RESISTING SILENCE TOWARDS WOMEN: A DESCRIPTIVE ANALYSIS OF SILENCE METHODS IN MAGDALENE ARTICLE ESSAYS

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ABSTRACT

The research provided a descriptive analysis of six articles published by Magdalene, an Indonesian publication that resonated with feminists, pluralists, and progressive voices, to identify the subtle tactics men used to silence women. The idea of neutrality in language endured a long-standing debate between scholars in the communication field. In the perspective of feminist thinkers, language served a function of sexual division, placing men in domination and women in oppression. Women were constrained by a social system governed and communicated through a language that did not represent their experience and perspective. Men's language denied and negated women's authenticity. Women were only authentic when their voice was narrated by the language unfamiliar to the scream of their anguish and struggles. The language was not only a medium of expression but also a method of silence. In order to resist oppression, one must be critical of the technique men use in silencing women. Using silence methods from Muted Group Theory provided by Cheris Kramare, the research finds that silence dominantly occurs in the form of violence. The overlap of silence methods is mostly followed by censorship towards women. In one case of sexual harassment towards a female university student, the educational institution is considered the embodiment of patriarchal social construction for coercing silence to victims and doubling its function as sources of knowledge and sexual harassment perpetrators. Lastly, another finding suggests that men who strongly associate with feminist traits and whose sexual identification is against the dominant masculine norm are also disempowered.

Keywords: silence methods, muted group theory, Cheris Kramarae, women violence, women disempowerment

INTRODUCTION

The idea of neutrality in language has sparked a long-standing debate among many communication scholars, particularly those on the ground of feminist theory. Instead of being neutral, language has been perceived as a binary mechanism, dividing people into the dominant and subdominant social position. This argument is extended to the belief that language is a social system owned and controlled by men to manifest a male-dominated world. This belief provokes the emerging feminist literature on how men silence women through the control of language as a dominant communication system of the society (Wall & Gannon-Leary, 1999). The practice of silencing is subtle and pervasive. One originating from a subordinate position hardly notices being silenced by the dominant group as they struggle to fit in a social system that for a long time constrains one's expression of thoughts, identity, and experiences through language (Houston & Kramarae, 1991).

Language and how its system is translated determine the nature of a particular society that gains authority by interacting with other constructed

social axes of race, geography, class, and sexuality. Hence, language is not merely a harmless medium of communication but a political act of mediation that legitimizes power (Castro, 2013). In the context of gender, silencing spreads the seed of rampant misconceptions in which women are considered inherently passive, submissive, thoughtless, and unqualified to be considered seriously. However, these misconceptions are not without evidence. The exclusion of women in the nature of language confines the ability to sharpen one's cognitive skills. Women are without the power of imagination which is one of the highest rewards of knowledge. Knowledge is, after all, a language-based commodity (Kramarae, 2005).

As language and gender intersect, knowledge is often distorted. People tend to perform spontaneous gender inference while conveying neutral information, such as assuming the term 'surgeon' refers to a male and not female. This is caused by a language system that is dominated by masculine perception, generating stereotypical knowledge and activation in comprehending words or sentences (Gygax et al., 2021). Speaking specifically in terms of silence, there are indeed some types of silences that resonate with positivity. Silence is seldom considered a luxury in escaping the blaring urban noise and rush. To keep in a silent mode during meditation is a luxury that most rarely has the time and peace to savor. However, the silence that occupies most of the women's lives is coerced (Houston & Kramarae, 1991).

Coerced silence does not merely imply disabling women from speaking completely. Instead, it compels women to speak only by submitting themselves to the set of rules designed to satisfy men, and at the same time eliminating women's chance to reflect their different life experiences through speech, writing, and language (Kramarae, 1987). Inside the dominant communication system, women have been the object of negation, rejection, and denial. Their life experiences are narrated by a language that repels their very existence, unfamiliar with their perception of truth. Still, women are made to believe they are well represented. As women reject the language system of men, their words gain no meaning and hence, are muted (Wall & Gannon-Leary, 1999). This everyday situation in which women, at least for some women who are aware of the silencing towards them, are faced by the choices of capitulating to male's mode of communication or not being heard at all is the foundation of Muted Group Theory.

