

**THE FAILURE OF IRANIAN WOMEN
TO BE FEMALE FOOTBALL'S SUPPORTERS
REFLECTED IN *OFFSIDE* THE MOVIE**

THESIS

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UNIVERSITAS BRAWIJAYA**

2012

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TO BE FEMALE FOOTBALL'S SUPPORTERS
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THESIS

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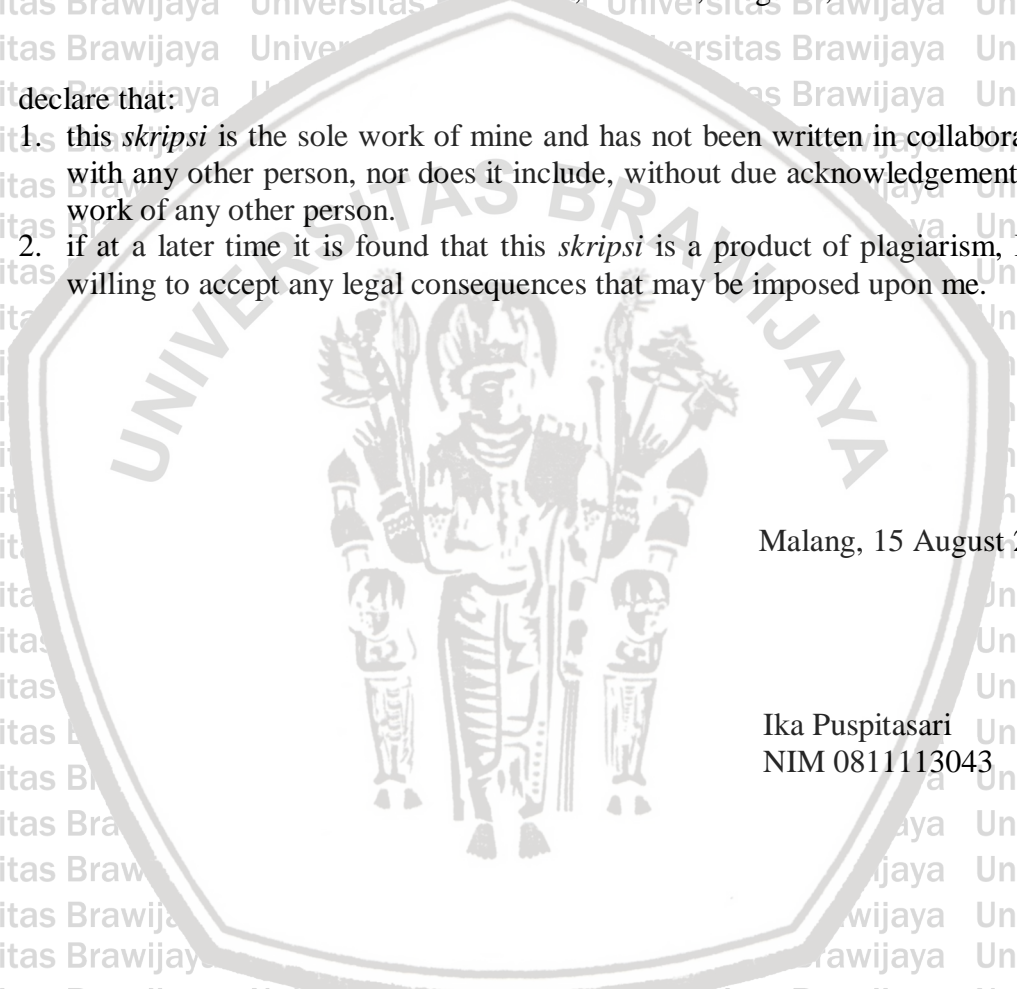
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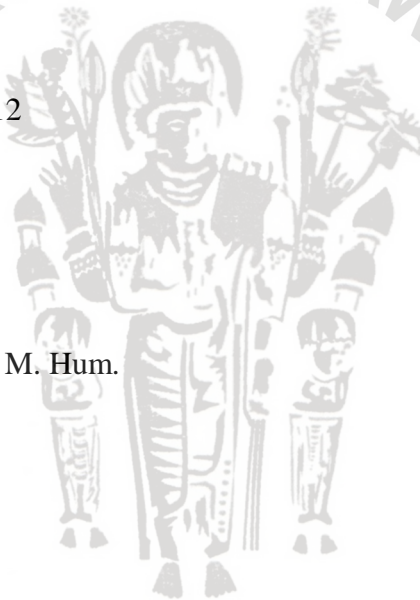
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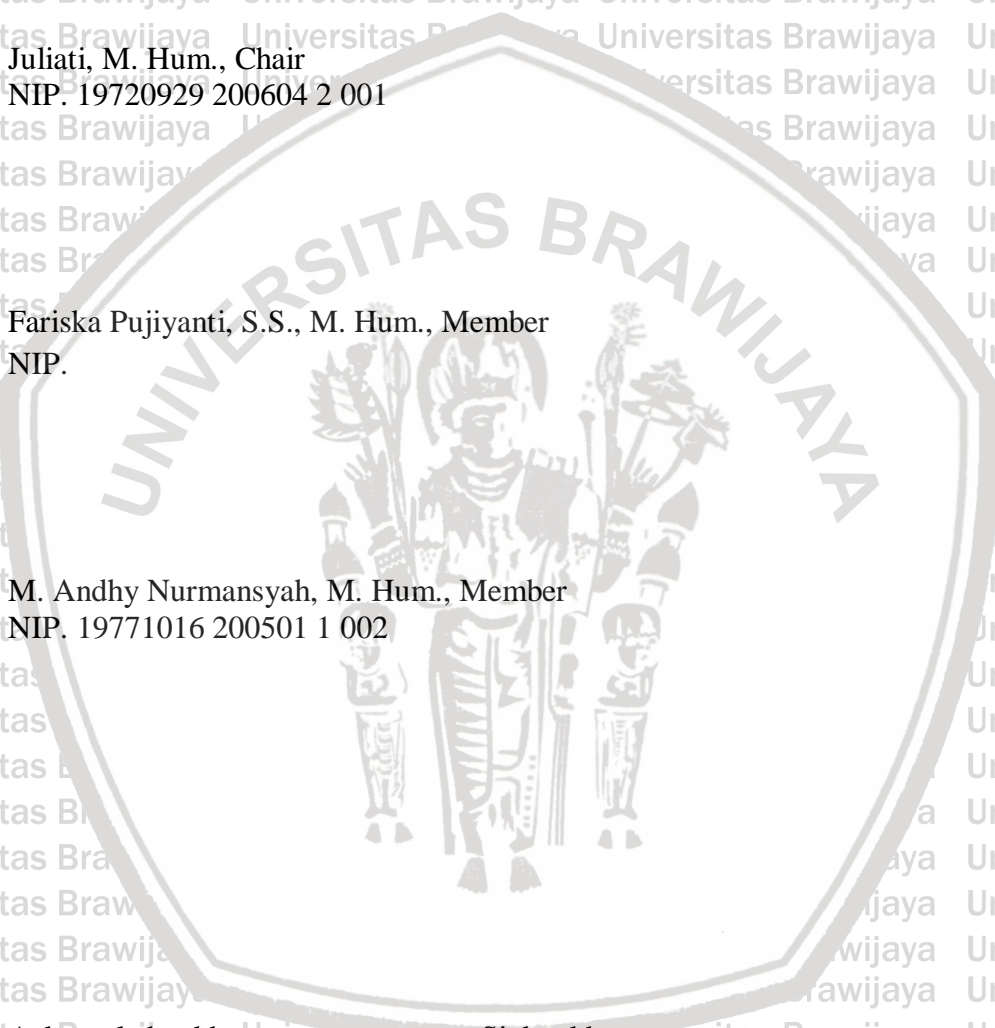
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ABSTRACT

Puspitasari, Ika. 2012. **“The Failure of Iranian Women to be Female Football’s Supporters Reflected in *Offside* the Movie”**. Study Program of English, Department of Languages and Literature, Faculty of Culture Studies, Universitas Brawijaya. Supervisor: Juliati; Co-supervisor: Fariska Pujiyanti.

Keyword: failure, female football’s supporters, patriarchy, gender segregation.

In traditional view, women occupy secondary position lower than men in the society. It is as a result of a patriarchal system in which men dominate women since they are considered superior while women are inferior. This value appears in all over the world, including Iran, one of states in Middle East region. The rule about Iranian women is strict and puts women in disadvantageous condition. They seem to lose their rights in their own country. It makes women emerge women’s movement which is called feminism.

Social phenomenon and criticism about women’s condition in Iran is reflected in a film entitled *Offside*. It tells about some Iranian women who are arrested because they come to the stadium. In Iran, stadium is one of places in which women should not enter because of many reasons. The cause of Iranian women’s failure to be football’s supporters will be main problem in this study. The writer applies feminist perspective in conducting this study. Since movie is used as material object, movie studies will be applied as supporting approach.

This study finds that the failure is caused by a traditional system which strongly exists in Iran, patriarchy. This system creates the division of sphere as a gender bias. It makes Iranian women resist this value and struggle for their right as football’s supporters. Women who are found in the stadium will be punished. It is suggested for future writer to who want to take the same material object to employ sociological approach in analyzing *Offside* the movie.

