

# Critical Historical Study About the Multi Role of Minahasa Women

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**ABSTRACT:** Gender roles could be facilitated through studies related to uplifting women's dignity, then this case is scientific as well as critical evidence around the multi-role of women themselves, but what remains this has not been raised enough as an implementable output. Therefore, based on advanced heuristic activities; includes library research, field research, interview research, and on line research, studies on a large number of sources are followed up through criticism, analysis, and interpretation activities, so that as a whole has been able to present this study in new concepts, theses, and theories related to the realm of leadership and multi-roles among Minahasa women. The findings show there has been an increase in the role in the title, even though in practice the assumption of multiple roles has basically existed, even most likely since ancient times. Evidence in this direction has been shown through the existence and strength of the multi-role phenomenon among Minahasa women. On the one hand Minahasa women have played a role as companions for their husbands and children, on the other hand women are actually fighters who have advanced the dignity of their family, environment and themselves.

**KEYWORDS-** Minahasa women, multi roles, critical historical studies

## I. INTRODUCTION

Gender based themes with very diverse topics and specific perspectives are known to have been sufficiently implemented. Even so, in the form of reassessment, by for example looking at another side that has been neglected, or finding new points of view, or you can also dig up new sources that are known to have not been raised, of course it is still needed. Meanwhile, in this regard, it can also be said that the phenomenon of gender discrimination which is still strengthening today is the main factor that underlies the need for this research to be submitted. The achievements in this research are essentially aimed at not only achieving the goal of strengthening the gender basis, but also primarily being able to produce new assumptions, theses, and even theories to serve as a basis for thinking-action (discovery and invention) in its contribution to human development in general.

Starting from the assumption that steps to increase gender roles can be facilitated through studies related to uplifting women's dignity, what is needed in this case is scientific evidence around the existence of the role of women themselves but so far an in depth analysis of this has not been done. just get to the surface. Based on previous studies, it can be shown that there is a further assumption where multi-role activities among Minahasa women appear to be quite dominant. Being in a phenomenon over a very long span of time, which has even recently been observed to have gotten stronger as represented in behavior and contributions in the field.

But apart from that, it should also be stated that there is a view of reinforcement that must be placed objectively; where in general Minahasa women are actually not epigones, or who will always follow their husbands. There are ideas or initiatives, apart from responsibilities and contributions in the journey to fill life with the whole family and husband; although what is often raised is that when the husband can become a 'figure', then

only the husband appears as a role model; while the role of the wife often has to be marginalized by the heroic historical stories of the husband. In its place also if the way of view like this should be put forward the pattern. That is how to position women's roles not only as subordinate to husbands, but by treating them the other way around. Or at least put the assumptions on the conditions surrounding the existence of a reciprocal relationship (mutualistic symbiosis) between the two. There are roles that are more than just 'dual' as indicated by gender studies so far, but can be categorized as 'multiple roles' to show how strong the contribution of Minahasa women has been throughout its history, including regarding its main role in the field of leadership.

## II. REVIEW OF LITERATURE

As stated that studies on gender specifically regarding the dual roles of women have been sufficiently carried out. However, in the perspective of historical studies, the critical level of the multiple roles of Minahasa women has never been raised. Especially when viewed throughout its history; spanning from the pre-colonial period, the colonial period, and even those that continue to the present. For this reason, and with regard to the availability of sufficiently available sources, a repeated study of the works of Tandeloo (1873) and Schouten (1995) regarding the world of Minahasa women will strengthen the analysis. Much like the work of Liwoso (2005) and Mawikere (1988), as well as Mawikere (2013) which will be reviewed again to get sharpness to produce new concepts, theses, and theories. It can be said that in general the story of the multi-role of Minahasa women, even the specific ones that have proven to be women warriors in the colonial era, is presented in these works which will be critically examined. By also examining the roles of their husbands who have emerged as figures and even heroes, an analysis regarding the multiple roles of wives can also be presented. It can be seen that directly or indirectly the women here have contributed to the success of their husbands' struggles. Coupled with other significant roles, the multi-role aspect as carried out in this study will also be presented.

