

WOMEN'S REPRESENTATION WITHIN GENDER PERSPECTIVES

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Abstract

Gender---means a concept, design or value---refers to the system of social relationships that distinguish the functions and roles of women and men because of biological differences or nature. At the same, the society then standardized to 'culture' and as if no longer negotiable, such that it is appropriate for men, while others for women. Various efforts were made to elevate and position of women as equal to men through a variety of institutions, both formal and non-formal. The final goal to be achieved is the realization of gender equality (social justice) in the midst of society. Among the strategies to achieve justice is to involve women in development. The provision of equal opportunities for women to perform activities in various fields as men apparently do not guarantee for the realization of gender equality

Keywords: *women's representation, gender, stereotype*

Introduction

Biological sex differences often make one of the parties being treated unfairly in the social space. That means, the identification of this kind is the actual practice of gender inequality. In a variety of public discourse and the various power of authorities which enable to construct social values is almost entirely dominated by men. Thus, the value is then developed in the community and nearly became "social truth"---the value that men tend to be biased. Women in everyday life can be said to be prone to violence due to the weak position either socially, economically, or politically is a major cause of violence against women. The issue of violence against women is increasingly complex impact on similar action against other women. Violence against women can occur due to acts of violence committed by men. Most of these components, clearly related to sexuality and gender relations. We can say that this study will show the linkages of criminalizing sexuality with gender sensitivity are still less attention in Indonesia.

Perception or whatever that is absorbed by the five senses can be communicated and encoded in language. Language is capable of directing the potential social communication and a form of perception that is shared to the public. The statement is ideology and potentially socially to become ideology in society. Ideology does not mean anything negative. Furthermore, reality can also be displayed in the language. In this case the language serves as a social construction of reality and as a rep-

resentation of the social situation that reflects everything that exists in reality. The word '*wanita*' which refers to /*wa ni ta*/ n---adult women: a career woman who is engaged in professional activities (business, office, etc.)---be selected by the authors compared the word '*perempuan*' /*pe rem pu an*/ n---1 person (human being) who has a vagina, can menstruation, pregnancy, childbirth, and breastfeeding. Clearly, often seen in the mass media tend to choose the word '*wanita*' rather than the word '*perempuan*'. The selection of the word '*wanita*' in the text presupposes that the vocabulary positive connotation, whereas the word '*perempuan*' negative connotations, such designations bitch, that naughty and wild women who like prostituting themselves, so that the mention of '*wanita*' are seen as more classy and more respectable.

An opinion on the gender perspective argues that in patriarchal society, the male gender role is more dominant or superior to women. On the concept of social (community), the woman got a disadvantaged position culturally, structurally and ecologically, cornered woman into the reproductive affairs, keeping house and caring for children (Umar, 1999). In general, the sexual division of labor, women were given the role and are positioned to take part in domestic or household space, while men in the public sector. Domestic space is static and the consumer sector, while the public sector is a dynamic sector and has a power source, which can produce and can control social change.

Women's modern era often implies that women should be smart, independent, absorbing information that is current and is able to give each inspiring for fellow clan and how it compares to that role at an earlier time periodic and can be identified form of text linking with social and cultural institutions, consisting of 3 levels, namely (1) that explains the situational level of gender roles for a person depends on the value of a growing culture in society. The role of women in the domestic sector as lead manager of the household, women bear the burden of domestic work that much more. The stereotype of a generalization of the properties which are owned by men and women say men rational and logical, the woman opposite---men are independent while women are non independent; men are objective while women are subjective. Women placed on characteristics that are considered typical of women. (2) Institutional Level. Gender stereotypes contained in the text is affected by social class, middle, and bottom. (3) Social Level. Stereotypes have led to gender disparity in society, especially on women. It is the cause of gender inequality in the form of male dominance over women who knit in subordination, marginalization, and discrimination against women, which occurred from the start of households, employment, and social position in society.

