

CHAPTER V

RESEARCH RESULTS

A. Summary of Research Subjects

1. Theme Intensity and Thematic Matrix

Based on a thorough analysis of all the subjects, they all presented similar patterns in the topics of the framework. Delving deeper than that, there are also the recurring themes within the sub-topics found during the data collection. Recurring themes among all the subjects are; Javanese customs, cultural unawareness, familial influence, social influence, limited knowledge about sexuality, sexual activities, limited knowledge about gender, and inequality.

Within the sub-topic of culture, **all subjects** exhibited no attachment towards their cultural background. Familial influence and social influence were present in varying degrees of intensity and impact. Coincidentally, all subjects presented limited knowledge of gender and sexuality, but knew of topics related to it while not necessarily knowing the relation between topics.

The analysis of the recurring themes will be explained within the following table:

	THEME	LP	MR	DH	WA	ANNOTATION
Culture	Javanese Customs	++	++	++	++	All subjects displayed knowledge of Javanese customs.
	Cultural Unawareness	+++	+++	+++	+++	All subjects displayed cultural unawareness.
Family	Familial Influence	+++	+++	++	++	While exhibiting differing degrees of familial influence, all subjects are influenced by their family.
	Dominant Mother	+++	+++	-	-	Female subjects place greater significance upon their mothers.
	Dominant Father	-	-	+++	+++	Male subjects place greater significance upon their fathers.
Social Circle	Social Influence	++	++	+++	+++	While exhibiting differing degrees of familial influence, all subjects are influenced by their social environment.
	Social Consequences	+++	+++	+++	+++	All subjects stated that the inability to live up to certain societal expectations come with social consequences, mostly verbal judgement.
Sexuality	Limited Knowledge about Sexuality	+++	+++	+++	+++	All subjects displayed limited knowledge of sexuality as a concept but knew of concepts related to sexuality while not necessarily knowing the relation between concepts
	Sexual Activities	-	+++	+++	+++	Subjects 2, 3, and 4 are sexually active.
Gender	Limited Knowledge about Gender	+++	+++	+++	+++	All subjects displayed limited knowledge of gender as a concept but knew of concepts related to gender while not necessarily knowing the relation between concepts.
	Gender Identity	+++	+++	+++	+++	All subjects identified as the gender that was in accordance to their biological sex.
	Gender Roles	++	++	++	++	All subjects acknowledge certain gender roles but are laxer regarding the fluidity of gender roles.
Stereotypes	Prescriptive Stereotypes	++	++	+	+	All subjects know of certain stereotypical prescriptions within society.
	Descriptive Stereotypes	++	++	++	++	Each subject have stereotypical descriptions towards women.
	Inequality	++	++	+	+	All subjects acknowledge certain inequalities between genders but the male subjects tend to find these inequalities more irrelevant than the female subjects.

Relationships between the recurring themes will be depicted within the following matrix:

	JC	CU	FI	DM	DF	SI	SC	LKS	SA	LKG	GI	GR	PRS	DES	IE
JC		++ ↖↗													
CU			+++ ↖↗												
FI				+++ ↖↗	+++ ↖↗		+++ ↖↗	+++ ↖↗			+++ ↖↗	++ ↖↗		+++ ↖↗	
DM															
DF															
SI							+++ ↖↗		+++ ↖↗		+++ ↖↗		+++ ↖↗		
SC													++ ↖↗	+++ ↖↗	+++ ↖↗
LKS															
SA															
LKG															
GI															
GR															
PRS														+++ ↖↗	++ ↖↗
DES															++ ↖↗
IE															

Legend

- | | |
|---|--------------------------------------|
| JC : Javanese Culture | LKG : Limited Knowledge about Gender |
| CU : Cultural Unawareness | GI : Gender Identity |
| FI : Familial Influence | GR : Gender Roles |
| DM : Dominant Mother | PRS : Prescriptive Stereotypes |
| DF : Dominant Father | DES : Descriptive Stereotypes |
| SI : Social Influence | IE : Inequality |
| SC : Social Consequences | |
| LKS : Limited Knowledge about Sexuality | |
| SA : Sexually Active | |

