

**A SOCIO-LINGUISTIC STUDY ON VOCABULARY REFLECTING GENDER  
BIAS ON “ELIZABETH: THE GOLDEN AGE”**

**THESIS**

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Hereby, I certify that the thesis I wrote to fulfill the requirement for Sarjana Sastra (S.S) entitled *A Study on Vocabulary Features Reflecting Gender Bias On "Elizabeth: The Golden Age"* 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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## MOTTO

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ

*“Whoever works righteousness, man or woman, and has Faith,  
verily, to him will We give a new Life, a life that is good  
and pure and We will bestow on such their reward”*

*Because I am a woman, it requires me to think,  
Then to talk (Shakespeare)*

DEDICATION

*This thesis is dedicated to:*

*Everybody who admires themselves  
Living equally and fairly  
In this universe*

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*Bismillahirrahmanirrahim*

Proudly, I would like to express my best gratitude to our greatest god Allah who has given me a great of knowledge with a million powers. Peace and salutation be upon to greatest reformer in Islam, Muhammad Saw. Through his endless mediation that I am recognized as a true exist Moslem.

Because of that divine gift of grace from Allah, I am finally able to finish this thesis entitled *A sociolinguistic study on vocabulary reflecting gender bias on Elizabeth: the golden age* as the requirement for the degree of S1 in English Letters and Language Department, Faculty of Humanities and Culture at the State Islamic University of Malang.

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Last but not least, I invite the reader's suggestions and critics responding to my thesis. Hopefully, this research will give many advantages to all of people who much concern in English language.

Finally, there is no rose without thorn.

*Alhamdulillahirabbil 'Alamin*

Malang, 28<sup>th</sup> November 2008

The writer



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## ABSTRACT

Ana Istighafrin, 2008. *A Sociolinguistic Study on Vocabulary Reflecting Gender Bias on "Elizabeth: The Golden Age"*. Thesis, English Letters and Language Department, Faculty of Humanities and Culture, The State Islamic University of Malang.

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English vocabulary reveals gender discrimination, which is often applied to society. Intentionally or not, women are often discriminated and often exploited in many fields such as laws, jobs, religions, and especially in languages. Language simply reflects this gender bias, especially English because English is made up of sex exclusive vocabulary. This fact happens because men have power in society, the right to coin words.

Studying about gender and language has been traditionally divided into two separate, but related, strands of research. First, the study of language use; how men and women use language differently. For example, women tend to use words implying feeling, emotion, and motivation such as empty adjectives, hedges, and question tags. Second, the study of sexist language namely how sexist manifests itself linguistically.

This research uses a descriptive qualitative research because the researcher does efforts in discussing, analyzing and finding the social phenomena which are running naturally; it is not a controlled or based on laboratory research. In this case, the researcher attempts to arrive at a rich description of the people, objects, events or conversations of the language usage that differentiate men and women or which insult women. After classifying the vocabulary lists based on two groups, the data are presented and analyzed by explaining the meaning and the functional usage of those words briefly, 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 directly linked and is described with the social realities.

Vocabulary which reflects gender bias on Elizabeth: The Golden Age are categorized into two classifications the language use and the language function. Language use between male and female is different in some extent such as color words empty adjective, hedges and tag question the use of taboo words. Many English words give different function, especially when refer to women, many terms are degraded. On the other hand, masculine terms have wide functions. Masculine pronoun or masculine terms are often considered as generic term, even often referred for unidentified sex. These differences make bias in language, as what society do about gender discrimination.

In this study, the researcher analyzes English which reflects gender bias in the area of vocabulary. Therefore, for enriching the discussion about gender bias in language especially English, the researcher suggests for the next researchers to analyze sexist language in the area of phonology. Since, another previous researchers analyzed in the area of morphology or grammar. For example, men and women have different style when pronouncing *-ing*.

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Vocabulary is a mirror of social realities. The vocabulary of language reveals underlying attitudes of the society that produces it.<sup>1</sup> This also refers to the social reality of gender bias, the bias or discriminatory based on gender or sex. As concluded by Lakoff in “Language and the Women’s Place”:<sup>2</sup>

Our use of language embodies attitude as well as referential meanings. Women’s language has its foundation, the attitude that women are marginal to the serious concerns of life, which are preempted by men.

As a matter of fact, women are always looked as the “weaker sex” and generally subordinated to men in most of society included English speaking countries. Women do not need to get the high education, since they just maintain the household.<sup>3</sup> Therefore, women are not considered to have the high position in society, even powerful women are not admired in most of society. Women are always seen as powerless, and inferior than men. This phenomenon of bias based on gender is famous as “Gender Bias” or “Sexism” in our society today.

The bias between men and women is still widespread today, women are still looked as the “Cultural Broker”. As Subhan argued this is proven by the fact that man much more dominates several executive positions in the

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<sup>1</sup> Elaine Chaika, *Language and the Social Mirror*, (Massachusetts: Newbury House, 1934), p.205

<sup>2</sup> *Language and Gender*, (<http://www.kichu.com/elp/gender.html>, accessed on 7<sup>th</sup> of February 2008)

<sup>3</sup> Nur Hayati, Elli, *ilmu Pengetahuan +perempuan*, (2006) p.48

social life.<sup>4</sup> Furthermore, Lawrence conclude from his research that in United States there are about several issues in regard to the present state of women in society; sex discrimination and economic inequality, sexual harassment, degradation of women; sexist language, pornography, rape and sexual intimidation. In addition, the fact shows that there is salary differences based on gender in most of society. Typically, occupations dominated by women are paid less than comparable occupation dominated by men.<sup>5</sup>

Concerning gender bias, Islam has its point of view related to women position in society. Islam never differentiates the position and right between men and women. Women also have right as men do in education, law, politic, and family, even in working. The thing that can differentiates them is just their piety because Islam teaches the equality. Many Ayah and Hadith strengthen this opinion, such as in Surah Ali-Imran: 195

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّن بَعْضٍ  
 فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ  
 سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ  
 الثَّوَابِ ﴿١٩٥﴾

195. And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be He male or female: ye are members, one of another: those who have left their homes, or been driven out therefrom, or suffered harm In My Cause, or fought or been slain, - Verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;- a reward from the presence of Allah, and from His presence is the best of rewards."

<sup>4</sup> Mariana Amiruddin, *Feminisme; Ilmu Pengetahuan Merindukan Kebenaran Pengetahuan Perempuan* (2006), p. 48

<sup>5</sup> Lawrence Hinman, M, Ph.D., *Gender, Sexism, and Sexual Harrassment*, ([www.university-sandiego.com](http://www.university-sandiego.com), accessed on 7<sup>th</sup> o February 2008)

This Ayah states that Allah will give human as what they have done whether they are male or female. It means Allah never forbids women to work. One Hadith also strengthens this opinion, which states about women's right in getting education.

طلب العلم فریضة على كل مسلم ومسلمة

This Hadith suggests that it is not only men, but also women who are obligated to pursue knowledge. This fact proves that Allah never eliminates women's right to get their education as high as possible. Furthermore, Allah really elevates women to such a high position, as it is narrated in the following Hadith which states that women are the pillar of the state, if the women are morally corrupted, so the state will severely affected.

المرأة عماد البلاد اذا صلحت صلحت البلاد اذا فسدت فسدت البلاد

Those are some proofs that Islam never forbids women to work and to get education as high as possible. What they do is what they get. Furthermore, in another Hadith Islam commands human to get knowledge as far as possible (Symbolized with China). On the other hand, there are many people still have misinterpretation about Islam and Al-Qur'an relating with this case. For example, in Surah Al-Baqarah: 228 which states about men's position which is higher one level than women's position

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِيهِ  
أَرْحَامَهُنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبِعُولَتِنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا  
إِصْلَاحًا ۚ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

*228. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah hath created in their wombs, if they have Faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted In power, wise.*

If we interpret this ayah at a glance, we will consider that this is a contradictory statement. The contradiction is why this ayah states that men have higher one level position than women, whereas as stated before that Islam never differentiates woman's and men's position. Therefore, this ayah must be seen with the right context. Islam views this contradiction as a reflection of social reality, it is not Islam rule, whereas the social reality not always gives advantages to women. The word "*Exalted In power, wise*" here proves that Allah has enough power to give status to women as high as men position, if Allah wants to do it. Actually, Allah permits giving status to women as high as men, but the social context can not directly admire it, and can not be changed easily. It shows that Islam is flexible religion, not fixed one. Islam really appreciates social context and acts appropriately with the social context. If Allah just uses his power approach, it will interrupt the social balance, and will affect the more complex problem in the society.

Consequently, as the researcher stated previously that social context of gender bias then influences the way the society thinks and then influences the way they speak. They tend to trivialize women in language, it happens in some certain languages, which discriminate women to men such as Japanese, Arabian, Dutch, English, etc. In a word, according to Chaika, talking about women provides us with a superb or example of how language behavior



mirrors social attitudes and facts. This can be proved through the vocabulary of the society which discriminates between men and women. In sum up, this lopsidedness or asymmetry when referring to masculine versus feminine speaking pervades the entire vocabulary.<sup>6</sup>

Studying about gender and language has been traditionally divided into two separate (but related) strands of research. First, the study of language use; how men and women use language (differently). For example, men tend to use empirical and numeral vocabulary, whereas women tend to use words implying feeling, emotion, and motivation. Second, the study of sexist language; how sexist manifests itself linguistically.<sup>7</sup>

Many languages specify gender, included English language. Goddard and Patterson refer to English language as gendered language because English is made up of sex exclusive vocabulary.<sup>8</sup> English contains linguistic items that remain the same but change in meaning when referring to a man or a woman. For example is *tramp*, when it refers to male, the meaning is *vagrant*, but when it refers to female, the meaning is *prostitute*. Furthermore, Wardhaugh points out that in the area of morphology and vocabulary, many of the studies have focused on English.<sup>9</sup> Those facts show that English vocabulary is sexist.

In a word, Gender and sex differences affect the way people engage in conversation. Consequently, many different terms and stereotypes based on gender differences emerged. Therefore, as stated above that vocabulary

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<sup>6</sup> Elaine Chaika, Op. Cit, p.205

<sup>7</sup> Alan Davis, *The Handbook Of Applied Linguistics*. Blackweell, 2004

<sup>8</sup> Ramesh Nair, *Recognising Sexist Language through Children Literature*, 2001  
(<http://www1.umn.edu/urelate/style/language-bias.html>, accesed on 7<sup>th</sup> of February 2008), p. 52

<sup>9</sup> Ronald Wardhaugh, *An Introduction to Sociolinguistics* (Massachusetts, USA, Blackwell Publisher Inc., )

reveals the social reality that produced it included the social reality of gender bias. For instance, the connotations on the words for women are all trivial, weak, and unfavorable, but those for men are potent and positive. Some terms and words for men are in the generic sense, it means it can be used either for male only or both male and female, such as the word *he, chairman, fellowship, postman, manager*, etc which contain masculine markers.

In addition, discussing about the meaning of some words related to both gender, Lakoff points out that words that are once equivalent terms for males and females have often diverged in meaning overtime.<sup>10</sup> Consider the following examples, *Master/Mistress*, sometimes *Mistress* considered as a woman in position of authority or control, but the common usage today is woman kept by a man for sexual purposes.<sup>11</sup> The word *hero* for man always has positive meaning. On the other hand, it is diverged in meaning when refers to woman "*Heroine*", this word has used as one of the narcotics (drug abuse) terms. Another example is "*Host*" for man and "*Hostess* for woman. *Hostess* sometimes often considered as woman in night club. Those are as proof that English vocabulary as a mirror of society which discriminates women.

Strengthening this lopsidedness, Chaika views that the language used by men in reference to women often have derogatory or sexual connotations, sometimes it gains pejorative implication. For instance, the word "*Housewife* (Old English *huswif*)" was derived from the word *hussy*, meaning is an impudent or immoral girl or woman.<sup>12</sup> Other words for women which all with sexual overtones are abound, such as *dish, tomato, piece, piece of ass, chick*,

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<sup>10</sup> Elaine Chaika, Op.Cit, p. 205

<sup>11</sup> Ibid.

<sup>12</sup> Ibid, p.207

*piece of tail, bunny, pussy, pussycat, bitch, doll, slut, cow*. Far fewer such pejorative terms exist for men.<sup>13</sup>

In sum, our English vocabulary treats women as passive because they are married, earned, divorced, raped, and tortured, by men, and they also treated as trivial, and as sex objects by the society. It also treats women's talk as trivial, carping, annoying, foolish, and mental incompetent. It is emerged because the society does sexism or gender bias, so then it is reflected through the vocabulary of the society. When society institutionalizes the some special characteristics will be viewed as inferior, then the language reflects this. If everyone in society were truly equal, and treated as such, there would be little concern or the asymmetries that exist in language.<sup>14</sup>

Studying vocabulary is the study of the meaning of words and the part of speech.<sup>15</sup> Vocabulary in gender research means studying about some words, which sometimes have different meaning when referring to men or women, and also explores about the language use. Furthermore, it also studies about the part of speech, which also discriminates women to men. For example, in English sexist language we find the ending *-ess* which refers to women occupation, such as *host*, and *count* for man and *hostess* and *countess* for woman. On the other hand, those men's terms are more general to use and can be used for male or female, but it is not for some women's terms.

The researcher chooses gender and language as the topic of the research because language and gender are an interesting and unusual research.

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<sup>13</sup> Victoria Fromkin, *An Introduction to Language*, ( Canada: Harcourt Brace and Company Canada, Ltd, 1997)

<sup>14</sup> Ibid

<sup>15</sup> Dona Young, *What is Vocabulary*, ([www.DonnaYoung.org](http://www.DonnaYoung.org), accessed on 7<sup>th</sup> of February 2008)

Language has academic and popular interest. The interest not only gives development in linguistic and social theory, but also gives social critics, and political movement program, which intended to eliminate gender discriminatory. Therefore, concerning this movement, have to be started from language point, which discriminates women to men.

As we know, that language is a mean of communication, but by language also we can get much information and this mostly applied through the media. Nowadays, the rise of the media is very dramatic, not only in written way, but also in audio-visual. One of the audiovisual media is applied in movie. Various types and styles of languages can be learned through movie, not just through television or printed media. The specialty of learning language is not only using visual, but also using audio. Furthermore, studying language through movie means studying its expression from the speaker directly. Furthermore, through movie we can study language from the conversation between male and female, so it is more neutral than the written way. Moreover, the last one, movie is more entertaining media for most people than other media.

This study is intended to analyze vocabulary features, which is widely used in Elizabeth: The Golden Age movie. As explained in text of the movie that Elizabeth is the princess female gender. Despite the fact that she is woman who was socially marginalized, she succeeded brought England Kingdom to the glory, and she is the moderate queen. Netherland, France, Ireland, and Spanish armada in 1588 associated her name forever with what popularly viewed as one of the greatest victories in England history. Within 20

years of her death, she was being celebrated as the ruler of a golden age, an image that retains its hold on the English people. Elizabeth is a charismatic performer and dogged survivor, in age when monarchs in neighboring countries faced internal problems that jeopardized their thrones. Her age provided valuable stability for the kingdom and helped for a sense of national identity<sup>16</sup>. Therefore, she is a good example of women emancipation.

