

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Theoretical Framework

##### 2.1.1 Theory of Gender by Judith Butler

This research uses Judith Butler's theory of gender, and if we talk about the gender itself, then it will be about feminine or masculine. Gender itself is different with sex, sex is what we have when we were born either male or female. "Sex is about genital organ and it is inborn, while gender is something close to identity and social" (Butler 1999, 20-22). Butler also adds that gender is culturally constructed, so gender is neither the causal result of sex nor seemingly fixed as sex (10). Further, neither biological sex nor and interior self does pre-exist gender. "If gender attributes and acts, the various ways in which a body shows or produces its cultural signification, are performative, then there is no preexisting identity by which an act or attribute might be measured" (Butler 1990, 141). From this statement, it implies that people's gender identity is not fixed or follows their sex, for example when someone was born as male, it does not guarantee that he will perform the masculinity as he is expected to do so by the society. The same case will happen if someone was born as a female, then it does not guarantee that she will perform in a feminine way as society expects her to do so. This statement by Butler is clear enough to say that gender is something that people could do or perform in their social life, as Butler said that gender is always a

doing (1990, 25), they may perform their gender identity which is matched with their sex, but there are also possibilities for them to perform their gender identity which is on the contrary with their sex. This statement also implies that people will be seen as performing one gender either masculine or feminine through the way they behave in their society.

Furthermore, “Unlike sex, which is a biological concept, gender is a ‘social construct’ which naturally and socially followed by men or women” (Butler 1999, 11). From this statement we know that human born belongs to the genital organ they have, but a person has gender which is influenced by the society they belongs to later. As explained earlier that the society has strong influence in constructing someone’s gender. Butler adds more explanation about this, “Her/his body is a medium or instrument which is pure in the beginning and will be constructed by the society and culture after all, this process will shape the gender s/he is belonging to” (Butler 1999, 12). Thus, it is obvious that the society and culture have a contribution in constructing someone’s gender identity, and if we talk about culture and society then it will be about people who live in that place and society, so that is why the way people perform their gender identity is depends on the place where they live, and it may have differences between one place to another. Butler added that gender is performed without one being conscious of it. She argues that we have desires that do not originate from our personhood, but from social norms (Butler 2004). This implies how gender performed by people might not be pure from their willingness, but it is more because the social norms that are already existed lead people perform their gender

identity based on social norms in a society they belong to. Thus, people perform their gender identity in a certain place by doing behaviors that are commonly done by the people who live in that place, and that is why Butler said that people perform their gender identity unconsciously, because she assumes that someone only follows the behaviors which are commonly done by people in a certain society, and unconsciously he/she will follow the others' behaviors when they are moving to another society.

The idea of gender is created by the various acts of gender (Butler 1999, 178). From this it can be said that if there is no various acts of gender, then there would not be gender at all. Further, the action on gender requires a performance that is repeated at once a re-enactment and re-experiencing of a set of meanings already socially established (Butler 1999, 178). What Butler is trying to say is that our society has seen some acts and categorized it in certain gender identity. Some certain performances are seen as the representation of certain gender identity when those kinds of performances have been repeated all the time and the society sees, judges, and categorizes it whether they belong to masculine or feminine. This also means that the way people act in a society will be seen as masculine if they do things related to masculinity in according the society, and the same will happen if they do things related to femininity then they will be seen as feminine.

Butler also adds that the human body has a soul that cannot be seen. This soul uses the human body as the media to express the soul we have, and this is known as performativity. It depends on the fantasy we have. Then this fantasy is

shaped by the society or culture that forms it in our life. Furthermore, this culture and society will shape how the person acts and performs in surface (Butler 1999, 172-177). There are some examples that reflect this point like a male who tends to be more feminine rather than masculine, and in vice versa female who tends to be more masculine rather than feminine or commonly known as “tomboy”. Usually this happens when someone feels that he /she is performing the gender identity which is not the same as a certain society’s expectation. Then that person moves to another society that may supports or accepts the way he/she expresses his/her gender identity. For example, when a female has a tendency to do things related to masculinity rather than femininity is not accepted by the society she belongs to, because the society thinks that she as female should behave femininely, then she moves to another society that supports her whether she does not act femininely. In this step she will have a chance to fulfil her fantasy through her behaviors which are mostly seen as masculine, and this new society she belongs to here will help her to perform and shape her performance on it.