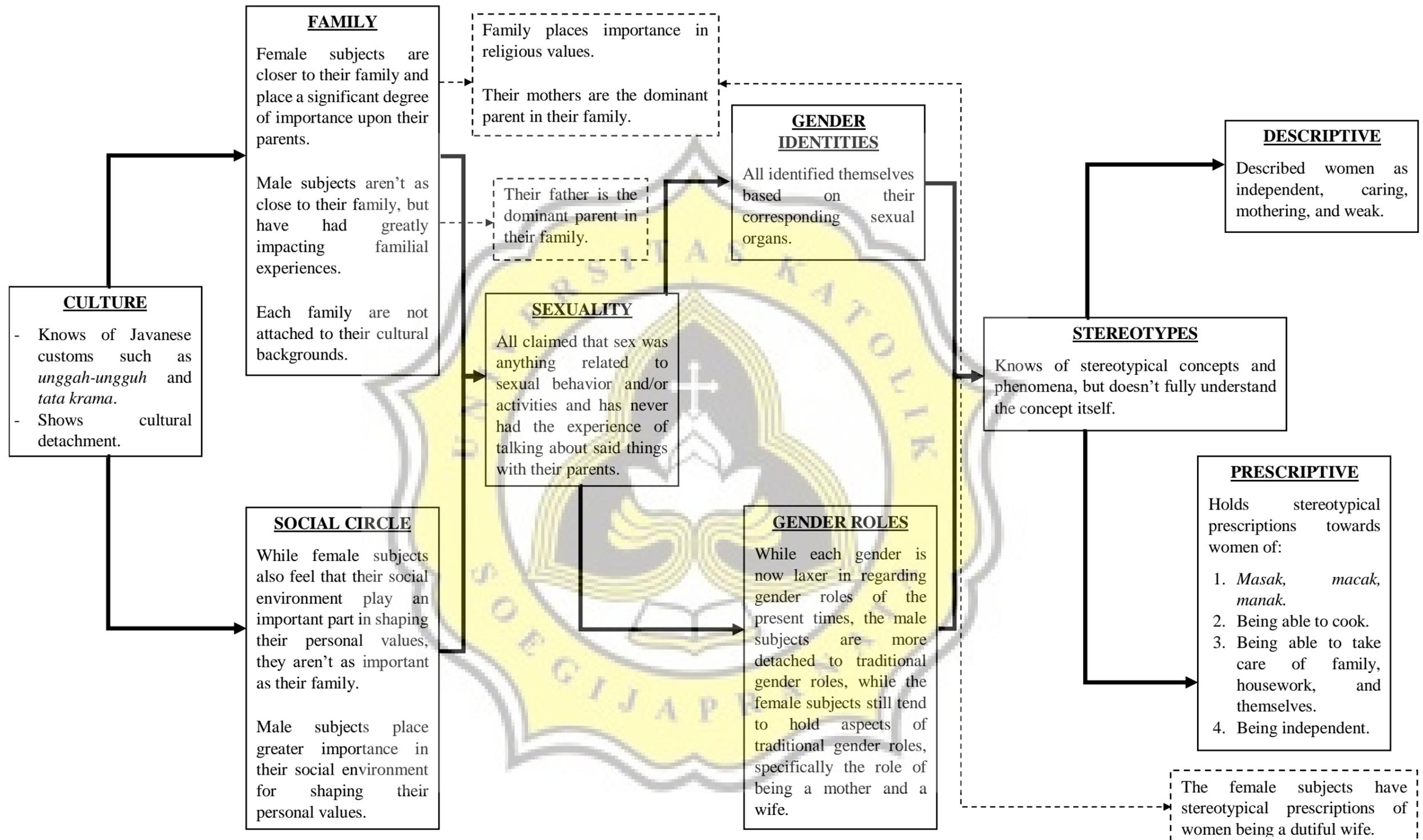


Figure 6. Framework of Overall Subjects

2. Overall Subject Analysis

Based on the collected data, this exploratory research has found many interesting findings. One of the findings that generally applied to all four of the subjects is the inherent unawareness and detachment they displayed towards their culture. They only knew of some Javanese customs, and the customs they knew of they had difficulty in explaining it the general concept of it or how the concept came about due to it being so ingrained within them as a default concept.