Based on those explanations above, the historical movie of Elizabeth is a good example concerning women movement. Elizabeth: The Golden Age movie is a brand new movie released on 2<sup>nd</sup> November 2007. The film was an Academy Award for best costume design. Moreover, Cate Blanchett, Elizabeth, received an Academy Award nomination for best actress. The film also won two Satelit Award for best art direction and production design<sup>17</sup>. Therefore, the researcher chooses this inspiring movie as the object because this movie shows that women are not powerless as the assumption all this time. In addition, the researcher chooses this movie because this movie describes about the golden age of a famous Queen of England, Elizabeth. From this movie, the researcher wants to analyze whether this feminism movie consists vocabulary reflecting gender bias or not.

In this research, the researcher chooses the “Gender Bias” as the title not “sexist language” to avoid any biased implication. Furthermore, the term “Gender” is more commonly used in a positive way. The definition between gender and sex itself is different. Sex is a biological condition, i.e. defined as physical characteristics, whereas gender means a social construct (within the

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<sup>16</sup> *Elizabeth: The Golden Age*, from [www.wikipedia.com](http://www.wikipedia.com), accessed on 20<sup>th</sup> November, .

<sup>17</sup> Ibid

fields of the cultural and gender studies and the social science).<sup>18</sup> Furthermore, according to Wardhaugh the current vogue is to use *gender* rather than *sex* as the cover word for the various topics discussed. Sex is to a very large extent biologically determined whereas gender is a social construct involving the whole gamut of genetic, psychological, social, and cultural differences between males and females.<sup>19</sup> Wodak also adds about this, that gender is not a pool of attributes “possessed” by a person, but something a person “does”.<sup>20</sup>

In addition, there are no other previous researchers analyze sexist language in the area of vocabulary. Most of them did not discuss about the language use between men and women. The previous researchers analyze sexist language in the area of morphology such as studied by Aminah which described about the different suffix between men and women.<sup>21</sup> Moreover, the object is Indonesian daily news. Maulidah had the same discussion with Aminah, but she had found more details such as the generic equivalent, active verb, and the use of euphemism.<sup>22</sup> Khotimatin categorized sexist language in to proverbs, idiomatic expression, and taboo words.<sup>23</sup> Madjid categorized sexist language on two categories; words and proverbs.<sup>24</sup> The latest researcher is Sofia, she codified sexist language based on three categories; sexism in words, sexism in proverbs, and sexism in taboo words.<sup>25</sup> In addition, the previous researchers did not analyze sexist language from the English native

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<sup>18</sup> *Language and Gender*, (<http://www.kichu.com/elp/gender.html>, accessed on 7<sup>th</sup> of February 2008)

<sup>19</sup> Ronald Wardhaugh, Op.Cit, p. 313

<sup>20</sup> Ibid

<sup>21</sup> Aminah, *A Sexist Language in The Headline News of Kompas*, (Malang: UIN Malang, 2005)

<sup>22</sup> Siti Maulidah, *Sexist Language in Radar Bromo*, (Malang: UIN Malang, 2005)

<sup>23</sup> Umi khotimatin, *The Sexist Language in Miss Congeniality*, (Malang: UIN Malang, 2006)

<sup>24</sup> Hilda Izzati Madjid, *The Sexist Language in Tempo's Column*, (Malang: UIN Malang, 2007)

<sup>25</sup> Linda Sofia, *the Sexist language of Jokes Column in Hello Magazine*, (Malang: UIN Malang, 2008)

speaker; they analyzed it in Indonesian magazine, or Indonesian magazine, which is translated to English. All of the objects of those researches are in the written form, while the researcher conducts her study in a movie, native spoken form, which is more natural than written form.

Since the researcher brings the new categorization in sexist language,<sup>26</sup> the researcher would like to analyze vocabulary features reflecting gender bias which is used on Elizabeth: The Golden Age movie entitled “A

### **Sociolinguistic Study on Vocabulary Reflecting Gender Bias on Elizabeth: The Golden Age”.**

#### **1.2. Problems of the Study:**

Based on the description of background of the study above the formulated of the problems of this study are as follows:

1. What vocabularies are found in "Elizabeth: The Golden Age"?
2. How are vocabularies related to gender bias in "Elizabeth: The Golden Age"?

#### **1.3. Objectives of the Study**

This study is aimed at studying as well as comprehending the vocabulary features reflecting gender bias in a movie, and how it is presented in feminism movie. In addition, this study is significant for the following objectives:

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<sup>26</sup> Most of the previous researchers categorized sexist language just based on word and proverb. They did not discuss about the different language use, and the diverged meaning of some certain words between men and women.

1. To find the types of vocabulary reflecting gender bias in Elizabeth: The Golden Age movie which is male centered, built *men image*, and then presented in movie
2. To describe the construction of gender biased expressions and how they are described and are presented in Elizabeth: The Golden Age movie
3. To provide substituted words, phrases, sentences, utterances or expressions which are considered male centered and gender biased which is established in Elizabeth: The Golden Age movie more neutral term for both of the sexes.

#### **1.4. Significance of the Study**

Based on the researcher's opinion, this study is significant to conduct some considerations. By doing this research, the researcher can enrich the theory and category of sexist language. Furthermore, hopefully as much as possible, the researcher can minimize and eliminate the use of sexist language.

By reading this research as reference, hopefully language lecturers especially English vocabulary lecturers teach their students about the theory and categories of sexist language, ask them to avoid using sexist language and give them the neutral words as the researcher given. Moreover, for the English students, hopefully by reading this study, they know about a bias based on gender in English vocabulary, and select the alternative words, then use those alternative words in their daily life as the replacement of the biased words.



This study is expected to be a reference and alternative information for other researchers in conducting research in this area. Moreover, hopefully this study can be a first step to analyze language and gender and the different usage between men and women in the other new area such as phonology, intonation, and lexicon.

Last, hopefully the readers of this research can realize the language bias based on gender, and they can minimize and eliminate the use of gender bias vocabulary as unconscious reflection of social and attitudinal changes in their daily interaction.

### **1.5. Scope and Limitation of the Study**

As the researcher stated above that studying gender and language means studying two separate strands, language use between men and women, and the study of sexist language; how sexism manifest linguistically. Because here the researcher studies about vocabulary reflecting gender bias, it means the researcher studies about the meaning of words, which is sometimes different between men and women, also how the words are used, and about the different function of vocabulary between men and women. Based on this definition, the researcher analyzes the script of “Elizabeth: The Golden Age” movie using both types of gender and language discussion, those are how the language use and how sexism manifest linguistically. If the researcher just chooses sexist language, the result and findings will be little. Furthermore, the researcher wants to enrich about this related topics with new discussion, about language use and language function.

There are so many drama history movies today, but the researcher limits the study just on “Elizabeth: The Golden Age” movie, the newest movie. The data of this movie is taken from the script from <http://www.imsdb.com/scripts/Elizabeth-The-Golden-Age.html>. In addition, this research is limited by the theory of Robin Lakoff, as stated by the researcher in the first paragraph above.

Moreover, the theory of feminism and culture that the researcher used to support the arguments of the reason behind the use of the language and gender are not described broadly. It because the researcher does not want this thesis tends to be like a social research. Therefore, the researcher avoids explaining excellently about socio cultural condition and ideology behind the use and the practice of the sexist language.

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

- Vocabulary : Is the study of the meaning of words, how the words are used, and also about root, prefix and suffixes.<sup>27</sup>
- Gender bias : A social construct (within the fields and cultural gender studies, and social sciences).
- Sexism : The dictionary defines *sexism* as discrimination by one sex against the other, especially by males against females, under the

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<sup>27</sup> Dona Young, *What is Vocabulary*, (www.DonnaYoung.org, accessed on 7<sup>th</sup> of February 2008)

assumption that one sex is superior to the other.

**Sexist language** : Applied to our language, sexism means that masculine forms and masculine marked words predominate. For instance English usage often suggest that masculine is more important than what is feminine, such as (a *man-sized* job is important, but *woman's work* is trivial.

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

**Elizabeth: The Golden Age** : is a historical movie of female Queen of England Kingdom, famous as Elizabeth I. this movie describes about the successful glory in her religious and political tides of late 16<sup>th</sup> century Europe. This movie opens people's minds that women are not always powerless, subordinate, and incapable to hold high position.

## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

#### 2.1 Gender Bias

When examining gender bias, it is important to define and understand the term. Gender is defined by the American Heritage Dictionary as "classification of sex." The term *gender* is generally used to refer to propose social and cultural constructions of masculinities and femininities. In this context, *gender* explicitly excludes reference to focus on cultural differences. In addition, Graddol and Swann define gender as social difference in term of masculinity and femininity.<sup>28</sup> Furthermore, De Beaviour explained gender is not more than the instrument which is constructed socially, not biologically. Therefore, gender is different with sex.<sup>29</sup> If we say a "gendered society" means that gender has a significant influence in the society include the language. Whereas, "*bias*" according to American Heritage Dictionary is defined as "preference or inclination that inhibits impartiality; prejudice".<sup>30</sup> Thus gender bias is separation of gender in a way which prefers one sex over the other.

As a matter of fact, after since in the past women have always been differentiated from men. It can be seen from any side in our society such as education, law, right, occupation, housework, and many others. Our biological sex determined since birth by factors beyond our control, being born male or

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<sup>28</sup> David Graddol & Joan Swann, *GenderVoices; Telaah Kritis Relasi Bahasa dan Struktur Sosial*, (Pasuruan: Pedati, 1989), p. 11.

<sup>29</sup> In Oxford Pocket Dictionary published by Oxford University Press Sex is defined as "*Each of the main groups (male and female) into which living things are categorized on the basis of their reproductive functions*".

<sup>30</sup> American Heritage Dictionary. 1983.

female probably the most important feature of our life. The first question generally asked about a new born baby is whether it is a boy or girl, just as the first thing we notice when we see someone for the first time is whether the person is male or female. Moreover, almost every official form we fill out requires us to say whether we are male or female. Physical appearance, dress, behavior, and language provide some of the most important means of identifying ourselves daily to others as male or female. When we see a baby dressed in pink with a frilly bonnet, we conclude it must be a girl.

When we read about scientists in the newspapers, most of us still have mental image of men, even though there are now many women scientists. When we hear someone describing a color as "baby blue," "carnation pink," "lavender," or "mauve," we imagine the speaker to be a woman rather than a man. When most people read a newspaper headline "Doctor seduced patient", they assume the doctor is male and the patient is female. Even more, a myth says that men and women come from different planets (men from mars, women from venus), that they have different chemistries and hormones, and that they listen, speak and even define their morals differently.

In our society, women are always treated differently from men. Women often become the object who exploited in any area such as in advertisement. Many advertisements use women as their object, a popular perfume shows woman wearing miniskirt and high heels. The advertisement glamorizes the woman as a sexual object, suggesting her availability, and how her attractiveness can be enhanced if she wears the right perfume. Indeed, cigarette as the special men's thing still often uses women in their

advertisement with certain behavior gestures or "body language," images, and ways of dressing.

In most of societies, since in the past, women have been treated unfairly to men. They are judged as weak, not important, aggressive, etc. However, men always said has a lot of gut, strong, forceful, etc. Therefore, women always defined as secondary sex and treated as what men want. In addition, there are several issues arise in regard to the present state of women in society:<sup>31</sup>

#### 1. Sex Discrimination and Economic Inequality

Sex discrimination involves treating people differently only because of their gender. Related with economic discrimination, overt job discrimination is one of those inequalities. Men mostly hold high position, whereas women mostly get position related with service such as waitress, housekeeper, shopkeeper, cleaning service.

In addition, comparable worth between men and women is also one of the economic discrimination. There are some factors, which influence salary differences between men and women:

- The older the woman, the greater the salary differential
- Women are more likely than their male counterparts to have taken time off to raise a family, worked part time instead of full time, to choose a job that interferes less with family time, to refuse to relocate to accept a promotion.

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<sup>31</sup> Lawrence M. Hinman, Ph.D. Director, The Values Institute, *Gender, Sexism, and Sexual Harassment*, 2008([http://www.university-sandiego.com/gendersexismalsexual\\_harrasment.html](http://www.university-sandiego.com/gendersexismalsexual_harrasment.html), accessed on 7<sup>th</sup> of February 2008).

Moreover typically, occupations dominated by women are paid less than comparable occupations dominated by men.

2. Sexual Harassment
3. Degradation of women included there items, those are:
  - Sexist language
  - Pornography
  - Rape and sexual intimidation

In sum up, sexism or gender bias can refer to the three different beliefs or attitudes,<sup>32</sup> they are as follows:

1. The belief that one [gender](#) or [sex](#) is inferior to or more valuable than the other.

Similarly, this first belief shows that one of the sex neither men nor women can dominates others. However, as being prevailed in most of society, that the great soul of life is only given to his great person in this universe, namely men<sup>33</sup>. Indeed, male is more marked and valuable in the society, while the female is less marked and valuable. Woman is created to serve the need of men. This stereotype seems and becomes deeply rooted in the society. Ironically, women taken for granted for this labeling and assume that this is the fate.

In society, women have no existence and no essence, no share in ontological reality, no relation to the idea. She has non-moral as she is non-logical. Therefore, woman has no existence. Since the patriarchal

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<sup>32</sup> *Sexism*: 2007 (www. wikipedia.com accessed on 15<sup>th</sup> January 2008) .

<sup>33</sup> Zaitunah Subhan, *Tafsir Kebencian; Studi Bias Gender Dalam Tafsir Al-Quran*, (Yogyakarta: LKiS, 1999), p.33.

system holds an important role in the society. The men will keep dominate women.

2. The principle that male are basically very different and that this should be reflected in having social life, practicing language, having the right of sex and law.

This second belief wants to agree to the opinion who agrees that men and women are originally created differently and it must be strongly applied in society. This core idea comes from the different biological anatomy that men and women have. The fact that women must have breast, pregnant, menstruation, and men must have a muscular body, strong and they must not cry, brings the idea in society that those differences must be reflected in every aspect of life. Finally, people treat men and women differently, even unfairly for imbalance discrimination and illogical reason.

3. It can also refer to simple hatred or men (misandry) or women (misogyny).

On the contrary to first and the second belief, misogyny is considered as a justification and maintaining the subordination of women to men. Therefore, misogyny is often associated with anti-woman [sexism](#). In its most expression, a misogynist will openly hate all women simply because they are female. Some misogynists may simply be prejudiced against all women, or may hate women who do not fall into one or more acceptable categories. Entire cultures may be said to be misogynist if they treat women in ways that can be seen as harmful.



