

**WOMAN SOCIAL IDENTITY REPRESENTED  
IN EMMA WATSON'S SPEECHES**

**THESIS**

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**FACULTY OF HUMANITIES**

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IN EMMA WATSON'S SPEECHES

THESIS

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MALANG

2019

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I state that the thesis entitled “Woman Social Identity Represented in Emma Watson’s Speeches” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

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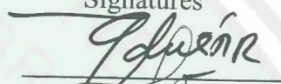
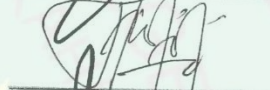
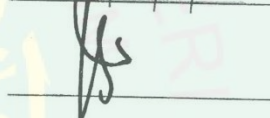
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## MOTTO

*“Verily, Allah is with the patient.”*

- 2:153 -



## DEDICATION

I dedicate this thesis to:

My beloved parents, especially my mother.

My beloved-self.

And those who are struggling with this kind of thesis.



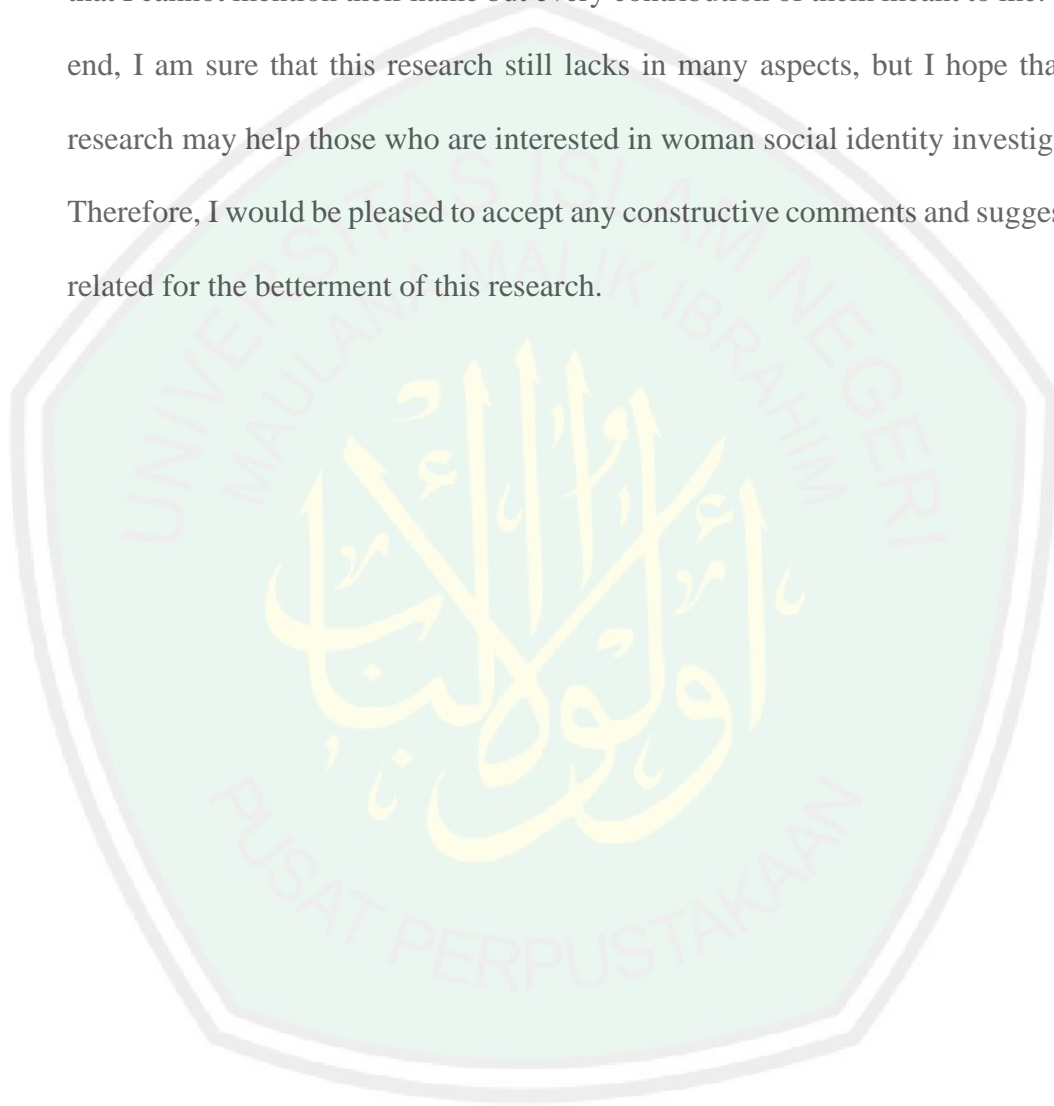
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Alhamdulillahirabbil'alamin, all praises and my most tremendous gratitude to Allah SWT for his guidance, mercy, and blessings, giving me perpetual health, time and opportunity so that I could finally accomplish my thesis entitled "*Woman Social Identity Represented in Emma Watson's Speeches*" correctly as the final also major requirement to finish my undergraduate degree at Department of English Literature in Faculty of Humanities of State Islamic University of Maulana Malik Ibrahim. *Sholawat* and *Salam* to the Prophet Muhammad SAW who brought us from the darkness to the lightness.

I would like to thank people who have been engaged in this thesis accomplishment in these very short words. First, I extend my deepest gratitude to all of my big family including my little brother and sister which I feel blessed to have them as my fervor of life. Especially to my mother, who is always the one that would never stop praying for me and giving her supports for me. Second, I would like to dedicate my most immense gratitude to all of the lecturers of the English Letter Department. They have been guiding me since the very beginning of my English journey at this university. Third, I would like to dedicate my most generous gratitude to my thesis advisor, Dr. Meinarni Susilowati, M. Ed., for her greatest attention and suggestion to finish my thesis. Thank you for all of your advice and knowledge that I appreciated them so much.



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## ABSTRACT

**Aziah, Luvitha Nur.** 2019. *Woman Social Identity Represented in Emma Watson's Speeches*. Thesis, Department of English Literature. Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

**Advisor:** Dr. Meinarni Susilowati, M. Ed.

**Keywords:** *Woman, Social Identity, Identity Investigation, Emma Watson Speech*

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This research investigates woman social identity represented in Emma Watson speeches. Woman identity may be seen as the connection between woman roles and crucial factors in their life. Many factors produce or build someone's identity. Society is the most significant influence that creates woman social identity. Emma Watson speech is the appropriate data to be chosen in this topic since it mostly discussed woman social identity.

This research is a sociocultural linguistic study. The data were obtained from the three speeches of Emma Watson about gender equality. The speeches mostly talked about women through their abilities, skills, and values based on her research, views, and experiences. Furthermore, the researcher put the focus on the data related to woman social identity representation through the five principles of identity investigation by (Bucholtz, 2005) as the tool in investigating identity. Bucholtz has proposed that this approach is a suitable tool to investigate identity concerning to the aspect of language, culture, and society.

The findings showed how Emma Watson represented woman social identity by portraying it according to her research and experiences. The researcher found that woman social identity is represented as often to be underestimated by society. Women were seen differently through their ability, skill, and value. The researcher found some representations on woman social identity from society, especially in its inequality that has been widespread. The findings also found that woman social identity representation mostly appeared in the context of indexicality and partialness. It showed that Emma Watson represented woman social identity by highlighting the labels related to woman who faced inequality.

Further investigation about woman social identity is highly recommended since it is rare to be discussed despite its issue's popularity. The data in this research may not be productive as it is from the speech that has no interaction in it and limited to Emma Watson speech on the topic of gender equality. Therefore, another potential resource to be investigated as the research subject may enrich the representation of woman social identity.

## ABSTRAK

**Aziah, Luvitha Nur.** 2019. *Identitas Sosial Wanita Direpresentasikan dalam Pidato Emma Watson*. Skripsi, Jurusan Sastra Inggris. Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

**Pembimbing:** Dr. Meinarni Susilowati, M. Ed.

**Kata kunci:** *Wanita, Identitas Sosial, Investigasi Identitas, Pidato Emma Watson*

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Penelitian ini menyelidiki identitas sosial wanita yang direpresentasikan dalam pidato Emma Watson. Identitas wanita dapat dilihat sebagai hubungan antara peran wanita dan faktor-faktor penting dalam kehidupan mereka. Banyak faktor yang menghasilkan atau membangun identitas seseorang. Masyarakat adalah pengaruh terbesar yang menciptakan identitas sosial wanita. Pidato Emma Watson adalah data yang tepat untuk dipilih dalam topik ini karena sebagian besar membahas identitas sosial wanita.

Penelitian ini adalah studi linguistik sosiokultural. Data diperoleh dari tiga pidato Emma Watson tentang kesetaraan gender. Pidato kebanyakan berbicara tentang wanita melalui kemampuan, keterampilan, dan nilai mereka berdasarkan penelitian, pandangan, dan pengalamannya. Selanjutnya, peneliti menempatkan fokus pada data yang terkait dengan representasi identitas sosial wanita melalui lima prinsip investigasi identitas oleh (Bucholtz, 2005) sebagai alat dalam menginvestigasi identitas. Bucholtz telah mengusulkan bahwa pendekatan ini adalah alat yang cocok untuk menginvestigasi identitas yang berkaitan dengan aspek bahasa, budaya, dan masyarakat.

Temuan menunjukkan bagaimana Emma Watson merepresentasikan identitas sosial wanita dengan menggambarkannya sesuai dengan penelitian dan pengalamannya. Peneliti menemukan bahwa identitas sosial wanita direpresentasikan sebagai sering diremehkan oleh masyarakat. Wanita dilihat secara berbeda melalui kemampuan, keterampilan, dan nilai mereka. Peneliti menemukan beberapa representasi identitas sosial wanita dari masyarakat, terutama dalam hal ketidaksetaraannya yang telah menyebar luas. Temuan ini juga menemukan bahwa representasi identitas sosial wanita sebagian besar muncul dalam konteks indeksikalitas dan keberpihakan. Itu menunjukkan bahwa Emma Watson cenderung merepresentasikan identitas sosial wanita dengan menyoroti label terkait wanita yang menghadapi ketidaksetaraan.