Even with the already limited awareness the subjects presented towards their Javanese backgrounds, they also showed detachment towards their backgrounds. Cultural detachment between the subjects was present by way of knowing and acknowledging culture and things it encompasses, but placing no significance upon it. They were all introduced to their cultures, or cultural customs, by their parents. They then also witnessed it take place within the society they were a part of. The importance of the people who taught these subjects their cultural customs automatically determines the importance placed on said customs. In this case, all subjects witnessed their parents placing barely any significance on culture in their everyday life and becoming detached from their cultural background resulting in their own detachment. Cultural detachment among subjects form from witnessing the cultural detachment of authoritative figures or

events that seemingly contradict cultural teachings that was once taught to them.

As previously stated, the subjects do know of certain Javanese customs even though they hold similarly indifferent stances regarding the significance culture holds in their lives. All four subjects knew of and generally applied *unggah-ungguh* and *tata krama* in their daily life, although they all either do not place great significance towards it or acknowledge flaws within the concept. Subjects 1 and 4 do it out of habit, but think nothing of it, while subjects 2 and 3, do it out of habit when necessary but place more emphasis on their acknowledgement that there are many situations where the customs are contradictory. Though each subject may have differing interpretations of *unggah-ungguh*, it is through *unggah-ungguh* that they learned of and placed the importance of values. They also shared knowledge of the Javanese stereotype prescribed towards women of *masak, macak, manak*. This is the expectation placed upon women to be able to cook, take care of oneself, and reproduce. They also all claim that while nowadays it isn't as highly enforced as it once may have been back in the day, they see no problems should women fit said stereotype, but they place no judgement upon women who do not fit that stereotype due to the many possible alternatives that are present to fill in for each expectation.

The research also found that there was a certain difference in perception between the male and female subjects regarding their

family. The female subjects, subjects 1 and 2, were both very family oriented, valued lessons learned from their parents, and were very close to at least one of their parents, coincidentally in this case both are close to their mothers, who were also the more dominant parent within their family. Their closeness to their parent is shown in the values that they believe in and uphold, as they are similar to their parents' teachings. While the females also place certain importance in society's role in shaping values and norms, greater impact comes from their parents' roles and influence. On the contrary, the male subjects, subjects 3 and 4, weren't too close to any family members, though both claimed that their closest family member were their fathers, who were also the more dominant parent within their family. Both men felt greater impact from social interactions when it came to their values and beliefs. The subjects' background and upbringing were an important factor in helping to discern how they formed the views they held. Whether they were close to their parents or not, most of their views and values were based on how they viewed their parents by way of both direct and indirect interactions; subjects 1 and 2 value the importance of independence in women as that is how they viewed their mothers, subject 3 values the importance in placing no one in disadvantageous situations as that is how he internalizes his father's occupation as an auditor, and subject 4 values the importance of handing out consequences if need be from the experience from receiving consequences from his father and he

also values the importance of independence from his perception of his mother's resentment towards his dependence of her when he was a child.

Along with familial influence, the importance of social circles in shaping the views of the subjects also differed between genders. The women felt that their social circles were more as additions or aids of comparison to what they learned from their parents. Learning lessons they obtained from social interactions were compared to their familial teachings in order to establish which value to keep. The female subjects, subjects 1 and 2, would take into consideration certain information they obtained from social interaction, but still mainly held on to their familial beliefs. On the contrary, both male subjects 3 and 4 claimed that their social circle played a bigger role in shaping their values with similar statements of their social circle's involvement in their personal learning experiences. The male subjects 3 and 4 felt that while their families may be the first to teach them certain values and norms, they felt a greater impact from experiencing those teachings in a social setting and both perceive that it was their social circle that cemented the knowledge of values within them.