Regardless to the three types of sexism above, there are various talks and theories that discuss about the sexism. One of the well known contradictory theories is nature and nurture theory, as has been written by Subhan in *Tafsir Kebencian*. The nature theory is the belief which emphasize on the biological differences of women and men. In other words, this biological difference is also known as a God's will. However, in Islamic belief this is also called as *kodrat* or *fitrah*.<sup>34</sup> The nature theory is something absolute and fixed which refers to the biological elements. For instance, women have a scortum, breast, uterus, pregnant, and menstruation. In contrast to women, men have penis and sperm.

The second theory is nurture theory.<sup>35</sup> 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. Simply, this theory is deeply resulted from the social and symbolic interpretation or social construction that women are always seen as the second class, and subordinated to men.

In accordance to two theories above, Subhan gives two different views on women as the social group.<sup>36</sup> First, women are considered as a second class or inferior. This inferiority is strongly reflected in female's duty as housewife. Subhan claims that women are responsible for all the duties of household, mothering the children and husband, housekeeping, breastfeeding and so on.

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<sup>34</sup> As has been noted by Subhan that she proposed several definitions: (1) God's authority or absolutism on the human, however, human as the caliph of god can not challenge this, (2) natural law that grows naturally based on the God's will, (3) A heredity or personal characteristics that the people have.

<sup>35</sup> Nurture theory is something relative, not universal, and interchangeable or nurture.

<sup>36</sup> Zaitunah Subhan, *Tafsir Kebencian; Studi Bias Gender Dalam Tafsir Al-Quran*, (Yogyakarta: LKiS, 1999), p.81.

Whereas, men is responsible to earn money and fill the whole of the household needs. Consequently, this claim makes women as a passive person, exclusive, introvert, and has a narrow minded. It is because they only keep stay around the chores. Socially, women do not need a high education or a top position in the society.

Simplifying greatly, this gender stereotype put together women as old-fashioned person, having a low intellectual capacity, having unimportant job, because the household duties does not require special competencies or earn money. However, those of all are part of traditional thoughts that are given for women due to of certain interest of male. This condition will be continued under controlled of men because of the power, which men have in society.

In relation to the characteristics of men and women,<sup>37</sup> Subhan describes in this following table (See table 1)

**Table I**  
**Characteristics of men and women**

<b>Men</b>	<b>Women</b>
Aggressive	Amicable
Independent	Dependent
Assertive	Emotional
Objective	Subjective
Active	Passive
Logic	Illogical
Popular	Exclusive
Insensitive	Sensitive
Adventurous	Not adventurous
Able to solve the problem	Hard to solve the problem
Rarely cry	Always and Almost cry
Full of confidence	Lack of confidence
Can differentiate between mind and emotion proportionally	Unable to differentiate between mind and emotion proportionally
Feel in freedom	Not totally feel in freedom
Has a brilliant mind	Has a weak thought

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<sup>37</sup> Siti Sholihah, *Wanita dan Media Massa*, (Yogyakarta: Teras, 2007), p. 61.

Concerning about women's duty, society has a notion that women are not expected and obligated to earn money, and men have a duty keeping the life continuity of the family. In sociology context, this notion in society is difficult to be changed. In any transmitted society, no matter the ideology used to design social construct in the future, one absolutely cannot cut acquaintance with the past.<sup>38</sup> Therefore, the past ideology about men and women is hard to lose instantly. In social change, there must be still an influence and a relation with the past culture.

Related to this problem. Islam in Surah An-Nisa':34, which often becomes contradiction has its point of view:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ  
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ  
فَعُظُوهُنَّ ۖ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۗ فَإِنِ اطَّعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا  
إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

34. *Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because They support them from their means. Therefore the righteous women are devoutly obedient, and guard In (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (and last) beat them (lightly); but if They return to obedience, seek not against them means (of annoyance): for Allah is Most High, great (above you all).*

This Ayat does not mean that men are superior and women are inferior, but they must help and support each other. They get their duty as their capacity and ability. Moreover, in line with sociology context, that there was social changing when Islam came at that time. Al-Qur'an understands the social

<sup>38</sup> Nur Jannah Isma'il, *Perempuan dalam Pasungan*, (Yogyakarta: Lkis, 2003).

condition of the Arabian culture at that time which had some culture discriminating women. For example, if the father was died, the son can marry the wife (the mother), men were also cultured marry more than four or ten women, daughter were buried alive, and many others.<sup>39</sup> Therefore, Al-Qur'an is very flexible saw the condition and then decided the law. However, AlQur'an or Hadith never states that women are prohibited and forbidden to earn money. It means that Islam allows women to work, but it supposes not to be overreached their capacity, ability, and capability as women as stated in Surah Al-Baqarah: 286<sup>40</sup> if their capacity and ability is limited only as housewife, it is better for them to be a housewife.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ط وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. *On no soul doth Allah place a burden greater than it can bear. it gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; Our Lord! Lay not on us a burden like that which Thou Didst Lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out Our sins, and grant us Forgiveness. have Mercy on us. Thou art Our Protector; help us against those who stand against faith."*

Actually, Islam teaches equality among humankind. For example, either male or female are obligated to increase their knowledge, even more Islam states that either male or female will get reward with the same portion as what they do as stated in An-Nahl: 97

<sup>39</sup> Ibid, p.37.

<sup>40</sup> Ibid, p.252.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧٧﴾

97. Whoever works righteousness, man or woman, and has Faith, to Him will we give a new life, a life that is good and pure and we will bestow on their reward according to the best of their actions.

Nothing can differentiate them, neither their sex nor their superiority, except their piety to God, as stated in Al-Hujarat: 13

يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَاۗئِلَ لِتَعَارَفُوٓا۟ ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ ٱللَّهِ أَتَقٰوٰتُكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿١٣﴾

13. O mankind! we created you from a single (pair) of a male and a female, and made you into nations and Tribes, that ye may know Each other (Not that ye may despise (each other)). Verily the Most honoured of you In the sight of Allah is (He who is) the Most righteous of you. and Allah has full knowledge and is well acquainted (with all things).

The same talks on women discrimination do not only take place in Islamic teaching but also invite many feminists movement, for instance liberal feminism, radical feminism and individualist feminism.<sup>41</sup> In principle, the feminists aim to seek equality between men and women in any issues. For Liberal feminism, all women are capable of asserting their ability to achieve equality. Therefore, it is possible for change to happen without altering the structure of society.<sup>42</sup> Liberal feminists suggest looking at the personal interactions of men and women as the starting ground from which to transform society into a more gender-equitable place.

<sup>41</sup> Linda Sofia, *The sexist language of jokes column in hello magazine*, (Malang: UIN Malang, 2008), p.41.

<sup>42</sup> Feminism Many Forms, ([www.wikipedia.com](http://www.wikipedia.com), accessed on 05<sup>th</sup> of January 2007).

Radical feminism sees the capitalist sexist hierarchy as the defining feature of women's oppression. Radical feminists believe that women can free themselves only when have done away with what they consider an inherently oppressive and dominating system.<sup>43</sup> Radical feminists feel that the male-based authority and power structure are responsible for oppression and inequality, and that as long as the system and its values are in place, society will not be able to reform in any significant way.

The last one is individualist feminists, they attempt to change legal systems in order to eliminate class privileges, including gender privileges and to ensure that individuals have an equal right, an equal claim under law to their own persons and property. Individualist feminism encourages women to take full responsibility over their own lives. It also opposes any government interference into the choices adults make with their own bodies, as it contends such interference creates a coercive hierarchy for instance the system of hierarchy.<sup>44</sup>

In addition, Mansour states that although the feminist movement starts from different ideology, philosophy, and analysis, but in general, they have the same concern, it is to offer and to struggle for women equality. Feminism builds an equal perception and concept that they come to blows for the freedom and equality between men and women. This is the strong prove that is held by feminist for the last decades.<sup>45</sup> In sum up, feminism movement has a

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<sup>43</sup> Ibid.

<sup>44</sup> According to Hornby, Hierarchy is a system and an organization with ranks of authority from lowest to highest which is socially constructed.

<sup>45</sup> Mansour Fakih, *Perempuan Di Garis Depan*, (Jakarta: PB. Korp PMII Putri, 2000), p. 142.

great contribution and inspiration and for the better of understanding to create an equal social norm between the sexes.

## 2.2 Language and Gendered Society

Language and culture are two words that are interrelated each other. Language and gender are also one of the elements of culture of the society beside other elements of culture, since the gender discrimination 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. In addition, since the language is a part of culture, and the language serves gender discrimination in the society, language becomes part of culture. According to Soerjono, there are seven elements universal of culture owned by every culture in the world:<sup>46</sup>

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

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<sup>46</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (4<sup>th</sup> ed), (Jakarta: Raja Grafindo Persada, 1990), p.192-193.

In sum up, it shows that language and society are always related. On the other hand, there is still a debate whether language influences culture or culture influences language. In Chomsky's asocial view of linguistic theorizing, there is a variety of possible relationship between language and society:<sup>47</sup>

1. Social structure may either influence or determine linguistic structure and/or behavior. Linguistic sex varieties arise because language is closely related to social attitudes. Men and women are socially different in that society lays down different social roles for them and expects different behavior patterns from them. Language simply reflects this social fact, it seems that the larger and more inflexible the differences between the social roles of men and women in a particular community, the larger and more rigid the linguistic differences tend to be. Evidence about age grading may strengthens this view that young people or children speak differently from older people. It means that social structure including age influences the way people speak.

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.<sup>48</sup> In accordance to that, Coates explained that:

“Linguistics difference is only the picture of social differences, and since the society views a man and woman different, unequal, so, linguistic differences will keep exist”.<sup>49</sup>

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<sup>47</sup> Ronald Wardhaugh, *An introduction to Sociolinguistics*, (Oxford, Basil Blackwell, 1986), p. 10-11.

<sup>48</sup> Hilda Izzati Madjid, *The Sexist Language in Tempo's Column*, (Malang: UIN Malang, 2007), p. 15.

<sup>49</sup> Coates, 1986: Vi in David Graddol & Joan Swann, *Op. Cit*, p. 13.



Vocabulary of language is not accidental, but it correlates both with social situation and with attitudes. In the case of gender bias, it can be seen why in the words for women there is so much pejorative skewing or negative bias in coining words and their meaning. Some stereotypes about differences between men and women emerge vocabularies that differentiate between men and women. For instance, many terms for females in authority have taken on sexual meaning such as the word *Housewife* derived from Old English *Hussy*. These terms originally denoted from the least admirable sexual behavior, because the physical characteristics of women in our society assume greater importance than those of men because women are constantly exploited as sex objects.<sup>50</sup>

Moreover, according to Wardhaugh men's and women's speeches are different because boys and girls are brought differently and men and women often fill different roles in society. Since in childhood small boy will proudly following to be like his father, to be a man, strong, to be a leader, and like sport. The same thing is true for a small girl will proudly like to be like his mother, she puts on her mother's high-heeled shoes, smears make up on her face and minces around the room. Small girl also mostly like playing doll, family, and always to be a housewife and keeping her house. Furthermore, women always speak about family, fashion, whereas men speak about sport, business. These stereotypes make vocabulary, which differentiate between two sexes. According to this view, it is not because of their different biological sex, but it because the

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<sup>50</sup> Victoria Fromkin and Robert Rodman, *An Introduction to Language*, (Canada, Harcourt Brace & Company Canada, 1997), p.279.

societies want and do. Labeling someone man or a woman is a social decision.

It is not the language, which is sexist, it is the society. The language is neither good nor bad, but its use may be for good or bad. If one views women as inferior, then special speech characteristics will be viewed as inferior. When everyone in society is indeed created equal, and treated as such, there will be little concern for the sexual asymmetries which exist in language.<sup>51</sup>

2. Linguistic structure and/or behavior may either influence or determine social structure. This is the view that is behind Whorfian hypothesis who argue that languages rather than speakers of those languages can be sexist. It means that the structure of a language determines the way in which speakers of that language view the world. Different speakers will therefore view the world differently in so far as the languages they speak differ structurally. Speakers of one language have certain words to describe things and speakers of another language lack similar words, then speaker of the first language will find it easier to talk about those things. For instance, physicians talk easily about medical phenomena, more easily than not a physician because they have the vocabulary to do so, and it is more important for them.

In the area of grammar, could be argued to be a further strengthening of Whorf's claim, since classification system pertaining of sex, number,

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<sup>51</sup> Victoria Fromkin & Robert Rodman, *An Introduction to Language*, (2<sup>nd</sup>. Ed), (USA, 19778), p. 279.

time, and so on are both more subtle and more pervasive.<sup>52</sup> It means that language creates and promotes gender division in society. The grammatical categories available in a particular language not only help the users of that language to perceive the world in a certain way but also at the same time limit such perception. You perceive only what your language allows you.

There is a same strong version is also clarified by feminists that perhaps the people's world view is androcentric (male centered) as the conventions of language have been developed in a patriarchal context.<sup>53</sup> In addition, Chaika 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.

In addition, Spender proposes the same idea as Sapir-Whorf hypothesis:

“Language efforts to form particular restrictions in reality, language is a media of social structure, gender classification and the world’s view reconstruction”

For this reason, Graddol and Swan firmly state that language had already served the need of the speaker in communication in which the

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<sup>52</sup> Ronald Wardhaugh, Op.Cit. p. 214.

<sup>53</sup> Deborah Cameron, , *Feminism and Linguistic Theory*, (London: Macmillan Press LTD, 1992), p. 30.

society and the language had grown up.<sup>54</sup> In addition, Graddol and Swan assert:

“.....language is a ‘*guide*’ to come in social reality”

In this view, language provides a screen or filter to reality, it determines how speakers perceive and organize the world around them, both the natural world and the social world. Consequently, the language you speak helps to form your world-view, it is imposing habits of both looking and thinking. In a word because English, which they used every day and in every situation, is sexist then influence the speaker’s mind to do so in their daily life. They tend to subordinate women, even women often treated as pejoratively as their common connotation.

However, Bernstein, Whorf student, regards language as something, which both influences culture and is in turn influenced by culture, with the second influence stronger than the first. A child growing up in a particular linguistic environment and culture learns the language of that environment that culture and then proceeds to pass of that learning to the next generation. In addition, Wardhaugh views Whorfian hypothesis is that it is quite unproved. It appears to be quite possible to talk about anything in any language provided a speaker is willing to use some degree of circumlocution. However, some concepts may be more ‘codable’, that is, easier to express, in some languages than in others. A speaker of course

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<sup>54</sup> Coates, 1986: Vi in David Graddol & Joan Swann, *GenderVoices; Telaah Kritis Relasi Bahasa dan Struktur Sosial*, (Pasuruan: Pedati, 1989), p. 214.

will not be aware of such circumlocution in the absence of familiarity with another language that uses more succinct means of expression.<sup>55</sup>

3. The third possible relationship is that the influence is bi-directional, language and society may influence each other. A variant of this approach is that this influence is dialectical in nature, a Marxian view put forward by Dittmar, who argues that speech behavior and social behavior are in state of constant interaction and that material living conditions are an important factor in the relationship.<sup>56</sup>

It means that language reflects the gender divisions in society. Therefore there are several words of language, which are used differently between male and female. In addition gender classification as one of the social systems in the society and one of the cultures, in turn motivates the languages as a mean of communication to adapt that demand of the social condition in the society.<sup>57</sup>

4. A fourth possibility is to assume that there is no relationship at all between linguistic structure and social structure and that each is independent of the other. Although there might be some such relationship, present attempts to characterize it are essentially premature, given what we know about both language and society. It means that gender in language is a purely grammatical notion. There is no an intentional purpose of the language to differentiate the gender and to create the language distinction

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<sup>55</sup> Ronald Wardhaugh, *Op.cit.* p.218.