ABSTRAK

Puspitasari, Ika. 2012. **“Kegagalan Perempuan-Perempuan Iran Menjadi Suporter Sepakbola Wanita yang Tergambar dalam Film *Offside*”**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Universitas Brawijaya. Pembimbing: (I) Juliati (II) Fariska Pujiyanti.

Keyword: kegagalan, suporter sepakbola wanita, patriarki, pemisahan gender.

Dalam pandangan tradisional, perempuan menempati posisi kedua di bawah laki-laki dalam masyarakat. Hal ini merupakan hasil dari sistem patriarki di mana laki-laki mendominasi perempuan karena mereka dianggap tinggi sementara perempuan dianggap rendah. Nilai ini muncul di seluruh dunia, termasuk Iran, salah satu negara di Timur Tengah. Peraturan tentang perempuan Iran menjadi keras dan membuat perempuan berada di posisi yang tidak menguntungkan. Mereka tampak kehilangan hak-hak mereka di negara mereka sendiri. Hal ini membuat para perempuan memunculkan gerakan yang disebut feminisme.

Fenomena dan kritik sosial mengenai kondisi perempuan di Iran tercermin dalam sebuah film berjudul *Offside*. Film ini menceritakan tentang beberapa perempuan Iran yang ditangkap karena datang ke stadion. Di Iran, stadion merupakan salah satu tempat yang seharusnya tidak dimasuki perempuan karena berbagai alasan. Penyebab kegagalan perempuan-perempuan Iran untuk menjadi suporter sepakbola akan menjadi permasalahan utama dalam studi ini. Penulis menggunakan perspektif feminisme dalam studi ini. Karena film digunakan sebagai objek material, movie studies akan diterapkan sebagai pendekatan pendukung.

Studi ini menemukan bahwa kegagalan tersebut disebabkan oleh sebuah sistem tradisional yang secara kuat muncul di Iran, yaitu patriarki. Sistem ini menciptakan pembagian wilayah sebagai bentuk ketidakadilan gender. Hal ini membuat perempuan-perempuan Iran melawan nilai ini dan berjuang untuk mendapatkan hak mereka sebagai suporter sepakbola perempuan. Perempuan yang ditemukan di dalam stadion akan dihukum. Disarankan untuk penulis selanjutnya yang ingin menggunakan objek material yang sama untuk menerapkan pendekatan sosiologi dalam menganalisa film *Offside*.

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Malang, 13 August 2012

The Writer

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CHAPTER I

INTRODUCTION

This chapter covers the background, the problem, and the objective of the study.

1.1 Background of the Study

In traditional view, women are relegated to a secondary status in society. Freedman (2001, p. 10) states that while men are suited for public roles and political assumption, women are confined to work in home such as managing household and taking care of children. This view shows that there must be separation between men and women in the society. The value in which women cannot enter public business which is dominated by men emerges in all over the world. This traditional view also strongly exists in Iran, one of Islamic states in Middle-East region.

As an Islamic state, Iran absorbs a lot of Islamic values in making country's rules. The rule about prohibiting women to enter public places dominated by men is often assumed to derive from Islamic values. In fact, Islamic values do not forbid women to participate in public spheres. As an example, Siti Khadijah, the first wife of Prophet Muhammad SAW, was a successful business trader (Al-Ijtihad, n.d., para. 2). She worked in market. It shows that actually Islam allows women to exist in public spheres. The limitation of women's existence in public places is more likely due to the country's tradition. Moreover, Iran is a country in which patriarchal values still exist strongly. Patriarchy is a social ideology in

which men are considered superior while women are the inferior ones. Thus, humiliation and oppression toward women are more on the country's tradition rather than on religious values.

Iran strictly considers mixing sexes in public place. The Iranian government limits the contact between men and women in public area to protect the women (Kordvani, 2000, p.2). However, this rule creates a tradition that finally influences women's right in Iran. As stated by Sepehrrad (2003, p. 219)

"Laws prohibit women from the presidency, judgeships, and certain educational fields, and restrict their inheritance rights." From his point of view, we can see that laws in Iran also take women's right to participate in public business. We can also see that women in Iran have a very tragic history concerning with their existence.

Feminist figures then appear to criticize this disadvantageous condition of women. Many protests are addressed to the Iranian government concerning with women's existence in 19th century. Some women write about women's suffering because of the rule. One of the writings is about a gender-centered confrontation of aristocratic women with men or, rather, their husbands written by Astarabadi (Mojab, 2001, p. 126). Furthermore, there are other writings about leading ideologies and spokesmen of the regime for a better understanding of the women's role in the Islamic Republic of Iran. Those writings are written by Ayatollahs Nuri, Mottahari, Khomeini, and Khamenei (Simonetti, 2011, p. 11).

Women are brave to begin to show their existence since they realize it does not break the religion's rule. The condition in which they are considered as the second

society makes them suffer and they ask for gender equality. They want to show that Islam does not forbid women to exist in public places by reinterpreting Al-Qur'an and showing that Islam actually granting women in high position (Mojab, 2001, p. 135).

This phenomena, somehow, is a way to criticize the condition of Iranian women in that era. It is considered as a rejection against country's rule. The government regards this action as a breaking law action. As results, the government bans the writings which talk about women and punishes the writers.

The government receives many reactions from their action, that is banning a lot of writings. Many sides support women's movement for having equal right in public places. Protests and critics are addressed to Iranian government. Women start to show their existence in public sphere. However, they still need to struggle for their existence because the government limits their sphere. It happens until now in which women try to break male dominance for having equal right (Mojab, 2001, p. 131-135).

This phenomenon can also be seen in a football's stadium as one of public places. Football, somehow, becomes one of great achievements for certain countries. This sport will also show a country's existence in the world. A citizen will be proud of having a good football team. If football team represents a country, then it is owned by the citizens. Citizens of a country are not only men but also women. Like male supporters, women also want to give their support to football team directly in the stadium. Therefore, if the government forbids women

to enter the stadium, they have taken women's right as a citizen. It is the reason why women need to struggle for their right to be citizen.

This condition is depicted in a film entitled *Offside*. Tehran stadium is the main setting of place in this film while the setting of time is in 2006. That is the moment when Iran plays against Bahrain in World Cup qualification match. It is an important match to determine whether Iran would go to Germany for World Cup or not. It is definitely an important day for all Iranians. Either male or female supporters want to support the team.

Since it is released internationally, this movie receives many international awards such as Berlin International Film Festival Grand Jury Prize, New York Film Festival, and Toronto Film Festival. *Offside* the movie is directed by one of the most successful leading filmmakers in Iran, Jafar Panahi (Wikipedia, 2011, para. 10).

In football, offside is a term to draw a player's position. A football's player is in offside's position when the ball is not legally played to him because he lies closer to the goal than the opponent players. Offside is the condition when a player may not become actively involved in the play. He is not considered as a player. Everything he does, even when he scores goal, will not be regarded if he is offside. Therefore, the writer thinks that there is any relation between this term and the title of the movie. If a player is not considered as a player when he is in offside position, women are not considered as citizens in the stadium as reflected in *Offside* film. In this movie, women are really nothing in the stadium. They cannot be football's supporters like men. By this movie, Jafar Panahi wants to

deliver message about the condition of Iranian women who are inferior because of male domination.

Offside also tells about some women who want to take their rights as citizen to be football's supporters. They try to convince the soldiers to allow them to be football's supporters. They have to fight with the soldiers who arrest them and forbid women to enter the stadium. Finally, they fail to struggle for their rights as female football's supporters. This phenomenon attracts this thesis' writer to conduct a study entitled "The Failure of Iranian Women to be Female Football's Supporters Reflected in *Offside* the movie". This study is expected to increase the study of women in Middle East region.

1.2 Problem of the Study

Based on the background, the problem of this study is why Iranian women fail to be female football's supporters as reflected in *Offside* the movie.

1.3 Objective of the Study

In line with the problem of the study above, the objective of this study is to reveal the cause of the failure that Iranian women face to be female football's supporters reflected in *Offside* the movie.

CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH METHODS

This chapter consists of three subchapters: Theoretical Frameworks, Previous Studies and Research Methods.

2.1 Theoretical Frameworks

This subchapter reviews related theories and references used to analyze the object of the study. They are Patriarchy, Feminism, Iranian Women, and Movie Studies.

2.2.1 Patriarchy

Patriarchy refers to male dominance in which men dominate society towards women. As pointed out by Ray (n.d., p. 1) patriarchy is a social ideology that considers men (as patriarchs) have superiority towards women. Masculinity forms a hegemonic masculinity in a particular time and place which dominates a group of society politically and culturally as stated by Samuel (2009, p. 159). Patriarchy is closely related to the concept of gender difference.

Male dominance appears in both domestic and public spheres. In domestic sphere, the examples of patriarchy can be seen in household. Men, as husbands, are considered as the leader of the households and they are served by their wives. Women, as wives, do a lot of households' chores like taking care of the children, cooking, and serving their husbands. Murray

(2005, p. 7) compiles several concepts of patriarchy related with marriage.