Penyelidikan lebih lanjut tentang identitas sosial wanita sangat dianjurkan karena jarang dibahas meskipun popularitasnya tinggi. Data dalam penelitian ini mungkin tidak kaya karena diambil dari pidato yang tidak memiliki interaksi di dalamnya dan terbatas pada pidato Emma Watson dalam topik kesetaraan gender. Oleh karena itu, sumber daya potensial lain untuk diselidiki sebagai subjek penelitian dapat memperkaya representasi identitas sosial wanita.

## المخلص

عزية، نور لوفيتا. 2019. الهوية الاجتماعية للمرأة ممثلة في خطاب إيما واتسون. بحث الجامع. قسم الأدب الإنجليزي. كلية العلوم الانسانية. جامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج.

المشرفة: الدكتور مينارني سوسيلواتي  
الكلمات الرئيسية: المرأة، الهوية الاجتماعية، التحقيق في الهوية، خطاب إيما واتسون

يبحث هذا البحث في الهويات الاجتماعية للمرأة الممثلة في خطاب إيما واتسون. يمكن النظر إلى هوية المرأة على أنها العلاقة بين أدوار المرأة والعوامل المهمة في حياتها. تنتج العديد من العوامل هوية الشخص أو تبنيها. المجتمع هو التأثير الأكبر الذي يخلق الهوية الاجتماعية للمرأة. خطاب إيما واتسون هو البيانات الصحيحة للاختيار من بينها في هذا الموضوع لأن معظمها يعالج الهوية الاجتماعية للمرأة.

هذا البحث هو دراسة لغوية اجتماعية ثقافية. تم الحصول على البيانات من ثلاثة من خطابات إيما واتسون حول المساواة بين الجنسين. تتحدث الخطابات في الغالب عن النساء من خلال قدراتهن ومهاراتهن وقيمتهم بناءً على أبحاثها وأرائها وخبراتها. علاوة على ذلك، تركز الباحثة على البيانات المتعلقة بتمثيل الهوية الاجتماعية للمرأة من خلال المبادئ الخمسة للتحقق من الهوية (Bucholtz, 2005) كأداة في التحقيق في الهوية. لقد اقترحوا أن هذا النهج هو أداة مناسبة للتحقيق في الهويات المتعلقة بجوانب اللغة والثقافة والمجتمع.

تظهر النتائج كيف تمثل إيما واتسون الهوية الاجتماعية للمرأة من خلال وصفها وفقاً لبحثها وخبرتها. وجدت الباحثة أن الهويات الاجتماعية للمرأة ممثلة في كثير من الأحيان بأقل من تقدير المجتمع. ينظر إلى النساء بشكل مختلف من خلال قدراتهن ومهاراتهن وقيمتهم. وجدت الباحثة عدة تمثيلات للهوية الاجتماعية للمرأة من المجتمع، خاصة في عدم المساواة التي انتشرت على نطاق واسع. وجدت هذه النتيجة أيضاً أن تمثيل الهويات الاجتماعية للمرأة ظهر غالباً في سياق الفهرسة والانحياز. هذا يظهر أن إيما واتسون تميل إلى تمثيل الهوية الاجتماعية للمرأة من خلال تسليط الضوء على العلامات المتعلقة بالمرأة التي تواجه عدم المساواة.

يوصى بشدة مزيد من التحقيق في الهوية الاجتماعية للمرأة لأنه نادراً ما تتم مناقشتها على الرغم من شعبيتها. قد لا تكون البيانات الواردة في هذه الدراسة غنية بسبب الخطابات التي لا تتفاعل فيها وتقتصر على خطاب إيما واتسون حول موضوع المساواة بين الجنسين. لذلك، يمكن استكشاف الموارد المحتملة الأخرى كموضوعات بحثية لتمثيل الهوية الاجتماعية للمرأة.

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# CHAPTER I

## INTRODUCTION

This chapter briefly explains some essential parts related to the fundamental aspects of research, starting from the reasons for choosing research topics in the background of the research. There is also a question relating to this research, and contain the importance of studies, scope, and limitations. Furthermore, the research methods and definitions of the main terms are presented in the last section.

### 1.1. Background of the study

Identity has become a blooming topic to be discussed. Many are interested in investigating the identity of a person or group to understand the similarities or differences between them. (Stets & Serpe, 2013) defined identity as a collection of meaning when a person is the inhabitant of a particular role in society, a member of a particular group that identifies themselves. Hence, one way to find out someone's identity is by investigating the group in which people are engaged because everyone gets their identity from the social group. As (Cox, 2001) defined that social identity is referred to personal affiliations with groups.

Some theorists have proposed the concept of social identity. (Hogg, 2006) defined social identity as a person's knowledge or awareness of themselves being a member of a particular social category or group. When social identity is established, it is presented to determine the perceptions and values of certain

groups. (Baron & Byrne, 2003) added that social identity is how a person defined who he is, including personal attributes and shared group attributes such as gender and race. Having social identity means that we agree with certain groups and see things from the group's perspectives.

(Tajfel, 1982) defined social identity as part of one's self concept related to his membership in a group of social category. Gender identity refers to one's self concept shared with others of the same gender. Gender identity is linked to certain expectations of beliefs, behaviors, and feelings associated with male and female social categories (Deaux & Stewart, 2001). One in the same social group will have the same beliefs, behaviours, and perception with other individuals. As (Burke and Stets, 2009) said that the member of a particular group identifies himself by producing similarity in perception and behaviour.

When we identify women, it is related to attitude toward group characteristics, such as femininity and self-stereotyping. These group characteristics are parts of a cultural definition shared of the social category of "woman" (Rudman & Glick, 2008). It means that women will tend to identify who they are based on the shared definition about themselves as a member of a social group. It is about how important it is to be a woman for their self-concept, how socially they see women as and how proud they are as group members (Tajfel, 1979). The issue regarding women identity is often arisen by feminists as one part of social groups. Many young women agree with feminist ideals but do not agree with personal identity of feminist (Hirschey, 2017). Many feminists also believed women still faced inequalities in some aspects of life. (Speake, 2015) showed that

woman identity has challenged by gender inequality beforehand. Therefore, woman social identity is important to be discussed to have more knowledge about woman social identity.

Woman social identity can be defined as a perception or knowledge of who she is according to her membership or relationship with a group, especially woman social identity. A woman identity can be revealed from two types (Fearon, 1998). First, woman identity from a personal concept in which it relates to any beliefs, principles, or actions that distinguish a woman from other individuals or collectives based on her own experiences in her life. Second, woman identity from a social concept in which the beliefs, principles, or actions that distinguish a woman from other individuals or collectives involves explanation from society, which derives woman as her membership to a social group. Thus, community has a vital role in creating one's identity, including women. Therefore, woman social identity is greatly influenced by woman's experiences in life as well as behavior, views, perceptions, and many other aspects from community.

Emma Watson had talked about women social identity in her speech. Therefore, this study specifically investigated how Emma Watson represented woman social identity in her speech. The contents of the speech more talked about how woman social identity in the eyes of the community and other issues related to gender. The first speech was held in the United States at the 2014 HeForShe Campaign. The HeForShe Campaign is a solidarity movement for gender equality that invites men to help end the inequalities women and girls face globally. The

second and third speeches are delivered in 2015 and 2016 with the same topic about gender equality.

There are several reasons why the researcher analyzed Emma Watson speech. First, the speech contains acceptable markers of identity. Secondly, she is a feminist that has been named UN Ambassador for Women calling for gender equality. She is known as a young woman who struggles for gender equality and has talked a lot about it. Her speech on this topic has been widespread and discussed by many. Her speech has made a real change in many people's views and many have built research on her speech. Finally, the content of her speech shows the data that represents woman social identity, especially in its equality. Therefore, the researcher is interested in investigating her speech to investigate woman social identity because none of researchers has conducted a research on it.

Some researchers have done some previous studies related to the topic of this research. First, Nugraha (2016) researched to find out Jose Mourinho's identity in the Football Press Conference. It found that Mourinho showed his identity as a football manager. It also found that Mourinho used non-verbal communication such as movements, facial expressions, and the like to emphasize his identity. Second, Iftitah (2018) conducted a research investigating how metaphorical proverbs express women's identities. This study found that some proverbs were represented gender inequality because women's role was primarily seen by the quality of beauty based on British beauty standards. Third, Susilowati (2014) conducted a conceptual review on approaches to identity investigation. She found that the sociocultural linguistic approach was a more comprehensive tool for investigating identity.



Fourth, Batterson (2015) conducted a research about rhetorical criticism of Emma Watson speech. It found that Emma used rhetoric to encourage her audience for gender equality while avoiding the negative connotation for the word related to gender stereotypes and feminism. Fifth, Yuan (2017) conducted a research about pragmatic functions of English rhetoric in public speech. It concludes that Emma used certain pragmatic functions of English rhetoric namely parallelism, strengthen emphasisment, and sense of urgency.

From the previous study above, the researcher had found that some have discussed the strategy of Emma Watson in delivering her speech. But, none of them has addressed the identity concealed behind her speech. Furthermore, the researcher found that it may represent woman social identity because the speech mostly talked about woman. The previous researcher also gave recommendations to subsequent the researcher to investigate identity using other theories to discover how women identify themselves through their linguistic forms. The researcher chooses to investigate woman social identity represented in Emma Watson speech from the two reasons above. Therefore, this research is different from previous studies because the way to analyze the subject is different and focuses on investigating women social identity in Emma Watson speech.

## **1.2. Research Question**

Based on the background described above, the researcher comes up with a problem that becomes a research question for this study. The research question is: “How does Emma Watson represent woman social identity in her speeches?”

### **1.3. Research Objective**

In line with the research question stated above, the objective of this research is to investigate how Emma Watson represents woman social identity in her speeches.

### **1.4. Significances**

The findings from this study are expected to make a theoretical and practical contribution. Theoretically, this research can generate a theory about woman social identity. It is expected to confirm that woman social identity representation may be affected by some aspects of society such as experiences, views and perceptions. Besides, these findings are expected to end with the results of the representation of woman social identity in speech.

Practically, this research is expected to contribute on how to investigate the representation of a person's or group's identity on a speech by investigating several aspects of language. The main point of this study is to reveal the representation of woman social identity by investigating Emma Watson speech which contains views, opinions, and experiences. The findings of this study are expected to provide input to the society to have more concerns about women's value regarding the spreading identity representation and realize how speech can spread one's opinion to each audience.

In addition, this research can be a useful reference for readers in seeing the representation of woman social identity or future research as it can be one of the empirical data in this similar area. It is also hoped that this research can be an

additional reference for those who are interested in investigating woman social identity, especially in the speech.