<sup>56</sup> *Ibid* p.218.

<sup>57</sup> Hilda Izzati Madjid, *Op.Cit.* P.17.

of gender.<sup>58</sup> Actually, this variant view appears to be the one that Chomsky himself holds, he prefers to develop an asocial linguistics as preliminary to any other kind of linguistics, such an asocial approach being, in his view logically prior.<sup>59</sup>

In sum, all of those four views presenting the idea of the interrelation between language and gender in the society have its own convincing argument. There is no one view that can be considered the best or the worst among others. We cannot deny that every opinion above is strongly supported by theoretical background. Although each view has different belief and opinion based on different theory, those views focus on the main discussion about 'Culture', 'Society', and 'Language' as the main key words illustrated in all of those views.

Discussing about gender bias, which also reflected in language, Pauwles states that some of the major forms of sexist language are formed as follows:<sup>60</sup>

- **Invisibility**

Women are often invisible in language. This is due to the use of the masculine pronouns 'he', 'him', 'his' to refer to both men and women, and the use of 'man' as a noun, verb or adjective in words such as 'mankind', 'man made'.

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<sup>58</sup> Janet Bing, *Sex and Gender and The Connection Between Language and Gender. In Brain Sex: How The Media Report and Distort Brain Research, Women and Language* 22, 4-12. Accessed on 28<sup>th</sup> of April 2008.

<sup>59</sup> Ronald Wardhaugh, OP.Cit. p.219.

<sup>60</sup> Anne Pauwles, *Language, Sex and Gender*, (<http://www.equity&diversityunit.com>, accessed on 26<sup>th</sup> of February 2008).

- **Dependence**

Women are often portrayed in language as subordinated to men. Expressions such as 'female technician' and 'woman academic' imply that women are regarded as oddities in certain situations or occupations. The use of 'feminine' suffixes such as 'ette', 'ess', 'ienne' and 'trix' are unnecessary and demeaning. The inappropriate use of titles reflects that women are viewed as subordinate to men.

- **Trivialization**

Women and their activities, actions and occupations are often trivialized or denigrated in language through expressions like 'girls in the office', 'just a housewife'.

- **Stereotyping**

Women are often portrayed in a stereotyped manner, described predominantly in terms of the roles of 'wife' or 'mother', and referred to by their physical attributes when this is not appropriate in the context.

In sum up, language and social attitudes including gender cannot be separated each other, they are interrelated each other. Furthermore, in the daily life, men and women communicate also by using language. Even, gender bias is mostly reflected in English.

### **2.3 Gender and Language Use (Genderlects)**

Traditional gender roles embody the male role as agentive, where action, self-expansion, and individuality are the rule. By contrast, traditional gender roles define the female role as communal, embodying emotional

expressiveness and a focus on the needs of others.<sup>61</sup> Tannen suggests that the communication patterns of males and females often differ, with males using a direct and forceful style while female uses a more indirect and intimate style of interaction. Such linguistic styles parallel the masculine principle of agency and the principle feminine of communication.<sup>62</sup>

Lakoff's theory on women's language suggests that female use a language style that reflects diffidence, shyness, and lower self-confidence indicating a lack of commitment or strong opinion.<sup>63</sup> One device is euphemism, where a person uses words such as "fudge" or "heck" instead of profanity. Another device is the use of tag question and hedges, such as "the weather is terrible, isn't it?" or "I kinda got angry". Women also use different color words and adjectives from men to show their femininity.

### 2.3.1 Color words

The view that male's and female's speech is different because of that boys and girls brought up differently, may also considered in the use of color terms in their speech. Hence, as explained before, that since in their baby, the society always has mental image that if the baby dressed in pink with bonnet, we conclude that it must be girl. Therefore, the use of color words between men and women is different. Women tend to use color words which indicate femininity. As stated by Lakoff that women use color words like *mauve*, *beige*, *aqua marine*, *lavender*, and *magenta*,

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<sup>61</sup> Bakan, 1996, in David A. Huffaker and Sandra L. Calvert, *Gender, Identity and Language Use in Teenage Blogs*, (Journal of Computer mediated communication. 10 (2). Article 1, 2005), <http://jcmc.indiana.edu/vol10/issue2/huffaker.html>. Accessed on 5<sup>th</sup> October 2008.

<sup>62</sup> Ibid.

<sup>63</sup> Eckert and Mcconel Ginet, 2003, in David A. Huffaker and Sandra L. Calvert, Op.Cit.



but must men do not,<sup>64</sup> they tend to refer to purple. It shows that there is a difference between male and female in using color words.

### 2.3.2 Adjective

Women have certain characteristics in speaking. They have own their words, which reflect themselves. As Lakoff stated there are also certain empty nonforceful adjectives and expletives commonly used by women but only very rarely by men such as *charming, divine, adorable, sweet, and lovely, darn, and shoot*<sup>65</sup>. Women are also said to have their own vocabulary for emphasizing certain effects on them, words and expression such as *so good, such fun, exquisite, lovely, divine, precious, adorable, darling, and fantastic*.<sup>66</sup>

In addition, Key asserts that women tended to use reduplicated forms, words, which emphasized femininity and more emphatic forms. Similarly, Lakoff says women use adjectives that seem devoid of all but a vague positive emotive sense: *divine, gorgeous*, etc Kramer says women not only use such words, but use them in contexts and in frequencies that differ from men. Neither Key, Lakoff, nor Kramer presents any evidence to support her contention. Key and Lakoff make similar unsupported claims for intensifiers such as *so, such, very* and *vastly*.

In line with Lakoff, it says that many ways, women themselves talk in weak, ineffectual ways that prevent them from

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<sup>64</sup> Ronald Wardhaugh, Op.Cit, p. 304.

<sup>65</sup> Elaine Chaika, *Language and the Social Mirror*, ( Massachusetts: Newbury House, 1934), p. 212.

<sup>66</sup> Ronald Wardhaugh, Op.Cit. p.305.

being taken seriously. Unfortunately, she attempts to verify any of her intuition by experiment fact or careful, controlled observation. According to Crosby and Quist more recently, it has also become clear that the supposedly feminine pattern that she delineated are characteristic also of children and of men in subordinate position.<sup>67</sup> However, it does not mean that men never use those adjectives, although men have always had more leeway in using such a word, especially in masculine company.

Strengthening this proof, Kubaska, as part of student project, try to elicit empty “feminine” adjectives from both male and female college student by showing them pictures in the Neiman Marcus Christian Catalogue, males and female alike used teams like *pretty, great and terrific*<sup>68</sup>.

### 2.3.3 Hedges

Hedges have multiple functions. They can add a degree of uncertainty and non-commitment to an utterance and indicate that a speaker does not want to give up his/her speaking turn yet. Coates names several words and phrases, such as *maybe, sort of, you know, may and might and I mean*. Holmes includes pauses and hesitations like ...*ehm*... and ... *eeh* ... in the category of hedges since “they can be used to express a speaker’s reluctance to

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<sup>67</sup> Elaine Chaika, Op.cit. p. 212.

<sup>68</sup> David Graddol & Joan Swann, *GenderVoices; Telaah Kritis Relasi Bahasa dan Struktur Sosial*. (Pasuruan: Pedati, 1989), p.173.

impose”. She lists fall-rise intonation, and modal verbs, lexical items such as *sort of* and *I think*. In her study of politeness devices, Other differences in the use of hedging devices between men and women found by Holmes involved the use of the lexical items *you know*, *I think* and *sort of*. Women tend to use the solidarity marker *you know* (used most often between people who know each other well as it emphasizes shared knowledge) as an addressee oriented positive politeness device when it protects the speaker’s positive face needs. Men, on the other hand, use *you know* more in its referential meaning when it refers to presupposed shared knowledge or acts as a hedge on the validity of a supposition.

In Holmes’s data, *I think* was often used as a booster by women and they also used it as a positive politeness device (expressing agreement with the addressee) more often than men did. *Sort of* occurs most often in informal contexts and can also function as a solidarity marker. According to Holmes’s data, women tend to use *sort of* more often than men.

In contrast with Coates and Holmes, Hirschman in her research covered male-female differences in conversational style and she studied cross-sex conversations as well as single-sex conversations. She uses the terms “fillers” and “qualifiers”. “Fillers” are defined as phrases that could appear anywhere in the sentence and that could be deleted from the sentence without a change in content. Hirschman divides “fillers” into two groups, the

first consisting of *um* and its variants *uh* and *ah*, *like* (when not used as verb or preposition) and *well*, not in initial position. The second group includes *you know* and *I mean* which are often used “when the speaker is groping for words but doesn’t want to give up the claim to the floor”.

The second category of “qualifiers” is characterized by the fact that their deletion only affects the degree of assertiveness of a sentence and does not change the content of the utterance. The group defined as “qualifiers” by Hirschman consists of several subdivisions. Phrases of the type *I think*, *I assume* and *I mean* are qualifiers as well as the adverbials *maybe*, *relatively*, *generally* and the adverbials used with a negative (*not really*, *not very*). Generalized adjuncts, for example, (*or something*, (*or whatever*, *sort of* and *kind of* also function as qualifiers. Other qualifying expressions, e.g. modals, quantifiers like *many* and *some* and sentence operators like *it seems that* function in a similar way and can also be deleted with minimal syntactic adjustment.

### **2.3.3.1 Hedging devices in male and female conversations**

The basic function of hedging devices is to indicate that speakers are not committed to what they say. In other words, they avoid making explicit statements. The interpersonal function of hedges is to take account of the feelings of the addressee.

Conversations are not just about people and events, they also

reveal the speakers' attitudes to their addressees. Hedging devices are useful to express opinions but to soften them in the process. According to Coates, protecting face needs is an important function of hedges. Face needs are the need to feel acknowledged and liked (positive face needs) and the need to have one's personal space respected (negative face needs). Hedging devices help the speaker to avoid imposing on people. Tannen and Coates found that the use of hedges by women is closely related to the speaking styles and kinds of conversations women have. Tannen argues that "for most women, the language of conversation is primarily a language of rapport a way of establishing connections and negotiating relationships". Women place emphasis on "displaying similarities and matching experiences".

Coates claims that the use of hedges by women is closely related to three aspects of their conversations. Women often discuss sensitive topics, which may arouse strong emotions in the speakers and their addressees. In order to avoid creating arguments, they tend to hedge their assertions. The second aspect of all-female talk is mutual self-disclosure. Telling others about personal experiences (necessary for establishing friendship) is easier when it is done in a mitigating way and hedges are useful for doing so. The third aspect of women's talk is that a collaborative floor is maintained. A collaborative floor involves

social closeness, and the group's voice is considered to be more important than an individual opinion.

All-male talk is different. It is characterized by a one-at-a-time structure. Male friendships do not seem to place a great value on talk; men concentrate more on doing things together, such as sports. On the other hand, men generally place greater value on what is being said, on exchange of information. For men "talk is primarily a means to preserve independence and negotiate and maintain status in a hierarchical social order". Men establish their status by "exhibiting knowledge and skill and by holding centre stage through verbal performance such as storytelling, joking or imparting information". Men do not often discuss personal things but their conversations seem to involve sports and politics quite frequently. Since no collaborative floor is maintained in their conversations, men do not feel as strong a need to agree with each other as women do. When politics or other rather impersonal things are discussed and when there is no need to agree on a subject, men could be expected to use fewer hedging devices than women do. This is not to say that men do not use any hedges at all. They use hedging devices in different ways, for example to indicate that although they may not have the right words at hand, they are not giving up their speaking turn.

With respect to cross-sex conversations, the supporters of the “dominance approach” see women as weak and tentative participants in conversations whereas men determine which subject is discussed for how long. A fundamental difference between the two sexes is that men see themselves as “an individual in a hierarchical social order” while women consider themselves “individuals in a network of social connections”. In informal cross-sex conversations, women are said to make more efforts to keep the conversation going by asking questions. Men usually determine the subject of the conversation and the point at which new topics are brought up. Holmes claims that men are more likely than women to dominate the speaking time on formal and public occasions. In view of all this, men would not be expected to use many hedging devices in cross-sex conversations as they are usually in control of them.

#### **2.3.4 Tag Question**

Tag questions are grammatical structures in which a declarative is followed by an attached interrogative clause or 'tag', such as

1. You were missing last week, *weren't you?*
2. Thorpe's away, *is he?*

Thus, tag questions are associated with a desire for confirmation or approval, which signals a lack of self-confidence in the speaker. Holmes distinguishes two functions of tag questions: **modal** vs. **affective**. Modal tags "request information or confirmation of information of which the speaker is uncertain". For example, "But you've been in Reading longer than that, haven't you?"

While, affective tags "are used not to signal uncertainty on the part of the speaker, but to indicate concern for the addressee", such as:

1. "Open the door for me, could you?"
2. "His portraits are quite static by comparison, aren't they?"

Affective tags are further subdivided into two kinds: **softeners** like the first example above, which conventionally mitigate the force of what would otherwise be an impolite demand, and **facilitative** tags like the second example, which invite the listener to take a conversational turn to comment on the speaker's assertion.

Even, when a woman is assertive, she often shows at least token or apparent passivity, as if all her assertions were only tentative. The tag-form sentence becomes a paradigm for women's paradoxical position—that is, aggression constantly balanced by passivity, real or implied. The supposed weakness inherent in women's speech may in fact be nothing more concrete than the fact that they use it. In addition, Holmes found that women seem to use tag questions more as positive politeness



devices while men use them more to ask for information or confirmation of assumptions.

### 2.3.5 Taboo Words

Taboo words means words that are often considered offensive, shocking, or rude, because they refer to sex, the body or race.<sup>69</sup>

Moreover, men are more often to use taboo words than women.

Knowing the meaning taboo word requires us the background of the culture in some society who speak those words. The degree to which a profanity is offensive relies upon how the use of the word affects an individual. Some will consider the original meaning of a word (for example, the sexual act) to be offensive or a subject not fit for polite conversation.

Furthermore, some may be in the habit of using profanity in order to seem [cool](#). Thus, insults can even be used as [terms of endearment](#).