Muted Group Theory is originated by the Anthropologist team, husband and wife Edwin and Shirley Ardener, in 1975. Edwin Ardener questions the baffling problem of the lack of women's voice, whether as experts or research participants, to account for phenomena explored in the field of anthropology (Barkman, 2018). In *Belief and the Problem of Women and the 'Problem' Revisited* by Edwin Ardener, there is a widely believed viewpoint where women's thoughts are without the proper competence to generate sufficient research findings as their mode of

communication is disparate from men's. Compared to men, women are said to lack articulateness. However, Ardener argues that men's articulateness is a symptom of social imbalance, which is an important problem to analyze. According to Ardener, the world is practically a male world, as there is no space for female interpretation of the world. Additionally, women are always missing in the total analysis of ethnography studies. The justification condoning males as the source of dominant view where knowledge is mined by and consulted to them delivers Ardeners' thesis that there would be no impartiality as long as women are neglected in the construction of reality (Ardener, 1972).

To support the thesis, Shirley Ardener emphasizes the importance of the women's liberation movement to allow women's rights to succeed. According to Ardener, to achieve the recognition of a greater and thus equal share of valued resources between women and men is to abolish stereotypes that men legitimize towards women. Women's liberation is an attempt to speak up, resonating women's struggle, and objectifying their experiences in the male saturated world (Shirley, 1973).

The theory is then applied to gendered communication studies by an American scholar Cheris Kramarae. Kramarae's introduction to Muted Group Theory takes place during her book project completion *Woman and Men Speaking: Framework for Analysis.* In the later 1970s, as she stumbled upon the concept of Muted Group Theory in the middle of her research, she began to question the uncertainties about the language of women that hardly reflects their unique voice and so dominantly structured and legitimized by men (Kramarae, 2005).

These resounding uncertainties are expressed through her critics towards the writings of science fiction. Kramarae has criticized most science fiction for using a language that is limited to its function in describing social reality as a whole. Reality depicted in a constrained fashion results in the discussion of a vast range of social problems and possibilities prevented at best and neglected at worst. Kramarae describes this as a contemporary social situation in which language as an integral element of defining and restructuring cultures portray them merely in a constant manner. This unchanging style of language use does not mark the wearing effect of the dominant social system; it reflects men's unchallenged dominant reality (Kramarae, 1987). Kramarae continues by emphasizing that men's oppression of women is enforced by the build-in assumption found in how structures and sentences elucidate reasoning patterns. It results in conventional norms that perpetuate the most important construction elements of men's privileged reality; the binary of men as beings and women as others, the strong and weak, the wise and foolish, and the oppressor and the oppressed.

To challenge a reality that only privileges men are to alter the structure and conventions that prolong the patriarchal system from repudiating the women's

language. Resisting oppression starts from breaking out of silence. It entails more than allowing one's voice to be heard but also gaining control of one's way of formulating thought and ideas, developing, and sharing one's own unique voice.

By extension, Kramarae accentuates the importance of identifying silence methods in everyday communication to liberate women from the fear of speaking out. A descriptive analysis study of a film titled *Habibi dan Ainun* telling a story of the husband and wife, former president and first lady of Indonesia (Nuraini, 2014) explains how subtle silencing towards women can be. This study shows that silencing often takes place by interrupting women while they are talking and trivializing their material. The muting towards women does not take only through harsh attitudes. Sometimes it is delivered in calm tones, even worse in romantic nuance by the film. The film mutes women by neglecting Ainun's education and outstanding career life as the main female character, eclipsing this with Habibi's expertise in politics and science. Another descriptive study by Christiani (2015) examines the silencing of women in Indonesia through textbooks for first to third-grade students. Christiani finds that sexual division of labor is sustained throughout the curriculum in 1982 and 1994, underlining women's role in the underestimated domestic area and neglecting them in the respected public domain.