### **1.5. Scope and Limitation**

To make the discussion about this research more effective, the researcher has the scope and limitations of the study. Here, the scope is an investigation on how Emma Watson represents woman social identity in her speeches. The investigation is carried out specifically in Emma Watson speech in the U.N. at the HeForShe Campaign. This research is limited to investigating the content of Emma Watson speeches representing woman social identity. The data were obtained from the three speeches of Emma Watson at the U.N. talking about gender equality. This research found detailed features in her speech that represent woman social identity. This research is limited to using the data that must be related to the five principles of identity investigation theory by (Bucholtz, 2005) in order to investigate woman social identity. Therefore, the data may not be as rich as face to face interaction.

### **1.6. Definition of Key Terms**

To make the research understandable, the discussed terms are defined as follows:

#### **a. Woman Social Identity**

Social identity of woman as her membership to social group according to the perception or knowledge a woman has of who she is according to her membership or her relationship with a group that may represent women

social identity. This concept was demonstrated in Emma Watson speech presented in the U.N. In this case, Emma Watson was a feminist calling for gender equality and had delivered speech that represented woman social identity based on her experiences, views, and opinions.

**b. Emma Watson Speech**

Three speeches presented by Emma Watson in the U.N that were uploaded to YouTube on 22nd September 2014, 23rd January 2015, and 20th September 2016. She talked about gender equality, which also represented woman social identity through her views and experiences.

**c. Emergence**

Emergence is the concept that identity comes up by linguistic interaction. It is signed when people's use of language does not match their social category.

**d. Positionality**

Positionality is what and how people do in interaction. It is showed that identity is built from every moment of interaction.

**e. Indexicality**

Indexicality is identity categories, labels, and presuppositions regarding identity position that construct identity.

**f. Relationality**

Relationality set its scope based on how is the sameness or difference that identity constructed.

**g. Partialness**

Partialness is that identity comes from what people had configured and confirmed their identity contextually. Its construction comes from others perception and representations.

**1.7. Research Method**

To answer the research question, the researcher used specific research methods. The researcher placed the order in six parts, including the research design, research subjects, research instruments, data sources, data collection, and data analysis.

**1.7.1. Research Design**

This research belongs to the Constructivism Worldview since it aimed to develop a pattern of meaning by understanding the background or experiences of individuals or groups. In this case, this research investigated woman social identity in Emma Watson speech by analyzing every experience and view related to woman social identity delivered by Emma Watson in her speech.

This research explained woman social identity represented in Emma Watson speech based on her utterances. Then, the analysis described how her statements represented woman social identity. Therefore, this research is descriptive because it explained woman social identity representation by investigating Emma Watson speech. This research is done by understanding the use of language in the form of



words found in the speech and explaining the data to develop woman social identity representation theory. Therefore, this research is in a qualitative method.

To determine which part of the speech used in analyzing woman social identity, the researcher used the sociocultural linguistic approach as the approach of the study. This approach is used in this research because it is concerned with the intersection of language and society related to woman social identity representation that mainly sees women's experiences and views about women in society. In this case, the researcher analyzed the data collected to reflect and explore what she already know with the data, find patterns, and create a complete understanding of the research context (Heigham & Croker, 2009).

### **1.7.2. Research Subject**

The subject of the study was Emma Watson speeches at the U.N. with the theme of gender equality. Emma Watson speeches were chosen as the subject because her speeches about gender equality have made a real change in the area of woman empowerment. These have made a real change in people's views about women then the researcher used her speeches as the research subject. There were three speeches by Emma Watson on the same topic that were presented sequentially in 2014, 2015, and 2016. These speeches were chosen as the subject of research because it contained many views and perceptions of woman social identity that have become world problems. The content of her speeches showed the data that represented woman social identity, especially in its inequality.

### **1.7.2. Research Instrument**

The research instrument was a human instrument because the data was in the form of speech and could not be collected by observation or interview. The researcher herself carried out the process of collecting data by watching carefully to the speech videos. The researcher also eliminated data that met the requirements to be investigated with five principles of identity investigation theory proposed by (Bucholtz, 2005) namely emergence, positionality, indexicality, relationality, and partialness.

### **1.7.3. Data Source**

The data, which is the main subject of this research was Emma Watson speeches, which talked about gender equality. Data were taken from her speeches posted on YouTube in 2014, 2015, and 2016. The speech appeared with the topic of gender equality, which mostly talked about the representation of women in society. In these three speeches, she presented her views and experiences on how society treats women in general. For the most part, she talked about her concern for the inequalities faced by women in the world and her intention to make a difference in them. These speeches were chosen because they address issues related to the representation of woman social identity that is in line with the topic of analysis. This analysis was through her remarks representing woman social identity in her speech at the HeForShe Campaign. The researcher took data from videos on Youtube on this link <https://www.youtube.com/watch?v=gkjW9PZBRfk&t=2s>.

The videos were uploaded to YouTube on 22nd September 2014, 23rd January 2015, and 20th September 2016.

#### **1.7.4. Data Collection**

There were several steps of data collection. First, the researcher chose the speeches on the topic of gender equality. Second, the researcher downloaded related videos on YouTube. Third, the researcher watched the video three times. The first watch is for understanding the context. The second watch is for matching the videos with transcripts to understand both the context and situation of the speeches. The last watch is for identifying the utterances that are suitable to be the research data. Fourth, the researcher chose the data related to woman social identity as the appropriate data to be analyzed by the theory of identity inquiry and breaking it down into each relevant principle.

#### **1.7.5. Data Analysis**

To analyze the data, the researcher chose each of the remarks relevant to the five principles of identity inquiry theory proposed by (Bucholtz, 2005) including emergence, positionality, indexicality, relationality, and partialness. In this case, they proposed a framework for better investigating someone's identity and successfully applying it in their research. First, the data showing that the language does not match the speaker's social category was categorized as emergence. Second, the data showing what and how people do in the interaction was categorized as positionality. Third, the data showing identity categories, labels, presuppositions regarding identity position was classified as indexicality. Fourth,

the data showing that identity is a result of an interaction, including its sameness or difference between in-group and out-group, was categorized as relationality. Fifth, the data showing that identity construction comes from others' perceptions and representations were categorized as partialness. Here, every data related to the theory was coded to specify the data and discussed in sequence. The codes are presented in the form of numbers based on the five principles. Every data were noted with numbers, for example, "*I was appointed as Goodwill Ambassador for UN Women (1.1) six months ago.*" Finally, the researcher made a conclusion to summarize research findings and discussion.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter presents the related theoretical frameworks used in conducting this research. This chapter includes more in-depth explanation of identity, social identity, woman social identity, and identity investigation. This chapter also presents the previous studies related to this topic.

#### 2.1. Identity

Identity is a set of meanings attached to the roles occupied by individuals in social structures (role identities), the group they come from (group identities), and their unique way of seeing themselves (people's identities) (Stets & Serpe, 2013). The set of meanings is the response of individuals when they reflect themselves regarding people's role, social, or identity (Burke and Stets, 2009). For example, a man may become friendly when he considers himself a receptionist and becomes accurate when he considers himself an accountant. What is more, identity helps people to place themselves in an interaction.

Organizing identity consists of three bases, namely, roles, groups, and people's identity. This categorization helps us understand group while at the same time, they are trying to build their distinctiveness as humans (Burke & Stets, 2009). The first is role identity. To understand role identity, we first need to understand social roles and positions. Roles are expectations that come in social positions of society, such as teachers, students, and parents. For example, expectations related



to student position are to be actively involved in class, such as accomplishing assignments, passing courses, and getting a degree.

The second is about group identity. Group identity is the meaning that comes up in interactions with other groups of people, such as family, school, and workplace. This implies involvement with this group of other people, such as sharing and trying to accept the conventional way of behaviors that had been agreed by every other group member, as well as being involved in group activities. It also includes being a member of a professional organization, civic group, or recreation team.

Group identity is different from social identity, where it addresses individuals with social categories (Hogg, 2006). Social categories are created by the community to build a stratification and are often originated from one's race/ethnicity or gender. Such categorization makes it easy for us to understand the status of groups of people in social structures and allows us to know how they should be treated. This helps make the conversation predictable and smooth. When social identities are established, they are presented to determine the perceptions and values of the group. Therefore, individuals may not act based on their self-definition, but based on their knowledge as their membership to a social category.

The last is people's identity. People's identity is based on the definition to distinguish each person as a unique individual, not as a person who holds a particular role or as a member of a certain group (Burke & Stets, 2009). People's identity recognize the characteristics that are internalized and define the person in a culturally different way. For example, people can see themselves as moral and

internalize the cultural meanings associated with this identity (Stets & Carter, 2011).

## **2.2. Social Identity**

Social identity is a perception, knowledge or view about who they are which is owned by people who have a relation to a particular group or become a member of the group. (Tajfel, 1979) confirmed that the group in which someone engaged to becomes the critical place where s/he can get his/her self-esteem. This self-esteem may build a sense of social identity to the people who have been the member of the group. In addition, people that are involved in the group may get a sense of social identity of that group.

Besides, a social identity is also considered a person's knowledge or awareness of themselves being a member of a particular social category or group (Hogg, 2006). Furthermore, the social group is a set or a group of people holding the same view as the common identification of each member of the group. The people in it may have the same social identification due to their interaction in the group. By this social identification, some different categories, and groups may come up along with their diverse members. This phenomenon may cause a process of social comparison. Social comparison here is the process where the member of each group or category may be seen differently than other group or category. Here, the persons who have similar identification are labeled as the in-group and the persons who have different identification are labelled as the out-group.

When we have a social identity, it means that we approve the group perspective and we are willing to be a member of the group. As a result, we may share the same attitudes, beliefs, values, norms, ways of action and styles of speech. When we share in many aspects, we may then become identical with others in the group. These processes will format our social identity as a member of a certain group.

In formatting social identity, there are two important processes namely social categorization and social comparison. In social categorization, we categorize something or someone into particular group to understand and identify them. In this process, we may use social categories like black or white people, male or female, student or teacher and so on. While in social comparison, we tend to compare the other group (out-group) with the group we are engaged in (in-group).

Each process of this social identity formation may obtain different consequences. The consequence of self-categorization is an accentuation that someone has on the similarities between the self and other in-group members and an accentuation on the differences that differentiate the self that is labelled the in-group with the self that is categorized as the out-group. This accentuation is involved in each behaviour, beliefs, values, styles of speech and other aspects that may categorize people in a particular group. The consequence of social comparison is the selective action that may result in a self-appreciation for the in-group. This action may bring someone to a process of evaluating aspects between the in-group and out-group. It may be that someone may judge or view positively on in-group and instead negatively to out-group (Hogg, 2000).