First concept is stated by Heidi Hartmann in *The Unhappy Marriage of Marxism and Feminism*. Hartmann argues patriarchy as “a set of social relations between men...which, though hierarchical, establish or create interdependence and solidarity among men that enable them to dominate women”. According to Hartmann, through these relations, husbands can take benefits from their wives such as getting sexual service and reaching higher standard of life compared to women. Second concept is argued by Christine Delphy who develops a materialist feminism. She understands patriarchy as “a system of exploitation of women by men, through the ‘marriage contract’, from which men derive considerable material benefits”. From her statement, it can be concluded that men can oppress and dominate women through marriage. For men, marriage is the way to take advantage and look for their own pleasure. Similarly, Sylvia Walby in *Theorizing Patriarchy* defines patriarchy as “a system of social structures and practices in which men dominate, oppress and exploit women”. Thus, it can be concluded that male dominance appears in household in which men, as husbands, are superior while women, as wives, are inferior (Murray, 2005, p. 7). In addition, Ray (n.d., p. 16) states that “in a patriarchal family, the birth of male child is preferred to that of a female”. Therefore, the domination of male can also be seen from the birth of a baby. People prefer to have male babies rather than the female ones because when the babies are born as male, they can dominate

the society. It can also be concluded that society may think that male babies will be worthier than the female ones.

The domination of men also appears in public spheres. It can be seen in many places, for example at school, work place, sport arena, and so on. In the past, there were schools which could not be enrolled by women and received men only. Besides, women were not supposed to work in public places. Most of work places did not receive female labors. In the sport arena, for example football, this kind of sport was only played by men. Nowadays, this sport is also played by women, but there is no television channel which broadcasts female football. Thus, what women do is not appreciated because women are considered inferior.

The condition in which men are considered superior in the society causes discriminations toward women. Ray (n.d., p. 1) argues as following:

Women experience discrimination and unequal treatment in terms of basic right to food, health care, education, employment, control over productive resources, decision-making and livelihood not because of their biological differences or sex, which is natural but because of their gender differences which is a social construct.

From that statement, we can see that the discriminations against women in the society are the results of patriarchal values. The background of the discrimination is not because of their sexes but it is because of the social construct. Therefore, the concept that men are more superior rather than women exists in the society.

Male dominance in society causes the number of violence increase. Heggen (1993, cited in Tracy 2007, p. 577) states as following:

The inherent logic of patriarchy says that if men have the right to power and control over women and children, they also have the right to enforce that control... Domination and glorification of violence are characteristics of patriarchal societies... In patriarchy, women and children are defined in relation to men who control the resources and the power. Women and children are the other, the object. Men are the norm, the subject. In a dominance-and-submission social order, there is no true mutual care. Subordinates are to care for the needs of the dominants.

From that statement, it can be seen that women have been becoming the victims of the male dominance. Men are superior while women are inferior. Men do a lot of crimes to women and this makes women suffer. As a result, women feel oppressed because of this condition. This subordination becomes the main reason why feminist movement emerges.

2.2.2 Feminism

Feminist theory was born as women's movement against patriarchal value. Feminists ask for their rights and protest towards women's oppression. Marcuse (1974, p. 280) states that "the movement originates and operates within patriarchal civilization; it follows that it must be initially discussed on in terms of actual status of women in the male dominated civilization". From this argument, it can be seen that women feel oppressed because of patriarchal system and there must be a movement to change this conservative ideology.

In patriarchal civilization, besides facing kind of repressions, women also get discrimination from the society. This repression makes them suffer.

They are limited to exist in public places which are dominated by men.

Women are not equal to men. Tyson (2006, p. 86) states:

The belief that men are superior to women has been used, feminists have observed, to justify and maintain the male monopoly of positions of economic, political, and social power, in other words, to keep women powerless by denying them the educational and occupational means of acquiring economic, political, and social power. That is, the inferior position long occupied by women in patriarchal society has been culturally, not biologically, produced.

From that idea, we could see that women's inexistence in public spheres becomes culturally constructed. They have been denied from education and occupation. It can be considered that women's right as human is eliminated. This condition is the background of women's movement. Women ask for changes and freedoms for both men and women. They demand for the gender equality. It is the goal of feminist movement (Marcuse, 1974, p. 280).

Feminist movement voices out about women's status in the society. It is as a way to end unfair condition towards women who feel oppressed because of male domination. Goel (2010, p. 408) points out that "the field of feminism is undoubtedly very vast as it is committed to bring about social change to end injustice against women, in particular, injustice against women as women." In brief, this movement was born to demand for women's status which makes them suffer because they face injustice as a result of patriarchy.

2.2.3 Iranian Women

Iranian government limits the contact between men and women. The basic assumption of the government is granted to men while women are

marginalized. Women's responsibilities are only in private spheres, focusing on household, reproduction, and serving their husband. Therefore, women's individuality, autonomy and independence are denied (Simonetti, 2011, p. 11).

Concerning with laws for women in Iran, Amnesty International (2008, p. 1) in self-publishing journal entitled *Iran: Women's Right Defenders Defy Repression* argues that:

Women in Iran face widespread discrimination under the law. They are excluded from key areas of the state—they cannot, for example, be judges or stand for the presidency. They do not have equal rights with men in marriage, divorce, child custody and inheritance. Criminal harm suffered by a woman is less severely punished than the same harm suffered by a man.

It can be concluded that regarding to the law, Iranian women get discrimination. Many laws in Iran take women's rights. Patriarchal values cannot be separated away from Iranian society's life. For example, when women want to apply passport, they have to get their husband's permission (Fazaeli, 2006, p. 42). There are also some articles saying punishment for women if they break rule. The punishments are considered as cruel actions because it will hurt women.

Beyerle (2008, p. 42) states that Iranian women face severe discrimination in politics, social, legal and economy. The word "discrimination" here indicates that women in Iran cannot get equal right like men as the citizen. This statement is also supported by Mohammadi (2007, p. 2) who points out as following:

The Iranian women have traditionally been deprived of many of their basic rights and have suffered from both male centered ideologies and male dominance that treat women as irrational, child-like and immature, and from widespread discriminatory policies that affect their lives from birth to death.

From that statement, we see that Iranian women have lost their right because they are always under men's shadow. The limitation of their existence in public spheres experiences them as the victims of discriminations. Furthermore, Beyerle (2008, p. 43) gives some examples of discrimination towards Iranian women, such as in political realm, women cannot become Supreme Leader or its member. In social sphere, women are not allowed to sing in public, ride bicycles, or attend civic events. The last example is very clear to see that women in Iran cannot get their right as citizen because they are not allowed to participate in civic events.

Iranian women are also separated from men in public sectors such as in school (Kordvani, 2000, p. 2). The government makes contact limitation between men and women so it is uncommon to see mixed schools in Iran. Besides, Iranian women are also separated from men in many public places and even public transportation. Esfandiari (2006, para. 1-2) states as following:

A new park for women is due to open in the capital, Tehran, and reports say plans are under way for single-sex hospitals and women-only public transport. Supporters claim the effect will be a more moral and Islamic society, but activists warn that the moves are aimed at curbing women's participation in public life. The separation of men and women has arguably been part of Iranian culture for longer than its Islamic-based government.

According to the discussion above, the contact between men and women in Iran is limited because the government prohibits mixing sexes in public places. It makes women exist in the different spheres with men. It is not a common thing to see men be together with women in Iran, especially in public places.

2.2.4 Movie Studies

Villarejo (2007, p. 1) states that “cinema lives and has always lived in multiple forms, some slowly dying, some newly emerging”. People all over the world can also see history from watching films. This is argued by Warrington (2007, p. 1) who says “*history* is what they see in films and television programs”. In addition, Lewis (2004, p. 1) states that “the films in distribution have had a profound influence on the science of anthropology and the way the discipline is taught in universities around the world”. Therefore, it can be concluded that producing films, somehow, are not merely to entertain people, but also to provide information about the history that will be useful for their knowledge. Sometimes, it is produced to criticize the condition of certain era in the society. Film is also a popular culture that is mostly liked by people in this world.

Film has been the anthropology’s science and many universities have included it as subject of the study. There are a lot of theories about movie studies such as *Mise-en-scene*, framing, character, sound, camera angle and text. In this study, the writer will only focus on text and framing.

2.2.4.1 Text

Text will be used as the main element in this analysis. Villarejo (2007, p. 118) states that “the text exists meaningfully in its encounter with its reader/spectator”. According to this idea, the texts in films have important role to help the audience’s understanding about the films.

Furthermore, Villarejo (2007, p. 120) argues that “...both the text and its audiences are assumed to be highly mediated and stratified, rather than transparent or univocal”. The text in films can be dialogue and monologue of the characters, and even the narration. Those can be taken from the movie’s script. Therefore, the writer will take the script and interpret it to be analyzed. Although the original text is Persian, the text for this analysis is in English and downloaded from the internet.

2.2.4.2 Framing

Bogue (2003, cited in Villarejo 2007, p. 37-38) summarizes several functions of framing. First, framing can provide information about the content. Second, framing can function both geometrically and dynamically. Third, the frame either separates or unites the included elements. Finally, every frame implies *an angle of framing* or implicit point of view. Therefore, framing and placing camera to take certain scenes will be important to help the analysis.

