

THE SEXIST LANGUAGE IN *TEMPO*'S COLUMNS

THESIS

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in Partial Fulfillment of the Requirement for the Degree of *Sarjana Sastra (S.S)*

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Hereby, I certify that the thesis I wrote to fulfill the requirement for Sarjana Sastra (S.S) entitled the sexist language in tempo's columns is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to the fact, I am the only person responsible for the thesis if there is any objection or claim from others.

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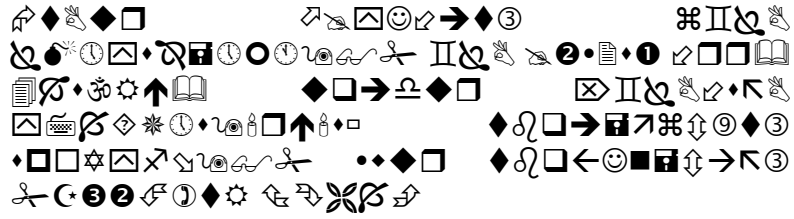
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MOTTO



"And whoever does good deeds whether male or female and he (or she) is a believer--these shall enter the garden, and they shall not be dealt with a jot unjustly"

DEDICATION

*This thesis is dedicated to those who struggle for the sake of
the equality between men and women as God creatures*

ACKNOWLEDGEMENT

Praise and gratitude I send up only to Allah who has given the mercy and the blessing so that I am completely able to finish this thesis. Shalawat and salam are expected to be exerted by Allah to the lovely prophet Muhammad SAW.

Because of that divine gift of grace from Allah, I am finally able to finish this thesis entitled *The Sexist Language in TEMPO's Columns* as the requirement for the degree of S1 in English Letters and Language Department, Faculty of Humanity and Culture at The State Islamic University of Malang.

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I hope that this thesis is able to give the advantages to the readers and especially to me. Finally, the critics and the suggestions are really needed for the perfect of this thesis.

Malang, September 2007

The writer

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ABSTRACT

Hilda Izzati Madjid, 2007. *The Sexist Language in Tempo's Column*. Thesis, English Letters and Language Department, Faculty of Humanity and Culture, The State Islamic University of Malang.

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Key word: language, culture, media, gender, sexism

Language as a means of communication becomes a very important thing for human beings to maintain the relationship among others and to interact with others. Today, language is not only used in the direct communication between two or more people but also is widely used in almost every part of human life. Furthermore, in this modern society in which human beings rely much on the media, language is considered as the most appropriate means or tool to help the media to carry out its functions.

As a matter of fact, the media today exposes too much the domination of men to women one of which is reflected in the language. The sexism in the language which differentiates men and women and in turn discriminates women in term of the language usage gives negative stereotyped of women in the society, such as the appropriate place for women is in the house responsible for the domestic duties, women do not need to get high education and a job career outside the house, and so on. These negative stereotypes create and affirm the social definition of women in the society.

This research uses a descriptive qualitative research because the researcher wants to get a brief description of the words, the utterances, or the expressions of the language which distinguish men and women or which trivialize women. After classifying the sexist languages found, they were presented and analyzed by explaining deeply in terms of the morphological process, the reason of using it, and the alternative words which are gender neutral to substitute the sexist languages. The description of the sexist words is correlated with the social realities.

The sexist languages found in *Tempo's* columns can be classified into sexism in words and sexism in proverbs. Sexisms in words are morphologically identified by the use of *man* as generic noun that is noun referring to men and women, the use of *he/him/his* as generic pronouns that are pronouns referring to both men and women, the use of suffixes *-man*, *-ette* and *-ess* in occupational nouns and job titles, the use of pairs of words showing non parallel term between men and women. The sexist languages are used in *Tempo's* columns by several ways: by generalizing the context where the subjects are referred to both men and women through the use of *man* as generic noun, by judging that the unidentified sex subjects are referred to men, and therefore uses masculine pronouns as the generic pronouns, by differentiating the terms in occupational nouns and job titles for men and women through the use of the suffix *-man*, *-ette* and *-ess*, by excluding the women from text.

CHAPTER I

INTRODUCTION

1.1 Background of Study

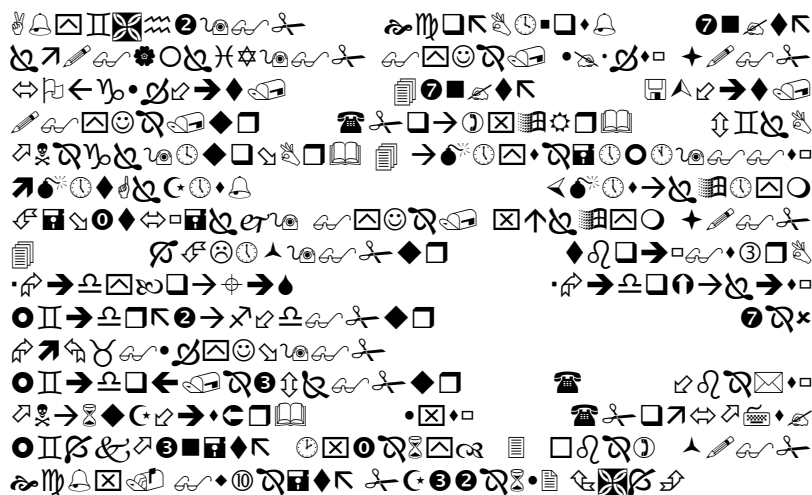
Men and women are considered different physically and socially. Physically, they differ in terms of physical appearance; women have more fat and less muscle than men, men are stronger than women (Wardhaugh, 1986: 303). Socially, they differ in terms of the social role in the society; women do not need to get a high education since they just finally maintain the household (Nur Hayati, 2006: 10), women do not pose the high position in the work as men do. These differences create a great gap between men and women. But, that gap is considered harmful for women but beneficial for men only. Those differences seem to abolish the existence of women. As Otto Weininger said in *Sex and Character* (Amiruddin, 2006: 17) that becoming a woman means becoming a human who can not make a concept and who is impossible to decide. This statement may appear as the result of socio cultural construction about the social definition of men and women; about how should be a good man and a good woman. Unfortunately, this construction, as explained above, gives no advantages to women. In the opposite, it continues to the practice of discrimination to women.

Discrimination against people based on their sex or gender is called sexism. Sexism can refer to three different beliefs or attitudes (Wikibooks, 2007): that one sex is superior to the other; that men and women are very different and that this should be strongly reflected in society, the right to have

sex, the law, and in the language; and that it also refers to simple hatred of men (misandry) or women (misogyny).

Women are distinguished from men in every aspect of life. The distinctions are reflected in the work, education, politics, law, and even in the language. In the work, women cannot get a great chance to pose a high position as men can. In the education, women cannot easily access the high education since some people in almost all of the cultures in the world still hold the assumption that women just finally maintain the household (Nur Hayati, 2006: 10) so that they do not have to get the high education. Those factual examples are only apart of discrimination forms which tend to abolish the existence of women. And this, of course, is harmful for women.

Islam, in this case, also gives its views in relation to the difference between men and women through the verses in the Koran or hadith. In An Nisa: 34 God said:



"Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the

sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great"

At a glance, this verse can be used as a justification to discriminate women. But it must always be remembered that Islam never differentiates even discriminates the God creatures, men and women. The difference itself is not a matter of discriminating. Rather it is a matter of balancing between what men and women have and what duties and responsibilities borne to them. For example, men are stronger than women, and therefore men are obligated to engage in a holy war. But this obligation does not prevail to women since they are not as strong as men.

As explained above, Islam, and possibly other else religions, never discriminates one of God creatures. In Islam, men and women have the same position as the caliphs of God. And therefore, it is prohibited to discriminate one of them. However, gender classification in the society is the problem of the culture. And as a matter of fact, almost all of the cultures in the world distinguish men and women reflected in every aspect of life, including in the language. An expression of the languages that exclude, insult, or trivialize women or men is called sexist language. From this definition, it can be concluded that the practice of sexist language can also happen in men. However, the sexist language works only to the disadvantage of women, not men (Cameron, 1992: 100). The existence of the words, such as *chairman*, *salesman*, the non parallel term between *Mr* and *Mrs/Miss*, the use of masculine noun and pronoun as the generics are few examples proving the linguistic different between men and women. And in fact, those differences

give no advantages to women because those practices of sexist languages make the women invisible. Women are marginalized through this practice of sexist language. Moreover, it creates a male-dominated society as well as eternalizes the patriarchal system of culture in which a man as a side controlling women.

The differences between men and women which head for discriminations of women invite the feminists to come up with their idea of eliminating any inequality practices between men and women, including the trend of sexist language. In reference to the trend of the sexist language especially in English, feminists confess that there are features of English lexicon and grammatical system, which exclude, insult, and trivialize women. Feminists have done many things variously in the purpose of responding this discrimination. Some feminists are interested in relating the practice of the sexist language to social realities whereas others suggest linguistic reforms that modify the old terms to the more gender-neutral terms and eliminate the sexist language. Above all, feminists hold the same belief that human beings are created to be equal. Women cannot be distinguished or even discriminated from men in every aspect of life, including in the language. Therefore, by holding this belief feminists argue that the practice of sexist language which gives no advantages to women should be eliminated.

Meanwhile, talking about language cannot be separated from its primary function as a means of communication used by the people in the society. Language is used to establish, keep, and maintain the communication among the people. Moreover, it is a valuable weapon to describe and to express our

feeling and thought. It means that the language is not only the arrangement of words but also a means to express something implied; a means to express what we feel and what we think.

On the other hand, language today is used not only in the direct communication among two or more people but also in wider forms of communication, including in transferring the information of what is going on in the world to the public or the people. The media uses the language to spread out the news. However, we have to remember that the media not only informs the news but also brings the ideology inside. The involvement of the ideology in the media is as the result of the individual desire and other else matters dealing with power and authority all of which are really wanted by the people. And the media can easily accommodate that. Along with reporting the news, the media with its linguistic creativity is able to move the opinion of the readers from one side to another, discriminates certain people, shows the power of certain people or group, creates an image of certain people either negatively or positively, as well as constructs a public opinion about certain issue. And in fact, the media does these practices with the help of the language.

As a matter of fact, the media today exposes too much the domination of men to women one of which is reflected in the language. Simply, it can be said that the practice of sexist language occurs in the media. And this fact, of course, is harmful for women with regard to the reasons explained briefly above.

Tempo is considered as an independent magazine which supports the social movements or struggles since it does not affiliate with the government. Consequently, this magazine has ever been prohibited to be published. As it admits any kinds of social movements, including the women movement which seeks for the equality between men and women, it should abolish the practice of the sexist language as one of basic appreciations to what have been done by the women.

Therefore, the researcher analyzes **THE SEXIST LANGUAGE IN *TEMPO'S* COLUMNS.**

1.2 Statement of Problems

Based on the background of study above, the research questions can be formulated as follows:

1. What types of sexist language are found in *Tempo's* columns?
2. How is the sexist language used in *Tempo's* columns?

1.3 Objectives of Study

This study is aimed at studying the types of the sexist language found in *Tempo's* columns. In addition, this study is conducted to study and to understand about the sexist language happening to women in media, exactly in *Tempo's* columns.

1.4 Significance of Study

This study is significant to enrich the understanding about sexist language in media, specifically in *Tempo's* columns. In addition, this study will be an optional source or reference which will be valuable for either those who concern in linguistic studies, specifically linguistic studies in relation to language and gender, or those who concern in feminist linguistics or in feminism..

1.5 Scope and Limitation of Study

This study is focusing on analyzing the words, the utterances, or the expressions of the language which are categorized as sexist language in *Tempo's* columns. The data are taken from this magazine published from March 2007 until June 2007. I chose this duration of time because 8 of March is a woman day which is considered as a starting point to abolish any discriminations suffered by women in every aspect of their life. In addition, this study deals with Sociolinguistic field of study. The areas of Sociolinguistics itself are divided into three areas. They are the relationships between language and society, the language varieties, and the influence of the society and its members to the use of the language. This study is included in the language varieties between men and women.