### 2.3. Woman Social Identity

(Tajfel, 1982) defined social identity as part of one's self concept related to his membership in a group of social category. Gender identity refers to one's self concept shared with others of the same gender. Gender identity is linked to certain expectations of beliefs, behaviors, and feelings associated with male and female social categories (Deaux & Stewart, 2001). One in the same social group will have the same beliefs, behaviors, and perception with other individuals. As (Burke and Stets, 2009) said that the member of a particular group identifies himself by producing similarity in perception and behaviour.

When we identify women, it is related to every attitude toward group characteristics, such as femininity and self-stereotyping. These group characteristics are parts of a cultural definition shared of social category of "woman" (Rudman & Glick, 2008). It means that women will tend to identify who they are based on the shared definition about themselves as a member of the social group. It is about how important it is to be a woman for their self-concept, how socially they see women as and how proud they are as group members (Tajfel, 1979). The issue regarding women identity is often arisen by feminists as one part of social groups. Many young women agree with feminist ideals but do not agree with personal identity of feminist (Hirschey, 2017). Many feminists also believed women still faced inequalities in some aspects of life. (Speake, 2015) showed that woman identity has challenged by gender inequality beforehand.

Woman social identity is a perception or knowledge of who she is according to her membership or relationship with a group, especially woman social identity. (Fearon, 1999) has stated that woman identity can be investigated by considering two types. The first is finding woman identity from a personal concept. It relates to any beliefs, principles or actions that distinguish women from other individuals or collectives based on their own experiences in woman's life. The second is seeing woman identity from a social concept. It is about the beliefs, principles or actions that distinguish woman from other individual or collectives, which involves an explanation from society that derives woman as her membership to a social group. Then, woman social identity may be influenced by any beliefs, principles, and actions that owned by woman based on her experiences as well as behavior and perceptions that she got from community.

Woman identity can be seen from two senses: social type and personal type (Fearon, 1999). In social type, identity is a social category in which a group of people is designated or marked by the same label (or labels). This social category comes from our membership in a particular social group. Thus, society has a prominent role in creating someone's identity, including a woman. Therefore, woman social identity is highly influenced by the work of society including behaviour, views, perception, and many other aspects. Besides, personal type deals with a belief that a woman identity can be seen based on her thoughts and experiences. These theories matched the research topic since the investigation was going through the data from Emma Watson speech based on her thoughts and experiences.



#### 2.4. Identity Investigation

(Bucholtz, 2005) has proposed a theory to analyze identity as the product of linguistic interaction. They proposed that identity may be investigated by pointing out on the details of linguistic features, as well as the influence of culture, society, and other aspects that may create identity. This approach has five principles in investigating identity. Those are emergence, positionality, indexicality, relationality, and partialness.

The first principle is emergence. The word is formulated from the concept that identity emerges from the specific conditions of linguistic interaction. This principle is signed when the language used by someone does not match the social category in which he/she belonged.

It is easiest to recognize identity as the definition where the language use by speaker does not fit into the social category that he/she assigned normatively. It is especially when male biological speakers use feminine gender pronouns or speakers classified as non-black use African American English. It shows that they do not use the language to fit their social category as male or non-black people.

The second principle is positionality. The word comes from the smallest aspect of identity because identity is built from every moment of interaction. This principle shows that identity does not belong to a broad social category but is determined by the formation of subjectivity and intersubjectivity in discourse. It defines identity as what and how people do in interactions. Certain groups may

perform certain linguistic features that usually appear in conversation as the group identity marker.

This perspective links social behavior with age, gender, and social class. This principle is about how identity is created, understood, and conceptualized through interaction. For example, some teenagers with the same age may differ in speaking because they have different resources of language. One may get their language variation from their Javanese parents, and get it from their Sumatran parents. This difference shows their identity, which comes from their moment interaction, how and with whom they have done it.

The third principle is indexicality. Indexicality comes up with the idea that linguistic forms are used to construct identity. It includes mentioning identity categories and labels, implicatures and presuppositions regarding one's identity positions, certain orientations to ongoing talk, and the use of linguistic structures and systems that are ideologically associated with specific personas and groups" (Bucholtz, 2005). Indexicality draws the formation of the language used in order to build an identity position, not only because of its meaning related to interactional contexts but also to social meaning.

The fourth principle is relationality. It points out the importance of relational aspects to define identity. There are two processes in this principle. First, it goes that identity comes up due to social interaction which makes meaning relation to other identity position and social status. Second, it shows that the identity view has limited its scope according to sameness and difference. It sees identity as

'intersubjectively constructed through several, often overlapping, complementary relations, including similarity/ difference, genuineness/ artifice, and authority/deligitimacy' (Bucholtz, 2005).

The last principle is partialness. It is the consequence of the fourth principle. Since identity is relational, it will be partial as well, meaning that identity is obtained from self-configuration with others contextually and confirmedly. It creates an idea that "any given construction of identity may be in part deliberate and intentional, in part habitual and hence often less than fully conscious, in part an outcome of interactional negotiation and contestation, in part an outcome of others' perceptions and representations, and in part an effect of larger ideological processes and material structures that may become relevant to interaction. It is therefore constantly shifting both as the interaction unfolds and across discourse contexts" (Bucholtz, 2005).

## **2.5. Previous Studies**

There are some previous studies related to this research found by the researcher. First, Nugraha (2016) conducted a research aimed to find out the identity of Jose Mourinho in football conferences. In this study, the researcher collected the data from five press-conferences from the internet. This research found that Mourinho showed his identity in football press-conference as a manager of football. He found that there are two ways used by Jose in projecting his identity. It was when he expressed his attitude and when he talked about his capability as a football manager. It also discovered that Mourinho used non-verbal communication, such

as gestures, facial expression and much of that to emphasize his identity. Based on the finding, the research had revealed more about the identity of Jose Mourinho, and it is recommended to examine woman, language, and identity, which have not been investigated.

Second, Ifitah (2018) investigated how metaphorical proverbs reveal the identity of a woman. Here, the researcher collected the data from an Oxford Dictionary of Proverbs that related to woman. The researcher used the theory of George Lakoff on cognitive metaphor and also feminist critical discourse analysis by Lazar. This research found that some proverbs represent gender inequality because the role of a woman was mostly seen by the beauty quality based on England's standard of beauty. The research had investigated women identity based on metaphorical proverbs, but the investigation on woman identity can be deeper by using another aspect as the data.

Third, Susilowati (2014) conducted a conceptual review on approaches to identity investigation. This paper discussed three approaches such as sociolinguistics, discourse analysis, and sociocultural linguistics to investigate identity. The use of these three approaches was explored to enclose the nature of identity, which is constructed through interaction. In the end, the researcher found that the sociocultural linguistic approach is a more comprehensive tool to investigate identity.

Fourth, Batterson (2015) researched about rhetorical criticism of Emma Watson's address to the U.N. It focused on using metaphor criticism to comprehend the function of metaphors in Emma Watson speech. She found two types of

metaphor: those related to gender stereotypes and feminism. The research found that Emma used rhetoric to encourage her audience for gender equality while avoiding the negative connotation for the word referred to gender stereotypes and feminism.

Fifth, Yuan (2017) discussed pragmatic functions of English rhetoric in public speech of Emma Watson. This research focused on exploring the pragmatic functions of English rhetoric in the public speech. It concluded that specific pragmatic functions of English rhetoric such as parallelism strengthen emphasis and sense of urgency and describes differences to show a preference. It also showed that using proper English rhetoric devices in public speaking improves the efficiency of communication.

The researcher found that none of them had investigated woman social identity in Emma Watson speech at the HeForShe Campaign. Some have discussed the strategy of Emma Watson in delivering her speech. Besides, the previous researcher recommended the next researcher to investigate identity using another theory to find how women identify their feminism through their linguistic form. This was relevant since Emma Watson is indeed a feminist, and the analysis was focused on the detail of her linguistic feature. From those two reasons above, the researcher chose to investigate woman social identity represented in Emma Watson Speech. That is why this research was different from the previous study because the way of analyzing the subject was different and it focused on investigating woman social identity in Emma Watson speech.



## CHAPTER III

### FINDINGS AND DISCUSSION

This chapter provides findings and discussion of the research. Every data of the speech that represent woman social identity were put in the findings section and discussed in the discussion section. The discussion section means answering the research question about woman social identity represented in Emma Watson speech.

#### 3.1. Findings

The subject of this research is the three speeches of Emma Watson, which discusses gender equality. The 14 data are selected by considering the aspects that show woman social identity in Emma Watson speech. The use of codes is necessary to specify the data that are related to the identity investigation theory. The codes are presented in the form of numbers to make the explanation easier. These codes are used in specifying the data based on the five principles of identity investigation theory. All data found were noted with numbers. For example, "*I was appointed as Goodwill Ambassador for UN Women (1.1) six months ago*". Furthermore, the discussion elaborates on woman social identity representation by the founded aspects of identity investigation theory on the findings.

### Datum 1

The data below appeared when Emma Watson firstly began her speech about gender equality in the UN. At first, she told the audience that six months before, she was appointed to be a speaker as Goodwill Ambassador for UN Women. In the beginning, she started her opinion saying that talking about feminism or fighting for women's rights has been seen as an act of man-hating by many people.

*"I was appointed as Goodwill Ambassador for UN Women (1.1) six months ago. And the more I've spoken about feminism (1.2), the more I have realized that fighting for women's rights (1.3) has too often become synonymous with man-hating (1.4)".*

In this session, she began the speech by mentioning the word related to a woman several times in order to show the position of woman in society. When the speaker said that she was appointed as *Goodwill Ambassador for UN Women (1.1)*, it showed that she wanted to show her position in a woman category. She also showed that she was a feminist by the words, *the more I've spoken about feminism (1.2)*. It showed that she was a feminist and proudly saying that she had spoken much about the topic. It also goes with the word *women's rights (1.3)* that she used to stress her intention to speak about women's issues. These data can be categorized as **indexicality** since Emma Watson, several times mentions the word related to woman category to show her position as a woman who fights for woman's rights.