Moreover, men are more often to use taboo words than women, it may because of their discomfort with women. Therefore, there are many coined taboo words are referred to women. Consider the following examples of taboo words are commonly practiced in English:

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<sup>69</sup> A S Hornby, *Oxford Advanced Learner's Dictionary* (5<sup>th</sup> ed), (New York: Oxford University Press, 1995), p. 1213.

*Motherfucker, Fuck, Nigger, Bastard, Prick, Bollocks, Asshole, Bitch, Shit crap.*<sup>70</sup>

The language used by in reference to women, which often has derogatory or sexual connotations, sometimes it gains pejorative implication. Many words for women, all with sexual overtones, abound. For instance, *dish, tomato, piece, piece of ass, chick, piece of tail, bunny, pussy, pussycat, bitch, doll, slut, cow*, to name just a few. Far fewer such pejorative terms exist for men.<sup>71</sup> Over time, terms for females in authority have taken on sexual meanings. Worse, these terms originally denoting high female position have been demeaned to refer to women with the least admirable feminine sexual behavior such the term “*madam*”.

Chaika argued that perhaps most revealing sexual prejudice are words that mean different things when applied to each gender.<sup>72</sup> Consider, for instance, “*tramp, dog, beast, pig, and professional*”. A male tramp means has no job or home, while a female tramp is a loose woman. If a man is untrustworthy and adventurous, he is a dog, a woman who is a dog is sexually unattractive, unsuitable for dating. *Beast* shows a similar split in meaning. Of a woman, it means “even less sexually attractive than a dog”. Of a man, it means “sadistic, brutally strong”. Still the lines are already clearly drawn, with women being

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<sup>70</sup> Linda Sofia, Op.cit. P. 56.

<sup>71</sup> Victoria Fromkin, Op.Cit. p289.

<sup>72</sup> Elaine Chaika, Op.Cit. p. 209.

defined by their sexuality, men by what they do or the kinds of person they are.

Why are there so many more sexual or demining terms for female than for male? One possible answer is men have the power in our society, hence the right to coin words. As Lakoff suggests, that men coin so many words because of their discomfort with women. She claims that discomfort arises because of women are viewed primarily in sexual terms, and sex being taboo, leads to the same unease as bathroom function. That sound shocking even disgusting but evidence from vocabulary is very strong. Stanley identifies in American English language that 220 female words are not sexual connotation, but for male words only 20 words. Except that, actually, all female words are pejorative, while many male words have more positive connotation.<sup>73</sup> If women are not primarily sex object in our culture, why do words for women take on sexual connotation overtime? Why are elevated terms so regularly degraded? Why are there so many terms for sexually desirable women? Why are the words for women who do not put themselves forth sexually, all of them uncomplimentary?

## **2.4 Gender and Language Function**

There is another way in which language reflects sex differences beside genderlects, and that is the way language is used to refer to women as opposed

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<sup>73</sup> David Graddol & Joan Swann, Op.Cit, p.173.

to men. Women have traditionally been considered subordinate to men, and this unequal status has been ingrained in language usage as well. Some of these distinctions are reinforced by entrenched patterns of usage and semantic development.

Many terms have different function or added connotations (shades of meaning) when used to refer to women as opposed to men and the more negative meaning usually belongs to the female reference. Likewise, pairs of terms which should be equivalent in meaning, instead are unequal, with the female term being less positive or simply less important or powerful than the male. Even, some male terms are more generic and neutral than female terms such as “*lion*” and “*lioness*”, and “*dog*” and “*bitch*”. *Dog* may refer to male dog, but it also refers to dog whose the sex is unknown. However, *bitch* exclusively refers to female dog.

Most of the deviated function, which is asymmetric between male and female terms, is generalized as follows:

- Most of female terms are just marked or ended from the male terms such as *actor and actress, manager and manageress, duke and duchess, mayor and mayoress*. Furthermore, those endings are marked exclusively to female.
- Unmarked terms can refer to male or generally to all human. However, the marked terms are limited for female only.
- Female terms sometime have extra connotations. For example, *manageress* has pejorative connotation, one can be a manageress of

laundry or bread shop, but impossible be a manageress of a bank or international company.

- Feminine endings nowadays become extinct such as the word *doctress* which has been lost. However, *administratix* may still found in dictionary, it is rarely used.

These formal and semantic codifications, which often mark the female terms and not male terms, strengthen that there is a bias function when refer to male or female. This strengthens the view that it is indeed a gender bias in language.

In this discussion, the researcher will discuss about the function of some terms consisting bias when refer to male or female. This discussion unlike the previous discussion, about how male and female use language differently, but it talks about some fact showing that some vocabularies have asymmetric function when refers to male or female<sup>74</sup>.

#### **2.4.1 Equivalent words**

The asymmetry between men and women reflected in language.

There are some words, which is equivalent for men and women.

However, as Lakoff stated that most of those words have often diverged in meaning over time.<sup>75</sup> Lakoff cities numerous examples and clearly

establishes her point that 'equivalent' words referring to men and women

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<sup>74</sup> *Language and files determent of Linguistics* (Ohio University revised second edition:1982). P.113

<sup>75</sup> Elaine Chaika, Op.Cit, p.205.

do have quite different associations in English. Consider the following, for instance:

*Master (mister)/Mistress.* These words are counterparts each other. The modern Mrs. was originally an abbreviation of *Mistress*, although, today, they can rarely be interchanged. As noted in Dubois and Crouch “The walls are full of pictures of famous people, all of them autographed to the mistress of the house”. In this quotation *Mistress* still have positive connotation, which means paragon of sweetness as virtue. On the other hand, the more common meaning today is “woman kept by a man for sexual purposes”. Moreover, Joan can be described as *Fred’s mistress*, Fred cannot be described as *Joan’s Master*.<sup>76</sup>

*Sir/Madam.* The same fate has befallen *madam*. It too has taken on sexual meaning. Its older use as a form of address signifying respect does survive, at least in impersonal situations. Even here, it is usually replaced by its short form *ma’am*. Despite its survival as politeness marker (May I help you ma’am), its primary meaning is “keeper and procurer of women for men to use for sexual proposes”. In other words, a madam is a mistress of a house of ill repute.

However, *madam* or *ma’am* still do survive as polite forms beside the word *Sir*. The difference is that over time, terms for females in authority have taken on sexual meanings. Worse, these terms originally denoting high female position have been demeaned to refer to

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<sup>76</sup> Ronald Wardhaugh, (2<sup>nd</sup>. Ed), Op.cit. p. 317.

women with least admirable feminine sexual behavior. However, why a pimp is not called a *Sir*. Elevated terms for men do not suffer such a fate.

*King/Queen.* A *King* is either a crowned head or a top dog. A woman may be the former and, in her home, the latter. Elsewhere, if she acts like a queen she is like to be considered a bitch rather than a top dog. However, *queen* has two other meanings, both unfavorable, both sexual. The first, most common today, is “male homosexual who acts like a woman”. However, a female homosexual who acts like man is not called a king. Rather, she becomes *butch*, an older nickname for a tough, lower class boy. An outcast male who acts like woman is called a queen, the highest ranking of woman. A woman who acts like a man becomes a lower class boy.

The second use of *queen*, occasionally still found among older working class men in Eastern New England is for the woman other than his wife with whom a man has sexual relations. This may come from older *quean*, originally a word for a woman. The Oxford English Dictionary’s definition of *queen* says:

A woman, a female, hence in disparagement; a bold or ill-behaved woman; a jade; a harlot, strumpet (this notation parentheses means that this usage most common in the sixteenth and seventeenth centuries).

*Governor/governess.* The fact of cultural unbalancing between men and women also happens in those unparallel terms. *Governor* and *governess* are considered to be the parallel term to refer to any people who have an authority to govern others. However, the usage and the

meaning of those terms are quite different. Thus, can be seen from this definition, *governor* means a person who is the official head of a country or region that is politically controlled by another country.<sup>77</sup> *Governess* brings a meaning, which is unequal with *governor*. *Governess* means a woman who is employed to teach the children of a rich family in their home and to live with them.

*Gentleman/Lady*. This pair shows a curious disparity. *Gentleman* seems to be dying out. It survives in the stock salutations. Recently, *gentleman* is considered ‘very polite and honorable’ as in ‘he’s a real gentleman’. Despite this, Chaika argued that the term *lady* has a negative connotation, *lady* connotes sexlessness. 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 equivalent term referring to any person who has divorced from their wife or their husband. However, the use of this equivalent term is different. As Wardhugh explained that you can say “She’s Fred widow”, but you cannot say “He’s Sally’s widower”.<sup>78</sup>

Furthermore, terms about unmarried woman or unmarried man, it is insulting to be called a *spinster* and even more so an *old maid* but

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<sup>77</sup> A S Hornby, *Oxford Advanced Learner’s Dictionary* (5<sup>th</sup> ed), (New York: Oxford University Press, 1995), p. 583.

<sup>78</sup> Ronald Wardhaugh, *Op.Cit* (2<sup>nd</sup>.ed). p. 317.



certainly not to be called a *bachelor*.<sup>79</sup> Other pairs of words, which reflect similar differentiation, are *boy-girl*, *man-woman*, and *widow-widower*, *major/majorette*, *star/starlet*, *buddy/sissy*, *wizard/witch*.

What is at issue here is not so much meaning per word, but that meanings change in certain ways for terms for women, but not for equivalent terms for men. One gets the impression as one views the history of words for women that any feminine word that is elevated in meaning will eventually be degraded. Do *king*, *gentlemen*, *lord*, *sir* ever mean *pimp*, *stud*, *cheat* or *forger*? It is as if women who achieve high status in our society must somehow be brought down.

This does not mean that rude terms for men do not exist, but they are composed of words completely different from the titles of address for men used to signify respect, unlike respect terms for women, which is elevated. Terms for degraded men are not subversions of elevated terms and rude address for men also are not degradation of higher titles. This really means discrimination against women in language, in the name of vocabulary of language.

#### **2.4.2 Generic Terms**

There are some reflections of the status of the sexes in society is that basic or generic terms and those use when sex is to be specified or all masculine, never feminine.

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<sup>79</sup> Victoria Fromkin and Robert Rodman, *An introduction to Language* (2<sup>nd</sup> ed.), (USA:1978), p.279.

1. Masculine pronouns are often used to refer to people unknown sex or to both men and women in generally. For instance, “Everyone should do his best”.

This practice is because of the reason that English does not possess a third persons singular pronoun which is gender is neutral.

- Every student has to submit his own works.
- We will hire the best qualifies person regard less of his sex.

These examples show that the masculine pronoun is used to be pronoun of non-identifiable sex, male or female, each examples do not show the identifiable sex male or female.

2. The following masculine terms can all be generic, referring to people in a general, while the feminine counter parts refer only to females.

- Man                      - fellowship                      - man the boast
- Manhood                - masterpiece                    - you guys (either man or women)
- Brotherhood            - man hours

These terms can be referred generally to people in general, however, the feminine terms only refer to females, and cannot be used for referring to male such as women, womankind, sisterhood.

3. Masculine words are often the bases form, which feminine words are formed, this applies to proper names as well. Consider these examples: *Paul/Paulette* or *Pauline*, *Goerge/Goette* or *Georgine*, *Thomas/Thomasina*, *Robert/Roberta*, *Louis/Louis*, etc.

4. In married life, it is the man's name which is taken by the women (most women continue to adopt their husband's name in marriage).

Consider the following examples:

- Mrs. Jack Franklin, but never Mr. Vicky Franklin. When we talk
- Professor and Mrs. Jhon Smith, but seldom Mr. and Dr. Mary Jones. If the wife is a doctor.
- Dr. Smith and Mr. Smith, if both have doctoral degree.

### **2.4.3 Nouns Commonly Associated With Male or Female**

Another asymmetry of sex role in language involves the existence and interpretation of nouns commonly associated with one sex or another. Those terms all marked as one sex only, although both sex are possible. Consider the following items:

1. Some nouns are not specific to sex, but because of the different role assigned to men and women, they are associated with one sex only. For instance:

- My neighbor is blonde (mostly marked as female)
- My neighbor is a professor (mostly marked as a male)

The fact that on hearing someone say *my cousin is a professor (or a doctor, or a lawyer, or the Chancellor of the University, the president of the country, or delegate to the U.N.)*

most people would conclude that the cousin was a man.

Historically, it happens because women have not been prominent in these professions.<sup>80</sup>

2. Some terms have to be specially modified to refer to one sex because they are often connected to the other sex. For instance, “nurse” which often connected to female. Therefore, term nurse for men is modified become “male nurse”. The other examples are:
  - Model / male model - Prostitute / male prostitute
  - Doctor / lady doctor - Career women , not career man
  - Family man, not family women.
3. There are a number of mostly derogatory female term for which there are no exact male equivalent, some of those are:
  - Nymphomaniac (Satyr, Don Juan) - Whore (no male whore)
  - Slut (no male slut) - Housewife (but only recently househusband).
  - Divorcee (no male equivalent)

There are many examples prove that our female terms treated unfairly of male terms which create language discrimination among them. There are some terms that do not mean the same thing, when applied to women as when applied to men, and there are some words, which no equivalent for both sexes.<sup>81</sup> Consequently, the existence of women is denied, and finally abolished.

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<sup>80</sup> Ibid, p.278

<sup>81</sup> David Wallacehinsky and Irving Wallace, *Sexism In Language Reproduction Permission From*, (“the people Almanacs” series of books, from [www.trivia-library.com](http://www.trivia-library.com), accessed on August 16<sup>th</sup> 2008).

In relation with this discrimination, Lakoff in Wardhaugh<sup>82</sup> points out that there are only two things the people can do. The first is that the people can only draw their attention and admit that there is exist linguistic difference between men and women, it means nothing can do except pay attention and admit that there is a linguistic discrimination between male and female in language. It means that we admit it and uncover attitudes we are not proud of having. The alternative is to explain why in the instance of words for women there is so much pejorative skewing or negative bias in the coining words and their meaning. The expression of covert attitudes vocabulary parallels the expression of social stratification in dialect, stratification that speakers deny as well.<sup>83</sup>

The second is the people are encouraged or motivated to change necessarily through establishing new categorizations or modification for old terms.<sup>84</sup> For example, by changing “policeman” to “police officer”, “chairman” to “chair person”, etc. Lakoff states that 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 interest and different role, hold different types of conversation, and react differently to other people. If Lakoff’s view is correct, then we must be prepared to acknowledge the limits of proposals that seek to eliminate sexist language without first changing the underlying relationship between the sexes.

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<sup>82</sup> Ronald Wardhaugh, Op.Cit. p.305.

<sup>83</sup> Elaine Chaika, Op.Cit. p.211.

<sup>84</sup> Ronald Wardhaugh. Op.Cit. p. 305.