This study uses *Tempo* which is originally published only in Indonesian language. As it expands to be distributed to the other countries, it is finally published also in English version. However, although the English version of this magazine is not a translated edition one, this study is still lack of the

neutrality of the English native language. Ideally, when I research or study about the English sexist language, I have to find and use the object which its language is natively English. Indonesia does not belong to the English speaking countries, meaning that its native language is totally not English.

In addition, the theory used to identify and to classify morphologically the sexist language found in this research is not a quite well-established theory. There are no other optional theories which are closely related to my study, whether they are from literature of feminist study or linguistic study. The only theory I believed closely related to my study is the theory of Lei. Moreover, the theory of feminism and culture I used to support the arguments of the reason behind the use of the sexist language in a certain sentence of a certain column are not described extensively. It is because I do not want my thesis to be a social research like so that I avoid explaining exceedingly about socio cultural condition behind the use of the sexist language.

1.6 Definitions of Key Terms

- Sexism : discrimination against people based on their sex or gender.
- Sexist language : an expression of the languages that exclude, insult, or trivialize women or men, meaning that this practice can happen to both women and men. However, the practice of sexist language very often happens to women, even it can be said that the practice of the sexist language never

happens to men. Furthermore, the sexist language works to the disadvantage of women, not men.

Feminism : a movement that seeks equality between men and women in every aspect of life, such as in politics, education, and so on through criticizing, reevaluating, even changing or transforming the idea which creates that inequality among human beings.

Tempo's column : one of the rubrics in the *Tempo* magazine, which contains the writing of a certain topic/issue coming from any people from any background of knowledge, culture, education, profession, and so on. The content of the column is just the subjective opinion of the writers. The writers are not required to give the facts, the data, and the arguments to support their opinion. To support their opinion, the writers have to argue based on the logical and critical way of thinking.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Language and Media

Nowadays, as the world keeps developing, the presence of the media becomes crucial since it is the most effective medium to spread out the information to the people around the world. There are many kinds of the media, such as newspaper, magazines, tabloid, television, radio, and so on. They are different each other in terms of the way they carry out their function, the publishing, the style of the writing, the content, the way using the language, and so on. Although there are differences among those kinds of the media, they hold the same functions. Any kind of the media has the primary four functions (Pareno, 2005: 7); to distribute the information, to teach, to entertain, and to influence. Those four functions must be carried out all by the media without the absence of one function or more. Therefore, the four functions of the media stated above can be called as four in one function (Pareno, 2005: 8) meaning that the four is a unity; it cannot be separated each other.

Wilbur Schramm offers another point of view related to the functions of the media (Rivers, Peterson, & Jensen, 2004: 34). Although he also mentions that the media has four functions, he gives different terms from Pareno's. The functions of the media, according to Schramm, are the media as guide, the media as forum, the media as teacher, and the media as entertainer. As guide, the media is required to inform and to interpret any event happening in the society. The media guide and control the condition of the environment or the

society from any problem that might occur. As a guide, the media, through its information or news, leads and directs the people to the way in which the people should go. In the traditional society, the function of guiding the people is held by the elders. Today, in a more complex and modern society, the media replaces the elders' position.

As a forum, the media can be one of the media to discuss certain controversial issues in the society. In order to determine what should be done to face those certain problems, the people should communicate each other. Communication enables individuals and groups to act together cohesively as a society in order to respond and get the best solution of the problems. In a traditional society, the agreement of what should be done to respond to certain problems can be reached by direct communication or discussion among the people. This way requires the people to attend the discussion. And it is impossible for a more modern society today. A more complex society relies much on the media (Rivers, Peterson, & Jensen, 2004: 34).

The function of the media as a teacher means that the media teaches the people and lets the next generations know the social inheritance (norms and values) (Rivers, Peterson, & Jensen, 2004: 34). The media extends the information from one generation to another next generation as well. In conducting the entertainment function, the media entertains the people, so that the people can stand on the media exposure.

However, the media cannot carry out those functions without the presence of the language. It is language which the media can ask for the help to conduct its duties and functions because language is only the one which can

explain something unreal becoming real without presenting the object

(Eriyanto, 2006: 134).

Since the media can do nothing without the help of the language, the conclusion can be drawn that language holds the primary role in reporting the news, the events, or the phenomena (Rahardjo, 2002: 144). On the other hand, language as one of symbolic systems (Bourdieu, 1991: 164) has a powerful effect which cannot be obtained by other instruments, such as physical forces or economical forces. As Bourdieu stated in *Language and Symbolic Power* (1991: 170):

Symbolic power – as a power of constituting the given through utterances, of making people see and believe, of confirming or transforming the vision of the world and, thereby, action on the world and thus the world itself, an almost magical power which enables one to obtain the equivalent of what is obtained through force (whether physical or economic), by virtue of the specific effect of mobilization – is a power that can be exercised only if it is recognized, that is, misrecognized arbitrary.

The power of language also becomes a valuable Islamic teaching.

Language has such a great power that Islam warned its followers to be careful in what they say. Our prophet Muhammad said in the hadith (Al Hasyimiy, 1994: 67):

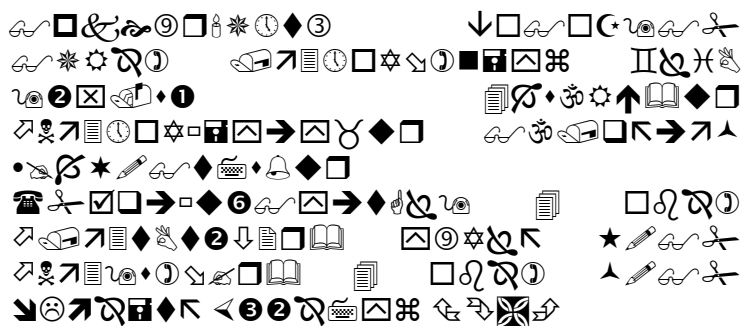
يقول يال لال ن اوضر نم قمل لكل اب م لك تيل دب عل ا س ن
م لك تيل دب عل ا ن او بت ا جرد اب لال ه ع ف ري ال اب اهل
ف اب يوهي ال اب اهل يقول يال لال ا ط خ س نم قمل لكل اب
(دم ح ا اور) م ن ه ج

"In fact a slave tells word blessed by Allah even if Allah does not pay attention, hence Allah lift one august degree to him. And in fact a slave tells word making Allah be angry even if Allah does not pay attention, hence he will be plunged into hell of Jahannam"

The media makes use of the language either to carry out the functions or to bring some purposes. The fact that the media had been one of the tools to discriminate certain people, to create an image of people, to construct the public opinion of certain issue is just because the help of the language. It shows how powerful language to do those practices in the media. As Trevor Pateman (Cameron, 1992: 196) stresses this point by stating:

Language, though the socially produced means of thought, is not socially constructed. Increasingly control over the development of language and its use is held by state institutions, including mass media and monopolistic private enterprise, as in journalism and advertising....The semiologists have sometimes failed to appreciate the possibility and existence of class or other minority control over language.

Language is called language because of being able to carry out its primary function as a means of communication which the people need it very much. God said in Al Hujuraat: 13



"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware"

This verse requires us to know each other because God has created many tribes and families in the world. The practice of knowing each other needs a means or a tool that is language. We can not interact and communicate each other if

there is no language as a means of communication. On the other words, it is impossible to interact and communicate with others without the presence the language as a means of communication.

However, language may extinct because no one uses that language. The media is one of those which help language to show its existence and its power. On the other hand, the media needs language very much. Without language, the media is nothing. But because of the presence of language, the media can be used as a tool to do anything.

As stated above, the media has controlled over the language. The fact that the media today exposes too much domination of men to women one of which is reflected in the language is one of the proofs. The use of language which discriminates women from men even it is not frequently creates or constructs the public opinion about women. Unfortunately, this practice of sexist language gives no advantages to women. On the contrary, it is harmful for the existence of women itself.

2.2 Language and Gender

The topic of the relationship between the structures, vocabularies, the ways of using particular languages and social roles hold by men and women has been a debatable issue in Sociolinguistics recent years (Wardhaugh, 1986: 302). There are talks discussed about the relation between the language and gender.

There are 4 different views discussing about the relation between language and gender (Bing, 1999: 22):

1. Language which reflects gender divisions in society

It means that language does not create gender divisions, it reflects them. The fact that words referring to doctors, ambassadors, professors, lawyers, etc. are all masculine reflects the fact that, until recently, these positions were occupied almost exclusively by men (Bing, 1999: 22). The gender divisions in the society are socially constructed, not linguistically constructed. Since language can be used to construct the public opinion, the society makes the use of it.

In accordance with that, Lakoff offers her point of view stating that the existence of gender divisions in the society is much more because of a cultural problem (Wardhaugh, 1986: 310). She believes that the distinctions between men's and women's language reflect the fact that men and women are expected to have different roles in the society, hold different types of conversations, and respond differently to the other people. Consequently, they have different language to reflect those different social expectations between men and women.

2. Language which creates and/or promotes gender divisions in society

The idea of this statement is coming from Sapir-Whorf hypothesis stated that language influences the world view of the speaker of that language (Wardhaugh, 1986: 212). Sapir believes that language and culture are not interrelated. It is due to his statement on *Language; an Introduction to the Study of Speech* (1949: 134):

Nor can I believe that culture and language are in any true sense causally related. Culture may be defined as what a

society does and thinks. Language is a particular how of thought. It is difficult to see what particular causal relations may be expected to subsist between a selected inventory of experience (culture, a significant selection made by society) and the particular manner in which society expresses all experience.

The Whorfian hypothesis claims that language actually determines the reality of the speaker of that language. It is what we call linguistic determinism (Cameron, 1992: 30). In accordance with this hypothesis, feminists who based their arguments on the Sapir-Whorf hypothesis argue that perhaps the people's world view is androcentric (male-centered) (Cameron, 1992: 30), as the conventions of language have been developed in a patriarchal context.

In addition, Chaika (1982: 220) states that the Whorfian hypothesis believes that the existence of certain words allows the people view the world or reality based on the provided words. The existence of words which differentiate men and women causes the people divide the gender classifications in the society. The gender division in the society is merely because of the words, which differentiate men and women, provided by the languages.

Moreover, some feminist theories of language using the theoretical background of the Sapir-Whorf hypothesis state that language constructs a certain reality (Cameron, 1992: 157). And it is men who did the constructing. In the next, the reality constructed turns out to be androcentric (male centered) and indeed misogynistic (women hatred) (Cameron, 1992: 157). And this androcentrism and misogyny is culturally

reproduced as each new generation learns language. This condition makes the patriarchal system of culture becomes deeply rooted in the society.

3. Interplay between language and gender

Language and gender cannot be separated each other. Lakoff (in Wardhaugh, 1986: 310) said that language and gender cannot be studied independently of the socially constructed community in which the people live. Language reflects the gender divisions in the society; therefore there are several words of language which are used differently between men and women. In addition, gender classification as one of the social systems in the society, in turn, motivates the language as a means of communication to adapt that demand of the social condition in the society.

4. No influence between language and gender

It means that language is not related at all to the gender divisions in the society. Gender in language is a purely grammatical notion. There is no intentional purpose of the language to differentiate the gender and to create the language distinction of gender (Bing, 1999: 24). It is natural, meaning that language has no reason for the existence of some language features which differentiates men and women.

Each of those four views offering the idea of the relationship between language and gender in the society has its convincing argument. There is no view which is better than the others or the worst among others. Every opinion is supported by theoretical background. Although each view has different belief and opinion based on different theory, those views hold the same main point of

the argument. "Culture", "Society", and "Language" are the main key words presented in all of those views.

There are many definitions of "culture" offered by the experts. E. B. Taylor in *Primitive Culture* (in Prasetyo, 1991: 29) states that culture is complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by human as a member of society. On the other hand, Dawson in *Age of the Gods* (in Prasetyo, 1991: 30) defines "culture" in a simple general way that is a common way of life. This simple definition contains complex meaning since way of life includes many things, such as knowledge, belief, custom, and so on.