Research Methodology

Data collection was conducted through several techniques, which are to explore the idea of the gender sensitivity do library research. Literature focused on the data sources that are considered relevant to the topic, and then look for literature that includes the concepts and theories related to the research object to be used as a reason to analyze the research data. Research methods using several approaches: (1) quantitative descriptive study to describe the meaning of gender representation, (2) evaluation research to describe the learning process by analyzing the gender equivalent components therein.

Analysis and Discussion

Literally, the word gender is defined as *"the grouping of words into masculine, feminine, and neuter, according as they are regarded as male, female or without sex"* which means

gender is a group of words that have a nature, masculine, feminine, or without both (neutral). It is understood that gender is not a biological difference and not the nature of God. The concept of gender itself must distinguish between the word of gender and sex. Sex differences between men and women is due to the nature of God is not permanently changed and a biological provisions, while gender is the difference between the behavior of men and women who are socially shaped. The differences are not of this nature created through social and cultural processes are lengthy. For example, like what we have seen that woman is known as a gentle, emotional, and motherhood so-called feminine, while men are considered strong, rational, manly and powerful and so-called masculine.

In essence its characteristics and properties are properties that can be exchanged. That is, there are men who have emotional and gentle nature conversely; there is also a strong woman, rational and mighty. Therefore, gender may change from individual to another, from time to time, from place to place, social class even from one social class to another. While biological sex and will remain unchanged on the other hand gender is not biologically, but socially is constructed. Because gender is not innate, but rather learned through socialization, gender and therefore subject to change. In various circles of society or certain we can find the value of religious rules or customs and habits that can support and even prohibits the participation of children and women in formal education, inequality of opportunity as a result, so that the inequalities found in society participation rate in formal education.

In the Women's Studies Encyclopedia explained that gender is a concept of cultural attempt to make a distinction in terms of roles, behavior, mentality and emotional characteristics between men and women is growing in society (Tierney, ed: 153), while Hillary M. Lips (1993: 4) defines gender as *"cultural expectations for women and men"*. This understanding is relevant to the proposed Linda L. Lindsey (1990: 2) that *"what a given society defines masculine or feminine is a component of gender"*. Furthermore, Wilson (1998: 2) defines gender as a basis for determining the differences of men and women in the culture and life together; as a result they are become men and women. Of some of these definitions can

be concluded that gender is a concept used to give different men and women are socially constructed in terms of cultural and non-natural.

As a theory, this analysis seeks to give meaning and look at gender relations and the implications for aspects of social, cultural, economic, political theory has not been missed by other analysis. In general stereotype is labeling or tagging to a particular group. In short, one type of stereotype that comes from the gender viewpoint. Lots of injustice against a particular gender, women generally sourced from tagging (stereotypes) that are attached to them. For example, tagging is a preening woman in order to attract the attention of the opposite sex, and then every case of violence or sexual abuse has always been associated with this stereotype. People have a perception that women's duty is to serve her husband. These stereotypes lead quite naturally if the education of women is secondary. Many government regulations, the rules of religion, culture and customs of the people who developed because of the stereotype.

Gender issues related to class, or social relations of power, modes of production and focus on the social construction of gender is expressed in motherhood, kinship, and marriage (McGee & Warms, 2008). In the UK and the Indonesian capitalist society is the dominant *familialisme* ideology (ideology which constructs the role of women in the household, as a housewife, a good wife and a good mother (Bhasin, 1999; Barret, 1980). This *familialisme* ideology has penetrated to the public or social arena. The implication here, women studies or gender studies developed due to the movement of women or feminism. Saptari and Holzner (1997) classifies two goals of gender analysis, namely (1) gain an understanding of the developmental mechanisms that asymmetrical relations on the basis of sex; and (2) to find strategies that can change the situation to a situation which embodies a more symmetrical relationship. Through a gender perspective, Freedman (2001:51) suggests domestic work and care of children who are not considered to be paid as the product of a patriarchal and capitalist production system, which gives the authority of men over women through the division of labor by sex. Gender is a socio-cultural construction or social category (femininity and masculinity) is reflected in the behavior, beliefs and social organization. Gen-

der ideology that gave birth to the gender difference is not a problem as far as not giving birth gender inequality. Gender differences have spawned numerous injustices that often exemplified by the term 'marginalization' and 'subordination' of women. Marginalization of women can be seen starting from the family environment that the work load in the family and the right to demand education (career). Subordinated seen in women with put women in a position that does not happen because there is an important and labeling cultural stereotypes that label women so irrational and emotionally unfit because eventually a career high going into the kitchen.