Similarly, a literature review of women's empowerment and in relation to information communication technology studies conducted by Stephani and Kurniawan (2018) reveals the discrimination women must endure in the male-dominated world of information technology. The environment of the technology community is operated within a system of gender identification where the language system is constructed in masculine codes, resulting in the relationship rupture between women and technology (Stephani & Kurniawan, 2018).

Marshall McLuhan's famous statement "the medium is the message" resonates deeply in the main argument of Muted Group Theory. It is not only how men use a patriarchal system to interpret women's message that results in muting, but also the nature of discourses made by male's language (Barkman, 2018). In Muted Group Theory, women's experiences and perspectives are rarely heard because their voices have been suppressed if not communicated through a language system that mutes their interests and concerns. This theory elaborates the idea by suggesting two main arguments that define the oppression toward women as a muted group. First, the use of patriarchal language as a universal communication system results in many situations where women are more constrained than men in what they can say. Second, the accepted patriarchal language is inadequate to facilitate women's means of expression. Women are therefore muted (Kramarae, 2005).

The existence of sexual division and the coercion in suppressing women's voices accentuate the complex interaction between dominance, acceptability, and subordination. These situations define the basic tenets of Muted Group Theory. First, although women and men share different experiences and perspectives, men are privileged to construct a language that benefits their domination. Second, women's means of expression are less acceptable and respected by the dominant group. To be understood, women must speak in the language of men. In consequence, many of women's experiences are narrated by men's voices. Lastly, while adopting and internalizing men's language, women's voice is minimized, stigmatized, or muted at the same time. This process is a depiction of cultural imperialism (Barkman, 2018).

The power of silence towards women is not restricted in preventing one from talking but in shaping and controlling how and what to talk about. Women are permitted to speak but not to express their authentic voice. Women's silence goes beyond the absence of authenticity in their voice but also is applied in the form of writing. The power of silence is a broader social and political manipulation that disempowers women (Houston & Kramarae, 1991). Standing to one's own voice begins in resisting oppression. Identifying the problems of men's language imposed on women helps to prevent manipulation and coerced normalization.

Kramarae and Houston (1991) have provided dissect the methods men use in silencing women. The first is ridicule. Women's means of communication are not considered as talking, explaining, clarifying, reasoning but labeled as chattering, gossiping, to the extent of bitching. Women's point of view expertise is neglected in public discussion and decision-making as they are considered to be partial and insignificant. Hence, ridicule involves trivializing women's discourse. The second is family hierarchies. Women are imposed by emotional labor in which their speech is often interrupted in the public arena and not honored in domestic life. As a tradition keeper in their family, women are expected to nurture a supportive climate, yet their voice is often discounted. Women are also likely to experience double shifts as a consequence of the unequal distribution of domestic work while they have to provide a source of income by working outside the home.

The third is men's control over language change. The nature of language is determined by men. Male domination stems from the construction of grammar rules, and dictionaries such as the use of adjectives in dividing men and women. The fourth is male-controlled media. Women's coverage in media publications is mostly represented using men's voices. Women are mostly an object of judgment; they are praised in terms of accomplishment that both satisfy men's objectification and impede intimidation towards men's competence. The domination of men in media publications is also investigated through the proportion of media workers by gender.

The fifth is anti-women educational policies. Women are often discouraged from gaining access to education. In many countries, more women are found

to be illiterate than men; thus, women have little things to say compared to men both in the domestic and public arena. Houston and Kramarae (1991) have called this sub-method enforced illiteracy or denial of schooling to men. The other sub-method in regard to educational policies is the traditional classroom structure in which the education system designed for women suspends progressive judgment and critical thinking by devaluing active listening and collaborative discussions.