Every society has its own culture which is different from others. The culture of a certain society shows and reflects the characteristics of that society which differentiates or distinguishes from other societies. Whatever the differences between one culture to another, the main content or the main element is the same. There are seven elements of culture universally owned by every culture in the world (Prasetyo, 1991: 33):

1. Everyday tools or equipment of human's life, such as clothes, houses, etc.
2. The economic system or the occupational system, such as agriculture, system of production, etc.
3. The social system, such as the kinship system, the marital system, and the inheritance system
4. Language as media of communication, both oral and written forms
5. Science or knowledge

6. Arts

7. Religious system

Those seven elements of culture formed the structure of culture can not be separated each other. One is integrated with others, creating the harmony of a unity. The seven elements of culture have the reciprocal relationship, meaning that the change of one element effects on the change of other elements (Prasetyo, 1991: 34).

As stated above that language is one of elements of culture. It means that language is a part of culture. On the other hand, gender classification in the society is included in the social system, which is one of the elements of culture. It means that gender classification in the society is also a part of culture. Meanwhile, it has been known that the seven elements of culture have the reciprocal relationship and that those elements cannot be separated each other. It makes us realize that language influences gender in society, and so does gender in society. On the other words, language and gender are interrelated. In addition, Romaine (1998: 112) explicitly said that there is a constant reaction between society, gender classification system is included in it, and language. Language is not only a passive reflector, but also a creator. Gender classifications in the society, on the other hand, create the language that serves differently between men and women.

2.3 Sexism

Historically, sexism was originally referred to ideas and practices that downgrade women to men. However, nowadays this term is commonly used to

refer to ideas and practices that treat either sex unfairly or differently (Cameron, 1992: 99). It means that the practice can happen in both men and women. However, it never gives the advantages to women. By contrast, men enjoy many advantages of this practice or idea (Purnomo, 2006: 9). The idea behind sexism is not simply a system which differentiates women and men; furthermore, it is inequality system between men and women. Sexism, (Wikibooks, 2007) can refer to three different beliefs or attitudes:

- a. The belief that one sex is superior to the other.

On the other words, it can be said that one sex, man or woman, dominates other. However, most people would agree that men dominate women in most, if not all, culture in the world (Tannen, 1994: 8). It means that in the reality, men tend to be in the position of superior humans and women are inferior ones. Never occur in certain society of certain country women are superior to other. Simone de Beauvoir (2003: 12) stating that women are second sex reflects the fact that women never become the first human.

Women are not seen as whole creatures. Rather, they are part of men.

Therefore, women cannot stand by themselves. The belief that men dominate women is strongly created in the society which still holds on the patriarchal system. This system describes the social system in which men as a side controlling women (Beilharz, 2005: 18). Simply, it can be said that men hold a great authority to women.

- b. The belief that men and women are very different and that this should be strongly reflected in society, language, the right to have sex, and the law.

The belief that men and women are different should be proven by reflecting those differences in the language, the right to have sex and the law. The idea behind this belief is that there is a great difference between men and women, and it should be shown or performed in every aspect of life, so that the people know and should be aware of that difference.

- c. It can also refer to simple hatred of men (misandry) or women (misogyny).

Sexism can also refer to hatred or strong prejudice against women (misogyny) or against men (misandry). Some misogynists may simple hate women just because they are female. But other misogynists may hate only women who do not fall into acceptable categories of how should be a good woman, which is hold by the society. On the other hand, hatred or strong prejudice against men (misandry) is not discussed as much as misogyny.

There are contradictory theories discussing about the different between men and women, namely nature theory and nurture theory. Nature theory is supported by biological theory and structural-functional theory (Purnomo, 2006: 1). This theory emphasizes the biological differences between the two sexes, which is the causal factor of the different roles between men and women. This theory is influenced by the philosophical theories, especially those offered by Plato and Aristotle. The same as Plato, Aristotle believes the idea of dichotomy which dominates each other. They argue that the dichotomy and inequality between men and women is natural and that the strong dominates the weak. In addition, women are seen as closer to the nature than to the culture.

By contrast, the nurture theory argues that the different gender role between men and women is not the consequence of natural biological differences but is merely socio-cultural construction of the environment (Purnomo, 2006: 1). The different gender role between men and women is socially constructed. Women are socially defined by men and for the interest of men. This theory is supported by conflict and feminist theories, which seek for the equality between men and women.

Palmquist (2001) offers two basic types of sexism. The first type is sexism which involves treating a person unfairly on the basis of their sex. It means that the people not only believe that there are differences between males and females, but also treat differently and unfairly based on their sex. And this type of sexism is should be avoided since the differences between males and females cannot be necessarily used as the judgment to treat them unfairly. However, it happens in the society. The differences between men and women are related to almost all of the aspects of life in the society, such as the difference in the level of education, in the job position, in the domestic duty, and the proper ages to get marry. A woman who marries in her early age is associated with a wife's lack of power over household affairs (Abrahamson, 1980: 107). This condition will be continued under controlled men. This fact is just one of many other examples of unfairly treating between males and females based on their sex.

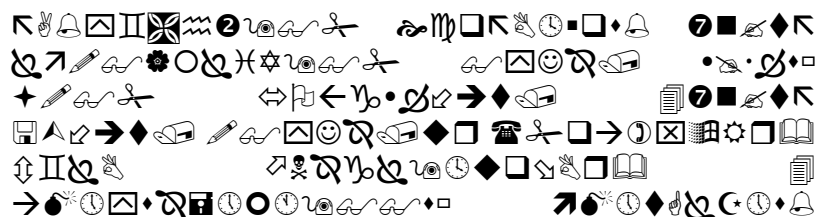
Whereas the second type is sexism which involves the belief that there are natural differences between males and females, but without regarding one sex as necessarily better than the other. As explained above that the first type of

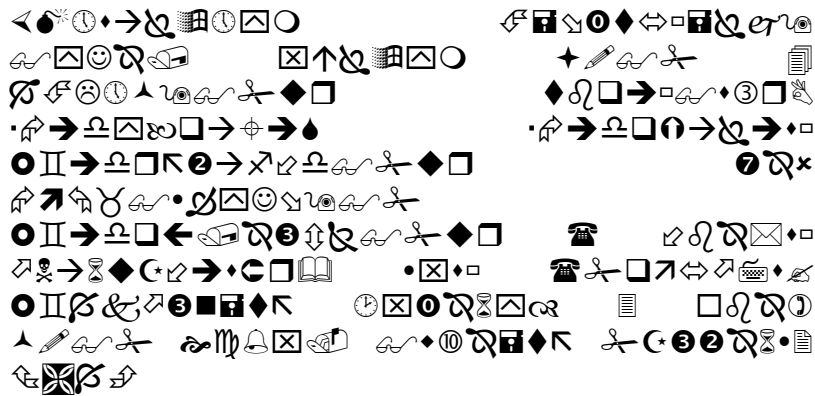
sexism includes both believing the differences between males and females and practicing those differences by unfairly treating them. It is different from this second type of sexism which includes only believing the natural differences existing between males and females without trying to perform or show those differences. This type of sexism believes that without showing the differences, everyone has already known that there exists the differences between males and females and that is natural.

In relation to the characteristics of men and women, Macionis (Wikibooks, 2007) illustrated it through this following table:

Women	Men
Submissive	Dominant
Dependent	Independent
Emotional	Rational
Receptive	Assertive
Intuitive	Analytical
Timid	Brave
Passive	Active
Sensitive	Insensitive

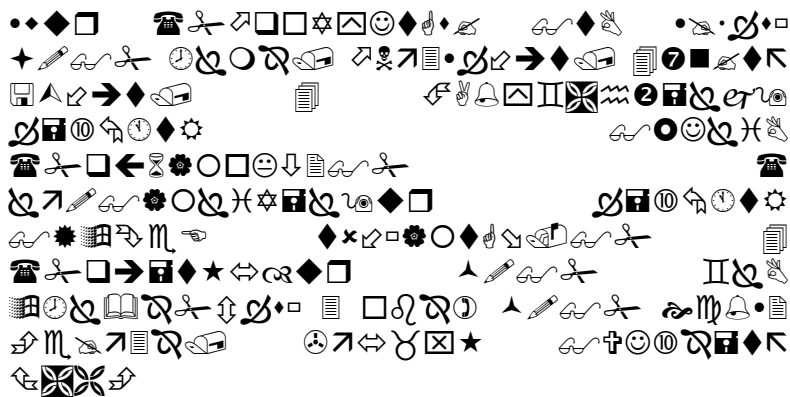
Islam, through its verses of Koran and hadith, explains implicitly the difference between men and women. In An Nisa: 34 God said:





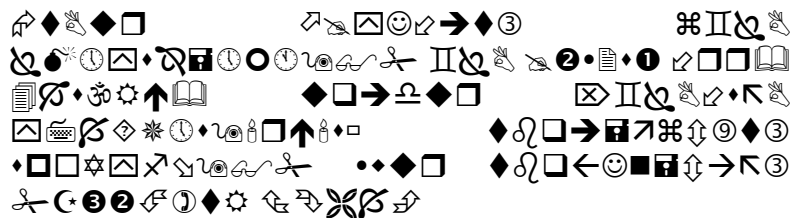
"Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great"

This verse brings the idea that men and women have different biological anatomy of the sexes, such as men are stronger than women, men are more rationale than women, and so on. However, it can not be seen as a doctrine discriminating one of God creatures. Rather it is a matter of Islamic teaching taught a beautiful balance between what the people get and what duties and responsibilities the people have to do. It is a balance distribution between God omnipotence and the people duties and responsibilities. Both men and women have their own part, as stated in An Nisa: 32



"And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things"

Therefore, the different biological anatomy of the sexes between men and women should not implicate to the gender classification in the society; should not implicate to the practical discrimination of women. The different quality between men and women is much more determined, not by the biological anatomy of the sex, but by the efforts the people do (Ghafur, 2005: 54). Therefore, the principles of the equality between men and women, taught on the Koran, are not based on the biological sex difference. Men and women have the same position as the caliphs to succeed or even to fail. God said in An Nisa: 124



"And whoever does good deeds whether male or female and he (or she) is a believer--these shall enter the garden, and they shall not be dealt with a jot unjustly"

The discrimination suffered by women also invites the feminists to minimize even to abolish it. Feminists; Liberal feminists, Radical feminists, Marx and Social feminists, Existential feminists, Postmodern feminists (Tong, 2004: 2), try to abolish the discrimination suffered by women through their visions and missions. Every type of feminisms has different way to abolish the

discrimination, and different focus on aspect of life in which women are discriminated (Arivia, 2006: 7).

The feminists admit that there exist the differences between men and women. But, those differences should not be used as the reason to discriminate women. However, in the reality, women are discriminated human. In every aspect of the human life, women are served differently to men (Cameron, 1992: 5). But those differences precisely give no advantages to women. As stated by the third wave feminists that sexism as a concept is based on the idea that discrimination against women is systematic and that sexism is imposed on women by those in positions power, is ingrained in social structure, and works to the benefit of all men.

2.4 Sexist Language

Sex differentiation in language becomes a debatable issue discussed in anthropological and linguistic literature under the topic of gender and under the topic of women's language (Bodine, 1992: 130). Sexist language is any item of language which, through its structure or use, trivializes, insults, or renders women or men (Fitzgerald, 1999: 7). Based on this definition, sexist language might not mean only expression that exclude, insult, or trivialize women, but also those that do the same thing to men. However, it works only to the disadvantage of women, not men (Cameron, 1992: 100). Sexist language makes women invisible and presents a view of society where "male" is seen as the norm (Cameron, 1992: 6). And it has constructed the women's position as the second class citizen since women are the second sex (Rahardjo, 2002: 141).

