creswell, J. D. (2018). *Research Design Qualitative, Quantitative, and Mixed Approaches (Fifth)*. SAGE Publications, Inc.
- Creswell, J. W. (2009). *Research design: qualitative, quantitative, and mixed methods approaches (Third edit)*. SAGE Publications, Inc.
- Farlina, N. (2016). Representasi kekerasan simbolik terhadap perempuan Betawi dalam novel kronik Betawi karya Ratih Kumala. *DIALEKTIKA: Jurnal Bahasa, Sastra dan Pendidikan Bahasa dan Sastra Indonesia*, 3(1). <https://garuda.kemdikbud.go.id/documents/detail/1342444>
- Goldman, J. (1966). *The Lion in Winter (First)*. Penguin Books.
- Hasfi, N. (2017). *Kekerasan Simbolik (Symbolic Violence) Terhadap Suku Jawa Dalam Program TV "Hidup Ini Indah" Di Trans TV*. Topik Utama. <https://ejournal.undip.ac.id/index.php/forum/article/view/3157/2833>
- Humm, M. (1990). *The Dictionary of Feminist Theory*. Ohio State University Press.
- Juergensmeyer, M. (2011). Symbolic Violence. *Powers*, 39–50. <https://doi.org/10.5422/fso/9780823231560.003.0003>
- Karnanta, Y. K. (2013). *Paradigma Teori*

- Arena Produksi Kultural Sastra Kajian Terhadap Pemikiran Pierre Bourdieu. *Journal Poetika Ilmu Sastra*, 1(1), 3–15. <https://jurnal.ugm.ac.id>
- McRobbie, A. (2004). Notes on 'What Not To Wear' and post-feminist symbolic violence. *the Sociological review*, 52(2_suppl), 99-109. <https://journals.sagepub.com/doi/abs/10.1111/j.1467-954X.2005.00526.x?journalCode=sora>
- Prosser, R. R. (1944). An actress' approach to the role of Eleanor of Aquitaine in *The Lion In Winter* by James Goldman [The University of Arizona]. <http://hdl.handle.net/10150/317851>
- Putri, C. A. (2020). Symbolic Violence among Characters in Selected Eka Kurniawan ' s Works. *Indonesian Journal of English Language Studies*, 6(1). <https://e-journal.usd.ac.id/index.php/IJELS/article/view/2694>
- Ratna, P. D. N. K. (2004). *Teori, Metode, dan Teknik Penelitian Sastra*. Pustaka Pelajar.
- Siregar, M. (2016). Teori "Gado-Gado" Pierre-Felix Bourdieu. *Jurnal Studi Kultural*, 1(2), 79–82. <http://journals.an.1mage.net/index.php/ajsk>
- Suwastini, N. K. A. (2013). Perkembangan Feminisme Barat Dari Abad Kedelapan Belas Hingga Postfeminism : Sebuah Tinjauan Teoritis. *Jurnal Ilmu Sosial Dan Humaniora*, 2(1). <https://ejournal.undiksha.ac.id/index.php/JISH/article/view/1408>
- Tong, R. (2009). *Feminist Thought: A More Comprehensive Introduction* (3rd ed.). Colorado Westview Press.
- Ulfah, U. (2013). Eufemisasi Sebagai Mekanisme Kekerasan Simbolik dalam Pembelajaran di Sekolah. *Kreatif*, 16(3), 80–86. <http://jurnal.untad.ac.id/jurnal/index.php/Kreatif/article/view/2405>
- Wiegmann, W. L. (2017). Habitus , Symbolic Violence , and Reflexivity : Applying Bourdieu ' s Theories to Social Work. *Sociology & Social Welfare*, 44(4). <https://scholarworks.wmich.edu/cgi/viewcontent.cgi?article=3815&context=jssw>