The sixth is making women's bodies political battlegrounds. Regarding their own body, women have little to say. Men claim the authority of women's bodies in the name of morality and science, which interpretation is often misleading. The seventh is censorship. As the daughter of one's homeland, a woman is a procedure of life as being and the other. She is a child-bearer; her identity is not recognized in the creation of words. The eighth is racism. Asymmetrical relationships do not rotate in the context of gender alone but also in the race. Racial division in the US places white people as owners of black people. Racism in the US also applies to Native Americans and immigrants, who do not represent white supremacy, liberal democracy, evangelical Christianity, and other conventional white attribution.

The ninth is homophobia. In the context of sexual orientation, the dominant heterosexual men prevail. The tenth is terrorism. The sub-method of street harassment concerns the invasion of public places where public vandalization in the form of sexual harassment terrors women every day. Therefore, public places are not intended for women's safety; instead, they belong to the control of men. Rape is a form of sexual harassment that justifies women to mute themselves by staying at home, preventing their participation in public discussion. Victims of rape are often blamed and shamed for not complying with the male's norm. The eleventh is men's violence and wars. For men, this is the only definition of war: serving in the military and fighting on the battlefield. As women's role on the battlefield is negated, they are perceived to be out of danger. However, for women, the battlefield can be home. War is a concept related to violence; sexual harassment, rape, femicide, sexual slavery, pornography, battery, etc.

Akin to the previous studies, the present one aims to continue Kramarae's means of resisting oppression and breaking out of silence through analyzing silencing tactics in article essays published by Magdalene. It is a women-focused publication founded in 2013 which resonates with feminists, pluralists, and progressive voices in the spirit of inclusivity where stories about sexual orientation and identification are not considered taboo. Through its inclusivity, Magdalene welcomes healthy and open debates in the spectrum of womanhood. Magdalene is also the medium of communication and the tool for analyzing silencing towards women and other marginalized groups in social, political, gender, and sexual identification contexts. Magdalene has

published three books of essays that explore the struggles that women face to shape critical thinking and feminist movements. Beyond that, Magdalene challenges conventional masculine norms through its discussion by dissembling the social constructions that alienate women.

Furthermore, what distinguishes the current research from the previous lies in analyzing how male language mute women's voice with the guidance of Houston and Kramarae (1991) using their proposed silencing techniques. This approach has rarely been done in text analysis concerning the muted group. Therefore, this research aspired to demonstrate how the analysis is done. This research does not use racism as an analysis method as the context is not relevant to explaining Indonesia's asymmetrical relationships.

METHODS

The research applies a purposive sampling technique to collect article essays from Magdalene. The selection of articles is based on relevant phenomena in the past five years covering each silencing method, excluding racism proposed by Houston and Kramarae (1991). Moreover, the explorative research applies a descriptive and qualitative method to analyze and identify silence tactics showcased in each article, to examine how each method is implied, and to discuss the impact of each method on women (Palinkas et al., 2015).

RESULTS AND DISCUSSIONS

Article essays published by Magdalene are selected, and each is identified through the silence methods proposed by Houston and Kramarae (1991). The phenomenon represented in these articles is mostly depicting women's struggle in public forums to make sure each silence method, excluding racism, is covered.

Based on Table 1, the most common method used in silencing women is through neglecting women's definition of sexual harassment as violence and imposing sexual violence towards women. The second pervasive method is taking authority over women's bodies, such as blaming one's appearance for being harassed, raped or objectified, and sexualized. Meanwhile, terrorism and censorship can also be found in women's everyday situations. Furthermore, the analysis of each article is explored in the discussion.