There are many differences between men and women in reference to the language. Wardhaugh (1986: 304-307) stated that men and women are different in terms of phonological differences of the speech, the area of morphology and vocabulary, words choice, forms of languages, language varieties, grammatical matters, and paralinguistic systems.

On the other hand, Dr. Lillian Glass (1992: 13) said that there are many differences in the way men and women communicate, both verbally and non-verbally. One of them is the different speech patterns, as illustrated in the table below:

No	Men	Women
1	They speak in a louder voice	They speak in a softer voice
2	They use loudness to emphasize points	They use pitch and inflection to emphasize points
3	They sound more monotonous in speech. They use approximately 3 tones when talking	They sound more emotional in speech. They use approximately 5 tones when talking
4	They interrupt others more and allow fewer interruptions	They interrupt others less and allow more interruptions
5	They disclose less personal information about themselves	They disclose more personal information about themselves
6	They make direct accusations (i.e., "You don't call")	They make more indirect accusations. They use "why", which sounds like nagging (i.e., "Why don't you ever call?")
7	They make more direct statements and "beat around the bush" less often	They make more indirect statements
8	They use less intensifiers	They use more intensifiers such as

		"few", "so", "really", "much", "quite"
9	They use more interjections when changing topics (i.e., "Hey!", "Oh", "Listen!")	They use more conjunctions when changing topics (i.e., "and", "but", "however")
10	They make more declarative statements (i.e., "It's a nice day.")	They make more tentative statements and use "tag endings" or upward inflections which make statements sound like questions (i.e., "It's a nice day, isn't it?")
11	They ask fewer questions to stimulate conversation	They ask more questions to stimulate conversations
12	They rarely discuss their personal life in business	They tend to establish more business relationships through discussing their personal life

Those differences stated above are much more referred to the characteristics of men and women in having a speech. However, there also exists the sexist language which differentiates the language use between men and women, which create the language discrimination among them. In the reality, the sexist language makes the women invisible. There are some words that do not mean the same thing when applied to women as when applied to men and there are words for which there is no equivalent for both sexes (Wallechinsky and Wallace, 1981). Consequently, the existence of women is denied and finally abolished.

In linguistic theory, the linguistic different between men and women is considered merely the reflection of the social structure in the society.

Wardhaugh (1986: 310) states the argument with the theoretical background of Lakoff's:

...the distinction between men's and women's language is a symptom of a problem in our culture, and not primarily the problem itself. Rather, it reflects the fact that men and women are expected to have different interests and different roles, hold different types of conversations, and react differently to other people.

However, as explained briefly above that language and social system, such as gender classification is a part of culture. As the elements of culture, both language and social system have to be integrated to form the unity of culture. They have reciprocal relationship, meaning that the changing of one element effects on the changing of other elements (Prasetyo, 1991: 34). If it is true, as stated by Lakoff, that this is the problem of the culture, hopefully the language can be an alternative solution of this problem of the difference among human beings.

In relation to the linguistic different between men and women, Lakoff (in Wardhaugh, 1986: 305) points out that there are only two things the people can do. The first is that the people can only draw their attention on the existing inequities (Wardhaugh, 1986: 305). It means that the people may do nothing to the linguistic inequities between men and women; they only pay their attention and admit that there exists linguistic difference between men and women. The second is that the people are encouraged or motivated to change necessarily through establishing new categorizations or modifications for old terms (Wardhaugh, 1986: 305). Above all, Lakoff confesses that there are language differences between men and women. Moreover, she cites numerous examples

related to the non parallel terms between men and women, such as *bachelor-spinster*, *boy-girl*, and *gentleman-lady*.

In feminism area, the different between men and women, in terms of the language and in terms of the representation of women resulted from the use of different language between men and women, becomes a very interesting topic to be discussed and analyzed. For feminists, sexist language has a powerful negative impact on women. Most of them agree that sexist language exists, and that sexist language is a bad thing (Cameron, 1992: 102). It makes women invisible, reinforces stereotypical gender roles, and limits women's opportunities and even their aspirations (Eriyanto, 2006: 151). Moreover, the practice of sexist language, adds the numbers of violence suffered by women (O'Toole and Schiffman, 1997). Therefore, sexist language should be minimized even abolished.

During the last decade, the ideas of Lacan have inspired an enormous amount of discussion and debate among feminism and feminist linguistic theory (Cameron, 1992: 164). Lacan stated that every society is controlled by a symbolic system, that is, a series of signs, roles, and rituals which are not related each other (Tong, 2004: 287). A symbolic system controls a society through the individual set up. As long as the individuals speak with the language of that symbolic system, the society will accept them. However, according to Lacan (Tong, 2004: 288), every person has to pass three phases which finally drive to the rule of father, including the language. Lacan based his work on Saussurean model of language and tried to answer the question of how the children take their place in the symbolic order (Cameron, 1992: 164).

Lacan's most important claim from a feminist perspective is that male and female children enter the symbolic order differently because of the different crucial position of the phallus, the symbol that rules the whole order and is the mark of sexual differentiation (Cameron, 1992: 165). Lacan theorizes that symbolic order is dominated by the phallus (Cameron, 1992: 166). Language develops when the authority of the father brings about the loss of the mother's body.

Irigaray, Kristeva, and Cixous are the Lacanian feminists (Tong, 2004: 287). Irigaray is one who concerns much on the language of men and women. She holds on the belief that the different between men and women in terms of the language is structured. She points out that language itself is an effect of generations of social interactions, rather than being a pure system in the mind, outside history (Cameron, 1992: 172). Irigaray insists that women have a different language from men's, as she states clearly (in Cameron, 1992: 170):

The question of language is closely allied to that of feminine sexuality. For I do not believe that language is universal, or neutral with regard to the difference of the sexes. In the face of language, constructed and maintained by men only, I raise the question of the specificity of a feminine language; of a language that would be adequate for the body, sex and the imagination...of the woman. A language which presents itself as universal and which is in fact produced by men only, is this not what maintains the alienation and exploitation of women in and by society?

Therefore, she offered three suggestions which might be used for women to release their selves from the marginalized structure (Tong, 2004: 297). The first is that women can create their own language by avoiding both the neutral gender language and men language. The second suggestion stated that women can produce the women's language which is far different from men's. The last

is that women may accept the image of men, and then reflect that image back to men through hyperbolic language.

Irigaray does not believe that using neutral language is the best solution in the problem of sexual difference in language (Cameron, 1992: 172). She strongly believes that sex is important in human culture. The aim should be for a better balance between the two sexes in language, culture, and also society. That's why the three suggestions she offered to encounter the sexual difference in language are not by neutralizing that sexual difference.

Another feminist linguistic is Julia Kristeva. She theorizes femininity as a condition of otherness, of non assimilation or incomplete assimilation to the phallic symbolic order (Cameron, 1992: 173). For Kristeva, the subject position one takes up in entering the symbolic order is not determined by one's anatomy but by one's identification with the mother (Cameron, 1992: 173). It means that men can take up a feminine subject position and women take up a masculine one. It depends on the desire of the individual to choose the subject position, feminine subject or masculine one (Tong, 2004: 300). This Kristeva's belief is different from both Lacan's and Irigaray's. In relation to the sexual difference in language, Kristeva believes that it is the feminine disruption of symbolic language that has the potential to bring a social revolution.

On the whole, feminists argue that sexism in language effects on cultural perceptions of gender. Sexist language not only marginalizes and gives no advantages to women, but also influences people's perception about men and women. And it is woman who has bad perception. Cameron states in *Feminism and Linguistic Theory* (1992: 137):

Even if (as the historical evidence suggests) a grammatical element like the generic masculine pronoun had its origins outside language in pre-existing cultural prejudice, one could argue it has since become a background assumption of English grammar (look, for example, at Whorf's own usage as quoted above – the 'individual' is naturally *he*, it seems), influencing our perceptions and recirculating the sexist prejudice in a subtle and perhaps even unconscious form.

2.5 Sexism in English

Sexism also occurs in English. Although English is used widely throughout the world, the trend of sexism still exists in English. English speaking countries which are mostly categorized as developed countries, in fact, still differentiates the use of language between men and women. There are two kinds of sexism in English (Lei, 2006: 87). They will be best explained as follows:

2.5.1 Sexism in Words

In society, men are considered the norm of the human species (Cameron, 1992: 41). They are viewed as those representing all the human beings, male and female. Simply, it can be said that "male = human" norm. In language, this practice makes women invisible. In addition, it marginalizes women and reflects a male dominated society (Wikipedia, 2007). Women's linguistic status often depends on or derives from that of men, which is represented as autonomous. According to Lei (2006: 87), to identify the sex differences in the use of English we can analyze morphologically by these following ways:

1. Common forms of sexism in English include the use of *man* as generic noun that is noun referring to both men and women.

The use of *man* to refer to all human beings, including women is considered as one of discrimination forms to women. While *man* and its pronoun include women, *woman* is not able to do the same.

Consider the following examples (Lei, 2006: 88):

- 1) *All men are mortal*
- 2) *We want to hire the best man we can get for the job*

In the first sentence, *men* which is exactly male-orientated is referred to all human beings. On the other hand, in the second sentence, we do not know the exact sex of the persons they want to hire. They may want only girls, or both sexes, but they simply use *man* here.

2. Sexism in English also includes the use of *he/him/his* as generic pronouns that are pronouns referring to both men and women.

The masculine pronouns *he/him/his* all of which are generally used to refer to both men and women are also considered to be sexist. This practice is because of the reason that English does not possess a third person singular pronoun which is gender neutral. Consider the following examples (Lei, 2006: 88):

- 1) *Every student has to bring his own book*
- 2) *When a reporter covers a controversial story, he has a responsibility to present both sides of the issue*
- 3) *If a customer has a complaint, send him to the service desk*

Those examples show us how the masculine pronoun *he/him/his* is used to be the pronoun of non identifiable sex, male or female. Every

sentence of the examples does not clearly mention the sex of the subject or the object. We do not know the sex of *student*, *a reporter*, or *a customer* whether they are males or females. However, the pronoun used is male pronoun.

3. The use of suffixes *-man*, *-ette* and *-ess* in occupational nouns and job titles.

The English affixes are divided into prefixes and suffixes. The English suffixes grouped or classified not only by the class of word they form (as noun suffixes, verb suffixes, etc) but also by the class of base they are typically added to (denominal, de-adjectival, deverbal suffixes, etc). The suffixes *-ette* and *-ess* along with *-let* are included in noun suffixes forming the diminutive and feminine nouns.

The suffix *-ette* forming the noun to noun class of word has three possible meanings. The first meaning of this suffix is "small, compact", such as in the words *kitchenette*, *cigarette*, and so on. The second meaning is "imitation (material)", such as in the words *leatherette*, *flannelette*, and so on. The last meaning brought by this suffix is "female", such as in the words *usherette*, *suffragette*, and so on.

On the other hand, the suffix *-ess* forming animate nouns to animate nouns has one possible meaning only that is "female". The examples of this suffix are in the words *waitress*, *actress*, *lioness*, *authoress*, *manageress*, and so on. Lei (2006: 88) lists some examples

of the words which have suffixes *-ette* and *-ess* in this following table:

MALE	FEMALE
Author	Authoress
Poet	Poetess
Host	Hostess
Shepherd	Shepherdess
Steward	Stewardess
Sailor	Sailorette
Usher	Usherette
Conduct	Conductette

The examples show and prove that the suffixes *-ette* and *-ess* are for woman only. It is considered sexist because when men do not need any affixes to refer to them, women need it. This practice implicitly strengthens the belief that women are part of men. Women have no their own original terms. Rather, the terms are the modification of men terms through the use of suffixes. In addition, there are many words which are clearly male-orientated in that they contain the element *-man* while they can in fact apply to both sexes. The examples of this practice are *chairman*, *foreman*, *salesman*, and so on.