According to Hayward (2000, p. 328-329), framing has six kinds of shots. They are:

1. The Extreme Long Shot (ELS) is to distinguish the human figure barely. It is usually used to establish the setting rather than human.
2. The Long Shot (LS) is to see that humans are distinguishable but it is dwarfed by the background. It is used to show the location where the action will take place.
3. The Medium Long Shot (MLS) is when the human is framed from the knees up. It is used to show considerably more of the surroundings in relation to the characters.
4. The Medium Shot (MS) means to frame the human from the waist up. This shot is commonly used in indoor sequences allowing for a visual signification of relationships between characters. It usually shows the distance between one character to others. MS is great to provide a location and yet be close enough to reveal the details of the action.
5. The Medium Close-Up Shot (MCU) is to see human from the chest up. An MCU is usually used to read facial expressions closely in polite distance and reveal a bit of surroundings.
6. The Close-Up Shot (CU) or Extreme Close-Up Shot (ECU) is to isolate a portion of a human (e.g. face). It usually has symbolic value and often used to stress the importance of a particular character at a particular moment in a film. It can also be used to place an actor as central to the narrative by singling

out the character at the beginning of the film. It also creates intensity or tension and gives high detail on object.

By using movie studies, the analysis of the study will focus on the script and supported by framing (shots). The script will be the main element to be analyzed while framing will be used to show certain scenes reflecting the main issue of this study and its meaning.

2.2 Previous Studies

It is difficult to find the studies which take *Offside* as the object. The writer can just find review and analysis about this movie in the internet. Therefore, there is still no deep study about *Offside*. However, there are many studies which take issue about patriarchy and feminism. To provide the theoretical framework for the writer in doing this study, the writer takes a study conducted by Hilga Clararissa A. S. (2011) entitled “The Struggle of Afghan Women against Men Subordination portrayed in Mariam and Laila in Khaled Hosseini’s *A Thousand Splendid Suns*”. In her work, Hilga reveals how Mariam and Laila suffer from men subordination in *A Thousand Splendid Suns* and discloses their ways to struggle against men subordination. She uses feminism and feminist literary criticism as the theories of her study.

Another study discussing about patriarchy is conducted by Nurma Wahyulita (2010) entitled “Chinese Women in Patriarchal Society Reflected in Pearl S. Buck’s *The Mother*”. In her thesis, Nurma analyses patriarchal values and their effects toward women’s character reflected in *The Mother*’s novel. She uses

feminist and patriarchal theory in which those theories are closely related to the gender gap and it influences social construction of women.

This study uses the same theories with the previous ones, they are patriarchy and feminism. However, this study is different with the previous ones regarding to the focus of the analysis. This study will analyze the cause of the failure for Iranian women to be female supporters as reflected in *Offside* the movie.

2.3 Research Methods

In conducting this study, there are three steps taken. They are:

1. Choosing object of the study

Offside the movie is chosen as the material object since it highlights women's issue in Iran. This film is also considered as a social criticism about Iranian women's condition that cannot be equal as men in public spheres, such as in the stadium. Male dominance and women's movement are served as formal object.

2. Collecting data

In this step, the writer will collect data for the analysis. There are two data sources: movie's script and movie's scenes.

3. Analyzing and Interpreting

Offside is watched several times to observe the cause of Iranian women's failure to be football's supporters. The script of the movie will be read carefully. Besides, the writer will also find some scenes to support the analysis by employing movie studies.

CHAPTER III

FINDING AND DISCUSSION

Football match between Iran and Bahrain in the qualification of World Cup 2006 is the big moment for Iranians. The match is important because it will determine whether Iran finally go to Germany to compete in World Cup or not.

The game will be played in Azadi stadium in a city center so Tehran is crowded by people who want to be supporters in the stadium. The supporters are all men.

There are group of women who get dressed in male clothes to be supporters of Iranian football team. They act like men because they cannot go into the stadium if they are women. An unwritten rule in Iran does not permit women to enter stadium for watching football. However, the big desires of this group of women to be the supporters in the stadium cannot be negotiated anymore. They take risk to pretend as men and wish to support the team directly in the stadium.

When guards check people before entering stadium, a woman cannot abjure that she has pretended. She is arrested by a soldier and banned from entering the stadium. She is sent to a holding area around the stadium. In that place, she meets many women whom are also banned from entering the stadium. All of these women act as men to fool either the officers or the soldiers although their acting is finally detected.

They force and ask the soldiers to let them go into the stadium because they really want to see the match. The soldiers cannot allow them because of the rule.

They said that it is not good for women to be in the stadium. They better stay at

home and watch the match from the television. The debates and fights between female supporters and male soldiers happen.

Those women stay in the holding area for long minutes. Several times after the second half time of football runs, they are sent to the court that is called Vice Squad. They are picked by a bus and will have punishment in the court.

Offside the movie tells about women's issue in Iran. It depicts women's movement to break gender bias in the stadium. The discussion for this study will be divided into three subchapters: Division of Sphere as Gender Bias, Iranian Women's Resistance, and Punishment for the Rebels.

3.1 Division of Sphere as Gender Bias

The prohibition of mixing sexes in Iran causes the limitation of women's existence in public places. This gender segregation makes women's responsibilities are only in private spheres while public places are dominated by men. Iran considers that mixing sexes in public places can cause many violations toward women. In one hand, this is a good action to protect women from any kind of violations, but in the other hand, it is considered as a bias because women cannot show their existence in public and stand equal to men. This rule is regarded as a result of patriarchal system that exists strongly in Iran until this modern era.

It is depicted in *Offside* the movie that stadium is one of public places which cannot be entered by women. It only allows male supporters to watch football match. They can dominate the whole stadium and give no space for women to be female supporters. It is shown when the entire supporter's tribunes

in the stadium are occupied by male supporters. The domination of men as male supporters in this movie can be seen in this following figure:



Figure 3.1 All supporters in the stadium are men
(Source: *Offside*, 2006, minute 00:42:48)

That figure is the scene when the match is running in the field and all supporters are sitting in the tribune to watch and support their lovely team. All supporters are men since women are not allowed to enter the stadium. By looking at the figure above, we can see that men dominate the supporter's tribune in the stadium and it must be no space for women in the similar place. That figure is also supported by using element of cinematography. That figure uses medium long shot in which humans are framed from the knees up. The location of this shot is in the supporter's tribune inside the stadium and all of them are supporting their lovely team. All characters shot in this figure are male supporters. Their existence in the tribune shows their superiority to make women inferior and hamper female supporters to exist in that place.

Because of the patriarchal system, women are only considered in private spheres. Their existence in public places is denied. It is shown in *Offside* the

movie when a female supporter wants to go to the toilet but the soldier says that there is no women's toilet in the stadium.

The soldier : Where are you going?

The woman : Toilet. Get it?

The soldier : There's no women's toilet here.

The woman : Isn't there a men's one?

The soldier : You want to go to the men's?

The woman : Yes.

The soldier : No way.

The woman : Why not?

The soldier : What devil got into you Tehrani girls? She wants to be in the army, you want to go to the men's toilet. Why don't you get it? Men and women aren't the same.

(Offside, 2006, minute 00:30:14)

From the dialogue above, we see that women's toilet is not available in the stadium. Whereas, toilet is one of important facilities for citizens in public places.

By providing no women's toilet in the stadium, it means that the existence of women in public place such as in the stadium is denied. If the women's existence is denied, everything that women do in public places will not be considered. They are not considered as citizens when they are in public places. This is also supported by Kar (2000, para. 4) who stated that Iranian women are treated as second class citizen because of male domination and gender discrimination. As a second class citizen, women's existence in public places will not be regarded.

Iranian women have to face the condition in which they are limited to show their existence in public places because of the rule about gender segregation.

There must be segregation between men and women in public spheres. Since men are considered superior, they can become male supporters in the stadium.

Meanwhile, since women are considered inferior, their existence in the stadium is

not allowed. This rule is unfair for women because it limits their existence as female supporters in the stadium. This discussion is shown by the conversation between a female supporter and a soldier below:

- The woman : Can I ask my question now?
 The soldier : What question?
 The woman : Why can't women go in there and sit with the men?
 The soldier : Why are you so stubborn? Women can't sit with men in the stadium.
 The woman : Then why could Japanese women watch the Japan-Iran game here?
 The soldier : They were Japanese.
 The woman : So, my problem is that I was born in Iran? If I were born in Japan, I could watch football?
 The soldier : They don't speak our language. If the crowd curses and swears, they won't understand.
 The woman : So, the swearing is the problem?
 The soldier : No, that's not all. A man and a woman can't sit together.

(Offside, 2006, minute 00:45:13)

By that answer, we can see that it is Iranian culture that makes women cannot be female supporters. The Iranian culture creates a rule which prohibits women to be in public places as a result of patriarchal system. They are not allowed to be together with men. Since it becomes a tradition in Iran, it makes women fail to be female supporters in their own country. They cannot get similar right with men to show their existence in the stadium to support Iranian national football team. The rule about prohibition of mixing sexes in public places is emphasized by the soldier's last words: "A man and a woman can't sit together".