Emma Watson also stated that *fighting for women's rights has too often become synonymous with man-hating (1.3-1.4)*. Here, the speaker said that many people have assumed that fighting for women's rights is considered with the act of

man-hating. It means that many people believed that acting to fight for woman's rights is considered as the act of hating the man. In other words, she talked about the perception of others, or we can say here the out-group since she is a woman that fights for gender equality, so she is a member of the in-group. By this, the other who does not agree with her actions or does not have the same opinion about it is considered as a member of the out-group. This statement can be categorized as **partialness** because she clearly represents the other's perception of a feminist by those statements.

#### **Datum 2**

The data below appeared when Emma Watson explained the previous definition of feminism to give the exact information that she wanted the audience to understand. It was also to show the wrong opinion from what people think about feminism that she had said at the beginning of her speech.

*"For the record, feminism, by definition, is the belief that men and women should have equal rights and opportunities. It is the theory of political, economic, and social equality of the sexes."(2.1)*

In the data above, the researcher only finds indexicality to clarify the wrong concept(s) of feminism. The speaker explained the definition of *feminism* on (2.1), which means that she wanted to show that she was an expert on that topic or familiar with that topic. By talking about the definition of *feminism* means that she had projected her identity in her speech. She, therefore, had shown her position as a feminist and shown that she wanted to deliver her thought she had about feminism.

This data can be categorized as **indexicality** since Emma Watson explained the definition of the word related to woman category.

### **Datum 3**

The data below appeared when she talked about her first concern on gender by recalling her experiences related to gender stereotypes. She told her experiences when she was a child until a teenager. After that, she stated that she was a feminist.

*"I started questioning gender-based assumptions a long time ago. When I was eight, I was confused of being called "bossy"(3.1). Because, I wanted to direct the plays that we would put on for our parents. But the boys were not. When at fourteen, I started to be sexualized by certain elements of the media. When at fifteen, my girlfriends started dropping out of their beloved sports teams because they didn't want to appear "muscle-y"(3.2). When at eighteen, my male friends were unable to express their feelings. I decided that I was a feminist (3.3). And this seen uncomplicated to me."*

This data shows woman social identity because, according to the theory of identity investigation, there are some parts in her speech that describe the representation of woman social identity. She talked about her experiences in social interaction by being a woman. She said that she was called "bossy" (3.1). It is because she wanted to direct the play when if the boys do that, they would not be called like that. By her utterance, it shows that women and men have different perception in society. Women and man have been valued by what society believed. When each gender (woman/man) do not act or speak as they should behave according to social perceptions about each, they will be labeled negatively.

In words, "*my girlfriends started dropping out from the sports teams because they did not want to appear muscle-y*" (3.2) also shows the social perception that women should not appear *muscle-y*. Here, the perception of a woman is shown as a woman should not be *bossy* and *muscle-y* because the perception is that those characteristics are the characteristics of a man. Therefore, those data can be categorized as **relationality** since those data are suitable, with the fourth principle stating that identity comes up as a result of social interaction. It also states that "identity view has limited its scope according to sameness and difference as constructed through overlapping, complementary relations, including similarity/difference, genuineness/artifice, or authority/deligitimacy."

In the next section, Emma Watson also said: "*I decided that I was a feminist*"(3.3) in her speech to show her identity position. She projected her identity as a feminist by saying the label in the woman category that shows her position. This data can be categorized as **indexicality** since Emma Watson saying her position by saying the word in (3.3). By stating the word "*I decided that I was a feminist*" (3.3), she has projected her identity as a feminist fighting for women's rights.



#### Datum 4

The data below appeared when she talked about what she had found in her recent research. She found that the word "feminism" had not been familiar with many people. Many women were afraid to admit that they were feminists because of the world's view of feminist. The view of "feminist" was identical with a negative connotation.

*"But my recent research has shown me that feminism has become an unpopular word. Women are choosing not to identify as feminist (4.1). Apparently, I am among the ranks of women (4.2) whose expressions are seen as too strong. Too aggressive, isolating and anti-men. Unattractive even." (4.3)*

This data showed woman social identity when the speaker said, *Women are choosing not to identify as feminist (4.1)*. It shows how woman is not comfortable to identify herself as a feminist because it is often linked with negative connotations. By this statement, we know that women are the individuals that choose not to define themselves as feminists. The speaker also said, *"I am among the ranks of women."* (4.2) From this sentence, we may know her position in the social group as a woman that is also a feminist, which is seen negatively. By saying many words related to woman category, it clearly shows that the speech is indeed talking about woman issues. This data can be categorized as **indexicality** because Emma Watson mentioned the words related to woman category to show her position as a woman who chooses to boldly identify herself as a feminist even though there are many negative views.

In the next section, Emma Watson also said that woman who became feminist had been seen *as too strong, aggressive, isolating, anti-men and even unattractive.* (4.3) As she belongs to the woman's group, her act about feminism is seen as the vice versa of what women should do or behave according to the perceptions of society. The perception of society is that women should not be *too strong* and *aggressive*; otherwise, her value as a woman will be decreased and will be seen as *unattractive*. The data above can be categorized as **emergence** when woman does not match the social category in which she belongs to. This data shows that society has believed that a woman should not have a strong character as men do.

#### **Datum 5**

The data below appeared when she shared her opinions about woman's rights. In this session, she stated her opinions related to her beliefs that woman should be treated equally in any aspect of life. Her opinions were about the inequality faced by women.

*"I am from Britain and I think it is right that I am paid the same as my male counterparts"* (5.1) *"I think it is right that I should be able to make decisions about my own body."* (5.2) *"I think it is right that women be involved on my behalf in the policies and the decisions that will affect my life."* (5.3) *"I think it is right that socially I am afforded the same respect as men."*(5.4) *But sadly, I can say that there is no one country in the world where all women can expect to receive these rights."*

In this session, she stated her opinion concerning the woman's rights that should be embraced by any woman in the world. At first, she stated her opinion, *"I*

*think it is right that I am paid the same as my male counterparts” (5.1)* because she believed that woman and man should be paid the same in their work. This data shows that woman still get different treatments in a work environment.

In words, *“I think it is right that socially I am afforded the same respect as men” (5.4)* also shows the difference between woman and man. She said that a woman should get the same respect as a man. This statement shows how society treats a woman as less respectful than men. She delivered her opinion in that way to emphasize the same right that should be experienced by any woman in the world. Therefore, those data can be categorized as **relationality** since those data are suitable with the fourth principle stating that identity is a result of the interaction. It is also suitable for this principle about the different construction of identity through social interaction. Those identity constructions about different treatments for man and woman above are clearly obtained from the social interaction of the society. Based on the data above, we know that the different identity of woman is a result of interaction in society.

In the next section, she stated another opinion on woman’s rights by saying, *“I think it is right that I should be able to make decisions about my own body.” (5.2)*. By these words, she wanted to say that women have the right to choose whatever they like to wear or however they want their appearance looks like. From her statement, we may understand that women usually did not have the rights to make a decision on their own body because society has defined their standard. Whenever they did not follow the perception, they will be judged or even valued less than a woman.

Besides, she said, *“I think it is right that women be involved on my behalf in the policies and the decisions that will affect my life.”* (5.3) as she believed that women also have the rights to be involved in any policy or decision that will affect their lives. This statement shows that in society's perception, women cannot make decisions about something sounds essential. The perception has seen that woman is not capable of doing that since man is the one who can make a decision on a woman. This data can be classified into the fifth principle, namely **partialness**. This is suitable with the fifth principle since partialness defines that any given construction of identity may be deliberate and intentional, in part an outcome of interactional negotiation and contestation, in part of others' perception and representations. It means that according to the perception of society, women cannot involved in their own making policies or decisions even though it is for their own life. This data clearly represented how society treated women and how the representation of women is made in society until people used to follow it unconsciously.

#### **Datum 6**

The data below appeared when she was talking about her fortunes being a woman. She had never got any bad experiences related to gender stereotypes that others do. She talked about that to share the idea that when every person is involved in spreading these influences of gender equality, the world will be changed better.

*“But I am one of the lucky ones. My life is a sheer privilege because my parents didn’t love me less because I was born a daughter. (6.1) My school did not limit me because I was a girl. (6.2) My mentors didn’t assume that I would go less far because I might give birth to a child one day. These influences with the gender equality ambassadors, that made me who I am today. They may not know it, but they are the inadvertent feminists (6.3) who are changing the world today.”*

This data shows woman social identity because, according to the theory of identity investigation, there are some parts in her speech that describe the representation of woman social identity. First, Emma Watson, in several times, produced utterances related to woman category that may label her identity as a woman. The use of words *“daughter”* (6.1), *“girl”* (6.2), and *“feminists”* (6.3) on the speech above clearly represents her woman identity. This data is categorized as **indexicality** as she mentioned some words of the woman category.

In the whole context of this section, she shared her experiences of being a woman in her life. She said that she is lucky enough because she did not get the treatment like other women often got because of being a woman. By the words, *“My life is a sheer privilege because my parents didn’t love me less because I was born a daughter”* (6.1), she shows that her parents did not love her less, and her mentor did not underestimate her because she is a woman.

From her utterances, we may understand that she did not get negative experiences that are usually experienced by other women. It clearly shows how people in society treat their daughter negatively. It is because the perception of society is that a daughter may not be loved much by parents like a son. After all, a son may seem like a more useful child. Then, a girl is usually being underestimated



by people because people have assumed with the social perception that a woman is not as multi-talented as a man.

This data can be classified into the fifth principle, namely **partialness**. This is suitable with the fifth principle since partialness defines that “it creates an idea that any given construction of identity may be in part deliberate and intentional, in part an outcome of interactional negotiation and contestation, in part an outcome of other's perception and representations.” Those words above clearly represent the other's perception of a woman.

#### **Datum 7**

The data below appeared when she stated the fact that not all women in this world get better experiences as being a woman. To strengthen her opinion about the fact, she also mentioned Hillary Clinton's name, the former first lady who was a U.S. senator and U.S. secretary of state, that made a speech about women's rights lately in 1997 but the fact about gender inequality experiences still exist until today.

*"Because not all women have received the same rights that I have (7.1) In fact, statistically, very few have been. In 1997, Hillary Clinton made a famous speech in Beijing about women's rights. Sadly, many of the things that she wanted to change are still true today." (7.2)*

In the data above, the researcher only finds one aspect that is related to the theory. Then, the code is not being used here. This data shows woman social identity because, according to the theory of identity investigation, there is a part of her speech that describes the representation of woman social identity.

