

## REFERENSI

- Blais, M., & Dupuis-Déri, F. (2012). Masculinism and the Antifeminist Countermovement. *Social Movement Studies*, 11(1), 21–39. <https://doi.org/10.1080/14742837.2012.640532>
- Blatter, J., & Haverland, M. (2012). *Designing Case Studies: Explanatory Approaches in Small-N Research*. Houndmills: Palgrave Macmillan.
- Chafetz, J. S., & Dworkin, A. G. (1987). In the face of threat: Organized Antifeminism in Comparative Perspective. *Gender & Society*, 1(1), 33–60. <https://doi.org/10.1177/089124387001001003>
- Cho, J. (2005). Intersectionality revealed: Sexual politics in post-IMF Korea. *Korea Journal*, 45(3), 86–116.
- Cho, Y. (1998). *The financial crisis in Korea: Causes and challenges*. Asia Regional Integration Center. [https://aric.adb.org/pdf/aem/external/financial\\_market/Republic\\_of\\_Korea/korea\\_mac.pdf](https://aric.adb.org/pdf/aem/external/financial_market/Republic_of_Korea/korea_mac.pdf)
- Chung, E. Y. J. (2015). *Korean Confucianism : Tradition and Modernity*. The Academy Of Korean Studies Press.
- Forbes, K. (2011). *Inequality in Crisis and Recovery: Revealing the Divides The case of the Republic of Korea* (ILO Working Paper No. 104). [https://webapps.ilo.org/wcmsp5/groups/public/---dgreports/---integration/documents/publication/wcms\\_165652.pdf](https://webapps.ilo.org/wcmsp5/groups/public/---dgreports/---integration/documents/publication/wcms_165652.pdf)
- Galtung, J. (1969). Violence, Peace, and Peace Research. *Journal of Peace Research*, 6(3), 167–191. <http://www.jstor.org/stable/422690>
- Galtung, J. (1990). Cultural Violence. *Journal of Peace Research*, 27(3), 291–305. <http://www.jstor.org/stable/423472>
- Galtung, J. (2000). *Conflict Transformation by Peaceful Means (The Transcend Method)*. TRANSCEND. [https://www.transcend.org/pctrcluj2004/TRANSCEND\\_manual.pdf](https://www.transcend.org/pctrcluj2004/TRANSCEND_manual.pdf)
- Gu, M., Kim, Y., Cheon, J., Kim, K., & Yang, S. (2020). *Gender Perspective Analysis on Korean Labor Law*. Korean Women's Development Institute. <https://eng.kwdi.re.kr/inc/download.do?ut=A&upIdx=102733&no=1>

- Hur, S. (2011). Mapping South Korean Women's Movements During and After Democratization: Shifting Identities. In J. Broadbent & V. Brockman (Eds.), *East Asian Social Movements* (pp. 181–203). Springer. [https://doi.org/10.1007/978-0-387-09626-1\\_9](https://doi.org/10.1007/978-0-387-09626-1_9).
- International Monetary Fund. (2024). *Real GDP growth*. [https://www.imf.org/external/datamapper/NGDP\\_RPCH@WEO/OEMDC/ADVEC/WEO\\_WORLD/KOR?year=2024](https://www.imf.org/external/datamapper/NGDP_RPCH@WEO/OEMDC/ADVEC/WEO_WORLD/KOR?year=2024)
- Jeong, E., & Lee, J. (2018). We take the red pill, we confront the dicktrix: Online feminist activism and the augmentation of gendered realities in South Korea. *Feminist Media Studies*, 18(4), 705–717. <https://doi.org/10.1080/14680777.2018.1447354>
- Kim, H. (2009). Should feminism transcend nationalism? A defense of feminist nationalism in South Korea. *Women's Studies International Forum*, 32(2), 108–119. <https://doi.org/10.1016/j.wsif.2009.03.002>
- Kim, H. (2015). Confucianism and Feminism in Korean Context. *Diogenes*, 62(2), 41–47. <https://doi.org/10.1177/0392192117703048>
- Kim, H., & Voos, P. B. (2007). The Korean economic crisis and Working Women. *Journal of Contemporary Asia*, 37(2), 190–208. <https://doi.org/10.1080/00472330701253874>
- Kim, J. (2018). Misogyny for Male Solidarity: Online Hate Discourse Against Women in South Korea. *Mediating Misogyny*, 151–169. [https://doi.org/10.1007/978-3-319-72917-6\\_8](https://doi.org/10.1007/978-3-319-72917-6_8)
- Kim, J. (2021). The Resurgence and Popularization of Feminism in South Korea: Key Issues and Challenges for Contemporary Feminist Activism. *Korea Journal*, 61, 75–101. 10.25024/kj.2021.61.4.75.
- Kim, S., & Finch, J. (2002). Living with rhetoric, living against rhetoric: Korean families and the IMF economic crisis. *Korean Studies*, 26(1), 120–139. <https://doi.org/10.1353/ks.2002.0008>
- Kim, Y. (2021). Mirroring misogyny in hell choson: Megalia, womad, and Korea's feminism in the age of digital populism. *European Journal of Korean Studies*, 20(2), 101–133. <https://doi.org/10.33526/ejks.20212002.101>
- Knapp, K. N. (2009). Three Fundamental Bonds and Five Constant Virtues. In L. Cheng (Ed.), *Berkshire Encyclopedia of China* (Vol. 5, pp. 2252–2255). Berkshire Publishing Group.
- Koeval, H. C. (2022). *Cultural Confinement: Challenges to South Korean Feminism*. <https://doi.org/10.17615/x93-za57>.