4. Some English pairs of words show non parallel term between men and women. Lakoff pointed out that words that were once equivalent

terms for males and females have often diverged in meaning (Chaika, 1982: 223). Examine these following examples:

- Mr and Mrs/Miss

One of the obvious examples is the English distinction usage between *Mrs* and *Miss* (Wardhaugh, 1986: 305). Those words are used differently between married women and single women. This practice is not the same as that of men. The use of *Mr* is for both married and single men.

- Gentleman/Lady

The meaning of *gentleman* today is 'very polite and honorable', as in *He's a real gentleman* (Chaika, 1982: 223). It is absolutely different from *lady*. As Lakoff (in Chaika, 1982: 223) stated that *lady* connotes sexlessness. The expression *lady of the evening* shows that *lady* did start on the path of sexual derogation (Chaika, 1982: 224). This fact shows that *lady* has a negative connotation. Through the illustration above, we come up with the conclusion that *gentleman* and *lady* do not have the parallel or equivalent meaning. While *gentleman* has such a very positive meaning that a man will be honorable to be said that he is a gentleman, *lady* cannot pose the same honorable position as *gentleman*.

- Widow/Widower

Widow and *widower* are considered to be the parallel term to refer to any people who have divorced from their wives or husbands. However, the use and the meaning of those terms are quite

different (Wardhaugh, 1986: 305). Whereas we can say *She's Michael's widow*, we cannot say *He's Marry's widower*. From this example, the conclusion can be drawn that actually *widow* and *widower* is not equivalent term. It is so surprising that the parallel term referred to the same thing, in fact, has quite different use and meaning. Unfortunately, the different gives no advantages to one of sides representing those terms, that is, woman.

- Governor/Governess

The same problem also occurs in this pair of word.

According to Syafiyah (Rahardjo, 2002: 229), this pair of word has a different connotation in meaning regard to the traditional gender role. When *governor* means a person who is the official head of a country or region that is politically controlled by another country (A S Hornby, 2000: 583), *governess* brings a meaning which is unequal with *governor*. *Governess* means a woman employed to teach the children of a rich family in their home and to live with them.

2.5.2 Sexism in Proverbs

Proverbs are certain condensation of one language (Lei, 2006: 90).

Proverbs are standard and cannot be changed. The fact that there are many English proverbs which contain the words discriminating, distinguishing women, make women are worry about it. Since proverbs are standard, it is hard to change and create new proverbs substituting the old ones.

Consider these following examples of English proverbs:

- "A bad workman always blames his tools" (Ekasari, 2005: 7). This example implicitly creates an image that it is only a man who works. In fact, there are women who also have jobs.
- "Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime" (Ekasari, 2005: 37). This example also discriminate the women. Women are invisible.
- "If you wish good advice, consult an old man" (Ekasari, 2005: 43). This proverb creates an opinion that a good advice is given only by an old man, not an old woman. From this example we also can conclude that the appropriate person we ask a good advice is a man, not a woman.
- "One tongue is enough for a woman" (Ekasari, 2005: 57). This proverb discriminate women very much. From this kind of proverb, it can be concluded that a woman is fussy or sharp-tongued. Meanwhile, fussiness can also happen in men. But this proverb makes the people believe that women are always identical with fussiness. Therefore, a woman does not need to have more than one tongue.

2.6 Previous Study

There was the research conducted by Siti Maulidah, the student of The State Islamic University of Malang who analyzed the sexist language in radar Bromo, Jawa Pos. Siti Maulidah found the sexist languages in Radar Bromo

Jawa Pos. She concluded that there are six categories of sexism in language found in Radar Bromo. They are:

1. The signed term as feminine, which she divides into
 - a. Female ending (-wati) and (-i), such as *karyawati*, *saudari*, *olahragawati*.
 - b. Generic equivalent based on gender, such as *janda*, *direktris*.
2. The use of job names that refer to men or women, such as *polisi wanita*, *bidan*.
3. Status consciousness, such as *Shinta Nuriyah Abdurrahman Wahid*.
4. The distinction of the active verb (me-) and the passive verb (di-), such as *menghamili*, *dihamili*, *memperkosa*, *diperkosa*.
5. The use of euphemism, such as *ratu gossip*, *wanita malam*.
6. Sexual terms, such as *bahenol*, *semok*.

Aminah who analyzed the sexism in the language in Kompas also came to the conclusion that the practice of sexism in language also occurs in Kompas. However, Aminah's categorizations of the sexist language are different from Siti Maulidah's. She categorizes the sexist language she found in Kompas into four parts:

1. The words or expressions formed by adding suffix *-wan*, such as *relawan*, *bendaharawan*, *wartawan*.
2. The words or expressions formed by changing suffix, such as *saudara*, *saudari*, *putri*, *mahasiswa*, *rekan*, *rekanita*.
3. The sign of sexist words by changing the word (standard language which are available in Indonesia), such as *raja*, *ratu*.

4. The words or expressions adopted from Arabic language, such as *muslim*, *muslimin*, *muktamirin*, *muktamiraat*.

Beside those categorizations, Aminah also found the word that is basically formed for a male. Whenever we mention those words, our mind will indicate directly that the person is a man. Therefore, to make a female terms Indonesian put the word *wanita* after the main word. The examples of these words are *tentara Indonesia*, *tentara wanita*, *polisi*, *polisi wanita*, *dokter*, *dokter wanita*, *panglima*, *panglima perempuan*, *pengacara*, *pengacara wanita*.

What makes my study different from the previous studies is that those previous studies were analyzing the Indonesian language only. On the other hand, Indonesian language is not as sexist as English. Indonesian language does not differentiate the pronoun between men and women but English does. Consequently, the categorizations of the sexist language are different from my research. Those previous studies make the categorization using the theory related to Indonesian language. In addition, those two previous studies analyze the newspaper which less convincing than magazine.

CHAPTER III

RESEARCH METHOD

3.1 Research Design

In conducting this research, the researcher uses a descriptive qualitative research. The researcher uses this method because she wants to get the description of the words, the utterances, or the expressions of the language considered as sexist language and also types of sexist language in *Tempo's* columns published from March 2007 to June 2007.

3.2 Research Subject

The research subjects of this study were the words, the utterances, or the expressions of the language which distinguish men and women or which trivialize women. The researcher took columns of *Tempo*, published from March to June 2007, as the field to collect the data.

3.3 Research Instruments

In this research, the researcher is the main instrument in obtaining and analyzing the data. To get the data, the researcher collected the *Tempo* magazine from March to June 2007, and then found out the column. After that, the researcher searched the words, the utterances, or the expressions of the language categorized as sexist language in that magazine. After obtaining the data, the researcher started to analyze the data provided.

3.4 Research Procedure

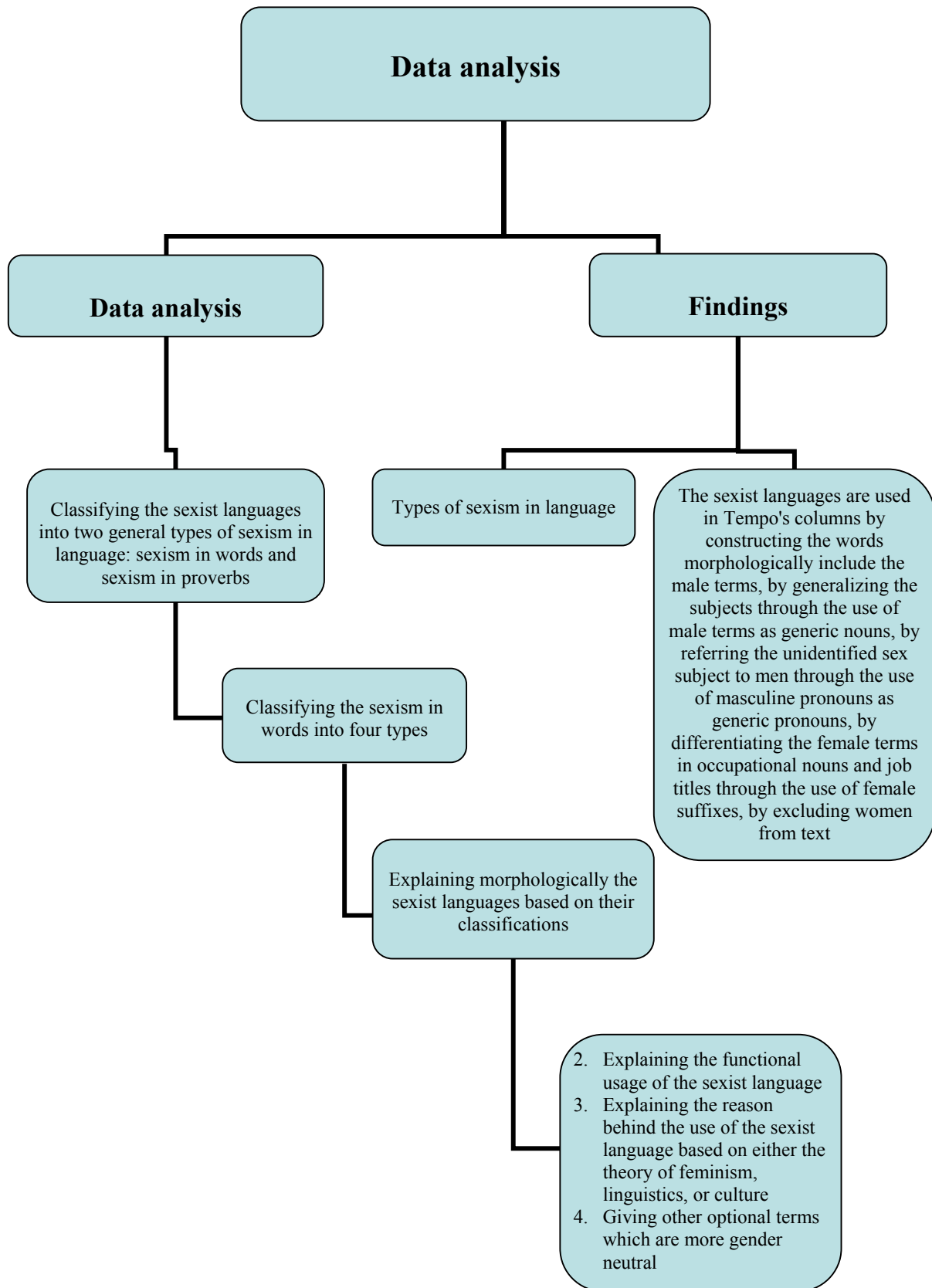
Data were collected by finding out the words, the utterances, or the expressions of the language categorized as sexist languages in the columns of *Tempo* published from March to June 2007. The researcher looked for the words, the utterances, or the expressions of the language which are used differently to refer to men and women or which insult women. In order to accelerate this process of finding out the sexist words, the researcher looked morphologically at the words which the researcher assumed that those words are related to male terms or referred only to male. In addition, the researcher also read the columns in which sexist words were found. This reading activity was aimed at understanding the context of a certain sentence in which the sexist languages were found, to help the researcher in analyzing the data.

3.5 Data Analysis

After obtaining the data, the researcher came to the analysis steps. The data were analyzed as the following steps. First of all, after having the complete data of the sexist languages found in the columns, the researcher classified them into two general types of sexism in the language that is sexism in words and sexism in proverbs. The next step is still related to the process of classifying. But it is different from the first step. In this next step, the researcher classified the sexist languages which has been identified as and classified into sexism in words. It means that the sexist languages previously classified as sexism in words are divided or classified again into several classifications. As stated in the chapter two, based on the theory of Lei, sexism

in words was classified into four categories. They are sexism in words using *man* as generic noun that is noun referring to both man and woman, sexism in words using *he/him/his* as generic pronouns that are pronouns for both men and women, sexism in words using suffixes *-man*, *-ette*, and *-ess* in occupational nouns and job titles, and sexism in words using English pairs of words showing non parallel terms between men and women.