Regarding gender and sexuality, as all four subjects were asked of what they knew of both gender and sexuality, they all stated that it was biological sexual differences and anything regarding the topic of sex, respectively. While this implies certain knowledge limitations they all hold regarding these topics,

throughout the research it is found that they do know of concepts and customs that are encompassed by these topics. They all acknowledge that women and men are given different roles and do different things within society, and are differentiated by more factors than just biological sex. They all just seemingly hold these knowledges without the realization of the correlation between said topics. **All four subjects** also identified with their gender only due to their corresponding sexual organ all the while stating certain roles they hold or are expected to uphold without knowing that those information correlate and are part of gender and sexuality. Coincidentally, all four subjects share the experience of the lack of sex talk with their parents at the beginning of their puberty or any sex related talk after going through puberty.

Another gender-based difference was seen in how the subjects viewed gender differences. While all four subjects seem to be in varying degrees of agreement on the opinion of “anything can be done by any gender”, the female subjects 1 and 2 had a more specific understanding of men and women’s roles, especially within a family, while the male subjects both were generally more flexible about it. The male subjects, subjects 3 and 4, seemed to acknowledge little difference, let alone inequality between men and women in society because they both felt that, due to their belief of any gender can do anything, any occurring differences or inequality, which they did know of, just seems like something that is redundant or irrelevant.

Subjects 1, 2, and 4 claimed that women tend to be more negatively judged when doing things outside of the norm. Subject 3 also acknowledges negative treatment of women who act outside of the norm, but his acknowledgement comes from the difference in treatment of people in general who act out of the norm, regardless of gender, while he does state that regarding sexual activities women are also more negatively judged. Subject 4 holds a similar view to subject 3 in the sense that he also acknowledges that both genders will receive certain consequences from not acting in accordance to the societal norms, but he claims that women are more directly and harshly judged in comparison to men. Regardless of the varying opinions of the subjects, there tend to be more indifference towards the phenomena of difference in social consequences for women and men. This is due to how they view the times and customs evolving in the present day to become more accepting of occurrences deemed out of the norm. All subjects seem to agree that most consequences given to people who act out of the norm are mostly judgement conveyed by way of verbal reprimand, labelling, and/or discrimination towards the perpetrator.

Subjects 1, 2, and 3 had difficulty understanding the concept of stereotypes when the topic was brought up but were able to state certain expectations put upon genders. Subject 4 was the only subject who understood the word and was able to knowingly contribute to the topic. Even so, the research still

presented both stereotypical descriptions and prescriptions placed upon women. Descriptively speaking, the words subjects associated with women were independent, caring, mothering, and weak. These words depicted traits that describe women from all the subjects combined. Prescriptively speaking, the subjects all claimed that women are expected to be able to cook, care for things such as family, housework, and themselves – but only so that they are presentable when seen by others, not to the point of vanity, and be independent. The female subjects spoke of the expectations of women being a good and dutiful wife to their husbands, while the male subjects were laxer in their prescriptions towards women within marriage.

Overall, when comparing the female and the male subjects, the female subjects spoke of there being more stereotypical prescriptions towards women's sexuality in comparison to men. Subjects 1 and 2 both spoke of how women are judged by their sexual behavior and how it is an unnecessary and unjust phenomenon. They also spoke of how women are judged more and negatively for being knowingly sexually active in comparison to men. Their opinion on the unfairness of stereotypes towards women come from personally experiencing injustice from the perpetuation of stereotypes.

The difference with the male subjects 3 and 4 and the female subjects is that they too both know of the unfairness of prescriptive stereotypes towards women, but they think nothing of

it. They think nothing of it meaning; while they acknowledge that it is a concept that takes place in society and that not conforming to it comes with certain consequences, but they think it unnecessary. Their opinion of the insignificance of stereotypes comes from them thinking that women and men should be able to do anything they want and that not conforming to certain stereotypes does not lessen an individual's, or in this case a woman's, talent and skills.

B. Discussion

A symbol is an entity, an individual, a concept, an event, or a phenomenon which acts as a stimulus and holds a learned value or meaning for people (Rose, 1962). An individual will react to this stimulus in accordance to its meanings and values rather than its mere physical stimulation. This is where the Javanese concept of *unggah-ungguh* and *tata krama* intersect with the symbolic interaction theory. The process of a Javanese individual learning *unggah-ungguh* and *tata krama* cements the concept of parents and elders as being important people in their life and in society. This places parents in a position of power, which influences the subjects' attribution of competence and morality upon their parents Cuddy, et al., (2009) resulting in them respecting and, to certain degrees, adhering to their parents' opinions.