In feminism area, the different between male and female, in terms of 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 feminist, sexist language has a powerful negative impact on women. Most of them agree that sexist language exist, and that sexist language is bad thing.<sup>85</sup> It makes women invisible, reinforces stereotypical gender roles, and limits women's opportunities and even their aspiration.<sup>86</sup> Moreover, the practice of sexist language, adds the numbers of violence suffered by women. Therefore, sexist language should be minimized even abolished. In these following items, the researcher will give some alternatives for avoiding sexist language<sup>87</sup>:

1. Don't use a masculine pronoun (*he, his, him, himself*) when the person in question could be either male or female. Use such a word only to refer to a specific man. Instead:

a. Use plural pronouns.

*Biased:* **A student** is responsible for **his** own schedule.

*Recast:* **Students** are responsible for **their** own schedules.

b. Rewrite the sentence to eliminate pronouns.

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<sup>85</sup> Deborah Cameron, *Feminism and Linguistic Theory*, (2ne ed.), Hamsphire: Macmilan Press Ltd, 1992, p.102.

<sup>86</sup> Eriyanto, *Analisis Wacana; Pengantar Analisis Teks media (5<sup>th</sup> ed.)*, Yogyakarta:PT.LKis Pelangi Aksara, 2006, P.151.

<sup>87</sup> *Nonsexist Language*. Regents of the University of Minnesota, from <http://www1.umn.edu/urelate/style/language-bias.html>, accessed on 7<sup>th</sup> February 2007

*Biased:* **An instructor** plans **his** lectures carefully, for **he** knows his words will be carefully copied.

*Recast:* **An instructor** plans lectures carefully, knowing they will be carefully copied.

- c. Use the genderless *one, person, individual*.

*Biased:* A teaching assistant is enthusiastic. **He** appreciates the importance of work experience.

*Recast:* A teaching assistant is enthusiastic, **a person** who appreciates the importance of work experience.

- d. Use the definite article *the* in place of a possessive pronoun.

*Biased:* A graduate student regards **his** preliminary exams with some trepidation.

*Recast:* A graduate student regards **the** preliminary exams with some trepidation.

- e. When a pronoun is required, use the all-inclusive *he or she*. Reverse the order (*she or he*) sometimes.

*Biased:* An instructor has a large responsibility to his students. **He** must keep himself fully informed.

*Recast:* An instructor has a large responsibility to students. **She or he** must keep fully informed.

2. Wherever possible, use substitutions for words with masculine markers.

When use genderless terms, be sure use them for both women and men.

Do not, for instance, use chairperson for a woman and chairman for a man.

businessman	businessperson, business executive, business manager
cameraman	camera operator
chairman	chairperson, chair, presiding officer, head
congressman	member of Congress, representative
craftsman	craftsperson
fireman	firefighter

fisherman	fisher
foreman	supervisor
insurance man	insurance agent
mailman	mail carrier, letter carrier
man	humans, people, a person, an individual
mankind	humanity, human race, human beings, humankind, people
manpower	workforce, workers, human power, human energy, human resources, employees
real estate man	real estate agent
salesman	salesperson, sales worker, sales representative, sales clerk
statesman	leader, public servant
workman	worker

- Do not use the word *girl* to refer to an adult. Many women find this term offensive. Call females over the age of 18 *women*, not *girls*, *gals*, or *ladies*. (The definition of *girl* is a *female child*. One possibility for eliminating problems with this word is to use the terms *young woman* and *young man* for teenagers to suggest a continuum.)
- Use parallel terms for women and men. Use *men and women*, *ladies and gentlemen*, *girls and boys*, *husband and wife* (not man and wife). Alternate the order sometimes: *women and men*, *gentlemen and ladies*, *wife and husband*. Use *ladies* only when men are being referred to as *gentlemen*. And don't call women *wives* and *mothers* unless you are calling men *husbands* and *fathers*.



5. Refer to women by name in the same way that you refer to men. Call both by their full names, by first or last name only, or by title.
6. Don't refer to women in terms of their roles as wife, mother, sister, or daughter unless it is these roles that are significant in context. Be especially careful to avoid unnecessary references to or emphasis on a woman's marital status.
7. Do not use *coed* to describe a woman. The term stands for *coeducational*, not for *female*. Persons who attend school are *students*.
8. Don't use *feminine* or *woman* as modifiers. Saying a person is a *woman lawyer* or a *woman tennis player* implies that she is an exception to the rule. The term *feminine logic* illustrates an extreme use of such a modifier, since it implies lack of logic. Similarly, avoid the use of sexist terms like *mannish*, *womanish*, and *effeminate* and the use of trivializing terms like *poetess*, *usherette*, and *libber*.
9. Do not use phrases that inadvertently exclude women by assuming that all readers are men. Don't, for instance, write "Graduate students and their wives will be invited." In such a case, substitute *spouses* for *wives*.
10. Seek alternatives when you find sexist language in direct quotations.

Possibilities include:

- a. Eliminating the quotation altogether if it isn't really necessary
  - b. paraphrasing the quotation, giving the author credit
11. Eliminate gratuitous physical description (usually found only in concerning women). In feature writing, of course, physical descriptions are often essential, but be careful to avoid stereotypical descriptions. Describe

only those characteristics or mannerisms that make your subject a unique individual. To check a description for sexist stereotypes, ask yourself if the adjectives or adjectival phrases you have used are so common they are predictable for a person of that sex (for women: *pert, vivacious, chic, buxom, comely*, etc.; for men: *rugged, burly, distinguished, handsome*, etc.).

12. Omit salutations in correspondence when in doubt. When you have no knowledge of who will receive a letter, use no salutation rather than *Dear Sir* or *Gentlemen*. Or use *Dear Sir* or *Madam*, *Dear People*, or *Gentleperson*. In some cases, *Dear Friend*, *Dear Colleague*, or *Dear* (specific title of recipient) may be appropriate.

- Recasting the quotation as an indirect quotation, eliminating the sexist language.

## 2.5 Previous Studies

There are many scientist, experts, women activists, students, and social observers who had already conducted research based on language and gender.

Here are the listed of research review based on period of time:

1. In 2004, Multamia Lauder and Basuki Rahmat have researched about *Women Language Attitude in Some Areas in Jakarta*. In contrast to the previous research, her research much more focused on how women perform their language attitude. He used 364 samples. 181 (52,3 %) are men and 165 (47,7%) are women. The variables he used are age, job, education, and status related to their language attitude.

The findings of the research are women attitude toward language are androgyny. Women want to be as men but they also do not want to lose their femininity.

2. In 2005, Aminah took a title *A Sexist Language in the Headline News of Kompas*. The researcher focuses only on the sexist words in Indonesian daily news. Findings of the research are in term of words and expressions which are morphologically constructed by:
  - a. Adding suffix to the base words such as *-wan and -wati* to *relawan and relawati*
  - b. Changing suffix refers to male term such as *putra-putri, saudara-saudari*.
  - c. Using the standard word. For example *raja and ratu*
  - d. Adding word, adding word *wanita* to several words such as *polisi, dokter, and panglima*.
3. At the same year 2005, Siti Maulidah searched *Sexist Language in Radar Bromo*. In principle, Maulidah searched the same focus of sexist language as Aminah did, it is Indonesian. But the different is only on the choice of media. The findings of the research are as follows:
  - a. The signed term as feminine:
    - Female ending *wati* and *I olahragawati*
    - Generic equivalent on the basis of gender, *janda, ibu, gadis, tante*.

- b. The use of job names that refer to men or women such as *pengacara wanita* and *bidan*.
- c. Status Consciousness such *Sinta Nuriyah Abdurrahman Wahid*
- d. Distinction of active verb (*-me*) and passive verb (*-di*) such *dihamili* and *menghamili*.
- e. The use of euphemism such as *ratu ekstasi*, *wanita malam* and *ratu gosip*.
- f. Sexual terms such as *semok*, *aduhai*, *bahenol* and *semlohe*.

Maulidah had already found more details sexist language in Indonesian. For instance, the use of generic equivalent, distinction of active verb, the use of euphemism and sexual terms. All of them are not included in Aminah research.

- 4. The following year in 2006, Umami Khotimatin searched *The Sexist Language in Miss Congeniality Movie*. She is the first researcher who searches a movie based on sexist language study at UIN Malang. The findings of her research are classified into three categories, they are:
  - a. Gender biased statements in proverbs, such as *shinny ass*, *the dog's hair is smooth*, and *beauty is in the eye of the beholder*.
  - b. Gender biased statements in idiomatic expressions, for instance the word *Slow down Da Vinci* and *Miss delicious*.
  - c. Gender biased statements in taboo words, for example *Bastard*, *bitch*, *buttock*, *fuck you*, *asshole* and *you're dog*.

5. In 2006, a popular qualitative research was conducted by Siti Sholihati under the study *Wanita dan Media Massa*. The researcher much focuses on women discrimination in television advertisements, which is represented in several private television stations such as SCTV, RCTI, TPI, ANteve and Indosiar. In other words, this study much concerns on popular culture in media especially in the television advertisements. The findings of the discussion the advertisement on Indonesia televisions place the Indonesian women as:
  - a. Women is assumed as a pillar of domestic or household parts
  - b. Women like to dress up and get fashionable. It means that women must be beautiful and lovely in the public
  - c. Women are the means of men sexual arousal
  - d. Women are categorized as the second class creature or inferior creature than the men position
6. The next research in relation to gender and language and its relation on media was conducted by Hilda Izzati Madjid under the title *The Sexist Language in Tempo's Column*, 2007. Hilda is the only one researcher of sexist language that the researcher knew who choose a magazine as the object of the study, it is a Tempo magazine. The findings of the research are as follows:
  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.

7. The latest researcher is Linda Sofia in 2008 entitled *The sexist language of jokes column in hello magazine*. This researcher focused his research on sexist language based on words and proverbs. It means that most of her analysis based on morphology. This researcher also focused on jokes writing in Hello magazine. The findings of the research are as follows:

- a. There are three general types of sexism in English. They are sexism in words, sexism in proverbs and sexism in taboo words.
- b. Sexism in words is classified into four specific types:
  1. Sexism in words using *man* as generic noun that is noun referring to both man and woman.
  2. Sexism in words using *he/him/his* as generic pronouns that are pronouns for both men and women

3. Sexism in words using suffixes *-man*, *-ette*, *-ess* and *-trix* in occupational nouns and job titles.
  4. Sexism in words using English pairs of words showing non-parallel terms between men and women.
- c. Sexism in taboo words, although this term is referred to both men and women but these expressions are considered offensive and abusive because in some parts of the world they think that those expressions are assumed vulgar and derisive.
  - d. Words and expressions, which are considered sexist. That is the usage of generic words based on gender. Commonly, these generic words based on gender are associated with the stereotype of women in the culture of the society. For instance, "book my wife for next Tuesday!"  
  
However, she did not find the sexist language in proverbs in jokes columns of Hello magazine.

Some of those researchers conduct the researches in Indonesian context, either in daily news, television or in certain places in Indonesia. Moreover, another researcher who conducted the research in English movie categorizes sexist language differently, those are proverbs, idiomatic expression, and swear words. In addition, the latest two researchers, who conduct the research in English magazine, have different categorizations also with the researcher. They categorize sexist language only on words, proverbs, and swear words. Moreover, those magazines are not from the native speaker, but it is a translated version.

Therefore, in this research the researcher brings a new discussion concerning language and gender. The researcher uses macro linguistic vocabulary in the research. The researcher also discusses broadly about the different language styles, which are used by men and women. Another category of this research is the language function of English vocabulary, which sometimes has discrimination meaning when refers to men or women. Based on those reasons above, the researcher will conduct the research entitled *A Sociolinguistic Study on Vocabulary Reflecting Gender Bias on "Elizabeth: The Golden Age"*.



## CHAPTER III

### RESEARCH METHOD

#### 3.1. Research Design

In conducting this research, the researcher uses the descriptive qualitative research. Qualitative approach is taken because the decided research efforts in discussing, analyzing, and finding the social phenomena, which is running naturally; it is not a controlled or based on laboratory research. In addition, the qualitative inquirer deals with data those are in the form of words, rather than number and statistics. The collected data are the subjects of experiences and perspectives; the researcher attempts to arrive at a rich description of the people, objects, events, or conversations and so on<sup>88</sup>.

The researcher uses this method because she wants to get a brief description and a rich understanding including to vocabulary features reflecting gender bias on Elizabeth: The Golden Age movie.

#### 3.2. Research Subject

The research subject of this study is the words, sentences, utterances, or expressions which deal with the concept of vocabulary especially distinguish men and women or which trivialize women. The researcher takes Elizabeth: The Golden Age movie's transcript that states many words, sentences, utterances, or expressions involved in sexist language as the field to collect the data.

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<sup>88</sup>Robert Bodgan, *Qualitative Research For Education; An Introduction to Theory and Methods*, (America: A Viacom Company, 1998), p. 77

### 3.3. Research Instruments

In this research, the researcher is the main instrument. Arikunto<sup>89</sup> defined Instrument as a tool or a means that the researcher used to collect the data. In a word with that, one of the major characteristic that distinguishes qualitative research than others is the method used to collect and analyze the data. In qualitative studies, the human investigator is the primary instrument for gathering and analyzing of data.

In addition, Lincoln and Guba has introduced that the concept of human as an instrument to emphasize the unique role that qualitative research plays in their inquiry because qualitative research studies human experiences and situation, researcher needs an instrument that flexible enough to capture the complexity of the human experience<sup>90</sup>. Lincoln and Guba believed that only a human instrument is capable of this task<sup>91</sup>.

To find and collect the data, the researcher collected Elizabeth: The Golden Age movie movie's transcript taken from the internet that states many vocabularies reflecting gender bias. After that, the researcher searched the words, the utterances, or the expression of the data. After obtaining the data, the researcher started to analyze the data provided.

### 3.4. Data Collection and Analysis

In collecting the data, the researcher uses these following steps.