In terms of the structural aspects that mark the rise of the multi-role of Minahasa women, this can clearly be seen from various contemporary studies as well as from contemporary sources; apart from the colonial archives. Even though Liwoso's (2005) dissertation is quite old, it seems that it is still very relevant to use. Among others, because it can still strengthen previous studies which stated that "the gender role of Minahasa women is ahead of other regions in Indonesia" - a statement that seems to be in line with the discussion of previous authors such as Tanelo (1873) and Schouten (1995); also by Bamellen (1993) and Bamellen (1987). But apart from that, there are also the best works that can be used as references because they are in line with the spirit of the era; such as the writings of Mawikere (2005) and other works by Mawikere (2007); while about Christianity in the colonial era, returning to the work of Mawikere (2015) can be used as a reference. While a work that can be used as an 'entrance' to understanding the Minahasa constellation with its various fields and aspects throughout the duration of colonialism, can be referred to through the work of Mieke Schouten (1981); and specifically regarding the natural environment and the like, studies from D.E.F. Henley (2003).

The big role of Minahasa women in the midst of a changing political climate, where the social structure and culture of the people also change; or due to the changes that have occurred in the economic structure of society as a result of the accumulation or impact of the introduction of modernization, at least this can be gleaned from the works mentioned above. Including an explanation around the evidence that Minahasa women have not only fought for their Minahasa 'nation' but have proven capable of voicing the Indonesian national ideology; starting from the surrounding built environment, developing and expanding so that its reach has been able to influence as many areas as possible.

In terms of alignment with the Research Road Map, it is directed at obtaining outputs in the form of, (a) the ability to contribute knowledge and understanding to the community, especially the government, regarding the background, processes and dynamics that characterize the journey of the Minahasa women's multi-roles, and (b) provide an understanding to decision makers and policy makers in the form of solutions and suggestions for determining development planning strategies in the field of gender at the district, provincial and even national levels. The rest, the results of this study can be expanded; includes an inventory of gender-based assessments; a model is made, as well as showing how the socialization and distribution of gender-based documents is meant at the

implementation level.

### III. OBJECTIVES AND BENEFITS

Basically this gender-themed research is to answer a number of critical questions regarding the character and fighting spirit of a number of Minahasa women; especially regarding its multi-role in the colonial era. From here, specific objectives will be achieved, including:

- a. To reveal the process and or journey of Minahasa women related to their multi role activities.
- b. To present critically the factors that influence the multi-role actions of Minahasa women; considering its consistency and consequences to remain in the corridor of 'roles' which are more of a different color for Minahasa women.
- c. To find out the aspects that surrounded Minahasa women in their era, which in their development will be able to help 'rediscover' the values of multi-role that the current phenomenon, compared to the previous period, has remained consistent, has even been more widely practiced by more women.

In line with the research results, the end result has been able to present new exemplary values; will even be able to provide noble inspirations which of course are not only for present and future women, but also for men who are not limited to being their companions.

That by achieving the above objectives, several benefits in the form of contributions as a research urgency can also be obtained, such as:

- a. Obtained critical historical studies concerning the multi-roles of Minahasa women; so that it will be able to raise the dignity and status of women, especially in its capacity to assist advanced programs related to women's empowerment.
- b. That with the existence of such findings, it will naturally lead to a study on obtaining a vehicle to place back the strengthening and appreciation of women in the current generation in the context of its era. Interaction with environmental development is also obtained, including in the capacity to change human behavior in sub-groups of society, both in the way of thinking and acting and in respecting the role of women who are multi-dimensional, in Minahasa in particular, Indonesia in general. With the presence of this research work, the problem of revitalizing gender studies in the future can also be strengthened.

### IV. RESEARCH METHODS

By adopting the historical research methods and techniques, so it can be presented in the methodology for this research will fully use the so called principles of the historical method. There are four stages of sequential research activities that will be applied in this research. Each includes:

1. Heuristics, namely activities to collect as much information as possible from historical traces; namely those that usually consist of a collection of selected information and data obtained orally (interview research), written or literature (library research), through leftovers or through field observations, as well as through devices (online research).
2. After the information and data have been collected, each of them will be examined/analyzed first; which is intended as a stage of critical steps, through which criticism and analysis will be able to sort out selected data to determine between facts, or at least close to facts; place these facts as primary references, while other supporting data are placed as sources with secondary or tertiary specifications.
3. Interpretation; namely an activity linking facts or a number of historical facts in order to obtain a construct. Information and/or data whose truth is doubtful will be placed as a comparison or support for interpretation. The critical level is emphasized on avoiding subjective ways of thinking, but emphasizing objective thinking and interpretation with a pattern of ignoring intervention from outside (external) and from within (internal).
4. Historiography; namely the last step of research activities in the form of delivering a synthesis in the form of a diachronic and synchronic structured narrative. Historiography which means presentation is the end result of a series of 13 historical research activities.