Furthermore, the rule about prohibition of mixing sexes in public places causes the contact between men and women are bounded. Men and women cannot see and meet together in some public spheres such as school, university, and even

public buses (Esfandiari, 2006, para. 4). It is seen that the gender segregation in Iran is applied almost in all public spheres and even in the public transportation. Therefore, it will be an uncommon thing to see a woman in the bus that is dominated by men. It can also be seen in *Offside* the movie from the dialogue between two men when they see a woman in the bus. A man looks at someone who sits quietly when others are cheered up to support the Iranian national football team. He suspects the person as a female supporter who gets dressed in male clothes. He comes to his friend to talk about her.

Man 1 : Take a look!
 Man 2 : At who?
 Man 1 : Her.
 Man 2 : So?
 Man 1 : She is a girl, dummy!
 Man 2 : None of your business
 Man 1 : Did you know she was a girl?
 Man 2 : Yes, but I kept quiet. When you see a girl you lose it. Forget her or you'll screw up her plan. Keep cool and she'll get in.
 (Offside, 2006, minute 00:04:04)

From this conversation, there are two different reactions from the characters after they see a woman in the bus. Man 1 feels so strange to see her while Man 2 tries to be as calm as possible. Man 2 wants to protect the woman from Iranian strict rule by letting her to pretend as man. He knows if the woman is found out, she will get a bad punishment. Man 2 asks his friend to stay cool and let the woman with her plan to go to the stadium. The figure for this scene can be seen as following:



Figure 3.2 Two Men talk about the woman they see in the bus
(Source: Offside, 2006, minute 00:04:15)

The figure above is shot by using medium close up shot to tell the audience that those men talk about the woman they see in the bus which picks male supporters. This shot shows the different expressions of those men when they talk about the woman. The man in blue shirt looks wondered to see a woman around men in the bus since there is gender segregation rule in Iran which separates men and women in taking public transportation. The other man looks calmer than the man in blue shirt. He does not really care about it. He tells his friend to forget about it and just let the woman do her plan.

In addition, male dominance further causes the discriminations toward women are highly increased. In Iran, women have to face unfair condition.

Mohammadi (2007, p.8) states that Iranian women get discrimination and be treated as “others” or “objects” rather than selves or citizens. The writer also finds some discrimination toward Iranian female supporters in *Offside* the movie. The discrimination is practiced by men who are considered superior toward women.

Men can treat women as they wish and it causes women feel injustice. The

discrimination makes women cannot be equal to men. It puts women in the position lower than men. If men have prior position in the society, women do not get the same one. When men dominate the society, women will be the inferior one. It makes women unsuccessful to show their existence.

A discrimination towards women found in this movie is when a female prisoner wants to smoke but she is prohibited by a soldier. The dialogue between them can be read as following:

The soldier	: Hey, put that out! (<i>he yells to the woman who wants to smoke</i>)
The woman	: Why do you keep yelling?
The soldier	: I said, put it out. No smoking here.
The woman	: Is smoking a crime, too?
The soldier	: You can't smoke here. Go home to smoke.
The woman	: Ok, I will.
The soldier	: Put it out.
The woman	: I'll smoke at home.

(Offside, 2006, minute 00:24:00)

The woman who is prohibited to smoke by a soldier feels very annoyed. She becomes peevish because she is being prohibited all the time. She really wonders why the rule concerning with women in Iran is really strict. Women cannot do everything they like and must be very careful when doing any activity. Otherwise, they will be prohibited and even punished. That conversation also shows that women can do everything they like when they are in home. The soldier says that she can smoke at home. When women are in public places, they cannot do everything freely. The expression of female prisoner when she is not allowed to smoke in holding area can be seen in the following figure:



Figure 3.3 A female prisoner who is prohibited to smoke

(Source: Offside, 2006, minute 00:24:00)

Figure 3.3 is shot by using medium close up shot. It takes the subject in polite distance and reveals the surrounding. It happens in the holding area for the prisoners whom are arrested in the stadium. She leans on a wall. Her expression shows that she looks so tired for being prohibited. First, she has no chance to enter the stadium and fails to be the supporter. Then, she has to be in a holding area that is guarded by some male soldiers. Finally, she is not allowed to smoke.

She looks so annoyed with Iranian rules concerning with women.

It shows an unfair condition between men and women in the stadium. The previous dialogue in which the soldier prohibits a female prisoner to smoke shows an injustice. Although he says "No smoking here", there is a soldier smokes when he guards prisoners in the holding area. It reveals that women and men cannot do similar thing in the stadium. Women are prohibited to smoke while men are allowed. There is a scene when a soldier smokes in the holding area. The scene can be seen in the following figure:



Figure 3.4 A soldier smokes in the stadium

(Source: *Offside*, 2006, minute 00:21:37)

Figure 3.4 is also shot by using medium close up shot. By this shot, the viewer can see some expressions and arm gestures. It also relays emotions and actions of the character. In this scene, we can see that the soldier brings a cigarette in his right hand. He smokes when he guards female prisoners in the holding area.

It is different with the woman who is prohibited to smoke in the same place.

From the analysis in this subchapter, it is seen that *Offside* the movie shows gender bias. The rule about gender segregation creates the division of sphere for men and women. The spheres for men must not be entered by women. In this case, stadium is the sphere that can only be entered by men. Because of the rule, women are not allowed to enter the stadium and they have to face injustice. The rule is created because patriarchy still exists strongly in Iran. This value considers men superior than women so they can dominate public places. Meanwhile, as the inferior ones, women are regarded as secondary societies whose responsibilities are focused on private spheres.

3.2 Iranian Women's Resistance

Patriarchal system that strongly exists in Iran makes women feel unjust. They feel that becoming secondary society is unfair. They need to voice out for their existence as citizen. Being football's supporter in the stadium is a citizen's right. Although women can support the football team at home, the atmosphere will be different if they can support the team directly in the stadium. In the stadium, the support will be more meaningful because they can meet other supporters and cheer up with them. By supporting the team in the stadium, they can give a direct support that may be helpful for football's players. Therefore, supporting football team in the stadium is the citizen's right. Women are also members of citizens in a country. If they are not allowed to support the team in the stadium, their right as citizen is taken. This is the reason why Iranian women try to break the rule by showing their existence as female supporters although their action will take a risk.

The patriarchal power which exists strongly in Iran gives no chance for women to exist in the stadium. There is no space for them to be in the stadium with men. Women are really prohibited to be football's supporter so they take a seemingly ironic action by wearing male clothes as their way to resist this value.

Their action may be ironic, but they do such an action because they are in desperate condition that makes them get dressed in male clothes to pretend as male supporters. They realize if they show their real sex identity, they will not be allowed to enter the stadium to be female supporters. They do this to get their right as citizens for supporting their national football team. Besides, they have a

huge desire to watch the match in the stadium. The action for these female supporters when they act as male ones can be seen in the figure below:



Figure 3.5 Some Iranian women who get dressed in male clothes
(Source: Offside, 2006, minute 00:51:10)

In the element of cinematography, this figure uses medium long shot. These five women are placed in a holding area for their action that is coming in the stadium by acting as male supporters. They get dressed in male clothes in different ways, but their goal is same. They want to be supporters in the stadium. Their action is considered as a struggle to be football's supporters in the condition in which women are not allowed to be supporters in the stadium.

Although their acting is finally detected and they are arrested in a holding area, this group of women still struggle for their right to be supporters by convincing the soldier to allow them entering the stadium. The first scene showing this action is when a woman being arrested by a soldier. She and the soldier walk together to a holding area for female prisoners. When they are on the way, the woman tries to convince the soldier that it will be okay for her to enter

the stadium and watch the match with no one noticing her. The conversation between them can be seen below:

A soldier takes a woman to the holding area for women who are arrested in the stadium. On the way to the place, the woman tries to convince the soldier to get into the stadium.

The soldier : Go on. Hurry up.

The woman : Let me in. I'll blend in with the crowd. No one'll notice me.

The soldier : No way.

The woman : Please let me go in.

The soldier : No way. Move it.

The woman : What difference will it make? No one'll know.

The soldier : 'Course they will. The chief has a list with everyone's name.

(Offside, 2006, minute 00:15:45)

This is one way of a female supporter convincing the soldier that a woman can be similar to men to be football's supporters. The woman says that she will blend with male supporters. She tries to convince that her appearance will not be noticed by anyone. However, the soldier keeps being tenacious with his decision to take the woman in the holding area for female prisoners in the stadium. He does not allow the woman to blend with male supporters since Iran has rule to make gender segregation in public places. As a result, the woman has no power to be female supporter and watch football in the stadium. She has to accept that the soldier does not give her chance to realize her wish.

There is another struggle of a woman who still wants to watch the match although she is already taken in the holding area for prisoners in the stadium. She comes to the soldier who has prohibited another female prisoner to smoke. She tries to convince the soldier:

The woman : Smoking's not a crime. Going inside isn't, either. Why can't we?