Symbolic interaction theory is the theory that claims meaning is found through the process and interpretation of social interaction (Aksan, Kisac, Aydin, & Demirbukan, 2009). Social interactions contribute in the

development of meaning. Interpretations of social interactions include the evaluation of who is involved in the interaction, what is being relayed during said interaction, and evaluation of the information that has been relayed during the interaction. Certain information would be deemed more important if it was conveyed by a person who was also deemed important, such as figures of authority, or if the information was agreed upon by a significant amount of people. Parents are an individual's first foray into social interaction with the outside world. Not only are parents valued greatly by individuals due to their familiarity, within the Javanese culture, parents are valued due to the *unggah-ungguh* that is in place to maintain respect to the community elders. All four subjects' initial knowledge of societal values and norms came from their family, specifically their parents. They all acknowledge that their parents hold certain degrees of importance. Importance associated with their parents stem from the *unggah-ungguh* that they were raised by that taught them to respect their elders and that their elders are most likely to be right, which of course included their parents. Importance associated with parents are extended to the information conveyed by their parents.

This can be seen from how subjects interpret interactions in their life; subject 1 places significance in her mother's values because her mother is a significant figure in her life and subject 1 has witnessed how her mother's values benefits her. Subject 2 places a somewhat more pseudo-importance upon her parents' values because while they are important figures in her life, and she also acknowledges the importance of the values they uphold, each of her parents do not uphold the other

parent's signified values, which are religiosity and academic potential respectively. This results in subject 2 seeing the importance of both values but not optimally striving for either values of her parents'. Subject 3 places higher value towards women, which is why he speaks to women in Indonesian, which he deems more respectful, instead of the Javanese *ngoko* he would use when addressing men. Subject 4 accepts politeness as the default state of being as an individual as he feels that is the common sense within his social environment. All in all, the subjects' parents' effect on all four subjects align with Rogers and Rogers's statement (2001) regarding how parental attitudes, beliefs regarding gender, familial influence and a mother's role influence the development of gender stereotypes.

With previous knowledge of the importance parents hold in social interaction, the implications of it in the perception of culture can be observed. All four subjects seem to hold similar unattachment towards their cultural background due to the general fact that none of their parents are specifically attached to theirs. This unattachment involves them knowing their cultural background, acknowledging certain customs associated with their cultural background, but forming no personal need to know and uphold their cultural background in their everyday life. A statement from subject 2 that can be applied to all four subjects is that they are all "*Jawa tapi nggak Njawani*".

Meaning are not fixed concepts. They are created, maintained, and modified through continuous interpretative processes within social interactions (Smith, 2017). Meaning placed upon certain information will

remain the same unless a person experiences events that change the meaning they once placed upon said information. Not only does social interaction contribute in the development of meaning, it also contributes to any changes of meaning a person might experience throughout their life. This concept can be seen in all four subjects, as they all have had certain events alter the meanings once held for certain concepts in their life. Subject 1, who once extremely valued the concept of becoming a working mother, as was taught by her parents, and couldn't fathom not becoming one, has shifted her views through ongoing interactions with her current partner who holds not only has great value in her life, as a potential future spouse, but also differing views and placed new meaning on the once "impossible" concept. Subject 2 who was once taught, by not only her parents but through social interactions within society, the importance of maintaining religiosity and virginity along with the consequences one may suffer from not doing so knows the importance of it, but also doesn't hold it to the highest degree it may have once held due to her experiencing being neither religious or virginal and suffering no immediate consequences. Subject 3 who was taught to respect elders, has had the experience where elders are not necessarily always deserving of respect. Therefore, his once inevitable respect for elders had diminished and only became present when necessary. Subject 4, who acknowledges that his society places certain generalized roles and expectations to certain social groups now knows that that isn't always necessarily the case as individuals have the potential of having individual values.