After I had finished classifying those sexist languages, I began to explain them. The explanations are aimed at answering the second research problem of how the sexist languages are used in the columns. The first explanation or analysis of each sexist language is about how the sexist languages are used in *Tempo's* columns in terms of the morphology. Simply, every sexist language was analyzed morphologically based on its classifications. The dictionary meaning of each sexist word is also included. Then, the researcher explained the possible reason behind the use of the sexist language. In doing this step, the researcher based the arguments on the theory of feminism, linguistics, and culture presented in the chapter two of this thesis. The sexist languages are analyzed not only in terms of the way how they are used morphologically, but also in terms of their functional usages. In addition, the researcher included the other optional languages which are more gender neutral. The researcher did not offer the new terms, but gave the provided terms, existing in English. And finally the researcher made the final conclusion. The steps of analyzing data explained above are best represented in this following chart:



CHAPTER IV

DATA ANALYSIS AND FINDINGS

4.1 Data Analysis

4.1.1 Sexism in Words

4.1.1.1 The use of *man* as generic noun that is noun referring to both men and women.

- a. With the latter however, we are a danger not only to ourselves and our fellow men but also to the entire planet. (March 12, 2007)

This sentence is considered sexist because of the use of the word *man* to form a noun phrase *fellow men*, which means human being. The existence of the word *men* in *fellow men* creates the assumption that women are not included. This word makes women invisible since it uses *men* which is strongly associated with or referred to the male.

The context of this sentence is that the writer warned the people, especially the readers the danger of persisting in doing the same thing once knowing the effects later on of that action. The writer warned the danger of that action to the all human beings throughout the world; the writer used *fellow men* to refer to these all human beings.

The sexist language is used in this sentence by generalizing the subjects through the use of the word *man* which is exactly

the male term as generic noun referring to both men and women. The fact that the word *fellow men* occurs in this sentence can not be separated from the idea that male is human norm as presented in the chapter two of this thesis. Therefore, the writer assumes that it is acceptable in meaning and grammar to use *men* to refer to the human being. It is no doubt that this sentence is grammatically correct and is acceptable in meaning, but this practice brings the implication to women. It makes women invisible in language. And this women invisibility in the language makes the discrimination of women in language will be deep-rooted.

There are other alternative or optional terms which are gender neutral. *Fellow being* and *fellow creature* (Echols and Shadily, 1975: 237) are the alternative words to refer to the human beings beside *fellow men*.

- b. Thus faced with an imminent catastrophe that has the potential to obliterate our history and civilization (and we have plenty at our disposal, from the manmade such as earth crust displacement and being struck by a meteor) what message about our very existence, not to mention our technologies and our knowledge would we want future generations to have about us? (April 9, 2007)

Manmade means made by people (A S Hornby, 2000: 813). The word *man* forms *manmade*. In this case, *man* is used as

generalization of man and woman. Simply, *man* refers to both man and woman; to all human beings. By using *man* in the word *manmade*, the sexist language exists in this sentence. The implication of this practice of using *man* instead of human being, brings the idea that it is only man who can make something or any product of life. And this makes women invisible; invisible in the language and invisible in the existence. The existence of women is denied since this word excludes women from those who can produce something. In other words, this word brings the implicit meaning that women are not productive. What I have proven by this word and its implication to women is that the sexist language is the most obvious example of symbolic violence which has a powerful effect which cannot be obtained by other instruments, such as physical forces and economical forces, as explained in the chapter two of this thesis. Because of that reason, it is not necessary to make use of the sexist language.

- c. Instead, the bogeyman of financial globalization is used as an excuse for continuing to coddle inefficient and monopolistic domestic financial systems. (April 23, 2007)

Bogeyman is a British English meaning a thing that causes fear, often without reason (A S Hornby, 2000: 136). This word becomes one of the reasons of the difficulty to abolish the sexism in the language. The women invisibility in language is so

deep-rooted that the standard word itself includes the word *-man* which is male oriented. This word is referred to both men and women, but surprisingly it is morphologically constructed or formed by including the word *man* which is absolutely male term. This sentence uses this practice of sexist language through this way.

On the other hand, men can protest with this kind of standard word since this word is related to a bad meaning; the cause of fear. But it does not make any sense to the social image of men in the society. Men still get the advantages more than the disadvantages of the practice of the sexist language, as stated in the chapter two of this thesis. However, it is still not fair both for men and women. What I want to prove here is that there is no necessary and no use to make use the sexist language to be implemented in a certain sentence or a certain text. Minimizing or even abolishing the practice of sexist language is not only for the women's equality but also for the sake of all human being and for the universality of the language.

The word *bogeymen* can also be found in other sentences at April 23, 2007 of this magazine that is *Be good, stay under the blanket so the Bogeyman won't get you! Substitute Bogeyman for God and you get more or less the same picture*. Bogeyman in this sentence means an imaginary evil spirit that is used to

frighten the children. However, it brings the same negative effect on women as the previous datum does.

4.1.1.2 The use of *he/him/his* as generic pronouns that are pronouns referring to both men and women.

- a. A person who persists in doing things the wrong way will, one day or another, be taken ill. During his illness he will have to cease with his destructive habit. His recuperation is not just an opportunity to rest or to reflect on his mortality, but a chance to change the way he thinks, the way he views his reality and thus the way he does things. Unless he is a fool, a person who experiences a particularly bad illness or has to undergo a major surgery, will upon recovery, be a changed man. He will discard his old habits that contributed to his illness, change his routine, his diet, and take up new activities that are beneficial to his health and wellbeing. This is not because he is afraid of being sick again or that he realizes that certain habits are bad for his health, but because being close to death has given him a new appreciation of life and a changed perception of his reality. In other words, the experience has forced him to change the way he thinks, which in turn affects his actions.
- (March 26, 2007)

This practice commonly and very often occurs in a certain sentence or a certain text. A *person* who is not identified the

sex is always identified and referred to a man, not a woman. Very often, even never, it is referred to woman. In fact, *a person* as long as it has not been identified the sex yet, it can be identified to refer to either man or woman. The sexist language is used in this sentence by referring the unidentified sex subjects to men through the use of masculine pronouns. The masculine pronouns function as generic pronoun which can refer to both men and women. This practice excludes women from the text. And this fact creates one of the discriminations and violence suffered by women, exactly discrimination in the language.

- b. Second, a leader should know and understand the condition of the area under his administration. A leader who does so and responds to its needs through the bureaucratic structure will find it easier to prepare for and cope with disasters that bring death and suffering to his people. (April 23, 2007)

This sentence uses the masculine possessive to refer to the word *a leader* which refers to both men and women. This practice makes the readers assume that only man who can be a leader, whereas a woman cannot. As stated in the chapter two of this thesis, English doesn't possess third person singular pronoun which is gender neutral. And this is one of the reasons of this practice. The same as the previous sentence, it can be concluded that the sexist language is used in this

sentence by referring the unidentified sex subjects to men through the use of masculine pronouns functioning as generic pronouns. However, this practice of sexist language can be avoided by using plural forms so that the pronoun becomes plural as well. And the sentence becomes *Second, leaders should know and understand the condition of the area under their administration. Leaders who do so and respond to its needs through the bureaucratic structure will find it easier to prepare for and cope with disasters that bring death and suffering to their people.*

As this practice goes on, woman cannot be a leader or if woman can be a leader the people deny it. The invisibility of woman in the language as clearly proven in this sentence strongly creates the belief that woman cannot be a leader. Even if there are women who are leaders, the people would argue that the position is not purely from their hard work.

This word is also found in other sentences:

- a) Third, a leader should also consider a regulation as a basis for policies and/or programs he would make. He should make sure that the regulation-making process should involve the people for the depth of its substance and scope of view. (April 23, 2007)

b) A fatwa of a spiritual leader is a very serious thing. Once he breaks his words, he will lose his credibility and spiritual de-legitimation will take place. (June 4, 2007)

4.1.1.3 The use of suffixes *-man*, *-ette*, and *-ess* in occupational nouns and job titles.

a. Many members have been attracted to multi level marketing of herbal products and other commodities, where a manager can recruit seven people as agents, each of whom recruits seven others, in a way that reinforces the social ties among the members of a particular *pengajian* and at the same time produces revenue for the group. (June 25, 2007)

A manager is referred to a person who is in charge of running a business, a shop/store or a similar organization or part of one (A S Hornby, 2000: 812). Although this term is a universal term or gender neutral, which can be referred to both men and women, the people still relate the word *manager* to refer only to man. It means that whenever this word is mentioned, the people will indicate directly that it is referred to a man. It becomes sexist because there exists the female term which refers only to women, that is *manageress*.

Manageress is the female term referring a woman who is in charge of a business (A S Hornby, 2000: 812). It can be possibly caused by the fact that only few women or even no

woman who poses the job position as a manager. This fact creates the strong assumption and belief that a manager is only for a man. Since *a manager* is socially identified and referred to man, *manageress* is used to differentiate the sex. The sexist language is used in this sentence by using the general word or the general term which can be applied for both men and women, but in fact this word is always related to men and there exists the female term brought the same meaning.

- b. Meanwhile, the railwaymen's union RMT says that there was a major backlog of maintenance work on track in Cumbria, work not yet finished or even started in some cases. (March 19, 2007)

Railwayman is referred to a person who works for a rail company (A S Hornby, 2000: 1087). The plural form of this word is *railwaymen*. The first time the people read this word it is possibly assumed that this job is only for men. In fact, the *railwayman* is not only referred to a man but also to any person who works for a rail company. The sexist word is used in this sentence by differentiating the terms of occupational nouns and job titles for men and women through the use of suffix *man*.

The same as the previous word, this kind of sexist word makes women invisible. Furthermore, it closes the chance for women to get this job. The use of this word creates the

people's assumption that this job is only for men. Therefore, it is not suitable or appropriate for women to apply for this job. It is what I mean as closing the chance for women to get the same job as men do.

It is true, as stated in the second chapter of this thesis that language and social system, as the elements of the culture, cannot be separated each other. In many cultures of many societies, of course, agree that working in the rail company is a hard work needing velocity, adroitness, and strength, all of which are owned by men, not by women. Women who are tender, charm, and soft-hearted are considered cannot pose for this job because they cannot fulfill that requirement. Therefore, it is not appropriate for women to pose this kind of job regard to the absence of those requirements. This assumption becomes a belief that this kind of job is for men, not women regard to the above reason.

The case of this sentence can also be found in this following sentence. Although the word used is a little bit different, but the case is just the same. The sentence is *When the Cumbria accident, which has been attributed to points failure, took place, a contributor to the BBC News website said: "Trackmen in the days of British Rail took pride in their work."* This sentence is considered sexist with the same reason as the previous datum's reason. The *-man* in the word

trackman not only makes women invisible in language but also creates the assumption that women are not appropriate for this job. And this limits women's space.

- c. This takes us right back to the very early phase of denationalization when the new owners were sacking signalmen and other skilled and experienced workers in order to cut costs and widen their profit margins. (March 19, 2007)

Actually the case of this sentence is the same as the previous sentences' case. However, this sentence brings negative implication more to women. *Signalman* means a person whose job is operating signals on a railway (A S Hornby, 2000: 1246). *Signalman* is referred not only to man, but also to woman. What makes this word sexist is the use of *-man* to form compound word *signalman*. In addition, in this sentence the word *signalmen* is paralleled with the noun phrase *other skilled workers* and *other experienced workers* by using *and*. This parallelism brings the idea that this kind of worker is one of skilled and experienced workers and that this kind of worker is referred to man only. This practice excludes women not only from the text but also from the categorization of skilled and experienced workers. As I stated before that this sentence gives the negative effects more to women. It makes women invisible in language, closes the chance for women to

get this kind of job, and excludes women from the categorization of skilled and experienced workers.

4.1.1.4 Pairs of words show non parallel term between men and women

- a. What this city doesn't need is a governor who is well versed in politics but has a little interest in policies. (June 18, 2007)

Governor and *governess* are one of the examples of pairs of words showing non parallel term between men and women. When *governor* means a person who is the official head of a country or region that is politically controlled by another country (A S Hornby, 2000: 583), *governess* brings a meaning which is unequal with *governor*. *Governess* means a woman employed to teach the children of a rich family in their home and to live with them (A S Hornby, 2000: 583). In fact, *governor governess* is included into one of many kinds of pair words but unfortunately this pair of words, and possibly other else pair of words, brings no parallel meaning.