## V. RESULTS AND DISCUSSION

The research results presented in the form of this Final Report are basically not very adequate when viewed based on their objectives and benefits. However, what needs to be said is that the phenomenon of multiple gender roles which is still very limited to be seen or felt by a number of circles is a factor which underlies the importance of this research. So that the desire to elevate the dignity of women should be placed in the context that throughout the centuries of existence the role of women in Minahasa has actually continued to increase structurally. Namely, from just a woman's role, then moving up to a dual role, and finally being in a multi-role position. It is for and in this connection that the historical record of it needs to be presented through this space; where descriptively can be derived as follows.

First, by referring to Minahasa historiography, it can be shown that for the first time the role of women will always be elevated through their household activities. This has at least been demonstrated through the ancient remains of the Minahasa people where piles of *kyokenmodingger* on the shores of Lake Tondano have been found. There is a strong assumption that can be built whereby the activities of catching shellfish will be carried out by the men, while the work of cooking and burning to be used as a joint meal is carried out by the women. Assumptions like this, however, seem to be off the mark when it is related to existing findings; where these two jobs are actually commonly done by women. After several centuries of being in this structure of male and female relations, the remains of pottery as the next cultural level found at least have been able to show that the pattern of life in the same structure is still valid. Namely concerning the role of women in every aspect of social life. This includes the existence of multiple roles because women here, in view of the customs and traditions that have been going on for a long time, also feel that they are included in the realm of work like that.

When the history of Minahasa raised resistance against colonialism which was carried out against the Spanish people between 1643 and 1644, it was certain that the role of women was also real. If, as Wigboldus's study stated, there were around 35,000 people from the Kontaku sub-tribe who fought back, in which around 10,000 of them died on the altar of honor, then the role of women has certainly been shown. At least the role as a logistical supporter, or anything that is related to the needs of war, either directly or indirectly. Were there or how many Minahasa women who died in the war? So far it has not been thoroughly known. However, with such a large number amidst the relatively small population at that time, it is certain that a large number of women have died on the altar of their honor. Meanwhile, most of the others are confirmed to have been 'second-tier' fighters to win the war. (Graafland; 1869, 131-132; Wigboldus 1987, 69). The role of women's struggles like this is what, although it is confirmed that this has happened, has never been brought up in the analysis of gender-based research activities, so it has never been published.

In the development of other wars, preceded by minor conflicts between Minahasa and its colonial rulers who had passed into Dutch hands, another major war had also occurred. Performed mainly by the Tolor Minahasa sub-tribe between the years 1807 to 1809. Thousands of people have also died as martyrs in this protracted violent conflict, where the role of women was reported to be quite dominant in supporting the role of men. As reported, there were a number of women who also held weapons to stand at the forefront. They fought with their men against the colonialists who were mentioned in historical documents as the enemy they "greatly hated". So that at this stage it can be said that the role of Minahasa women has always been there. In other words, Minahasa women will always be present in the midst of men who are struggling physically. Is it to maintain respect for the territory of the region, or in daily roles in the midst of his family.

The study of Mawikere's (1997) about the conflict between the Minahasa versus the Dutch who were both Christians throughout the 19th century, which continued into the 20th century, has revealed how deep the opposition was carried out by the Minahasa people towards their colonial rulers. However, after changing times where when the Minahasa people were literal with their intelligence, the resistance that was carried out showed a difference. Done not by means of physical violence (violence) but by using a pen (non-violence). The literacy level of the Minahasa people, which is far above the literacy rate throughout the Dutch East Indies (Indonesia), has made

the struggle of the Minahasa people carried out by intellectual means; through written letters of protest. The letters were sent to the print media, which even reached the Parliament in the Netherlands. It was this model of protest that changed the constellation of the colonial lands, which then gave birth to the colonial government's 'ethical politics' or 'reciprocity' policies towards natives throughout the Dutch East Indies, which began in the early 20th century. The development of infrastructure, irrigation and education was immediately seen as significant by the colonial government after entering the 20th century. However, along with general progress in various fields of life regarding the politics of reciprocity, progress in indigenous politics has finally had an impact on the increasing desire to be 'self-governed', which in turn has expanded the movement of Indonesian nationalism.

Studies on the Indonesian nationalist movement, which so far have been carried out by men, have in fact been carried out by women. On the one hand it was carried out with a pattern of direct resistance, while on the other hand it was carried out indirectly, either through moral and spirit support or by having directly fought on the front and rear lines. Presumably the time has come to change the notion of male domination in various previous modes of struggle. Placing women in the media is no longer limited to the previous role which was categorized as single, but has increased to become a multiple role. However, it should also be understood that this dual role has actually been demonstrated since the presence of early human life here. Later developments that place it in a true dual role structure are only enriched in concepts.