While it is acknowledged that parents are important, data found the levels of perceived importance should also be taken into consideration. The four subjects show that how they perceive the importance of their parents correlates to how much of their parents' teachings, both direct and indirect, are internalized. Subject 1 places a great deal of importance upon her mother and her teachings. As a result, she has nearly identical views with her mother and always keeps her mother in mind when making decisions. Subject 2 and 4 are subjects that both have the experience of having contradictory parents; their mother and father hold differing values, and as a result the value that they personally hold is a mix of both parents' values. The difference between subjects 2 and 4 is that subject 2 places a greater deal of significance upon her familial interactions, while subject 4 places a greater deal of significance upon his social interactions outside of his family. Subject 3 acknowledges and contributes to his father's dominance within his family, therefore while his views may not perfectly align with his father's, he would most likely end up agreeing with his father in most situations, be it out of actual agreement or mere efficiency. Even with the differing degree of perceived importance of one's parents, it is undeniable that the relationship one holds with their parents affect their personal values. Subject 3 and 4 are the best examples of this, as they claim that they feel greater impact from their social environment rather than their parents or family, but it can be seen that their relationship with their parents, or lack of one has manifested into other aspects of their lives. Subject 3 and his experiences of being put into many disadvantageous situations by his

father's new wives has instilled the value in him that it is important for us to *not* put others in disadvantageous situations. Whereas for subject 4, his experience of bearing his mother's resentment towards his dependence on her when he was a young and sickly child caused him to disregard, even to the point of disrespecting the presence of dependency in an individual, which can be seen in his views of his brother, who he also deems as being too dependent for his taste.

Blumer's (1969) basic proposition of symbolic interaction is key in analyzing how the subjects' views are shaped and changed. They all started off with their parents teaching them one thing and went through an experience that contributed to their change in views. Subject 1 values independence greatly and strives to become a working mother one day as it was how her mother was and how her mother raised her but she went through the experience of interacting with her partner, who is significant enough for his opinion to be thought about, who coincidentally wanted opposing things to how she was raised; for her to be a housewife. Subject 1's once solid view of becoming a working mother slowly changed, and even more so as she witnessed housewives on social media living happy lives watching their children's development every day, subject 1 realized that there's a possibility that she may want that too, even though she realizes how it may disappoint her parents. On the other hand, MR holds a combination of her parents' contradicting views; her mother sees religiosity as a necessity and doesn't see the importance of academic potential, while her father sees academic potential as a necessity and doesn't seem to place the same importance upon religiosity. From her

parents, she sees the value in both religiosity and academic potential, but due to the contradicting nature of her parents' values and social influences she has come across, she holds none of those values in high regards; while she is not limited in her religiosity and academic potential, she also thrives in neither. Subject 4 experiences a situation similar to subject 2 with having parents with contradicting values. He inherited a combination of his father's hard-working and organized nature and his mother's laid-back and love of luxury, which resulted in him being an organized person who is very prone to procrastination. Subject 3 on the other hand seems to internalize values he learned through interactions with his family and social environment, acknowledging at one point that there are differences in treatment of people who act outside the norm, but his experiences of witnessing people act outside of the norm while also achieving prestige changed his views on what was and what is acceptable.

A sociocultural factor that affects sexuality in Indonesia is religion and tradition (Heinemann, Atallah, & Rosenbaum, 2016). All four subjects exhibited a certain degree of unawareness towards the topics of gender and sexuality. While they knew of different roles women and men held within society, expectations placed upon genders, and how people identify themselves as women and men, they know so without knowing that these concepts are encompassed by gender and sexuality. They also had no experience of having the sex talk with their parents, as sex is a taboo subject in a majority of the Indonesian society and the act of providing sexual education may contradict religious and traditional teachings. Their knowledge regarding sexual activities came from their

close friends or media obtained from the internet, be it informative or simply pornographic.