This sentence is considered sexist since the use of this word brings some negative effects to women. And those negative effects create the discrimination to women in terms of the language usage. One of the negative effects of the use of this word comes from the existence of the pair of word *governor governess*. Since *governess* is a female term; referred to females only, then people assume that the word

governor is for a male only. In fact, *governor* can be applied in both sexes. Furthermore, the meaning of *governess* is not the same as that of *governor*. The meaning of *governess* referred to women only affirms the stereotyped of women who are the most appropriate person holding the domestic duty in a house. It is far different from *governor*.

- b. On a recent flight to Jakarta, I sat next to a friendly, buxom lady in her mid-60s. (May 14, 2007)

Buxom is an adjective meaning large in an attractive way and with large breasts (A. S Hornby, 2000: 172). This word is only for woman, not for man. A S Hornby in *Oxford Advanced Learner's Dictionary* (2000: 172) emphasizes that this word is only referred to woman by putting the phrase *of a woman* in the bracket. Therefore, there is no term *buxom gentleman* or other provided terms which bring the same negative meaning to the men. When *lady* is paralleled to *gentleman*, the adjective class of words can attach to both *lady* and *gentleman*. Unfortunately, we cannot do that.

In this research, the researcher also found the words that are basically formed to refer to a male. The same as the previous sentences which make the use of *-man* as one of suffixes to distinguish the occupational nouns and job titles between men and women, these following sentences also include *-boy* having the same function as *-man*.

Therefore, whenever these words are mentioned automatically they will be referred to men/males. Those words are in these following sentences:

- a) In the light of the way that the cowboy operators in Indonesia's domestic air travel sector work I suggest that this is exactly the approach that Indonesians could reasonably expect of a privatized rail system. (March 19, 2007)
- b) Gaye was on her way to Vietnam with a bunch of teenage schoolboys, chaperoning their study tour and visiting the local Hollows project. (May 14, 2007)

The same as *cowboy operators* stated above, the word *teenage schoolboys* gives an impact to the existence of women (girls). By using *-boys* to form the compound *schoolboys* and *schoolboys* forms a noun phrase *teenage schoolboys*, the existence of *schoolgirls* and *teenage schoolgirls* is denied. It means that it is only *boy* who is a student of a certain school. The word *schoolboys* excludes the existence of *schoolgirls*. However, as this practice goes on, it can be avoided by using other words which are gender neutral, such as *teenage students* or others.

In addition, the researcher also found other practices of the sexist language that is the use of generic words based on gender (the standard language provided in English). The examples are as following sentences:

- a. Perhaps it is the main reason why discussions or disputes pertaining to religion invariably cause emotions to run high: because in our

brains our belief is wired to that mother of all irrational emotions.

Fear. (May 21, 2007)

The *mother of (all) something* is used to emphasize that something is very large, unpleasant, important, etc (A S Hornby, 2000: 864). This sentence uses the noun phrase *mother of all irrational emotions* to refer to the word *fear*. That noun phrase has *mother* as the head of the modifier *of all irrational emotions*. The problem here is that why this sentence uses *mother*, but not *father* or other else words. Using *mother* in this phrase means that any kind of all irrational emotions is identified as the characteristics of the women. It is assumed that women tend to use their irrational emotions compared to men, so that it is acceptable to use *mother* to refer to the center of all irrational emotions. This assumption creates the next assumption that it is woman and that it is mother who is the center of all irrational emotions.

- b. This because belief is treated as an inherited trait much like the color of one's skin, or a social product such as the mother tongue or the family's economic situation. (May 21, 2007)

Mother tongue is the standard word for the language that you first learn to speak when you are a child (A S Hornby, 2000: 864). This word is commonly used and generally accepted to refer to the first language a child learns. However, the idea behind the use of this word is considered sexist. It is no doubt that then there is a question of why it should be *mother tongue*, but not *father tongue*.

To answer that question, I offer two main reasons behind the use of that word. The first is that it is commonly believed in many cultures that it is one of the domestic tasks of the mothers to teach and learn their children in the very beginning step. Mothers are responsible for any developments made by their children included learning the language. It means that it is mothers who firstly teach their children their first language.

The second reason behind the use of the word *mother tongue* is the belief that women are fussy and sharp tongued. Therefore, this word is generally acceptable since it is one of the characteristics of women who are fussy. As illustrated and clearly explained in the chapter two of this thesis that the fussiness of women is generally so admitted that there exists a well known proverb *One tongue is enough for a woman*.

- c. When freaky weather wreaks havoc on earth, it is not Mother Nature avenging our sins, but the result of us putting too much carbon in the earth's atmosphere. (March 12, 2007)

Mother Nature means the natural world, when you consider it as a force that affects the world and human beings (A S Hornby, 2000: 864). As stated in the chapter two of this thesis that woman is closer to the nature than to the culture. Women are culturally marginalized. This belief is based on the nature theory as stated in the chapter two of this thesis. The existence of the standard word *Mother Nature* instead of *Father Nature* proves that theory.

- d. Perhaps a more suitable type of leadership, especially for a messy city like Jakarta where system and structure are not the order of the day, what is needed is less of a board-room type of management than the disciplining leadership of the sagacious house maker (more commonly known in the form of a housewife). (June 18, 2007)

The word *wife* forms the compound word *housewife*, which means a woman who is responsible purely and fully for the household affair and the house keeping. On the other hand, women also have the same right as men to have other activities outside the house to show the existence of the woman itself. Women have the right to get the job outside the house. Men also have the same right as the women to be the responsible person for the management of the household. It is what we call the equality between men and women.

Many cultures in many societies in the world still hold the assumption or even the belief that women are those who are fully responsible for the domestic works, for the household affair and the house keeping. And this fact is best reflected in the language, even in international language, such as English whose speakers are those who are in the developed countries.

This sentence is considered sexist. When there is a term like *housewife* which is referred to a woman who stays at home to cook, clean, take care of the children, etc while her husband or partner goes out to work (A S Hornby, 2000: 662) and there is also a term like *househusband* which is referred to a man who stays at home to cook,

clean, take care of the children, etc while his wife or partner goes out to work (A S Hornby, 2000: 660), the writer and most of the people still prefer to use *house wife* to *house husband*. If the responsible person for the household affair and house keeping is not only woman but also man and if there is a term *house husband*, then the term should not be *housewife*, but house person or other else words which are more gender neutral. A frequent use of *house wife* creates the strong assumption that it is only wife (woman) who is responsible for the house work and domestic duty. And, of course, it is not what the people want for the sake of the equality of God creatures.

The culture and the way of thinking the people view about men and women should also be reconstructed, because language is only the reflection of the culture of the society. As what have been explained in the chapter two of this thesis, the change of one element of the culture influences other elements of the culture. Therefore, it is suggested to minimize the frequent use of *house wife* to refer to the responsible person for the house work since there is *house husband* which brings the same meaning and the same idea.

This practice can also be found in other sentences, like

- a) A housewife gets the respect and authority in a household because she can control the children, keep an eye on the family finances, monitor the work of the help and the hired services all the while keeping everything spick and span and in their proper place. (June 18, 2007)

The use of the word *house wife* makes this sentence sexist. It creates the strong belief of the people, especially the readers that the domestic duty is always for woman, but not for man. When we think logically, all of us agree that the house work is not only the responsibility and the duty of women. Men also have the responsibility for the house work. Therefore, the term used to refer to any person responsible for the house work cannot be only identically with *house wife* since there is also a term *house husband* which brings the same idea. The different is only a matter of whether it is men or women who stay at home to cook, clean, take care of the children, etc while their partner go out to work

This sentence, by using *house wife*, brings the meaning limiting to the women's space. This sentence brings the idea that it is a house wife who controls the children, who keeps an eye on the family finances, and who monitors the work of the help and the hired services. And because of doing those domestic duties, a house wife gets the respect and holds the authority over the household. By contrast, we agree that it is not only the responsibility of wife (woman) but also husband (man). Therefore, we cannot always link the wife (woman) to the side who is responsible for the house work. Husband (man) has the same responsibility as wife (woman).

- b) The house maker is not likely to surround herself with people she can get on with or who would do as she bids or be fired. (June 18, 2007)

The same as the previous sentence, this sentence is also considered sexist by referring the house maker, which is not identified the sex yet, to woman. It affirms the belief that everything related to the house work, the house keeping, household affair, and other domestic duties, is the woman's. The same idea brought by this sentence is also found in other sentences at June 18, 2007 *As the household is a constantly living and breathing entity that continually needs fixing, controlling and running, hers is an endless multitasking and instant decision-making organization.*

- c) As the adage goes, a housewife's work is never done. (June 18, 2007)

The same as the previous sentence, this sentence uses *house wife* instead of *house husband* to refer to any person who is responsible for the house work.

4.1.2 Sexism in Proverbs

- a. For we are so fond of that adage, "man proposes, God disposes." (March 12, 2007)

This proverb is standard and cannot be easily changed or modified. It brings the meaning that it is only man who proposes

and/or that God disposes only if man who proposes. Not only does it exclude woman from the text, but also it creates the social definition of women since proverb is a condensation of language.

- b. Here was a bird of the night whose fabulous gliding flights is a true thrill of nature penned up like a man on Death Row. (June 4, 2007)

This proverb is used as an analogy for a bird whose fabulous gliding flights is a true thrill of nature penned up. It is something amazing, something great, and something brave. Using this proverb carries the meaning that it is only man who can do that and who has that greatness and bravery.

In this research, the researcher also found the phrase which contributes to the effect of trivializing and demeaning to women. The sentence is *A couple of years back I went to the railway station in Carlisle, a fine piece of Victorian architecture, to ask about rail travel to Gdansk in Poland where I had some business. To my astonishment the girl at the desk said: "Sorry but we don't do European. I'll give you a number in London."* The context of this sentence is that the writer, David Jardine, told his story of his rail travel, a travel he planned to choose as a means to Poland. Therefore, he wanted to buy ticket travel. *The girl at the desk* is the phrase the writer chosen to refer to the girl who works in a railway ticket office. Instead of using *a railway ticket officer* or other terms which do not trivialize women, the writer uses *the girl at the desk* which referred to the person, in this case the girl, who works for a railway ticket office.

4.2 Findings

From the data presented and explained above, by using the theory of Lei, the findings are described briefly as following explanation. There are two general types of sexism in language, that is sexism in words and sexism in proverbs. Sexism in words is divided into four types, that is sexism in words using *man* as generic noun that is noun referring to both man and woman, sexism in words using *he/him/his* as generic pronouns that are pronouns for both men and women, sexism in words using suffixes *-man*, *-ette*, and *-ess* in occupational nouns and job titles, and sexism in words using English pairs of words showing non parallel terms between men and women.

The sexist language is used by generalizing the context where the subjects are referred to both men and women, through the use of *man* which is exactly the male term as generic noun. *Man* functions as generic noun that is a noun referred to both man and woman. It can be found in these following sentences:

1. *With the latter however, we are a danger not only to ourselves and our fellow men but also to the entire planet.*
2. *Thus faced with an imminent catastrophe that has the potential to obliterate our history and civilization (and we have plenty at our disposal, from the manmade such as earth crust displacement and being struck by a meteor) what message about our very existence, not to mention our technologies and our knowledge would we want future generations to have about us?*

3. *Instead, the bogeyman of financial globalization is used as an excuse for continuing to coddle inefficient and monopolistic domestic financial systems.*
4. *Be good, stay under the blanket so the Bogeyman won't get you! Substitute Bogeyman for God and you get more or less the same picture.*

Actually those underlined words are referred to both men and women, but the word *man* creates the women invisibility in language, since *man* is related and always associated with the male. Those sexist words of those sexist sentences bring the negative effects on women. They make women invisible in the language, limit the women's space as well as affirm the belief that a male is a human norm in every aspect of life, including in the language. Therefore, it is not surprising if the language take sides with men. And those effects create a social definition and broaden the inequality between men and women as God creatures.