Firstly, the researcher finds and collects the words, sentences, utterances,

or

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<sup>89</sup> Suharsini Arikunto, *Prosedur Penelitian; Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 2002), p. 126

<sup>90</sup> Robert Bodgan, *Qualitative Research For Education; An Introduction to Theory and Methods*, (America: A Viacom Company, 1998), p. 76

<sup>91</sup> Robert Bodgan, *Ibid*, p. 76

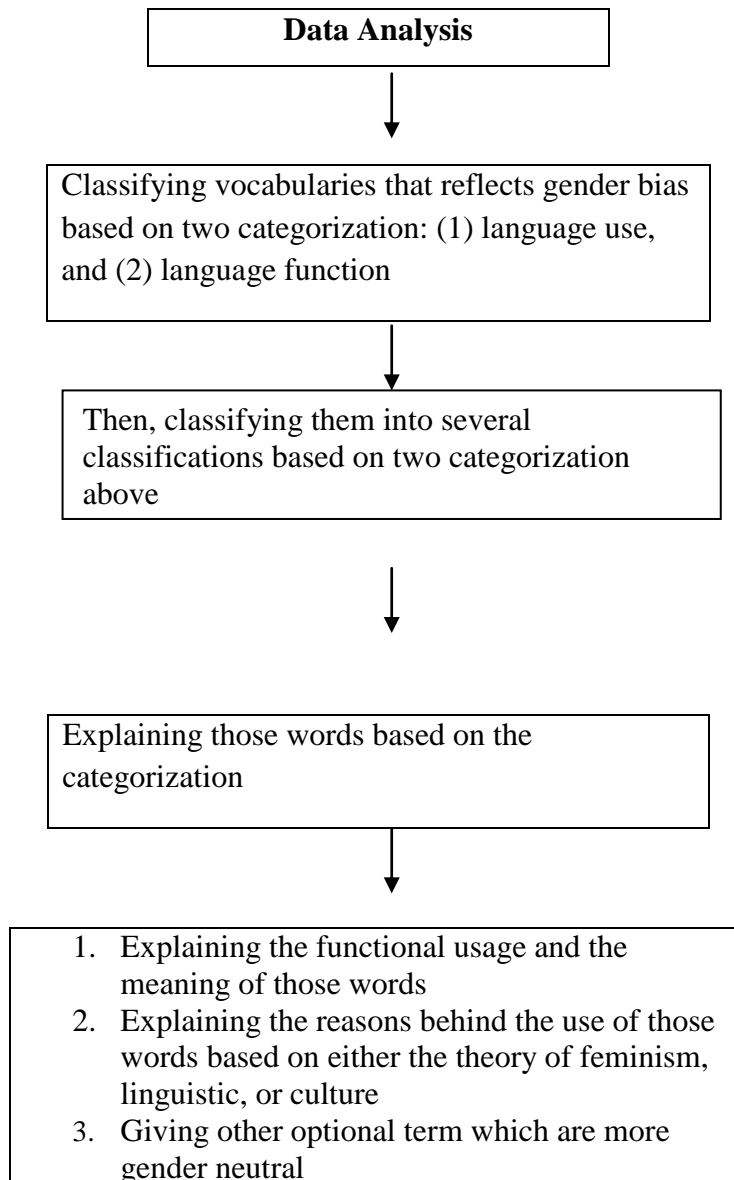
expressions in Elizabeth: The Golden Age movie, which are considered as vocabulary which reflects gender bias. The second step, the researcher categorizes the words, sentences, utterances, or expression in Elizabeth: The Golden Age in to two categories, language use and language function. In order to pick up the pace of this process of finding out sexist language on the movie, the researcher looks at the meaning at the words which are used differently to refer to men and women or which insult women, by considering the context.

After that, the researcher groups them into several classifications from the two categories as explained before in chapter two. After the researcher finishes classifying those sexist languages, the researcher begins to explain them. This explanation is intended to answer the second research problem namely how the sexist languages are used on Elizabeth: The Golden Age movie.

The first explanation or analysis of each sexist language is about how the meaning of those vocabularies is used on Elizabeth: The Golden Age movie. The dictionary meaning of each sexist word is also involved. Then, the researcher explained the probable reason or the function beyond the practice of the sexist language. In doing this step, the researcher based the arguments on the theory of feminism, linguistics, and culture. In addition, the researcher included the other optional languages which are more gender neutral. The researcher did not imply to offer the new terms in English, but give the provided terms, existing in English. Finally, the

researcher makes the final conclusion. The steps of analyzing data explained above are best illustrated in this following chart:

**Table II**  
**Steps Analyzing Data**



## CHAPTER IV

### DATA ANALYSIS AND FINDINGS

#### 4.1 Data Presentation

In this item, the researcher will present all of the data findings from the movie, the data are as follows:

1. The terrier scampers ahead of Annette to its mistress, **Mary Stuart**, who sits embroidering a **pink** satin petticoat. (p.5)
2. Mary: “This is **so pretty** I’m inclined to send it as a present to my dear cousin Elizabeth”. (p. 5)
3. Mary: “**Such a pretty** undergarment”. (p.6)
4. Elizabeth: “He is a **sweet** boy”. (p.15)
5. Bess: “He’s certainly **charming**, my Lady”. (p.15)
6. Elizabeth: “Youth is **so very precious**” (p.18)
7. Elizabeth: “I think **such great** spaces make us small”. (p. 18)
8. Paulet: “**Charming** ma’am, distractingly **charming**”. (p.6)
9. Calley: “A dukedom at the **very** least”.(p.7)
10. Raleigh: “It must be hard for **so great** queen to know the simple pleasure of being liked for herself”. (p. 19)
11. Philip: “A **sweet** Christian lady lies martyred”. (p.37)
12. Elizabeth: “**Well** sir, who are you?” (p.9)
13. Elizabeth: “**Ah**, I see”. (p.19)
14. Elizabeth: “It **should** prove almost as restorative as my love”. (p.13)

15. Elizabeth: "You **may** observe, Walsingham, that I don't see my way with only one eye." (p. 41)
16. Elizabeth: "Don't you never think that one day, **perhaps** one day soon, you too will die?" (p.38)
17. Elizabeth: "**I think** you're not accustomed as I am to eating in public" (p. 1 )
18. Court Lady: "You shoot holes in its sides, **I suppose**". (p.13)
19. Elizabeth: "**You know**, of course, that when I like a man, I reward him". (p. 18)
20. Elizabeth: "There is no jewel, be it never so rich a prize, which I put before its jewel: **I mean**, your love". (p. 50)
21. Elizabeth: "Let us we see, **shall** we?" (p.10)
22. Ursula: "So you are to die in harness like pack horse, **are** you?" (p.12)
23. Ursula: "He's not still student, **is he**?" (p. 12)
24. Elizabeth: "You like him, **don't you**?" (p.16)
25. Mary Stuart: "Are you my friend, **are you not**?" (p.17)
26. Elizabeth: "Bess, we must persuade him to stay a little longer **mustn't we**?" (p.21)
27. Philip: "A sweet and Christian lady dies martyred, slain by godless, childless, **bastard!**" (p.37)
28. Philip: "Elizabeth you are leading the soul of your people to **hell**" (p.4)
29. Elizabeth: "I suspect him of being **professional** charmer, am I right?" (p.16)
30. The **king** passes out onto salon's first floor balcony. (p.1)

31. We catch glimpses of the **queen** and their midst. (p.2)
32. Raleigh shouts to his sailing **master**. (p.4)
33. The terrier scampers ahead of Annette to its **mistress**, Mary Stuart. (p.5)
34. Standing back from the rest, watching from the side lines, **Sir** Francis Walsingham. (p. 2)
35. Archduke Charles: “You’re very wise, **madam**” (p. 14)
36. Howard: “Treachery **ma’am** all Catholics are traitors”. (p.2)
37. Bess: “Not too soon, my **lady**”. (p.3)
38. Raleigh: “A **gentleman** of Devon’
39. Mary Stuart at supper, feeding tidbits from the table to her little **dog**. (p.36)
40. Elizabeth: “You ask my permission before you marry-before you breed! My **bitches** wear my collars!” (p.41)
41. Raleigh: “My **horse** doesn’t know **his** place yet” (p.19)
42. Preston: “Lord have mercy on the soul of **servant**, who gives **his** life your eternal truth“. (p. 26)
43. Elizabeth: “I myself will be your general, judge and rewarder of **everyone** of **your** virtues in **the** field”. (p. 45)
44. The **torturer** hears, and **his** eyes open wide. (p.46)
45. The **workmen** kneel to Philip as he passes. (p.24)
46. They are caught by the **cellarman**. (p.27)
47. The **man** who looked like a fool has been playing **his** own game all along. (p.33)
48. Elizabeth: “The law is for **common men**, not for princes”. (p.35)

49. Elizabeth: “Think you that there is any certainty in the affairs of **mankind**”. (38).
50. Elizabeth: “Philip is a righteous **man**, and righteous **men** love destroy”.  
(p.38)
51. The place is galvanized by the invasion threat. **Armed men** go by at the double. (p.39)
52. Dee: “**Each man** acts in accordance with **his** own nature”. (p.42)
53. A cheer from the **men**. (45)
54. Philip: “I hear, I obey **My Lord** and **My God**”. (p.1)
55. Sir Christopher Hatton, 30’s, an ambitious courtier, **Lord Howard**, 50’s, a weathered old campaigner. (p.2)
56. Philip: “**God** has made **his** will known to me. The time for our great enterprise has come”. (p.1)
57. Mary: “**God** alone has made me what I am. **He** is my only **judge**”. (p.34)
58. His **ministers** cluster behind him. (p.1)
59. Lining the crowd on either side of the plaza stand columns of armed **soldiers**: a formidable reminder of the king’s power. (p.1)
60. Elizabeth: “**Mary Stuart** is my **cousin**. **She** is our guest. And **she** is under our control.” (p.2)
61. Bess: “**He** was my **cousin**”. (p. 27)
62. In the carriage, the King, Philip II, the infant and **Father Robert Reston**. (p.5)
63. Now the **man** turns and looks intently at Babington, and we see he is Robert Reston, no longer in the clothes of a **priest**. (p.11)



64. Howard Backons the architect forward to show his model. (p.7)
65. Don Guerau: “Majesty, this man is a notorious pirate”. (p.9)
66. Raleigh’s eyes fall on Don Gureau, the Spanish Ambassador, passing near with his fellow Spaniards and a few English courtiers and ministers. (p.11)
67. William: “I doubt it, brother”. (p.12)
68. Raleigh: “A simple sailor, dazzled by the bright lights”. (p.14)
69. Annette, Marry Stuart’s maid, walks calmly up to the guard outside the door to her mistress’s apartment. She nods at him. (p.27)
70. A stage has been constructed in the center, and around the stage are chairs upon which dignitaries and members of parliament are already sitting. (p.36)
71. Beside it, the hooded executioner his axe. The Dean of Peterborough in his clerical robes. (p.36)
72. A Spanish officer reacts to the danger and shouts commands. (p.47)
73. Elizabeth: “I myself will be your general, judge and rewarder of everyone of your virtues in the field”. (p. 45)
74. Dr. Dee studies his chart. (p.46)
75. Annette, Marry Stuart’s maid, walks calmly up to the guard outside the door to her mistress’s apartment. She nods at him. (p.27)
76. Paulet: “Your laundress we finds to be carrying letters in her washing”.(p. 16)
77. Crowd: “Hang the papist! Look out or traitors, Eliz! Mary Stuart is the whore of Rome!” (p.6)

## 4.2 Data Analysis

In this discussion, the researcher will analyze all the data presented above as their categorization, the data analysis are described as follows:

### 4.2.1 Gender and Language Use (Genderlects)

Men and women use different language style in ways of interacting. It may be the result of different socialization and acculturation patterns. One consequence of such differences is that women's speech has often been devalued by men. Those differences occur in following items:

#### 4.2.1.1 Color Words

- The terrier scampers ahead of Annette to its mistress, **Mary Stuart**, who sits embroidering a **pink** satin petticoat. (p.5)

In this research, the researcher finds only one color word which is used, *pink*. It is the color, which always indicates to women for showing their femininity. However, in his context, this is not a woman's speech, but the researcher finds it in the prologue of the text.

#### 4.2.1.2 Adjective

- a. Mary: "This is **so pretty** I'm inclined to send it as a present to my dear cousin Elizabeth". (p. 5)

In this research, empty adjectives that are found by the researcher are *so* and *pretty*. Both words are adjectives

mostly used in the conversation of the movie, and certainly most used by women. As explained in chapter two, that *so* as adjective is categorized into intensifier, which strengthens the meaning of another word. In this context, *so* strengthen the word *pretty*, so it means very pretty. *Pretty* is indicated as women adjective because of its meaning, which means beautiful, beautiful itself is women's character mostly liked.

In this context, Mary wants to emphasize about her garment, her handmade. Therefore, she is proud of the beauty of the work, so she says *so pretty*.

- b. Mary: “**Such** a **pretty** undergarment”. (p.6)

Another adjective intensifier is also found in this context, *such*. *Such* here strengthens another adjective, which follows after it, *pretty*. Whereas, *pretty* is one of women's own vocabulary for emphasizing certain effect on them, femininity. In this datum, the two empty adjectives above mean that the undergarment is very beautiful.

- c. Elizabeth: “He is a **sweet** boy”. (p.15)

Another empty adjective is also found in the sentence above. *Sweet* is another empty adjective, which is mostly used in this movie, especially by women in their speech. In this sentence, Elizabeth says *sweet* for the boy because she really likes him. *Sweet* here really indicates

that the speaker of this person must be a woman. this because *sweet* is one of empty adjectives which shows femininity.

- d. Bess: “He’s certainly **charming**, my Lady”. (p.15)

Another empty adjective is also found in the sentence above. *Charming* is also considered as one of the empty adjective used by women. In Oxford Dictionary, *Charming* means very pleasing or delightful.

- e. Elizabeth: “Youth is **so very precious**” (p.18)

As explained before, *so* is an intensifier empty adjective. However, in this context, the researcher would like to explain that *very* is also one of intensifiers of empty adjectives, which is mostly used by women in their speech. Whereas, *precious* here is also one of empty adjectives, which is mostly used also by women for emphasizing their character like *adorable*, *divine*, etc.

- f. Elizabeth: “I think **such great** spaces make us small”. (p. 18)

The last common empty adjective, which is the researcher found in this research, is *great*. *Great* means grand, exciting, or of excellent ability or quality. This empty adjective is spoken by Queen Elizabeth, who is also a woman. This adjective is mostly used by women in their conversation in this text instead of *pretty*, *sweet*, and

*charming*, and the intensifier *so*, *such*, *very* more often than men do. However, this does not mean that men do not say any empty adjective at all, but they say it rarely. As the researcher found in the following data:

- g. Paulet: “**Charming** ma’am, distractingly **charming**”. (p.6)
- h. Calley: “A dukedom at the **very** least”.(p.7)
- i. Raleigh: “It must be hard for **so great** queen to know the simple pleasure of being liked for herself”. (p. 19)
- j. Philip: “A **sweet** Christian lady lies martyred”. (p.37)

All of those data show that men also use empty adjectives in their speech, but it is not as often as women do. From the script of the Elizabeth movie, the researcher finds that women use empty adjective twenty eight times, while men use twenty five times. The researcher also gives some examples where the empty adjectives are mostly used by men in the text of their conversation in this movie, those are *charming*, *sweet*, *great*, and the intensifier *so*, and *very*.

#### 4.2.1.3 Hedges

##### 1. Fillers

- a. Elizabeth: “**Well** sir, who are you?” (p.9)

*Well* here is the filler, which is mostly used in the conversation, especially by women. However, *well* is also one of the hedges often spoken by men, but not

as often as women do. *Well* here, is used as positive politeness, it cannot change the meaning if it is deleted. *Well* as filler can appear anywhere in the sentence.

- b. Elizabeth: “**Ah**, I see”. (p.19)

As Hirschman explanation, broadly described in chapter two, that *ah* is one of the hedges fillers, instead of *uh*, and *like* (when not used as verb or preposition). It will not change the content also if it is deleted, and it can emerge anywhere in the sentence.