The study of Fientje Thomas, *et al* (2018) which discusses the leadership and role of Minahasa women in a critical historical review reveals several examples of the presence of women's multiple roles in the true sense. In her description of Maria Walanda Maramis (1872- 1924) it is revealed that the desire to go to school among Minahasa women are very tall. That's why he continues to fight to make it happen. Matuli Walanda (1989), for example, stated that Maria Walanda Maramis was actually a figure, "...traditional intruder, progress fighter and elevator of education level for women; pioneer and fighter of women's emancipation". The term as a traditional intruder was based on the condition that when women were restricted by the colonial government from attending formal education, Maria, in this case, succeeded in carrying out the colonial government's version of 'breaking adat'. Not only fighting for himself, but trying to extend it to fellow women. Not only in the form of ideals and ideas but through concrete actions by establishing schools. Not a few steps and struggles have been made to defend women, especially in their struggle in the world of education. So because of his role, the National Hero award was awarded to this figure on May 20, 1969, to coincide with the commemoration of Indonesia's National Awakening Day that year.

If it is continued through the question, what and where is the value and quality of Maria Walanda Maramis' struggle, first of all the answer can be for example it is shown that Mary was born 7 years earlier (1872-1924) than Kartini (1879-1904). Meanwhile, Kartini herself is a Female National Hero figure who has been used as an inspiration by the government of this country and nation as a role model, inspiring the generation of an independent nation. Likewise, when viewed from an age perspective, it is known that Kartini died at the age of 25, while Maria was 52 years old. This shows that the total span of Maria's struggle and progress was much longer than Kartini's. Even so, when viewed from the quality, when Kartini was just at the stage of wanting education for women, Maria had actually created a special school for women called PIKAT (Mother's Love for Her Generations). In his way he has been able to gather a number of Minahasa women to be educated in his school; carried out by Maria herself – with the blessing of her husband – together with female friends who share the same understanding and are of the same mind in the matter of advancing the world of women.

Maria, who was born in Kema, on the other hand, is also not of royal descent like Kartini. She is just a descendant of ordinary people, who after his mother died, joined his uncle, an official of the Tonsea District Chief. The same is true for the children of district heads whose women are only allowed to attend village schools (Vervolgschool) up to grade three; then when the desire to continue to a higher level such as Meissjesschool in Tomohon was hampered by colonial government regulations because Maria was not the biological daughter of the district head, her further education was limited to being carried out in informal ways. But this was done after Maria married Fredrik Calusung Walanda. Residing in Maumbi, in the Ten Hove family, Maria then gained more extensive knowledge, especially after she began to broaden her association with the wives of her husband's colleagues. It can be said that Maria learned a lot from the education system implemented by the Ten Hove family.

The experience of providing household education to Minahasa girls studying at Ten Hove's house has inspired Maria to expand her ideas. In 1910 Maria moved to Manado; and it turned out to be a city where he realized his ideals. The role of her husband who graduated from HIS has directly supported her business. What Maria perceives as the 'inequality' of education for Minahasa women she has continued to fight for in this city.

At that time Maria did it by taking a long walk around Minahasa; looking for potential young girls who, due to colonial political policies, could not develop themselves because they were not given access to continuing education. Articles were also made in newspapers to activate the potential of women. This includes leading meeting after meeting to discuss steps to implement the idea of advancing the role of Minahasa women. For Maria, girls are the future of the nation. Because in the future they will become leaders in the household, they must be prepared and equipped with education and skills. It was with this concept that, with the full support of her husband and colleagues, on December 8, 1917 a modern organization called PIKAT (Mother's Love for Her Generations) was founded. Based on the Statutes of PIKAT 1917 article 2, it is stated that the purpose of establishing this organization is, (1) to strengthen the bonds of brotherhood among fellow Minahasa women, (2) fostering the future of the younger generation of Minahasa, (3) familiarize Minahasa women in general to express their opinions freely,

(4) increasing the dignity of Minahasa women, (5) instilling in the younger generation a feeling of love for their homeland, and (6) awakening the enthusiasm of the Minahasa young generation to do good deeds.

Government support was also obtained, especially after Mrs. Kroom, the wife of the Mayor of Manado, joined as Protector. Even assistance was also seen when PIKAT which was completely non-profit in 1919 had a Committee of Contributors (Steun Comitee) which was able to bring together officials from various agencies and professions. The Steun Committee was formed when PIKAT required more costs because of the increase in students. At the time of its establishment, PIKAT already had 127 students, where experience after 2 years shows that a number of parents have not stopped visiting who want their children to be educated in this place. In 1919 a PIKAT school building was established, and was named 'Huize Maria'. Following this success, opportunities to continue schooling for women inside and outside Minahasa have become increasingly wide open. It was proven, as in his later historical presentation, that a number of Minahasa women were eventually able to take part in various fields of expertise and profession amidst the limited roles of women from other regions at that time.