In the data above, the speaker explained that *not all women had received the same rights (7.1)* like she did. By using the word “*woman*” in some times, it shows the label of her identity as a woman who fights for women’s rights. The word “*woman*” is used to show that the problem she was talking about is specifically dedicated to a woman who has not received the same rights. She also added with the statement saying that *Hillary Clinton also has made a speech about woman’s rights (7.2)* in order to emphasize her topic about woman’s issues. This data can be categorized as **indexicality** since she has mentioned some words related to woman category in order to elaborate on her topic about woman issues and also to show the focus of the speech, which is about a woman.

#### **Datum 8**

The data below appeared when Emma said her concern about the participants of the campaign. She said that the male audiences are so little which is the problem of every gender equality campaign. Since male audiences are the most important participants, more of them should follow this campaign to understand the meaning of gender equality and help with the change. She then formally welcomed the male audiences in her speech and invited them to concern about gender equality as well.

*"But what stood out for me the most, was that less than thirty per cent of the audience was male. How can we affect change in the world when only half of it is invited? Alternatively, feel welcomed to participate in a conversation? Men, I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too." (8.1)*

This data shows woman social identity because, according to the theory of identity investigation, there is a part of her speech that describes the representation of woman social identity.

In the above section, she mentioned the label of the out-group participant to show the differences. As long as Emma Watson is a woman, she is included in the in-group, and every man that attends the campaign is the out-group. These two terms are used to show the position that differentiates two different parts of social groups. For example, there are two parts in a gender category, namely woman and man.

At this point, she said that the male audiences are very few, and this is the biggest problem in every campaign. It is difficult to make a change because most of the audiences are women. She formally welcomed the male audiences to be invited in the conversation by the sentence, *“Men, I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too.”* (8.1). Thus, she mentions two words to describe the out-group, namely "male" and "men." This act is to emphasize her position as a woman and who is the other gender. Therefore, this data can be categorized as **indexicality** since Emma Watson mentioned the label of the out-group to emphasize the different positions of in-group and out-group.

## Datum 9

The data below appeared when Emma explained the effect of gender equality for both men and women. She said that when people appreciate differences and do not have the stereotypes about what each gender should be anymore, everybody will feel free to express their feelings without afraid of being judged by society.

*“And that when they are free, things will change for women as a natural consequence. If men don’t have to be aggressive in order to be accepted, women won’t feel compelled to be submissive. If men don’t have to control, women won’t have to be controlled. Both men and women should feel free to be sensitive. Both men and women should feel free to be strong.”(9.1) It is time that we all perceived gender on a spectrum instead of two sets of opposing ideals. “If we stop defining each other by what we are not and start defining ourselves by who we are we can all be free-er.”(9.2)*

The researcher finds that every element in the context above is related to the theory in the data above. Then, the code is not being used since all data will be used to be analyzed. This data is showing woman social identity because, according to the theory of identity investigation, there is a part in her speech that describes woman social identity representation by seeing to the society's perception.

From the data above, with her concern about fixing the stereotype problems of gender, she gives some statements related to the topic. By the words, *“If men don’t have to be aggressive in order to be accepted, women won’t feel compelled to be submissive. If men don’t have to control, women won’t have to be controlled. Both men and women should feel free to be sensitive. Both men and women should feel free to be strong.” (9.1)*, she wanted to explain that men could feel free to

express their emotions without feeling afraid to be called weak. As a result, when men are not trapped in those stereotypes, women will get good consequences too. If only every stereotype about each gender is being erased, everybody can respect every difference.

Next, by saying, *“If we stop defining each other by what we are not and start defining ourselves by who we are we can all be free-er.”* (9.2), she also wanted to show that if people stop defining each other, they would be free-er and escape from the barrier that limits them. This kind of activity is an example of partialness because she has negotiated an alternative way to fix the problem of gender inequality. Therefore, the data above can be categorized as **partialness** since it is suitable with the fifth principle talking about the construction of identity is an outcome of interactional negotiation.

#### **Datum 10**

The data below appeared when she talked about the consequences that they will face in the future if no one is willing to take action about the phenomenon. She described how many women in the world would suffer because of not having the same rights in society. These rights may be implied in having a job, payments, and even education.

*“Because, the reality is that if we do nothing it will take seventy-five years or for me to be nearly one-hundred before women can expect to be paid the same as men. For the same work.”*(10.1) *“Fifteen-point-five million girls will be married in the next sixteen years as children.”*(10.2) *“And at current rates, it won’t be until 2086 before all rural African girls have a secondary education.”*(10.3)



In the data above, the researcher finds that every element in the context above is related to the theory. This data shows woman social identity because, according to the theory of identity investigation, there is a part of her speech that describes woman social identity representation.

From the data above, she continued the statements about what positive impacts each gender may get by the change. She also talked about the consequences that a woman may get if this change is not running. By saying, *“Because, the reality is that if we do nothing it will take seventy-five years or for me to be nearly one-hundred before women can expect to be paid the same as men. For the same work.”* (10.1), she wanted to show that women still cannot be paid the same as men for the same work if they did not act for a change.

In the next session, she also added, *“Fifteen-point-five million girls will be married in the next sixteen years as children.”* (10.2), describing that more than fifteen million girls would be married as children without getting the rights to have their own choice about their lives. She also said that African girls would be difficult to get secondary education by saying, *“And at current rates, it won’t be until 2086 before all rural African girls have a secondary education.”* (10.3).

The data she stated above is the fact of different treatments that women get in society. Women usually did not get the same rights as men in many aspects, such as work payment, marriage, and education. Therefore, this data can be categorized as **relationality** since this principle talks about the different construction of identity

through social interaction. Those identity constructions about man and woman above clearly obtained from the social interaction of the society.

### **Datum 11**

The data below appeared when Emma Watson delivered her second speech about gender equality at the World Economic Forum 2015. Here, she firstly introduced a program called HeForShe IMPACT 10x10x10. Then, she began to ask several questions related to woman issues.

*“Girls, who have been your mentors? (11.1) Parents, did you make sure you treated your children equally?”(11.2) If so, how have you done it? “Husbands, have you been supporting your female partner privately so that she can fulfil her dreams too?”(11.3) Young men, have you spoken up in a conversation when a woman was casually degraded or dismissed? How did this affect to you? How did this affect woman you stepped up for? Bussinessmen, have you mentored, supported, or engaged women in leadership has? “Writers, have you challenged the language and imagery used to portray women in the media?”(11.4) “CEOs, have you implemented women's empowerment principles in your own company?”(11.5) What change have you seen?”*

On the whole questions she delivered, they are all related to the everyday woman problems. She wanted to allude about woman issues that are existed and made the audiences also to think about it. By saying, *“Parents, did you make sure you treated your children equally?” (11.1)*, she wanted to ensure that parents have treated their children equally. It shows how usually parents treat their daughter different from son because many parents in society valued a daughter less than a son. Moreover, by saying, *“Husbands, have you been supporting your female partner privately so that she can fulfil her dreams too?” (11.2)*, she wanted to know that husbands have been supported their female partner's dreams instead of

restrained them. It shows how husbands often treat their female partner unfairly or less because women are often seen as weak creatures. By the words, "*Writers, have you challenged the language and imagery used to portray women in the media?*" (11.3), she also wanted to ask the writers about their language and imagery in portraying women in the media. It shows that women are often to be portrayed negatively in the media. In the end, she also said, "*CEOs, have you implemented women's empowerment principles in your own company?*" (11.4) to ensure that CEOs had implemented women's empowerment principles in their company. This statement represents how many companies still have not implemented women's empowerment principles.

From her questions, we may understand the implicit messages she wanted to share with us about women's problems in society. As long as she knew, women are mistreated in many aspects. Many men consciously or unconsciously did not treat women well. It clearly shows how society has been usual to treat women differently. This data can be classified into the fifth principle, namely **partialness**. This is suitable with the fifth principle since partialness defines that any given construction of identity may be deliberate and intentional, in part an outcome of interactional negotiation and contestation, in part of others' perception and representations. Those words above clearly represented how society treated women and how the representation of women is made in society until people used to follow it unconsciously.

In the section above, she also used some nouns to be pointed out in her questions. The word "*girls*" in (11.5) that can be found in the first question is

intended to show how girls are usually treated unfairly by their partner because people mostly tend to have boys than girls. Then, the word "*female partner*" as found in (11.2) is used to refer to a wife that is often being underestimated by her husband. Husbands usually treated their wives as they want and tend to forbid them to go working or doing something they like. Lastly, the word "*women's empowerment principles*" in (11.4) is also used to concern how many companies still do not care about their woman employees' empowerment. Those words are used to define women that have not had their rights and represent how women are usually treated or seen in society. Thus, this data is categorized as **indexicality** since the words she mentioned above represent women social identity.

#### **Datum 12**

The data below appeared when she was telling the responses from her speech listener before. They delivered how her speech changes her life better, and they wanted these experiences to continue until any woman in the world's future may feel equality.

*"I've had my breath taken away when a fan told me that since watching my speech, she has stopped herself being beaten up by her father"(12.1) I've been stunned by the amount of men in my life that have contacted me since my speech to tell me to keep going and that they want to make sure their daughters will still be alive to see a world where women have parity economically and politically"(12.2)*

In the data above, the words, "*when a fan told me that since watching my speech, she has stopped herself being beaten up by her father*" (12.1), shows her concern when a fan told her that she has not let herself being abused by her father

since listening to her speech. It seemed like she has had the power to ignore herself being treated unequally. By this statement, it shows how most girls are often treated by their parents. Some may underestimate their daughters and do not treat them equally as their sons. This phenomenon has happened for many times because the idea has been approved and done by society without realizing it. They learn it through interaction and follow what society does as a natural consequence of social interaction.

In the second statement, she said, *“that they want to make sure their daughters will still be alive to see a world where women have parity economically and politically”* (12.2), to tell that one man has realized the mistake of a woman social identity that has built up in society and is willing to see a change. He told the speaker to keep spreading a good idea and wanted to see women equality in the future. It shows how women are often treated unfairly economically, and politically and someone has noticed that phenomena. Therefore, those data can be categorized as **relationality** since it represented how woman social identity is built up as a result of an interaction. By the data above, we can see how many people treated women unequally due to what they see and learn in society.

### **Datum 13**

The data below appeared when Emma Watson delivered her third speech related to gender equality at the UN on 20 Sept 2016. Here, she talked about unequal experiences women faced in the university.