The soldier : We have orders.
 The woman : What happens if we do?
 The soldier : There are lots of men in there.
 The woman : So?
 The soldier : It's obvious. They'll be cursing and swearing.
 The woman : We promise not to listen.
 The soldier : A stadium is not place for women.
 (Offside, 2006, minute 00:24:16)

In this dialogue, a woman tries to convince the soldier and says that going inside the stadium by women is not a crime. However, she cannot get permission by the soldier whom explains the reason why women are not allowed to enter the stadium. It is because there are a lot of men in the stadium. Since there are a lot of men in the stadium, women have no space there. There is gender segregation between them in public places. Besides, if all men are in the stadium, they will be cursing and swearing and it may not good for women who usually have a sensitive hearing (Castle, 2012, para. 2). The woman convinces the soldier again by saying that women will not listen bad words they hear in the stadium, but the soldier gives another reason. He says that a stadium is not a place for women without additional explanation. It can be inferred that women are considered inferior since they do not need more explanation of why they are not allowed to be supporters in the stadium.

There is another struggle of a woman in convincing the soldier. It is shown by a long conversation and action below:

(The soldier says that becoming soldiers and guarding the women are not his pleasure because he has another job to do. He should be in a village to take care of his cattle. He wants the women understand and stop asking to watch the match. But it does not make a woman to stop convincing him. She tries to say in a calm voice.)

Soldier 1 : It was my turn to go on leave. But because of you, I'm here.

The woman : I understand, my friend. Let me watch the game and I'll be a slave to you, your mother, your land, your family, and your cattle forever. I'll take your cattle to pasture. I'll wait on your mother hand and foot.

Soldier 2 : (*whispers to the soldier whom the woman speaks with in a mocking voice*) How lucky to have a slave like that.

The woman : (looks at the soldier 2 angrily) Shut up, you shithead!

Soldier 2 : Look, jerk, you can't scare me like these peasant men. I'll give you a hiding you won't forget. (*he becomes angry when the woman mocks him. He wants to hit the woman but another soldier restrains him from hitting the woman. He shouts to the soldier who has restrained him*) Leave me alone. She's got a nerve. She tried to run.

(*The woman continues her speak with the soldier and hopes that the soldier changes his mind and allows her to watch the match.*)

The soldier explains in a low voice to make the woman understand that it is not his want, he just does his duty according to the law.)

Soldier 1 : Please understand. I have responsibilities. I'll be punished.

The woman : I know, so why does that asshole care so much? I'll beat his arse so hard, he won't be able to walk. I don't want you punished.

Soldier 1 : But you can't do my job for me. Step back.

The woman : Thanks a lot! I'd love to be in the army. And be in your shoes as well as all your friends'. I swear we don't want you in trouble. We know you have orders. But let us watch the game.

Soldier 1 : (*starts to speak in a high temper voice again*) Why don't you get it? I've got responsibilities. The chief will be here any minute. He'll see you, freak out and punish me. Why do you do this just for football? It's not a life or death matter.

(Offside, 2006, minute 00:26:49)

From the conversation above, we see that the woman is willing to be a slave for the soldier and help him to take care for his cattle in the village. She even wants to do everything for the soldier who guards her. She does not recant

her words about becoming the soldier's slave even though another soldier laughs at her. However, the soldier does not change his mind and still forbids the woman to enter the stadium. He cannot break Iranian rule who prohibits women to be football's supporters in the stadium. It is his duty to arrest women who come to the stadium. He just employs for the government who has created a strict rule for Iranian women. That's why the soldiers do not allow women to enter the stadium.

In his last words, the soldier implicitly says that the women should not do the things such as acting to be male supporters in order to be permitted to enter the stadium since Iran does not allow mixing sexes in public places. For woman, it is one of her struggles for their right to be football's supporters. She is willing to be a slave and do everything for the soldier to be football's supporters in the stadium.

It is another ironic thing shown by a woman who wants to be football's supporter.

If a woman wants to be a slave for men, it means that she puts herself in the inferior position. This is unconsciously done for the sake of becoming football's supporter.

From the discussion in this subchapter, we can see that some Iranian women want to break the rule about the division of sphere in the stadium which can be entered only by men. They get involved into patriarchal cultures by getting dressed in male clothes and convincing the soldiers to change their mind.

Becoming football's supporters in the stadium is a citizen's right and women want to take this right.

The rule about prohibition to enter stadium for women is the country's rule that must be obeyed by Iranians. If they break this rule, it means that they reject a

country's rule. They break the country's rule that is already created by the government and agreed to be implemented in Iran.

The fact in which Iranian women come to the stadium shows that they reject this rule. They take risk to break this rule by coming to the stadium and acting as men bravely. As a result, they are considered as offenders and must get punishment. Their action is regarded as a rebellion.

3.3 Punishment for the Rebels

Coming in the stadium for women is a serious thing and it is considered as an action breaking rule. As a result, women need to get punishment for their brave action. The rule is very strong so when it is found women in the stadium, they will be arrested by the soldiers and become prisoners. Women who come to the stadium are regarded as rebels who are trying to break the rule. There must be no excuse for female rebels who reject the country's rule.

The fact in Iran in which women should not be female football's supporters in the stadium is also shown by an old man who is afraid of his daughter's absent when he is picking her in school. He has been informed that his daughter is going to the stadium. He feels worried if his daughter will be punished when she is found in the stadium. It can be seen from the conversation between an old man and the taxi driver.

Taxi driver : Sure she went to the game?

Old man : If she didn't, how did her brothers know? God knows what they'll do to find her. I hope I find her before they do. They'll kill her.

(Offside, 2006, minute 00:01:19)

The dialogue shows that the old man is really worried because of his daughter. He even says “They’ll kill her” to emphasize how bad the punishment will be accepted by his daughter if she is found in the stadium. The punishment that will be received by women may not a real killing. The word “kill” is used by this old man to describe the cruel punishment in Iran for female offenders who break the rule by coming to the stadium since mixing sexes is forbidden in Iran.

After having this conversation, he is going to the bus that picks the supporters. The panic expression of this old man can be seen in the figure below:



Figure 3.6 An old man who cannot find his daughter
(Source: Offside, 2006, minute 00:02:24)

Figure 3.6 is shot by using medium shot. It is used to see the facial expression of this old man by showing the location and the action he is doing. He comes out from the taxi and walks closer to the bus that picks football’s supporters. He checks the bus to find her daughter worriedly as we can see in his expression. As a father, he must be very afraid of her daughter’s absent when he picks her in the school. He becomes more worried when he knows that his daughter is going to the stadium. He believes that the punishment for his daughter

will be very bad and cruel, so he shows an afraid and worried expression as we can look at figure 3.6. He cannot smile even it's just a little to the people whom he meets with. His concentration is only for his lovely daughter and he really wishes to find her so that his daughter will not be punished. The panic expression shown by an old man tells us that going to the stadium is a forbidden action for women in Iran. There is a rule that women should not go to the stadium. If they break it by showing their existence in the stadium, they will be punished.

Female supporters will get trouble even before they are arrested. When they come to the stadium, they will receive reactions from people who think their action is breaking rule. Mostly, the reactions are opposite with the women's action. It is shown by a ticket seller who is surprised when a woman comes to him to buy a ticket. The ticket seller actually feels hesitate to sell the ticket to the woman. He does not want himself get into trouble by selling ticket to a woman whom is forbidden from being in the stadium. Because of the rule in which she should not be in the stadium, she is fooled by the ticket seller. The ticket seller gives different prices for a man and a woman. The conversation for this scene can be read as following:

Man	: Come on, I need a ticket!
Ticket seller	: Want it? I can't lower the price.
Man	: 4,500 and no more.
Ticket seller	: 5,000. Take it or leave it.
Man	: Ok, I'll take it.
Ticket seller	: Don't tell anyone where you got it. Who do you want? Ali Karimi? 300 tomans.
(the woman comes and wants to buy a ticket after the male supporter leaves)	
Woman	: I want a ticket.
Ticket seller	: (<i>surprised</i>) What are you doing here? Get lost or I'll be in trouble. Go away.

Woman : You just sold one to him.
 Ticket seller : So what? I'm not selling you one. I'd get into trouble.
 Woman : No one will know.
 Ticket seller : I won't let you go into a crowd of men! I'm no bastard. You could be my sister.
 Woman : How about 6,000?
 Ticket seller : How will you get past the police? Know what they'll do if they catch you?
 Woman : Give me the ticket. I'll manage.
 Ticket seller : 8,000. Hurry up!
 Woman : Ok. *(she gives money to the ticket's seller)*
 Here. *(after having the ticket, she leaves the place, but the seller calls her)*
 Ticket seller : Where are you going? You gotta buy the poster, too.
 Woman : I don't want your poster.
 Ticket seller : No poster, no ticket.
 Woman : Alright!
 Ticket seller : 500 tomans.
 Woman : You said 300.
 Ticket seller : Now it's 500.
 (Offside, 2006, minute 00:09:14)

The dialogue shows a discrimination between male and female supporters.

To male supporter, the ticket seller sells the ticket for 5,000 tomans while to a female one, he sells it for 8,000. He also forces the woman to buy poster that actually she does not need. If she does not comply with his want, the ticket seller will tell the soldier to arrest her. He realizes the condition so he gets benefit from the woman. Meanwhile, for the woman, it is a punishment she has to receive because of her braveness by coming to the stadium. She has to pay the ticket more expensive than the normal price. She must also put out more money for something she does not really need. She grants with what the ticket seller wants because she realizes that she should not be in the stadium. As a result, she must pay a lot for it. She wants to be safe by granting what the ticket seller asks to her.