Maria Walanda Maramis is just one female character who has been able to show multiple roles in her era – even though in the present context it includes the criteria for multiple roles. The same thing can also be shown through the figure of Anneke Lapiang Pangkei, when around 70 years out of her 95 years she can fully appear as a woman with multiple roles. And so on for the character Johanna Tumbuan, S.K. Pandean, and many more. Even far more than that, including the majority of Minahasa women. Without mentioning the role of other influential Minahasa women, it is also necessary to mention names such as Marie Thomas, Anna Warouw and Egelen Weydemuller who are also members of STOVIA as a gathering place for young people with national character. However, there are also the names Annie Manoppo, Marie Doodoh Ticoalu, Griet Kandouw, Tinneke Waworuntu Kandouw, Emmie Tolang Unsulangi, Nona Politon, Selfie Kornelis Pandean, and many others, who through their respective roles have colored the model of women's struggle in a multi-dimensional roles. Kondrati's role as the wife of her husband and the mother of her children, who together have participated in the struggle for the Indonesian national movement, and after.

Thomas' study, which tries to summarize the multi-role model of women, shows the main characteristics of their movements. The first is that these Minahasa women are all based on their intellectual abilities; so that it can be called an intellectual movement. While another characteristic as the second point is because apart from fighting for directly or indirectly related to gender equality, the main thing is to strengthen nationalism as the antithesis of colonialism, including during the decolonialism period. By enriching it in the form of critical studies, it can be shown that another model of their struggle is also known to always experience improvement from time to time. From the initial struggle that was limited to advancing vocational education such as in terms of manners, cleanliness, sewing and embroidery, cooking, and the like; its development has shifted towards the movement of associations and organizations, to enter the realm of politics. Nonetheless, all

of these dimensions are raised in a multi-role pattern. Because, once again, she was a wife and mother when she was in the midst of her family, but also as an inspiration and motivation, especially for most women in her era. While at rest, he is also the guardian of the running of the household wheel until the end of his life.

By departing from the point of view that in general the multi roles of Minahasa women aren't, or are not always caused by the husband's subordinate function, the view around the existence of mutualistic symbiosis in this case can be used as a starting point for viewing and or studying the multi roles of women. That is why in giving awards to women, the government in its capacity as determinants and policy makers in the field of women's development should be able to build on these conditions. Carry out policies that must be more, or at least look the same in assessing the role that continues to be 'taken for granted' carried out by men. Gender equality, as evidenced by the strong multi-role roles of Minahasa women, is a policy that needs to be placed in determining current development strategies and plans, as well as the capacity to place them in positions in the future.

Based on the findings in the form of theories, concepts and descriptions above, the steps for compiling a draft that have been carried out will certainly get an answer soon. Thus a scientific and academic guide in conducting studies on Minahasa women will be able to become more focused. It will be more focused on compiling a social structure with its various dimensions due to the multi roles of women.

## VI. CONCLUSION

As in the explanation above, it can be shown that the diction in the phrase 'women's role' is enriched to become a 'dual role', to then become 'multi roles', so the findings in this critical study are like that. Namely that in interpreting the role of women there has actually been an increase in the role – even if only at the conceptual level. It is called that because in practice the multi-role assumption has basically existed, it is even likely that it has been carried out since ancient times. Evidence in this direction has been shown through the existence and strength of the multi-role phenomenon among Minahasa women. Not only at the present level, but long before that, that is, as illustrated in the chapter on the results of the discussion which includes the course of the historical process.

In this regard, it needs to be said that although on the one hand Minahasa women have played a role as companions for their husbands and children, on the other hand women are actually fighters who have advanced the dignity of their family, environment and themselves. What is the description of their multiple roles based on a critical historical study approach? It is at this stage that the issue of women's dual roles has actually changed discourse; switch to multi-role; and through this multi-role historical perspective on gender issues for Minahasa women, as proven, has been able to be presented.

One thing more than that is related to the existence of new exemplary values that can be demonstrated. Including the existence of inspirational values as part of historical heritage which has the ability to provide noble inspirations for the world that are not limited to women themselves. With the presence of this research work, the problem of revitalizing gender studies will henceforth be strengthened. But the rest is actually also for men as companions, even for the wider community in dimensions that are appropriate to the era or generation of the era. Even in its reach to the present and future.

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