The unawareness of gender and sexuality exhibited by the subjects manifest into the unawareness towards stereotyping. All four subjects present knowledge of different roles and expectations placed upon genders, but didn't seem to think too much of it. The words used by the subjects to describe women were independent, caring, mothering, and weak. Caring, mothering, and weak are words generally associated with women and are commonly acknowledged descriptive stereotypes of women, but independence isn't necessarily so. Independence is viewed as agency, and agentic traits are more commonly associated with men (Rudman & Glick, 2001). While it is not uncommon for women to exhibit traits associated to men, they, more often than not, face a type of contradictory appraisal. Women who present male traits are praised for having equal competence as a man, but also are receiving of social repercussions in the form of doubt towards their womanly traits; as if a woman cannot be equal to a man without losing her core womanly traits. If a woman explores her sexual agency, she must be a bad potential wife as she is seen as unable to take care of herself, therefore most likely unable to take care of a man or his future offspring. This is not the case between the subjects as all of them *value* independence in women. A similar pattern also arises when analyzing prescriptive stereotypes. All subjects exhibited an acknowledgement of collectively traditional perception of prescriptions towards women. They all agree with, while not necessarily enforcing and/or penalizing unfulfilled prescriptions of, the Javanese

prescription of *masak, macak, manak*, and women being able to handle household management (cooking, housework, cleaning, taking care of family). It also needs noting that due to the fact that all subjects described women as independent being, this particular trait is also prescribed towards women by these subjects.

Conceptual connections can be seen throughout the whole process of exploring influencing factors that contribute to gender based descriptive and prescriptive stereotypes. *Unggah-ungguh* and *tata krama* is the Javanese cultural aid to developing meaning within social interactions by placing the initial pedestal of importance on an individual's parents. A parent's importance then manifests into the importance of a parent's teachings and values and helps shaping the values held by an individual. This affects how one views themselves and the roles they hold in society along with how they view other people and their perceived roles of other within society. Meanings and values held by an individual help develop and maintain the descriptive and prescriptive stereotypes that are upheld within society as a result of social interaction. Meanings and values placed upon concepts are created through social interaction, with family, friends, and other social components, and can also be altered through the same process. All of these processes occur throughout their lifetime in seemingly complex manners, simultaneously, that it goes by unrecognized by the individual experiencing it. In this research's case, stereotyping can be analogically equated to the process of breathing; people know they breathe, and they also know that complex processes occur to enable the whole process of

breathing, but they don't necessarily know in detail the goings-on of said process, sometimes people don't even consciously acknowledge that they breathe.

In conclusion, while the resulting stereotypes depicted by all the research subjects may be similar, the development, perpetuation and consequences of stereotypes towards women differ between genders. Women witness and experience greater consequences from perpetuation of stereotypes towards women, while men, to whom these stereotypes would not apply but may benefit, are not significantly affected. The female subjects' ideals are shaped by, or at least influenced by, the stereotypical descriptions and prescriptions surrounding them. Within this research, the female subjects have personally observed or experienced some degree of consequence from not conforming to stereotypes geared towards women. As for the male subjects, while they too take part in the development, perpetuation, and consequences of stereotypes towards women, they are not directly affected should certain stereotypes go unfulfilled. This is why the male subjects tend to see stereotypes as unimportant, as something that doesn't particularly matter, because to men, stereotypes towards women work in a way that; should a woman successfully conform to stereotypes it would not only benefit her but also the men in her life, but should she become unable to fulfill certain stereotypes only she would suffer direct consequences. Men are only benefitted by stereotypes towards women, whether or not the stereotype is fulfilled.

C. Research Weaknesses and Strengths

A research is not without its weaknesses, this research included. The semi-structured aspect of the data collection interviews was to plan the questions based on a pre-determined set of sub-topics with its corresponding set of questions that may either be used verbatim while conducting the interview or simply as aids to the interview. While usage of this method was intended to enable the interview topics to branch out to other topics, the data collection method of using semi-structured interview caused difficulties in asking the subjects questions as the pre-determined questions that were asked verbatim caused confusion within the subjects. This was remedied by attempting to alter the wording of questions to match each subject's way of speaking, but it didn't always necessarily help.

Weaknesses aside, this research also had its strengths. This research was written with impeccable methodology, that is reflected in the framework used throughout this research. The framework depicts the course of the phenomenology that occurs throughout the data collection and aligns with the grand theory that is used throughout the research. The topic for this research is a very common concept, the concept of stereotyping. Common as it may be, this research was also able to explore an ambiguous phenomenon; it turns out that stereotyping is very much ingrained within individuals after generations of passing down knowledge to the point that it is not acknowledged as any particular label but simply as something that just happens within society.