*“But what if our experience of university shows us that women don’t belong in leadership” (13.1) What if it shows us that yes, “women can study but they shouldn’t lead a seminar” (13.2) What if our still in many places around the world, it tells us that women don’t belong there at all. What if as is the case in far too many universities, we are given the message that sexual violence isn’t actually a form of violence.”*

This data shows woman social identity because there are some parts in her speech that describes the representation of woman social identity. In the data above, the speaker delivered the statements about how the university environment also has created gender inequality for women. Many have seen that women do not belong in leadership matters that can be seen from her statement, *“But what if our experience of university shows us that women don’t belong in leadership” (13.1)*. The idea of women's inability to leadership has been spread out even in the university. The society has a perception that only man can be a leader. To emphasize the perception on women’s inability to be a leader, it can also be seen in her words saying that *“women can study but they shouldn’t lead a seminar” (13.2)*. It clearly shows how a woman's ability is being underestimated by society. This data is suitable with **partialness** since it clearly represents the perception of a woman in university. The perception of woman's inability in leadership and another university activity has shown how woman social identity is there.

#### **Datum 14**

The data below appeared when the speaker delivered her idea about the importance of equal respect to woman. She said that the university also needed to support this idea and encouraged their students to do so.

*"We need to see equal respect, leadership, and pay" (14.1) "The university experience must tell women that their brainpower is valued and not just that but that they belong within the leadership of the university itself."(14.2) And so importantly right now, the experience must make it clear that the safety of women minorities and anyone who may be vulnerable is a right and not a privilege."*

The data above shows woman social identity because it represents how woman social identity is built up in the university. By saying, *"We need to see equal respect, leadership, and pay" (14.1)*, she wanted to show that women do not experience these kinds of things in life. In words, *"The university experience must tell women that their brainpower is valued and not just that but that they belong within the leadership of the university itself."* (14.2), she intended to encourage the university to tell that everyone, both men and women, can be respected by their brain power despite seeing their gender. By this, it shows that woman and man have different perception in society. The perception of a woman's inability has been approved in any society, and she wanted to stop this. The data above can then be categorized as **relationality** since the data is suitable with the fourth principle stating that identity comes up as a result of an interaction. It clearly shows how woman social identity is created in university interaction.

**Summary of the Findings**

<b>No.</b>	<b>Emergence</b>	<b>Positionality</b>	<b>Indexicality</b>	<b>Relationality</b>	<b>Partialness</b>
1.	<i>whose expressions are seen as too strong. Too aggressive, isolating and anti-men. Unattractive even.</i>		<i>“I was appointed as Goodwill Ambassador for UN women</i>	<i>“I started questioning gender-based assumptions a long time ago. When I was eight, I was confused of being called “bossy”.</i>	<i>the more I have realized that fighting for women’s rights</i>
2.			<i>six months ago. And the more I’ve spoken about feminism</i>	<i>Because, I wanted to direct the plays that we would put on for our parents. But the boys were not. When at fourteen, I started to be sexualized by certain elements of the media. When at fifteen, my girlfriends started dropping out of their beloved sports teams because they didn’t want to appear “muscle-y”.</i>	<i>has too often become synonymous with man-hating.”</i>
3.			<i>the more I have realized that fighting for women’s rights</i>	<i>“I think it is right that I am paid the same as my male counterparts”</i>	<i>“I think it is right that I should be able to make decisions about my own body.”</i>

No.	Emergence	Positionality	Indexicality	Relationality	Partialness
4.			<p><i>"For the record, feminism, by definition, is the belief that men and women should have equal rights and opportunities. It is the theory of political, economic, and social equality of the sexes."</i></p>	<p><i>"I think it is right that socially I am afforded the same respect as men."</i></p>	<p><i>"I think it is right that women be involved on my behalf in the policies and the decisions that will affect my life."</i></p>
5.			<p><i>When at eighteen, my male friends were unable to express their feelings. I decided that I was a feminist. And this seen uncomplicated to me."</i></p>	<p><i>"Because, the reality is that if we do nothing it will take seventy-five years or for me to be nearly one-hundred before women can expect to be paid the same as men. For the same work."</i></p>	<p><i>"But I am one of the lucky ones. My life is a sheer privilege because my parents didn't love me less because I was born a daughter."</i></p>
6.			<p><i>"But my recent research has shown me that feminism has become an unpopular word. Women are choosing not to identify as feminist. Apparently, I am among the ranks of women."</i></p>	<p><i>"Fifteen-point-five million girls will be married in the next sixteen years as children."</i></p>	<p><i>My school did not limit me because I was a girl."</i></p>

No.	Emergence	Positionality	Indexicality	Relationality	Partialness
7.			<p><i>“But I am one of the lucky ones. My life is a sheer privilege because my parents didn’t love me less because I was born a daughter.”</i></p>	<p><i>“And at current rates, it won’t be until 2086 before all rural African girls have a secondary education.”</i></p>	<p><i>My mentors didn’t assume that I would go less far because I might give birth to a child one day. These influences with the gender equality ambassadors, that made me who I am today. They may not know it, but they are the inadvertent feminists who are changing the world today.”</i></p>
8.			<p><i>My school did not limit me because I was a girl.</i></p>	<p><i>“when a fan told me that since watching my speech, she has stopped herself being beaten up by her father”</i></p>	<p><i>“If men don’t have to be aggressive in order to be accepted, women won’t feel compelled to be submissive. If men don’t have to control, women won’t have to be controlled. Both men and women should feel free to be sensitive. Both men and women should feel free to be strong.”</i></p>



No.	Emergence	Positionality	Indexicality	Relationality	Partialness
9.			<p><i>My mentors didn't assume that I would go less far because I might give birth to a child one day. These influences with the gender equality ambassadors, that made me who I am today. They may not know it, but they are the inadvertent feminists who are changing the world today."</i></p>	<p><i>"that they want to make sure their daughters will still be alive to see a world where women have parity economically and politically"</i></p>	<p><i>"If we stop defining each other by what we are not and start defining ourselves by who we are we can all be free-er."</i></p>
10.			<p><i>"Because not all women have received the same rights that I have. In fact, statistically, very few have been."</i></p>	<p><i>"We need to see equal respect, leadership, and pay"</i></p>	<p><i>"Parents, did you make sure you treated your children equally?"</i></p>
11.			<p><i>In 1997, Hillary Clinton made a famous speech in Beijing about women's rights. Sadly, many of the things that she wanted to change are still true today."</i></p>	<p><i>"The university experience must tell women that their brainpower is valued and not just that but that they belong within the leadership of the university itself."</i></p>	<p><i>"Husbands, have you been supporting your female partner privately so that she can fulfill her dreams too?"</i></p>

No.	Emergence	Positionality	Indexicality	Relationality	Partialness
12.			<p><i>"But what stood out for me the most, was that less than thirty percent of the audience was male. How can we affect change in the world when only half of it is invited? Alternatively, feel welcomed to participate in a conversation? Men, I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too."</i></p>		<p><i>"Writers, have you challenged the language and imagery used to portray women in the media?"</i></p>
13.			<p><i>"Husbands, have you been supporting your female partner privately so that she can fulfill her dreams too?"</i></p>		<p><i>"CEOs, have you implemented women's empowerment principles in your own company?"</i></p>
14.			<p><i>"CEOs, have you implemented women's empowerment principles in your own company?"</i></p>		<p><i>"But what if our experience of university shows us that women don't belong in leadership."</i></p>
15.			<p><i>"Girls, who have been your mentors?"</i></p>		<p><i>"But what if our experience of university shows us that women don't belong in leadership"</i></p>

### 3.2. Discussion

In this section, the researcher explains the findings in order to provide a more structured and comprehensive explanation.

From the analysis of each finding above, Emma Watson said that women that are being feminists had been known to have expressions that are seen as too strong, too aggressive, isolating, anti-men, and even unattractive. This statement showed how society has a perception of a woman. Women are expected to be the person that has the vice versa of that criteria. If women become feminists, which have bolder character because they fight for equality, they will be seen as what Emma had stated in her speech. It is matched the theory of (Bucholtz, 2005) noted that emergence is investigating identity when someone's language or behavior does not match his social category.

Based on the findings, the data related to positionality does not appear in the speech. It is because positionality does not match the data. Substantively, positionality is about what and how people do in interaction. It builds the idea about what and how people do in interaction can be the aspect of identity investigation. The investigation may go by noticing to linguistic features that usually appear in conversation as the marker of group identity. This theory cannot relate since the data is from the speech, and speech does not involve face to face interaction.

In many times, Emma Watson also mentioned labels related to women social identity especially women who fight for their equality. This is related since her purpose is to show woman social identity, then she tends to use more labels

related to woman. It showed that the speaker intentionally used more labels related to woman because she wanted to focus her discussion on woman social identity representation in her speech. For example, she discussed about woman who fights for women's rights in order to get equal respect, equal education or even equal payment in her job. It showed that women nowadays still have to struggle to get what they deserved in some aspects of life. Therefore, the findings have matched the theory proposed that identity construction may be seen when someone brings identity categories, labels, and presuppositions regarding identity position.

Emma Watson also represented woman social identity by delivering her experiences related to more about different treatment she or other woman (in-group) got from the society than man (out-group). For example, women will be called bossy when they want to lead when the men will not. It showed how society views that woman cannot be a leader or cannot lead something because that is the job of man. She also stated some inequality faced by women such as getting fewer payments than male counterparts, less respect in society, being forced to be married in a child age, and not having secondary education and abuse from father because daughter is seen as weak child. Furthermore, it is related to the idea that identity is a result of interaction including its sameness or difference between in-group and out-group.

Besides, Emma Watson also delivered some perceptions and representations from others showing woman social identity. For example, when she stated that women should be able to decide about her own body. It represents that women cannot have the right to make a decision even for their own bodies. It seems

like society has the perception that women cannot make a decision, so a man would have to do it. It is even stronger by her statement saying that women should be involved in the policies and decisions that will affect their life. It showed that women still cannot be included in making a decision about their own life. Every aspects related to woman life such as education, appearance, attitude, occupation and many others must be decided by others. Woman have to be obedient to what others have agreed to be in her life. It is related to the theory stated that identity construction comes from other perceptions and representations.

