

# Feminist Theorist Judith Butler and Gender Transformation

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## Introduction – The Transformation

The presence of gender through this the twenty-first century is no longer black and white (nor was it ever explicitly male or female at anytime). In a time of push towards acceptance of all people, no matter their social standpoint, the time of questionnaires and government documents asking whether one is [male](#) or female, has become extremely complex.

“[Gender](#)” as a concept represented through the body is not simply a configuration of how the body formed. Rather, gender is performed and represented through and using the body – hence referring to Waskul and Vannini’s theory of the body being embodied when they state in their piece *Body/ Embodiment: Social Interaction and the [Sociology](#) of the Body* (2006),

“a person does not ‘inhabit’ a static object body but is subjectively embodied in a fluid, emergent, and negotiated process of being. In this process, body, self, and social interaction are interrelated to such an extent that distinctions between them are not only permeable and shifting but also actively manipulated and configured”

(Waskul & Vannini, 2006, p. 3)

By taking on the body of an obviously transgendered male and performing this body in the

small town of Orangeville, Ontario during the profoundly eventful holiday month of December, the comparing experience of varying embodiments between myself as a young, white female versus myself as an obviously transgendered male lead to a variety of emotional and social repercussions which will be theorized and analyzed throughout this research paper.

To begin this paper off, in figure “a” below, there is a photographic transition of myself as the woman I usually embody in my day to day interactions, and how I transition from a female to the male b...

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