The first article, *Denial of Sexual Violence in the Good Name of the Campus* by Nadya Karima Melati, showcases an overlapping power of silence in regard to widespread yet neglected cases of sexual harassment in one of the most prodigious state universities in Indonesia. According to Melati, there is no safe space provided by the institution for sexual harassment victims and those whose sexual identification is against the dominant norm. This act

Table 1 Article Essays from Magalene

No	Article, Author, Data of Publication	Category
1.	"Denial of Sexual Violence in the Good Name of the Campus", Nadya Karima Melati, November 09, 2018	Making women's bodies political battleground, censorship, homophobia, terrorism, men's war and violence
2.	"Sexism in Indonesian and How to Overcome It", Surahrmat, April 01, 2020	Men's control over language change, censorship, family hierarchies
3.	"IBCWE Survey "Women's Burden Doubled During WFH", Selma Kirana Haryadi, June 26, 2020	Family hierarchies
4.	"The difficulty of achieving dreams after becoming a mother", Nurul Ichlasiah Jaya, September 22, 2020	Family hierarchies, anti-woman educational policies, terrorism
5.	"It's annoying to be a girl when playing PUBG", Kholifatus Saadah, July 08, 2020	Ridicule, men's violence and wars
6.	"Woman Writers Seeking Safe Space in Masculine Literary World", Siti Parhani, November 12, 2020	Male-controlled media, terrorism

of neglect results in double victimization and silence. Victims of sexual harassment are no longer seeking justice in the educational environment as previous cases remained unpreceded.

> "I will no longer talk about how multiple victimization always occurs when victims want to report cases of violence that have befallen them. This time it is us who evaluate the views and reporting systems that have made cases of violence in the campus environment never processed to completion. […] Understand the feelings of my friend who was harassed by the lecturer but she was the one who was considered a prostitute and a cheap woman by my peers."

Double victimization occurs as women's definition of violence unfits males' language system. University, in this case, is not only an educational institution but, based on their nonchalant attitude towards sexual harassment, is the embodiment of male social construction. This is an example of men's violence and wars that muffle protests regarding sexual harassment and violence that women experience. The other example of this method shows that violence is not only imposed on women but also on men who do not represent the dominant idea of masculinity. This bigotry towards one's sexual identification is often manifested through assault. It depicts the method of men's violence and wars, and homophobia.

> "… Gay student friends who are often harassed because of their feminine attitude, heard the story of a friend who was beaten to a pulp by her family when she recognized herself as a lesbian. […] When a student declares himself transgender and chooses to wear clothes that make him comfortable, this student will be reprimanded on the grounds of norms and culture, even though the campus regulations usually state that the campus is not allowed to discriminate based on SARA (ethnicity, religion, race, between groups), sex, and gender."

Women's choice of appearance is also violated by men. When women decide to stop wearing hijab, men think it is no longer inappropriate to invite them for sex. Inviting in this context is based on men's assumption instead of mutual interest. This is identified as making women's bodies a political battleground.

> "I myself, after removing the hijab, got several messages from my colleagues asking me to have sex with her."

Based on identifying the methods of men's violence and wars, terrorism, homophobia, and making women's bodies political battleground, it is learned that censorship exists as a result of the overlapping silencing towards women, and in this case to gay men as part of subdominant group. This explains why censorship is pervasive, whether it is executed violently or by the social mechanism that simply shifts responsibility to victims, leaving them to figure out how justice can be served without access to proper collaboration and support. Thus, education institution, in this case, is said to be the perpetrator of persistent sexual harassment as their mechanism neglects and prolongs women's oppression.

> "This time, we are evaluating the views and reporting systems that have made cases of violence in the campus environment never processed to completion. […] Cases such as harassment and discrimination are not followed up […] there is no clear reporting system and sanctions mechanism if regulations are violated, and third, there is no documentation of cases of sexual violence that have occurred. As a result, cases of sexual violence in the campus environment are merely public secrets and taboo to discuss because they involve the reputation of the campus [...] Denial of sexual violence in the campus environment actually perpetuates the violence [...] how the related parties ask the victim to be silent, and ask the victim to solve cases on a family basis."