The sexist language is also used in the column by referring the unidentified sex subjects to men through the use of masculine pronouns functioning as generic pronouns. A noun which is still not identified the sex, uses a masculine pronoun that is *he*, *him*, and *his*. Those masculine pronouns are considered as generics pronouns which are pronouns referred to both men and women. It is considered sexist since as long as the subjects have not identified the sexes yet, the pronoun can be either masculine or feminine pronoun. This practice can be found in these following sentences:

1. *A person who persists in doing things the wrong way will, one day or another, be taken ill. During his illness he will have to cease with his destructive habit. His recuperation is not just an opportunity to rest or to reflect on his mortality, but a chance to change the way he thinks, the way he views his reality and thus the way he does things. Unless he is a fool, a person who experiences a particularly bad illness or has to undergo a major surgery, will upon recovery, be a changed man. He will discard his old habits that contributed to his illness, change his routine, his diet, and take up new activities that are beneficial to his health and wellbeing. This is not because he is afraid of being sick again or that he realizes that certain habits are bad for his health, but because being close to death has given him a new appreciation of life and a changed perception of his reality. In other words, the experience has forced him to change the way he thinks, which in turn affects his actions.*
2. *Second, a leader should know and understand the condition of the area under his administration. A leader who does so and responds to its needs through the bureaucratic structure will find it easier to prepare for and cope with disasters that bring death and suffering to his people.*
3. *Third, a leader should also consider a regulation as a basis for policies and/or programs he would make. He should make sure that the regulation-making process should involve the people for the depth of its substance and scope of view.*

4. *A fatwa of a spiritual leader is a very serious thing. Once he breaks his words, he will lose his credibility and spiritual de-legitimation will take place.*

In addition, the other way how the sexist language is used in the column is by differentiating the terms in occupational nouns and job titles for men and women through the use of suffix—*man*, *-ette* and *-ess*. This practice cannot be separated from the belief in the society that male is the human norm, as stated clearly in the chapter two of this thesis. It means that the term is created for men only. And if the term is wanted to refer to women, it must be differentiated from that of men. This practice can be found in these following sentences:

1. *Many members have been attracted to multi level marketing of herbal products and other commodities, where a manager can recruit seven people as agents, each of whom recruits seven others, in a way that reinforces the social ties among the members of a particular pengajian and at the same time produces revenue for the group.*
2. *Meanwhile, the railwaymen's union RMT says that there was a major backlog of maintenance work on track in Cumbria, work not yet finished or even started in some cases.*
3. *When the Cumbria accident, which has been attributed to points failure, took place, a contributor to the BBC News website said: "Trackmen in the days of British Rail took pride in their work."*
4. *This takes us right back to the very early phase of denationalization when the new owners were sacking signal men and other skilled and experienced workers in order to cut costs and widen their profit margins.*

The non-parallel term between men and women also contributes to the language discrimination between men and women. This practice can be found in these following sentences:

1. *What this city doesn't need is a governor who is well versed in politics but has a little interest in policies.*
2. *On a recent flight to Jakarta, I sat next to a friendly, buxom lady in her mid-60s.*

The first sentence, for example, shows unfair parallelism between men and women. There is a pair of word *governor* and *governess* which bring the far different in meaning. When *governor* means a person who is the official head of a country or region, *governess* means a woman employed to teach the children of a rich family in their home and to live with them. This non parallel pair of word shows us the inequality in the language between man and woman. In addition, the word *buxom* in *buxom lady* has a negative meaning stereotyping women since this word is only used along with woman, not with man.

In this research, the researcher also found the words that are basically formed to refer to a male. The sentences use *boy* as generic noun. The same as *man*, *boy* which is male term is used to refer to both boy and girl. This practice can be found in the following sentences:

1. *In the light of the way that the cowboy operators in Indonesia's domestic air travel sector work I suggest that this is exactly the approach that Indonesians could reasonably expect of a privatized rail system.*

2. *Gaye was on her way to Vietnam with a bunch of teenage schoolboys, chaperoning their study tour and visiting the local Hollows project.*

In addition, the researcher also found other practices of sexist language that is the use of generic words based on gender. English provides these standard languages. Unfortunately, they create the negative stereotyped of women. Women, by these standard languages, are stereotyped as the sides responsible for the domestic duty only, identical with the fussiness, and so on. And it creates the social definition and social belief about women in the society. The sentences found in this research related to this practice are as following:

1. *Perhaps it is the main reason why discussions or disputes pertaining to religion invariably cause emotions to run high: because in our brains our belief is wired to that mother of all irrational emotions. Fear.*
2. *This because belief is treated as an inherited trait much like the color of one's skin, or a social product such as the mother tongue or the family's economic situation.*
3. *When freaky weather wreaks havoc on earth, it is not Mother Nature avenging our sins, but the result of us putting too much carbon in the earth's atmosphere.*
4. *Perhaps a more suitable type of leadership, especially for a messy city like Jakarta where system and structure are not the order of the day, what is needed is less of a board-room type of management than the disciplining leadership of the sagacious house maker (more commonly known in the form of a housewife)*

5. *A housewife gets the respect and authority in a household because she can control the children, keep an eye on the family finances, monitor the work of the help and the hired services all the while keeping everything spick and span and in their proper place.*
6. *The house maker is not likely to surround herself with people she can get on with or who would do as she bids or be fired.*
7. *As the household is a constantly living and breathing entity that continually needs fixing, controlling and running, hers is an endless multitasking and instant decision-making organization.*
8. *As the adage goes, a housewife's work is never done.*

Those words are the standard words. They include the female terms, such as *mother* and *wife*, and the feminine pronoun. Those words are from women and are referred to women only. In addition, those standard words bring a negative stereotyped to women which in turn, creates a social imaginary construction of women. And the image result of social construction gives no advantages to women; even it is harmful for the existence of women it selves.

The proverbs not only create the symbolic violence but also preserve the social thought of making differences between men and women with its reflection in the language and any other aspects of life, and of the patriarchal hegemony. It is because of the reason, as what I have been explained in the chapter two of this thesis, that the proverbs are the condensation of the language, meaning that it is difficult to change or modify those standard languages. The proverbs found in this research are:

1. *For we are so fond of that adage, "man proposes, God disposes."*
2. *Here was a bird of the night whose fabulous gliding flights is a true thrill of nature penned up like a man on Death Row.*

In conducting this research, I also found an interesting fact that seven columns from twelve columns are written by women. It is surprising because there are women who try to seek for the equality between men and women in every aspect of life, but there are still other women who discriminate themselves. However, it is no doubt that there are no human beings who want to be discriminated from others. Therefore, the fact that the columns where the sexist languages are found are mostly written by the women is possibly caused by two reasons. The first is that the sexist language is so deep rooted in the society that the usage of this kind of language becomes unconscious. It means that the practice of the sexist language is no intentional purposes, including in the purpose of discriminating. The sexist language is used unconsciously and unconditioned. The decision of the writers of the columns to choose the words which are next identified as the sexist language is possibly aimed at the reader's understanding on the issue. The other reason deals with the fact that the human norm is the male norm. Therefore, when people try to break the male norm automatically they try to break the human norm. In the language, the language norm of men is also considered the same as that of human beings. It means that when people break the language norm of men, they break the language norm of human beings.

CHAPTER V

CONCLUSION

5.1 Conclusion

Based on the data analysis and findings presented in the chapter four, there are two general types of sexism in English language that is sexism in words and sexism in proverbs. A brief simple explanation of the classification is as following:

1. Sexism in words. Sexism in words is divided into these following items:
 - a) Sexism in words using *man* as generic noun that is noun referring to both men and women, such as *fellow men* and *manmade*.
 - b) Sexism in words using *he/him/his* as generic pronouns that are pronouns referring to both men and women.
 - c) Sexism in words using suffixes *-man*, *-ette* and *-ess* in occupational terms and job titles, such as *manager*, *railwaymen*, *trackmen*, *signalmen*.
 - d) Sexism in words using English pairs of words showing non parallel term between men and women.
2. Sexism in proverbs

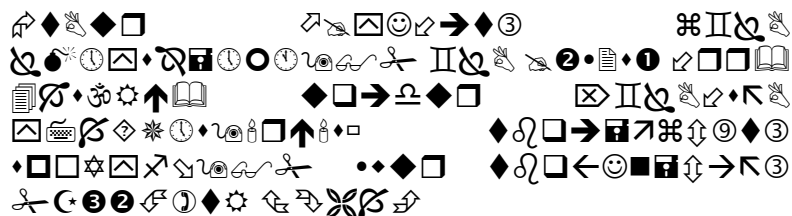
Sexism in proverbs was also found in this research, such as *man proposes*, *God disposes*. Proverb is the condensation of the language; therefore, it is difficult to create other alternative proverbs which are gender neutral.

Other practices of sexist languages are also found in this research in the use of generic words based on gender. Commonly, the generic words based on

gender are associated with the stereotype of women in the culture of the society. The words found in this research such as *mother tongue*, *house wife*, *Mother Nature*, and so on strongly create the stereotype of women. Although there is term *house husband*, *house wife* is still widely used to refer to the responsible person to handle the house works.

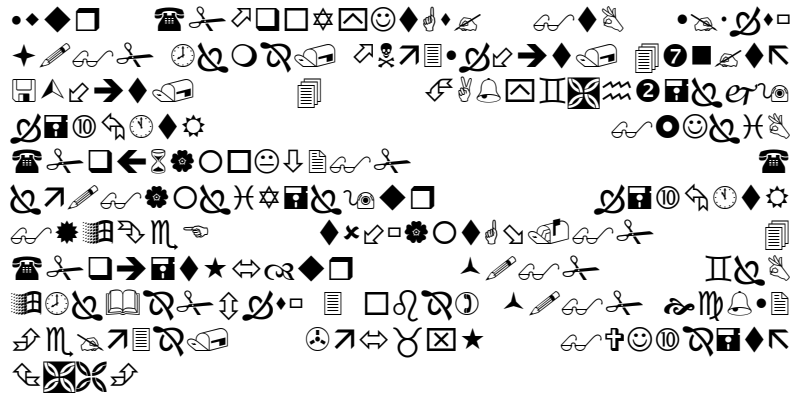
The sexist languages are used in *Tempo's* columns by several ways. To generalize the context where the subjects are referred to both men and women, the sexist language is used by using the word *man* which is absolutely male term. The sexist language is also used in this column by judging that the unidentified sex subjects are referred to men, and therefore uses masculine pronouns as the generic pronouns. In addition, this column uses the sexist language in occupational nouns and job titles to differentiate men and women by the use of the suffix *-man*, *-ette*, and *-ess*. The last is that the sexist language is also used in this column by discriminating women in the use of the non parallel terms.

However, it is not necessary to differentiate men and women, especially in term of the language use. As stated in An Nisa: 124 that men and women have the same opportunities to fail or succeed based on their efforts.



"And whoever does good deeds whether male or female and he (or she) is a believer--these shall enter the garden, and they shall not be dealt with a jot unjustly"

The biological difference between men and women which in turn affects the roles of both men and women is only a matter of balancing and a fair distribution between what the individual have and what responsibilities the individual have to fulfill, and it cannot be a justification to discriminate one of God creatures. As stated in An Nisa: 32



"And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things"

5.2 Suggestion

Language is universal; for all human beings without exceptions and without distinctions. Using a language without regard to the gender classification is expected to minimize the woman discrimination in the language. The existence of the sexist language has suggested linguists and feminists to neutralize the sexist language by using gender neutral language even to reformulate by establishing new terms substituting the old terms. It means that the sexist language impacts on the language change. The use of *Ms* without regard to the marital status of woman to balance the use of *Mr* is one of the examples. I suggest that the next researchers conduct the research of this phenomena; the sexist language in relation to the language change.

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