Based on the findings above, I supposed that there are two kinds of data that are most likely to appear. They are the data related to **indexicality** and **partialness**. First, the findings show that the data of indexicality appears 15 times. This phenomenon is related since the speech indeed talked about woman social identity then the speaker tends to use more labels related to the woman in order to make the speech straight to the point. This speech represents concern about woman social identity, especially in its inequality that has been widespread. Our society has seen that women are different from men in some aspects, but it caused some negative views on women. Women are seen that their skill, brain, ability, and value are lower than men. Therefore, the speaker intended to change this woman social identity and brought out the equality to any woman in the world by delivering the speeches related to this topic. She represents woman social identity as her most significant concern and promotes her campaign called HeForShe to end gender inequality. In her speech, it can be seen how Emma Watson shares her views and experiences



related to woman social identity to make people advocate in helping solve the problem.

Second, the findings also show that the data of partialness appears 15 times. This phenomenon is related since the speech indeed talks about woman social identity representation based on society's perceptions. The data has shown that some perceptions of woman social identity have been delivered in her speech. For example, she said that women should have the right to choose whatever they like to wear or want their appearance to be. From her statement, we may understand that women usually did not have the right to make a decision about many things. Whenever women disobey this perception, she will be judged or valued less as a woman. These findings show how woman social identity is represented in Emma Watson speech.

In addition, the finding above is related to what (Susilowati, 2014) has explained in her paper. She has a different example of implementing the theory of identity investigation. For instance, she used the approach to represent the identity of *whitey* as an identity category of a racial group. This word may refer to people who have white skin so that they are called *whitey*. While this research uses the theory to represent woman social identity as it is related to gender. This proved that the theory is comprehensive to be used in identity investigation. Moreover, if the data related to the identity in linguistic interaction.

However, this research talked about how Emma Watson portrays the woman social identity according to her research and experiences. The research analyzed her speech and found that woman social identity is represented as often to be underestimated by society. Unfortunately, women are seen as lower than men in many aspects and so they are treated worse than men. Then, the speaker delivered her idea about gender equality to make everyone feel justice. The findings show how women in the world experience inequality in many aspects of life because of the perception that has been approved by people in the world. The finding has shown that the speaker has given her best effort as a woman that cares about this issue.

By those findings, the researcher found how Emma Watson represents woman social identity in her speech. It is based on her view, research, and experiences as a woman in society. They also have slightly described how the identity of Emma Watson and even where and how she got that. The researcher sees that she got it from her society, such as her home, school, and university. This is related to the theory of (Bucholtz, 2005) proposed that identity may be investigated by pointing out the details of linguistic features, and the influence of culture, society, and other aspects that may create identity. Here, community has the most significant rules in shaping the identity of something since every interaction happens there.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter includes the concluding remark and suggestion of the research. The researcher provides the conclusion of the research to summarize the whole analysis. This chapter also covers suggestions for future researchers in identity investigation.

#### 4.1. Conclusion

This research examined woman social identity represented in Emma Watson speeches on gender equality topic. This study revealed the representation of woman social identity by investigating the content of the speech. The speech contained many views and experiences women usually got. Many women still have to fight for women's rights in order to get equal respect, equal education or even equal payment in her job. Women still have to struggle to get what she deserved in some aspects of life. Many women also still cannot be involved in making decision about their own life. Every aspects related to her life, including education, appearance, attitude, occupation and many others must be decided by others.

Based on identity investigation theory, I supposed that there are two kinds of data that are most likely to appear. They are the data related to **indexicality** and **partialness**. First, the data of indexicality appears 15 times. Emma Watson has several times applied this principle to show her identity position as a woman who fights for women's rights. Second, the data of partialness appears 15 times. The data has shown that some perceptions of woman social identity have been delivered

in her speech based on her research and experiences. The research also showed how women in the world experience inequality in many aspects of life because of the perceptions on women that has been approved by people in the world.

#### **4.2. Suggestion**

Meanwhile, it is highly recommended for any future researchers interested in investigating woman social identity to find another subject to be analyzed. It may enrich the investigation if the next researchers use a more factual source of data like a conversation in a group of women. It may show a richer data on how the representation of woman social identity is by observing the group's interaction. The next researcher may also find another theory that may be more suitable for them to investigate woman social identity. In the end, I am sure that this research still lacks in many aspects, but I hope that this research may help those who are interested in woman social identity investigation.

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## CURRICULUM VITAE



**Luvitha Nur Aziah** was born in Bekasi on July 8<sup>th</sup>, 1995. She graduated from Boarding School Gontor for Girls 3 in 2015. She started her higher education in 2015 at Department of English Literature of UIN Maulana Malik Ibrahim Malang and finished in 2019. During her study at the university, she once took part in Bilingual Ambassador of Fatimah Az-Zahra Dormitory. She also joined DEMA and became a committee of some events and seminars held at the faculty. Besides activities inside university, she also joined some social communities outside campus and performed some part-time jobs, especially in teaching and translating.



## APPENDIX

Code of Datum	Speech, Time	Datum	Category
1.1	Speech 1, 1:47	<i>"I was appointed as Goodwill Ambassador for UN women</i>	Indexicality
1.2	Speech 1, 1:53	<i>six months ago. And the more I've spoken about feminism</i>	Indexicality
1.3	Speech 1, 1:57	<i>the more I have realized that fighting for women's rights</i>	Indexicality, Partialness
1.4	Speech 1, 2:01	<i>has too often become synonymous with man-hating."</i>	Partialness
2.1	Speech 1, 2:15	<i>"For the record, feminism, by definition, is the belief that men and women should have equal rights and opportunities. It is the theory of political, economic, and social equality of the sexes."</i>	Indexicality
3.1	Speech 1, 2:36	<i>"I started questioning gender-based assumptions a long time ago. When I was eight, I was confused of being called "bossy".</i>	Relationality
3.2	Speech 1, 2:45	<i>Because, I wanted to direct the plays that we would put on for our parents. But the boys were not. When at fourteen, I started to be sexualized by certain elements of the media. When at fifteen, my girlfriends started dropping out of their beloved sports teams because they didn't want to appear "muscle-y".</i>	Relationality
3.3	Speech 1, 3:07	<i>When at eighteen, my male friends were unable to express their feelings. I decided that I was a feminist. And this seen uncomplicated to me."</i>	Indexicality

4.1	Speech 1, 3:22	<i>“But my recent research has shown me that feminism has become an unpopular word. Women are choosing not to identify as feminist. Apparently, I am among the ranks of women.</i>	Indexicality
4.2	Speech 1, 3:45	<i>whose expressions are seen as too strong. Too aggressive, isolating and anti-men. Unattractive even.</i>	Emergence
5.1	Speech 1, 4:09	<i>“I think it is right that I am paid the same as my male counterparts”</i>	Relationality
5.2	Speech 1, 4:14	<i>“I think it is right that I should be able to make decisions about my own body.”</i>	Partialness
5.3	Speech 1, 4:32	<i>“I think it is right that women be involved on my behalf in the policies and the decisions that will affect my life.”</i>	Partialness
5.4	Speech 1, 4:42	<i>“I think it is right that socially I am afforded the same respect as men.”</i>	Relationality
6.1	Speech 1, 5:14	<i>“But I am one of the lucky ones. My life is a sheer privilege because my parents didn’t love me less because I was born a daughter.</i>	Indexicality, Partialness
6.2	Speech 1, 5:27	<i>My school did not limit me because I was a girl.</i>	Indexicality, Partialness
6.3	Speech 1, 5:33	<i>My mentors didn’t assume that I would go less far because I might give birth to a child one day. These influences with the gender equality ambassadors, that made me who I am today. They may not know it, but they are the inadvertent feminists who are changing the world today.”</i>	Indexicality, Partialness
7.1	Speech 1, 6:09	<i>“Because not all women have received the same rights that I have. In fact, statistically, very few have been.</i>	Indexicality

7.2	Speech 1, 6:23	<i>In 1997, Hillary Clinton made a famous speech in Beijing about women's rights. Sadly, many of the things that she wanted to change are still true today."</i>	Indexicality
8.1	Speech 1, 6:44	<i>"But what stood out for me the most, was that less than thirty percent of the audience was male. How can we affect change in the world when only half of it is invited? Alternatively, feel welcomed to participate in a conversation? Men, I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too."</i>	Indexicality
9.1	Speech 1, 8:38	<i>"If men don't have to be aggressive in order to be accepted, women won't feel compelled to be submissive. If men don't have to control, women won't have to be controlled. Both men and women should feel free to be sensitive. Both men and women should feel free to be strong."</i>	Partialness
9.2	Speech 1, 9:16	<i>"If we stop defining each other by what we are not and start defining ourselves by who we are we can all be free-er."</i>	Partialness
10.1	Speech 1, 11:08	<i>"Because, the reality is that if we do nothing it will take seventy-five years or for me to be nearly one-hundred before women can expect to be paid the same as men. For the same work."</i>	Relationality
10.2	Speech 1, 11:29	<i>"Fifteen-point-five million girls will be married in the next sixteen years as children."</i>	Relationality
10.3	Speech 1, 11:37	<i>"And at current rates, it won't be until 2086 before all rural African girls have a secondary education."</i>	Relationality



11.1	Speech 2, 1:44	<i>“Parents, did you make sure you treated your children equally?”</i>	Partialness
11.2	Speech 2, 1:51	<i>“Husbands, have you been supporting your female partner privately so that she can fulfill her dreams too?”</i>	Partialness, Indexicality
11.3	Speech 2, 2:15	<i>“Writers, have you challenged the language and imagery used to portray women in the media?”</i>	Partialness
11.4	Speech 2, 2:20	<i>“CEOs, have you implemented women's empowerment principles in your own company?”</i>	Partialness, Indexicality
11.5	Speech 2, 1:39	<i>“Girls, who have been your mentors?”</i>	Indexicality
12.1	Speech 2, 3:38	<i>“when a fan told me that since watching my speech, she has stopped herself being beaten up by her father”</i>	Relationality
12.2	Speech 2, 3:51	<i>“that they want to make sure their daughters will still be alive to see a world where women have parity economically and politically”</i>	Relationality
13.1	Speech 3, 0:59	<i>“But what if our experience of university shows us that women don't belong in leadership.”</i>	Partialness
13.2	Speech 3, 1:07	<i>“But what if our experience of university shows us that women don't belong in leadership”</i>	Partialness
14.1	Speech 3, 1:54	<i>“We need to see equal respect, leadership, and pay”</i>	Relationality
14.2	Speech 3, 2:01	<i>“The university experience must tell women that their brainpower is valued and not just that but that they belong within the leadership of the university itself.”</i>	Relationality