Butler states that performativity as cultural ritual, as the reiteration of cultural norms (29) where every person might be able to imitate another gender. For example, people think that female should show their femininity, but they can still imitate some behaviors considered as masculinity. However, it depends on the place where they live, when they live in a place which is strongly influenced by the traditional gender roles, it becomes a challenge for them to show the souls inside their body, because as it said by Butler that gender is culturally constructed, and the culture of the place they belong to expects them to act feminine since they

were born as females. However, it is also a chance for them to raise the feminism idea of struggle to be equal with men. Women should have the same opportunities and rights as men” (Gamble quoted Denfeld 2001,40) which also happen in this case of female football fans when they do behaviors that commonly done by male fans and it looks unusual for a female to do that.

### **2.1.2 Gender in Indonesia**

Gender in Indonesia is always an interesting issue to be discussed. It is because many people still believe that there is still an inequality between men and women in this country, which leads to some restrictiveness for women in doing everything they want. This means, women cannot do everything they want freely. They have to obey the rules in the society if they want to be judged as good women. Disobeying these rules can create a bad image addressed to them by the members of a society since a society has a big influence in categorizing behaviors that their members should do or the ones that should be avoided to do by them. Thus, this one will create a categorizing of behaviors that they think as reflections of a certain gender.

For example, men should behave or do things related to masculinity, in the contrary women members of a society are expected to behave or do things related to femininity such as calm, have peaceful attitude, etc. If the members of a society fail to fulfill these expectations they may be punished by the society. The kind of punishment here is not by torturing them physically, but

by giving a bad image addressed to those who disobey these rules that may lead them to feel uncomfortable to live in that society because no one is supporting them and then they feel alienated from that society.

What happens today in Indonesia can be considered as an effect with what happened in the past. In the past, it was obvious that Indonesia was adopting traditional gender roles to be applied to its people. In the era when President Soeharto leads this country, women can express themselves by joining organizations that they formed as a form of contribution towards this country, which one example of organizations is *PKK* which members are all women. Further, in this era with the traditional gender roles are applied lead to idea that women are still under the position of men, which simply implies that men are way more superior than women.

In the President Soeharto's era, the Javanese culture has a strong influence and considered as a culture that dominates Indonesia. According to the Javanese culture woman should act as a woman traditionally (Murniati 77). Traditionally, a woman will be considered as a good woman if she has attributes like wearing skirts, has long hairs, make-up, wearing a bandana, or wearing clothes with nice colors (pink, yellow, or purple). Murniati adds that Indonesian women should have a calm and peaceful attitude, stay at home, able to cook, nurture their children, etc. If a woman does not have these kinds of behaviors or attitude, then she cannot be considered as a good woman.

However, the era has changed which leads women to have less restriction in doing something that cannot be done by them in the past. For example there

are more women workers founds in offices, some women who got divorced but decide to be a single parent, and there are some women who do not marry for their career. This implies that women now have more freedom to do what they wanted to, and could show that they could live independently.

### **2.1.3 Review of Related Studies**

The writer meets a difficulty in finding research related to female football fans in Indonesia and even in the world. Then the writer here decides to use several related studies about the gender construction, and gender issue in term of football fans. The first is done by Shandy Widayat in 2009 about the social construction that create the identity (including gender) of a character in the novel entitled *To Kill a Mockingbird*. This study talks about how the society is a significant factor that influences the character in building the gender identity. The writer finds it suitable to use this study as a related study because it deals with how someone's gender identity is strongly influenced by the society they belong to.

Another study is done by Marcus Free and John Hughson about gender blindness in football supporters. This study talks about the hegemony of masculinities occurred in football fan culture. The idea of masculinity is the only one that is suitable to be applied in football fans culture by resisting femininity to appear or exist in football fan culture. This study talks about how the history of football fans until the term Hooligans is appeared. From the history it seems obvious that the term of Hooligans itself is addressed to factory laborers and then

addressed to people who loves to act brutally, and causing riots and chaos. From this it is obvious that factory laborers are people that are physically strong, and according to the traditional gender role it is impossible for women to do that job, since they are being cast as weak. If it connects with football fans, then the idea that appears is that masculinity is dominant in term of football fan culture. It is possible for females to be involved or become a football fan, but again the place that's been dominated by men and their masculinities will force the female members of football fans to adjust their behavior and become masculine unconscious.

The third study is the one which is conducted by Silvia Stoller. This study talks about Expressivity of Merleau Ponty and the performativity of Judith Butler. The writer thinks that this study is suitable to be used as a related study, since it explains the theory of gender performativity of Judith Butler, and the writer here will talk about gender some people' identity through their performance. This study reveals the difference between expressivity and performativity, Butler's is primarily concerned with gender and conceives it in terms of performativity, while Ponty's reflections on expressivity simply arise during his considerations on sexuality (Stoller 2010, 103).