- Koh, E. (2008). Gender issues and Confucian scriptures: Is Confucianism incompatible with gender equality in South Korea? *Bulletin of the School of Oriental and African Studies*, 71(02), 345–362. <https://doi.org/10.1017/s0041977x08000578>
- Koo, J., & Kim, M. (2021). Feminism Without Morality, Neoliberalism as Feminist Praxis: A Computational Textual Analysis of Womad, a South Korean Online “Feminist” Community. *International Journal of Communication*, 15, 1891–1911.
- Lee, K. (2022). The gender wage gap: Evidence from South Korea. *IZA Journal of Labor Economics*, 11(1). <https://doi.org/10.2478/izajole-2022-0005>
- Ma, L. (2014). Economic crisis and women’s labor force return after childbirth: Evidence from South Korea. *Demographic Research*, 31, 511–552. <http://www.jstor.org/stable/26350072>
- Mitchell, C. R. (1989). *The Structure of International Conflict*. Macmillan Press.
- Monk-Turner, E., & Turner, C. G. (1994). South Korean Labor Market Discrimination against Women: Estimating Its Cost. *The American Journal of Economics and Sociology*, 53(4), 433–442. <https://www.jstor.org/stable/3487187>
- OECD. (2024). *Gender wage gap*. OECD. <https://data.oecd.org/earnwage/gender-wage-gap.htm>
- Park, K. (1993). Women and development: The case of South Korea. *Comparative Politics*, 25(2), 127–145. <https://doi.org/10.2307/422348>
- Pilcher, J., & Whelehan, I. (2004). *Fifty key concepts in gender studies*. Sage Publications.
- Rosenlee, L.-H. (2023). Gender in Confucian Philosophy. In E. N. Zalta & U. Nodelman (Eds.), *Stanford Encyclopedia of Philosophy* (Spring 2023). Metaphysics Research Lab, Stanford University. <https://plato.stanford.edu/archives/spr2023/entries/confucian-gender/>
- Sancho, I. (2015). *Does Confucianism matter in the study of Korea?* HAL Open Science. <https://hal.science/hal-02905246>
- Seth, M. J. (2013). *An unpromising recovery: South Korea’s Post-Korean War Economic Development: 1953-1961*. Association for Asian Studies. <https://www.asianstudies.org/publications/eaa/archives/an-unpromising-recovery-south-koreas-post-korean-war-economic-development-1953-1961/>
- Shin, K. (2021). Beyond #WithYou: The new generation of feminists and the #MeToo movement in South Korea. *Politics & Gender*, 17(3), 507–513. <https://doi.org/10.1017/s1743923x2100026x>



UNIVERSITAS  
GADJAH MADA

**Kekerasan Struktural dan Kultural Sebagai Penopang Kompetisi Ekonomi Dalam Gender War Korea Selatan**

**Pasca Krisis Finansial Asia 1997**

EBITHA DELTA WIDIASTUTI, Dr. Ririn Tri Nurhayati, S.I.P., M.Si., M.A.

Universitas Gadjah Mada, 2024 | Diunduh dari <http://etd.repository.ugm.ac.id/>

The Economist. (2023, March 6). *The Economist's glass-ceiling index*. The Economist.  
<https://www.economist.com/graphic-detail/glass-ceiling-index>

Yune, J. (2005). Tradition and the Constitution in the Context of the Korean Family Law. *Journal of Korean Law*, 5(1), 194–212.