Women who come to the stadium will be arrested since they break a country's rule that must be obeyed by all Iranians. A scene showing women are arrested is when a woman comes to spectator's check. She hesitates to be checked.

She goes back and asks the officer not to check her. Because she hesitates, the officer easily knows that she is a woman who wears male clothes. The conversation can be seen as following:

Woman : Please don't search me.

Officer : (*surprised*) Why did you come in? (*shouts to a soldier*) Can you come here, please?

Soldier 1 : (*comes*) Who let you in? (*The woman runs*) Hey, come back. Get her!

Soldier 2 : (*arrests the woman*) Stop! Why did you come in without permission? The officer told you to stop.

(Offside, 2006, minute 00:15:45)

When the woman asks the officer not to check her, the officer does not give her any chance to free herself. He calls a soldier directly to arrest the woman. The woman becomes very afraid of being arrested so she runs and tries to be disappeared inside male supporters. When the woman is running with anxiety feeling, the soldier chases her. Because of her panic, the woman falls and be easily arrested by the soldier. After being arrested, the soldier forces the woman roughly to go to the holding area for female prisoners in the stadium.

The officer's words "Why did you come in" show that women should not come to the stadium. This is the rule that women must be obeyed. Therefore, if they break this rule, they are considered as rebels and must get punishment for their action. After being known as a female supporter, the woman still shows her rebellion by running and trying to hide around the crowd. She still wants to get her right as football's supporter. However, she is finally arrested by a soldier.

From that incident, we can see that Iranian women do not get any chance to explain their reasons for coming to the stadium. The officer does not care what their reasons are, but he soon asks the soldiers to arrest the woman without hearing her reasons. It shows that women are not allowed to enter the stadium and the offenders must be banned and arrested. Women's reasons for coming to the stadium are not important. The only important thing is that they must not come to the stadium. If they come to the stadium, they must be arrested and receive punishments. The scene when the woman comes to spectator's check can be seen in the following figure:



Figure 3.7 A woman comes to the officer in spectator's check
(Source: Offside, 2006, minute 00:15:45)

Figure 3.7 shows the scene when a woman is in spectator's check area. As we can look at the figure, she gets dressed in male clothes. This scene is shot by using medium close up shot in which this shot is used for dialogue sequences, and it allows the viewer to pick up on the characters' movements and gestures (Ablan, 2003, para. 9). Therefore, this shot can also show the action practiced by the characters. By using this shot, we can see figure 3.7 shows that a woman is

around male supporters and officers who check people coming to the stadium.

The woman feels so doubt to be checked and her facial expression shows her hesitancy. She looks so worried of being detected as a female supporter. Because of her expression, the officer easily knows her real sex identity and asks a soldier to arrest her.

When a woman is arrested, she has to be put in a holding area and restricted from others in the stadium. She is not allowed to use cell phone to make a call. It happens when the soldier and the woman walk together to the holding area where the woman will be placed. The dialogue between these persons can be read below:

(The woman takes her cell phone and wants to make a call. The soldier does not let it and asks the woman to give her cell phone to him.)

The soldier : Hey, give that to me!

The woman : Let me at least phone my parents.

The soldier : It's not allowed.

The woman : Okay, I'll turn it off.

The soldier : Give it to me.

The woman : I won't use it. I'll take the battery out. *(she gives the battery to the soldier)*

The soldier : Can I make a call on your mobile?

(the woman hesitates. Then she gives her mobile phone to the soldier)

The soldier : Thank you. Can you step back a bit, please? *(he makes a call to his wife. Few minutes later, he gives back the phone to the woman)* Thank you.

The woman : Can I call now?

The soldier : No.

The woman : To let them know.

The soldier : Just give me that.

The woman : Please let me call them.

(Offside, 2006, minute 00:17:15)

The conversation above shows that woman is not allowed to make a call.

She just needs to go to the holding area without making call to anyone. The prohibition of using cell phone to phone her parents is regarded as a punishment

for woman for their action. When she phones her parents, she may ask for her parents' help because she is arrested in the stadium. That is why the soldier punishes her by not allowing her to make a call and asking for her cell phone.

Although women who come to the stadium face punishments for their action, they also receive supports from many sides for their movement. As it is written in the Chapter 1, when Iranian women begin to show their existence, there are some sides supporting their movement though women also have to face punishment by the government (Mojab, 2001, p. 131-135). It shows that the strict rule about gender segregation does not influence society at all to accept that rule.

There are many sides that leave this conservative culture to support women's movement.

In this movie, the writer finds that women receive support from male supporters. First scene showing this argument is the dialogue between a woman and a man in the bus. The man already knows that there is a woman in the bus whom pretends as a man. The woman asks him to stop staring at her. She wants him to keep her identity. This is the dialogue between the woman and the man:

Woman : What do you want?

Man : Nothing.

Woman : Stop staring or they'll spot me. It's hard enough as it is. You'll mess up my plan.

Man : I hope you get in. Honestly.

Woman : Keep your voice down.

Man : Don't worry, I'll help you if there's any trouble.

Woman : Stop acting the hero. I know how to get in.

Man : You'll never make it. There are cops all over the place today. Everyone can see, you look like a total woman.

(Offside, 2006, minute 00:06:58)

The dialogue shows that it is not easy to be women in Iran because they have to face a strict rule concerning with their existence in public place, for instance to be a football's supporter in the stadium. That dialogue also shows that the man actually supports the woman to be football's supporter. He wants to help her if she meets problem. He supports her because he may think that the rule is really conservative and Iranian women should be modern society in which they can show their existence in public place and have the same right with men.

However, since the strict rule exists strongly, women cannot be football's supporter in the stadium although they receive support from men.

Besides supporting a female supporter by keeping her real sex identity and helping her if she gets problems in the stadium, male supporters also help a woman from being arrested by soldiers. There is a scene showing this action in *Offside* the movie. It happens when the soldier arrests a female supporter. When a woman is arrested, many of male supporters restrain the soldier and help the woman to be freed. They want the soldier to allow her to be football's supporter. They do not want the woman is arrested by the soldier so they gather near the woman to help her. However, the soldier does not free the woman although she gets protection from male supporters. The action in which male supporters restrain the soldier to arrest the woman shows that they support the woman to be football's supporter in the stadium. This group of men also wants to break the Iranian strict rule about women which prohibits them to exist in public places and get equal right with men. The figure for this scene can be seen as following:



Figure 3.8 Male supporters want to help a woman from soldier's arrest

(Source: Offside, 2006, minute 00:16:26)

That figure uses medium shot since there are a lot of figures that need to be framed in this scene. The viewer can see this scene in a polite distance. It is used to show when the woman is falling and being arrested by the soldier. All characters shot in this scene are mostly the male supporters who gather to help the falling woman from the soldier's arrest. They fight with a soldier who wants to arrest the woman. So, the main point for this scene is the falling woman who creates two different actions from the characters in this scene. The reactions come from male supporters who want to help her and a soldier who wants to arrest her.

Although there are many male supporters want to help her, a soldier defeats them because his action is complied with the rule in which women who come to the stadium must be arrested and punished.

All of those supports from male supporters become useless since the rule is more powerful in Iran. It is evidenced when the soldiers bring all female prisoners to receive punishment in the court. Their action by coming to the stadium is considered as a serious action breaking law and they need to receive punishment

in the court. There is a scene shown by the dialogue between the soldiers and the prisoners in the bus:

Woman 1 : Stop here, driver. We're at my place. Tell him to stop, soldier.

The soldier : *(speaks to the driver)* Stop here. I'll see what she wants.

Woman 1 : I'm going.

The soldier : Where to?

Woman 1 : *(looks at the female prisoners on the bus)* Bye, womans. *(to the soldier)* Open the door, soldier.

The soldier : Stop saying you want to get off.

Woman 1 : See that green light? I live there. I can cross the street.

The soldier : I can't just let you go.

Woman 1 : I'm not joking. I live right there.

Woman 2 : It's true. She lives there. You'll have her mother's blessing.

Woman 3 : Let's get an award for bringing her smart kid back. She's made a nice dinner.

Woman 1 : We can all watch the end of the game.

The soldier : Where are you going? What dinner? What game? I'm taking you to the Vice Squad.

(Offside, minute 01:11:11)

That conversation shows that all female prisoners must be punished without any compensation. The soldier does not let the woman to go home before they receive punishment in the court. All punishments they already receive in the stadium are not enough to punish those female prisoners. They still need to be sent to the court to get punishment from the government. It is the fact that Iranian women have to face. After fail to be supporters, they still need to face the punishment in the court. There is a scene that depicts the action when female prisoners are asked to take ride on the bus which will bring them to the court. The scene can be seen in the figure below:



Figure 3.9 Female prisoners leave the holding area to go to the bus

(Source: Offside, 2006, minute 01:04:30)

The figure shows that the punishment for women will be received in Vice Squad. Showing their existence in public places by women is hard enough to be practiced since it is considered as an action breaking rule. Women who break this rule even need to receive punishment in the court. The figure above uses medium shot to show the detail action. The male characters in the figure above are the soldiers while the female characters are the prisoners. The soldiers ask the woman to go to the bus which will pick them to the court. This scene shows that the soldiers have authority towards women while women need to obey the soldiers.