The second article, *Seksisme dalam Bahasa Indonesia dan Cara Mengatasinya* by Surahrmat, describes how a male's language defines women with the attribution of delicacy and beauty while being brave, strong, and mighty are the characteristics that only fit men. Besides that, women are also attributed with sexist and sexualized terms that derive negative connotations.

> "… The words smooth, smooth, soft, beautiful, and '*singset*' are considered to be traits possessed by women. Meanwhile, the words brave, strong, mighty are considered as traits that are synonymous with men. [...] the words '*pelakor*' (seer (le) of men) and *binal* which semantically limit certain negative traits are only attached to women. […] The word '*split duren*' is often associated with sexual activity because it refers to the shape association between the inside of the fruit and the female genital organs."

Through language, women's position is also legitimized in the domestic area and their function circles around home chores. This is an example of how men construct their language to define who a woman is and what a woman does in the domestic arena through men's control over language change.

The third and fourth articles emphasize family hierarchy that puts women in a double shift of domestic labor and works outside the home. In IBCWE Survey, *Women's Burden Doubled During WFH* by Selma Kirana Haryadi, it is reported that women are imposed with heavier domestic labor, with men sticking to the belief that women have more responsibility at home chores while also being a source of income. This is identified as a double shift.

> "The greater responsibility of women than men in household work, one of which is reflected in the responsibility of preparing food at home. Nearly half of the female respondents (46 percent or 143 people) answered that it was their responsibility, while only two percent said it was their partner's responsibility. As many as 41 percent (54 people) of male respondents also said that preparing food is the responsibility of their partners."

The Difficulty of Achieving Dreams after Becoming a Mother by Nurul Ichlasiah Jaya illustrates the family *hierarchy* of emotional labor through the dilemma of housewives and mothers who want to continue their education. When mothers are uniformed, their ability to raise children is doubted. However, when they are pursuing higher education, they are deemed to be ignorant of their children's growth. The normalized view towards mothers instructs them in nurturing the family, without mentioning the father's participant in bonding and raising children. Furthermore, fulfilling intellectual needs is not considered to be what women should aspire to, especially if they are married and have children. This situation depicts both family hierarchy and anti-women educational policies.

> "… When a mother chooses to continue her education, she will be called a failure to be a good mother because she is considered to have sacrificed her family, especially her children. […] For career mothers, continuing their education to a higher level, especially with scholarships abroad, will be a source of gossip. Likewise, if a child commits a bad action, it will be associated with the failure of the mother who cannot raise her child properly, as a result of going to college or working. In fact, it is clear that even children who are raised by mothers who do not have a career will not necessarily have better behavior. And again, the blame is placed on a single mother, regardless of how the father's role in parenting, even though raising children is the duty of both the father and the mother, not just the mother."

Although doubting women's credibility in public discussion and decision-making is a trivialization towards women, ridicule is better described in Kholifatus Saadah's experience in her writing, *It's annoying to be a girl when playing PUBG*. Through her articles, Saadah outlines that many popular online games available are targeted for masculine orientation and constructed in male's language, where violence is portrayed in men's terms. Furthermore, the portrayal of war in PUBG that involves guns, shootings, and killings fits the idea of men's violence and wars.

> "Traditionally, gun-based shooting games have been their boys' game; remember as a child so many parents didn't buy their daughters shootouts."

Ridicule towards women who participate in this male-dominated world is inevitable. Women are verbally harassed and blamed based on their gender when they perform inadequately and become an object of interest when performing well.

> "The rebuke I often hear at PUBG towards women is really annoying and sexist, "Is this girl? Duh, it's so stupid to play" or "Girls play Gardenscape, dogs, don't have to play PUBG", and a series of insults that convey gender. […] If the girl's playing is good, then the rebuke will turn into a seduction: "Wow, cool girl, ask for an Instagram username, please." Or what I often get, "Hey girl, can you play again later. Can I have a cellphone number or not? So, it will be nice if you ask me to play together again."