There are two theories as the roles of men and women the opposite, namely the theory of nature and nurture theory. The theory is supported by the nature of biological theory and the theory of structural functionalism, saying that the differences in gender roles derived from biological differences of men and women. While the nurture theory, which is supported by the conflict theory and feminist theory, assumes that gender role differences between men and women is not a consequence of natural biological differences, but rather as a result of human construction, that its formation is strongly influenced by the socio-cultural encapsulating. Both of these roles theory, the next step is always run in the opposite. Male or female, is not defined by nature but both sexes is socially constructed. Based on this theory, the notion that men are said to be strong, macho, assertive, rational, and so on, as the nature of men, is actually an engineering patriarchal society. Vice versa, the notion those women are weak, emotional and so really only are assumed by the patriarchal structure of society.

Theory of nature (Weakness for Women Nature) is a theory which assumes that the roles of men and women, a role that has been outlined by nature. The emergence of this theory, it could be said was inspired by a number of theoretical philosophy since the ancient era. In the context of ancient Greek philosophy for instance, stated that nature is conceptualized in opposition cosmic twins, for example: day and night, good and bad, continuity-change, limited-without limits, wet-dry, single-double, bright-dark, sense-feeling, soul-body, men-women, and so on. Thus, there are two entities that are always opposite, which is at a point of existential asymmetric and unbalanced. In this

case, the first group and always connoted positively associated with men, while the second group is always negative connotations associated with women.

In the context of Indonesia, for example can be seen defining women/wife as a companion of the husband, affirmed by the social institution such as 'Dharma Wanita', as well as a discourse on the position of the husband as the leader, also supported strongly by religious institutions. The view of women and men, to each other about their respective conditioning is formed by society as sexist. The views and constructs that are sexist will survive and envelop thinking, both for women and men. In this context, it must be remembered that the inherent nature of men and women are strong, loving, smart, enthusiastic, cooperative, assertive, confident and sensitive. If all men and women have known the same nature, then the consequences we must reject the view that male children are inherently aggressive. Such an assumption, nothing but conditioned and regulated by the existing social situation; equally important men, together with women, also have emotions, compassion and sensitivity.

To develop all the potential natural real men like the women, the need for encouraging them to practice expressing themselves naturally. Most of the social conditioning of men, derived from social compulsion to act according to the usual social rules running. For example, when men cry, will say crybaby like women. Such conditioning, ultimately making men accept roles that are not natural and human, to be played in their social life. Based on the reality of the social conditioning of society, both men and women themselves do not understand or feel that it is a social product, then the elimination of sexism is very broad implications in life should be used as the main focus of the struggle to uphold gender equality. This is because, all the behaviors that lead to all forms of gender inequality, such as marginalization, subordination, violence, stereotypes and multiple roles for women, one of them is deeply rooted in the ideology of sexism is a strong supporter of the ideology of patriarchy.

Conclusion

Sexual division of labor often constructed by gender means that economic activities tend to be classifiable by gender. Moreover, multiple roles seen merely as masculine

or feminine, but the fact that reinforces social roles of men and women is the result of public construction, so consequently a role somewhere considered masculine elsewhere considered feminine. Therefore, the required positioning whether female gender identity and the man is a natural entity or construction. It is important to decode considering the implications of different concepts for the very big social life, men and women in the socio-cultural sphere more broadly. In addition, the debates in then also have an impact on the limitation of "motion" reasonable and proper or improper done by men or women.

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