The discussion in this subchapter shows that women who come to the stadium are regarded as rebels and they must be punished. Their action is considered as a breaking law action and there is no compensation for it. The supports from male supporters are useless since they still need to be punished for their action. The patriarchal power is seen in this condition because the supports do not have significant role to help women. Women are still considered as the second society and it makes them fail to be football's supporters.

CHAPTER IV

CONCLUSION AND SUGGESTION

The followings are the conclusion and suggestion dealing with the finding of the study.

4.1 Conclusion

Offside the movie tells about some young Iranian women who are not allowed to support Iranian national football team directly in the stadium. Social criticism about condition of women in Iran becomes main issue in this film that has achieved many international awards. This movie shows that Iranian women are in off side position when they are in public places since they are considered as the second society who have to work only in private spheres.

The strict rule about the prohibition of mixing sexes in public places causes the division of sphere between men and women. Men dominate public places while women are served to work only in private spheres such as at home. Stadium is claimed as men's sphere and this place must not be entered by women. It is also as a result of the conservative system that strongly exists in Iran, patriarchy.

The condition in which women cannot enter the stadium takes women's right as a citizen. It makes them resist the rule and struggle for their right to be football's supporters in the stadium. They get dressed in male clothes and act as male supporters to be allowed to enter the stadium. However, their acting is detected. As results, they are arrested by the soldiers and placed in holding area.

Although they are already arrested, they still struggle for their goal. The action in

which they get dressed in male clothes unconsciously brings them to be involved in patriarchal culture which strongly influences the country. It is very ironic since they cannot show their real sex identity to be regarded as citizens.

The action in which coming to the stadium by women is an action breaking the rule. Women who are trying to break this rule show that they reject country's rule and their action is considered as a rebellion. Because of it, they must receive punishments. They actually receive support from male supporters for their action but it becomes useless since the rule that is caused by patriarchal values influence the society more than the support itself.

According to the discussion, the main cause for Iranian women's failure to be female football's supporters is patriarchy. This system creates a strict rule about prohibition of mixing sexes which later causes the division of sphere between men and women. The power of patriarchy also makes women to be involved in this system. They even act as men because they realize that women cannot enter the stadium with any reason. Since this system is very powerful in Iran, the rebels will get punishment for their action.

The use of shots found in this analysis is the type of medium shot. There are 9 figures in this analysis. 5 figures are shot by using medium shot, 2 figures use medium close up shot, and 2 figures are shot by using medium long shot.

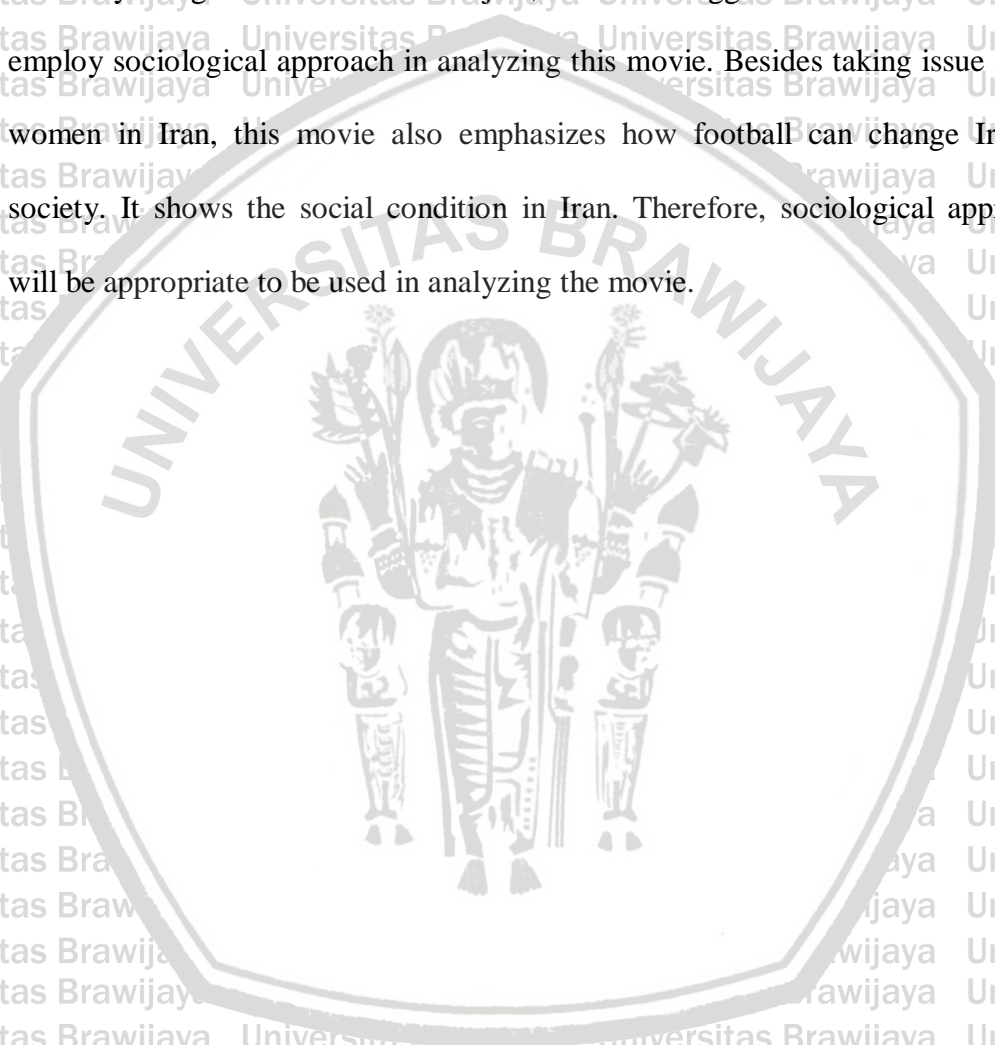
Medium shot becomes the main shot to be used since this shot takes subjects in polite distance, reveals the surrounding, and gives clear action of the characters.

By using movie studies as supporting approach, the analysis about the failure of

Iranian women to be female football's supporters reflected in *Offside* the movie for this study is revealed.

4.2 Suggestion

By using the same material object, the writer suggests for the next writer to employ sociological approach in analyzing this movie. Besides taking issue about women in Iran, this movie also emphasizes how football can change Iranian society. It shows the social condition in Iran. Therefore, sociological approach will be appropriate to be used in analyzing the movie.



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APPENDIX



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No.	Tanggal	Materi	Pembimbing	Paraf
1.	07 Maret 2012	Pengajuan dan persetujuan judul skripsi	I	
2.	07 Maret 2012	Pengajuan dan persetujuan judul skripsi	II	
3.	28 Maret 2012	Pengajuan bab I dan II	I	
4.	12 April 2012	Perbaikan bab I dan II	I	
5.	15 April 2012	Perbaikan bab II	I	
6.	19 April 2012	Konsultasi bab I dan II	II	
7.	24 April 2012	Perbaikan bab I dan II	II	
8.	26 April 2012	Perbaikan bab I dan II	II	
9.	27 April 2012	Perbaikan bab II	II	
10.	30 April 2012	Persetujuan bab I dan II	I	
11.	30 April 2012	Persetujuan bab I dan II	II	
12.	03 Mei 2012	Seminar proposal	I	
13.	03 Mei 2012	Seminar proposal	II	
14.	10 Mei 2012	Perbaikan seminar proposal	I	
15.	11 Mei 2012	Perbaikan seminar proposal	II	
16.	08 Juni 2012	Pengajuan bab III	I	
17.	18 Juni 2012	Perbaikan bab III	I	
18.	29 Juni 2012	Perbaikan bab III	I	

Appendix 1: Berita Acara Bimbingan Skripsi

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19.	06 Juli 2012	Perbaikan bab III	I
20.	10 Juli 2012	Pengajuan bab IV dan abstrak	I
21.	13 Juli 2012	Pengajuan bab III, bab IV, dan abstrak	II
22.	17 Juli 2012	Revisi bab III	II
23.	18 Juli 2012	Persetujuan bab III, bab IV, dan abstrak	I
24.	18 Juli 2012	Persetujuan bab III, bab IV, dan abstrak	II
25.	24 Juli 2012	Seminar Hasil	I
26.	24 Juli 2012	Seminar Hasil	II
27.	25 Juli 2012	Konsultasi hasil skripsi	I
28.	26 Juli 2012	Konsultasi hasil skripsi	II
29.	06 Agustus 2012	Perbaikan skripsi	I
30.	06 Agustus 2012	Perbaikan skripsi	II
31.	09 Agustus 2012	Ujian Skripsi	I
32.	09 Agustus 2012	Ujian Skripsi	II
33.	10 Agustus 2012	Konsultasi skripsi	I
33.	10 Agustus 2012	Konsultasi skripsi	II
34.	13 Agustus 2012	Persetujuan skripsi	I
35.	13 Agustus 2012	Persetujuan skripsi	II

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