The last article, *Woman Writers Seeking Safe Space in Masculine Literary World*, by Siti Parhani, outlines the last method of male-controlled media. In her writing, Parhani tells about the difficulty of finding literature written by women in Aceh, a province ruled by the patriarchal norm.

"For him who grew up in Aceh, to buy books he had to go to Medan first. He also only knew female writers from Java, making him doubt that he could become a writer. […] The existence of Acehnese writers was very minimal amid the dominance of male writers. The circulation of his work is still limited."

Moreover, Parhani recounts her parents' objection to her career choice of becoming a writer. Writing is not considered to be sufficient in meeting one's end. Even when women are allowed to write and publish their work, they are only allowed to represent the non-fiction world, the made-up world. Women's accountability is rejected in articulating the reality of society. The male-dominated media prevents women from writing based on fear of women dissembling their privileged status and countering it with a progressive culture made by women. Thus, women are silenced with threats and harassment. In Parhani's case, this results in shifting her work from opinion piece writing to the writing of fiction, where she feels safer expressing herself.

"Another big obstacle that Raisa has to face is the social role of women in the domestic sphere, which often leaves her with no time to write. Not to mention the objections from parents who think that writing is not a profession that can support Raisa in the future. […] When she began to actively write her opinions in Kompasiana, many were offended and attacked her with harsh words such as 'prostitute'. This made her afraid to write opinions and turn to fiction."

This is how males' control of the media silences women who aspire to voice their perception of truth based on the life they experience. Silencing one's unique voice does not always mean to stop them from writing completely. Silencing can occur in the form of continuous intimidation or invasion of one's safety. It results in women shifting their means of expression from one medium to another that does not challenge males' domination.

All of these struggles that women experience are manifested through silencing methods, and each has been identified. Men's violence and wars is the technique considered to be most effective in silencing women, followed by terrorism, adding the emphasis of violence towards women. Making women's bodies a political battleground is sometimes a consequence of women reporting the harassment they endure. If this method does not work, terrorism and censorship come to play. Censorship seemed to be inevitable as more than one technique overlapped. Moreover, as ridicule and male-controlled media occur in public forums, family hierarchies and anti-women educational policies mostly occur in the private domain, while men's control over language change can be found both in the public or private arena. Additionally, from this analysis, men of sexual orientation against the dominant masculine norm are also part of a subdominant group, silenced by homophobia.

CONCLUSIONS

Through the control of language, men have established a social construction that conforms to their domination. By silencing women, they make sure their privilege remains undisputed. Women have been constrained in the language that does not represent their means of communication, their experience, and thus their voice. If women do not submit to the rules of men's language, their words are muffled, censored, and intentionally interpreted in patriarchal rationalization. Women are the object of blame and alteration. Through the analysis of six essay articles published by Magdalene, it can be seen that women's demands as sexual harassment victims of justice are evaporated into thin air. Higher educational institutions as a representation of intellectual minds embody male's social system, doubling their function as knowledge providers and sexual perpetrators. In other cases, women are disempowered in the public domain yet not honored in the domestic one. Even when they are the source of income in their family, a heavier load of home chores is burdened on them. Housewives and mothers are shamed for being illiterate and criticized when they aspire to pursue education while at the same time raising their children. When women fail in the male-dominated world, they are blamed based on their gender, and when women succeed, they become potential lovers. Moreover, when a female writer presents her work in the form of an opinion piece, they are best curating fiction, establishing a world that only puts consequences to the non-existence beings. However, women are not the only gender that is disempowered. Men who strongly associate with feminist traits are also oppressed through men's social system.

From the perspective of Muted Group Theory, language as an integral construction of culture has failed in describing the vast spectrum of cultural characteristics. Instead, cultural diversities have been corrupted and represented as static. Women's life experiences that encounter terror day by day are narrated by the language of males, which never has to scream the anguish of struggles. However, resisting oppression is possible, and the movements are becoming ubiquitous. Identifying methods of silence through critical thinking is one progressive attempt to fight the manipulation and oppression of males' language.

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