- c. Elizabeth: “**You know**, of course, that when I like a man, I reward him”. (p. 18)

Women tend to use solidarity marker *you know* between two people who know each other well as it emphasizes shared knowledge. This explanation also reveals that in this context Elizabeth presupposed on the validity of supposition to Raleigh.

- d. Elizabeth: “There is no jewel, be it never so rich a prize, which I put before its jewel: **I mean**, your love”. (p. 50)

*I mean* here means that the speaker is grouping for words but does not want to give up the claim to the floor. In sum up, from all those qualifiers, the qualifier mostly used by women in the text is *I think*. Moreover, the hedge which is also used by men is *I think* rather

than other kind of hedges, but not as often as women do.

## 2. Qualifiers

- a. Elizabeth: “It **should** prove almost as restorative as my love”. (p.13)
- b. Elizabeth: “You **may** observe, Walsingham, that I don’t see my way with only one eye.” (p. 41)

All those data is categorized as modal verb hedges, since the modals *should* and *may* are followed by verbs, *prove* and *observe*. Women in most of their conversation use those modals as positive politeness device. In addition, men also use this kind of hedge, but again not as often as women do.

- c. Elizabeth: “Don’t you never think that one day, **perhaps** one day soon, you too will die?” (p.38)

*Perhaps* is a generalized adjunct of hedge. In this context, *perhaps* shows speaker’s uncertainty, the specific character of women. Here, Elizabeth is not certain when Raleigh will be died. This hedge is also used as positive politeness to protect the speaker’s positive face needs. This hedge will not change the content if it is deleted, but only affects the degree of assertiveness.

- d. Elizabeth: “**I think** you’re not accustomed as I am to eating in public” (p. 1 )

*I think* here is categorized as qualifier. In this context, *I think* shows uncertainty, and used as a booster. It is also used as a positive politeness devices. Moreover, *I think* is mostly used in the conversation of the movie’s text instead of *well*.

- e. Court Lady: “You shoot holes in its sides, **I suppose**”. (p.13)

The researcher finds *I suppose* in the text only once, and it is also spoken by women. *I suppose* here shows uncertainty and positive politeness of the speaker. *I suppose* is included as qualifier, if it is deleted, it will only affect the degree of assertiveness.

In sum up, from the data, the researcher finds that the hedges which are mostly used by women are *well*, *I think* and modal verbs. On the other hand, men also use those hedges, but the frequency of the usage is different, women use hedges more often than men. From the text, the researcher finds that women use hedges thirty three times, while men use it ten times.



#### 4.2.1.4 Tag Question

- a. Elizabeth: “Let us we see, **shall we?**” (p.10)

This sentence contains tag question, *shall we*. As explained in chapter two that tag question is divided into two functions, **modal** and **affective**, and affective has two types softener and facilitative. This tag question is included as softener affective form, which means conventionally mitigate the force of what would otherwise be an impolite demand.

In this context, Elizabeth asks to Raleigh to open the present, which Raleigh brings for her. Elizabeth uses this tag question in order to make more polite.

- b. Ursula: “So you are to die in harness like pack horse, **are you?**” (p.12)

In this case, the tag question used by Ursula is categorized as affective. This tag question is used not to signal uncertainty of the speaker, but to indicate concern for the addressee. In this context, Ursula asks her husband’s concern about his submission to the Queen because of his old.

- c. Ursula: “He’s not still student, **is he?**”

*Is he* here is categorized as affective facilitative tag question. The speaker, Ursula, here is uncertain whether William is still being a student or not.

- d. Elizabeth: “you like him, **don’t you?**” (p.16)

In this sentence, the tag question shows a desire of the speaker for confirmation, which signals a lack of self-confidence. This is an affective tag question because this is not in a modal form. In this sentence, Elizabeth wants to guess that Bess likes Raleigh, but she is not so sure about it. Therefore, she wants to ask confirmation by using tag question.

e. Mary Stuart: “are you my friend, **are you not?**” (p.17)

This tag question is affective facilitative tag question, which shows the desire for confirmation, which signals a lack of certainty of the speaker. In this context, Mary Stuarths is not sure that Paulette is her friend who always supports her.

f. Elizabeth: “Bess, we must persuade him to stay a little longer **mustn’t we?**” (p.21)

*Mustn’t we* is a modal tag question which shows a request of information or confirmation of information of which the speaker is uncertain. In this context, Elizabeth is not certain whether she must ask Raleigh to stay or not. Therefore, she asks Bess’s opinion.

In sum up, as the researcher found in her research that women use tag question more often than men. In this text, the researcher finds that women use tag question ten times, while men use only twice. This shows that men also use tag question, but not as often as women do.

#### 4.2.1.5 Taboo Words

Taboo words means words that are often considered offensive, shocking, or rude, because they refer to sex, the body or race. Moreover, men are more often to use taboo words than women<sup>92</sup>. These are some taboo words which are found from the text:

- a. Philip: “A sweet and Christian lady dies martyred, slain by godless, childless, **bastard!**” (p.37)

*Bastard* is an [illegitimate](#) child, and this word is also used as a derogatory term for an unpleasant person.<sup>93</sup> The word *bastard* also refers to an unpleasant or cruel person usually a man. This word is almost indicated to offend somebody either men or women. This word is considered sexist because it implies an insulting or trivializing the people’s behavior with a negative connotation.

In this context, *bastard* is spoken by Philip to offend Queen Elizabeth, since Elizabeth has killed Mary Stuart. This is said to Elizabeth, who is a woman, because bastard can be referred either to male or female. This is a discrimination that taboo words mostly used by men often to offend women.

- b. Babington: “Elizabeth! **whore!**” (p.33)

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<sup>92</sup> A S Hornby, *Oxford Advanced Learner’s Dictionary* (5<sup>th</sup> ed), (New York: Oxford University Press, 1995), p. 1213.

<sup>93</sup> A S Hornby, *Ibid*, p. 86

According to Oxford Dictionary, *whore* means a prostitute or woman who is not sexually faithful to one man or who has sex with a lot of men.<sup>94</sup> *Whore* here is spoken by Babington to offend Elizabeth because of his hate to her. This taboo word is said when Babington will kill Elizabeth.

Ironically, most of taboo words mostly used by men are coined from female terms, which have sexual connotation. Therefore, taboo words are considered as vocabulary, which reflect gender bias. However, this does not mean that women never use taboo word, as spoken by Annette in the text:

- c. Annette: (low) “soon England’s true believers will rise up against the **bastard** usurper Elizabeth” (p.5)

#### 4.2.2 Gender and Language Function

The function of vocabulary sometimes becomes different when it refers to male or female. Some masculine terms have generic meaning. The researcher finds some data, which have bias function in language, consider these following data:

##### 4.2.2.1 Equivalent Words

- a. The **king** passes out onto salon’s first floor balcony. (p.1)
- b. We catch glimpses of the **queen** and their midst. (p.2)

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<sup>94</sup> Ibid, p. 1362

According to Oxford dictionary, king is the male ruler of an independent state, especially one who inherits the position by right of birth. The word king here has favorable meaning, the leader of the emperor of Spain. Certainly, *king* does not have unfavorable meaning unlike the word *queen*. *Queen* has two meanings, both unfavorable, both sexual. The first is male homosexual who acts like women. The second is the women, not the wife with whom a man has sexual relations. The Oxford English dictionary's definition of *queen* says:<sup>95</sup>

A woman, a female, hence in disparagement; a bold or ill-behaved woman; a jade; a harlot, strumpet (this notation parentheses means that this usage most common in the sixteenth and seventeenth centuries).

However, *queen* here has the positive meaning means the female ruler of an independent state, England. These two equivalent words are mostly used in the text of the script, but all the meanings of both words are favorable.

- c. Raleigh shouts to his sailing **master**. (p.4)
- d. The terrier scampers ahead of Annette to its **mistress**, Mary Stuart. (p.5)

Those two words are counterparts each other. *Master* means a man who has other working for him or under him; an employer, while mistress as explained in

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<sup>95</sup> Elaine Chaika, Op.Cit, P.206

chapter two, has two meanings, positive and negative. The positive meaning is a woman in a position of authority or control, while the negative meaning is a woman having a secret but regular sexual relationship especially with a married man.<sup>96</sup>

Fortunately, in this context, both *master* and *mistress* have positive meaning, this because the context of this sentence is in honored setting, England Kingdom. Moreover, *mistress* refers forward to Mary Stuart, who is the cousin of Queen Elizabeth. While, *master* refers to Mr. Calley, Raleigh's master, it means that Calley is an employer of Raleigh.

- e. Standing back from the rest, watching from the side lines, **Sir** Francis Walsingham. (p. 2)
- f. Archduke Charles: "You're very wise, **madam**" (p. 14)
- g. Howard: "Treachery **ma'am** all Catholics are traitors". (p.2)

*Sir* and *madam* are equivalent terms, as explained in chapter two that both of them are polite address signifying respect, while *ma'am* is the short form of *madam*. However, the female terms have been demeaned to sexual

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<sup>96</sup> Ibid, p. 721&747

meaning, “keeper and procurer of women for men to use for sexual purposes”.

Fortunately, in all data, which are found, still use the older usage as a form of address signifying respect. All those words refer to people who have high position in England kingdom. The first refers to Walsingham, Queen’s close adviser, the second and the third refer to Queen Elizabeth.

h. Bess: “Not too soon, my **lady**”. (p.3)

i. Raleigh: “A **gentleman** of Devon’

Those two terms are equivalent terms, both have positive meaning as polite form of address. However, nowadays, the term *lady* is demeaned to negative connotation, which connotes sexlessness. *Lady* seems to have become desexed term for women. However, in this context, lady has positive meaning as a address form for woman because it refers to Queen Elizabeth.

j. Mary Stuart at supper, feeding tidbits from the table to her little **dog**. (p.36)

k. Elizabeth: “you ask my permission before you marry- before you breed! My **bitches** wear my collars!” (p.41)

Dog and bitch are equivalent terms, dog is the term for male dog, and bitch is the term for female. However, the function nowadays is changing, dog becomes the generic

term, so we can call a *bitch* as a dog. Moreover, ironically, nowadays, *bitch* becomes degraded to pejorative meaning and sexual overtone certainly. According to Oxford Dictionary *bitch* also means a woman especially cruel and unpleasant one.<sup>97</sup> In addition, A woman with strong opinions and very determined is a "bitch", while a man is "very ambitious".

In this context *dog* is unknown whether it is a male or female, so it shows that the term *dog* can be a generic term, even for unidentified sex. On the other hand, *bitch* here does not mean animal at all, but it refers to woman who becomes a servant (lower status) or called as ladies of the Queen. In this context, the Queen calls the lady as a *bitch* because one of the ladies, Bess, has betrayed her.

In sum up, there is a bias of gender in vocabulary of language. Why should be the female terms, which are degraded, and why should be the degraded terms often refer to women especially in sexual connotation. Moreover, the degraded female terms are from the elevated terms, and the counterpart terms of each are not degraded. Terms for degraded men are not subversions of elevated terms. This

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<sup>97</sup> Ibid, p. 109



because women are stereotyped by society every day and that is mainly powered by our societies language.

#### 4.2.2.2 Generic Terms

1. Masculine pronouns are often used to refer to people of unknown sex or to both men and women in general.

a. Raleigh: “My horse doesn’t know his place yet” (p.19)

Certainly, that animals cannot be equalized with human. In this datum, the researcher finds that a horse is referred to male, although it is unidentified sex, means it can be male or female. It can be seen from the masculine possessive referring to it. This happens because English does not have third person singular pronoun, which is gender neutral or specific for animal. However, this does not mean that we have to use masculine pronoun or masculine possessive. For avoiding the discrimination which mostly rules out women, it is better to use the alternative, so it becomes *My horse doesn’t know the place yet*, changing the masculine possessive with the more neutral, a definite article *the*.

b. Preston: “Lord have mercy on the soul of servant, who gives his life your eternal truth“ (p. 26)

*Servant* here referred as male, it can be seen from the masculine possessive, *his*, after it. *Servant* here is unidentified sex, it can be male or female because *servant* here means god's creature who wants to give the life.<sup>98</sup> It means that woman can be a *servant* also here, so why only masculine possessive is used. This practice makes women discriminated and invisible. Therefore, to avoid such discrimination in language, the masculine possessive can be changed by a definite article, or the subject and the masculine possessive are changed to the plural form, so it becomes "*Lord have mercy on the soul of servant(s), who gives the/their life your eternal truth*".

- c. Elizabeth: "I myself will be your general, judge and rewarder of everyone of your virtues in the field". (p. 45)

*Everyone* here is unknown sex, so it can be male or female. Usually, it refers to masculine pronoun. However, in this context, the researcher finds that the writer avoids such a sexist language by using the plural pronoun *your* to refers back to *everyone*, and use definite article rather than masculine possessive.

- d. The torturer hears, and his eyes open wide. (p.46)

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<sup>98</sup> A.S Hornby, Op.Cit, p.1315

*Torturer* in this context is unknown sex, it means can be male or female. However, it is referred just to male, it is proven by the masculine possessive usage follows after it. The alternative of this context for avoiding sexist language is by changing the masculine possessive to a definite article: *The torturer hears, and the eyes open wide.*

2. Masculine terms can all be generic, referring to people in a general, while the feminine counter parts refer only to females.

a. The workmen kneel to Philip as he passes. (p.24)

The usage of *men* from the noun phrase *workmen* in general meaning, will gives misinterpretation and females are unintentionally excluded from consideration. This happens because masculine forms are always predominated, more important and superior although in generic meaning. Therefore, to avoid such misinterpretation the word *workmen* must be changed to the similar term which is more neutral gender, so both male and female are included in the meaning of the word. This masculine marker can be changed with *worker*, which is more neutral gender.

b. They are caught by the cellarman. (p.27)

*Cellarman* here means the person who keeps and work in the cellar. The person in this context is still unidentified whether male or female. Therefore, the *man* usage here makes an assumption that it must be a man, although it can be a female. This alternative is better to used; *They are caught by the cellar worker.*

- c. The man who looked like a fool has been playing his own game all along. (p.33)

This sentence uses the word *man* for the meaning, which has not known yet. This practice makes people assume to make the male term for avoiding falseness, if the person is unknown, so how about the female term. Therefore, it must be changed to be more neutral. If the case about masculine possessive, it can be changed by using a definite article *the*, and the word *man* has to be changed into *person*, *The person who looked like a fool has been playing the own game all along.* As explained before that man usage can be referred to unidentified sex, this makes a vocabulary bias based on gender.

- d. Elizabeth: “The law is for common men, not for princes”. (p.35)

*Common men* in this datum means all people except the courtier. It means that women are also

included in this text. However, this datum makes an assumption that women are excluded because of the *men* usage. It is really disadvantage to women because this context has general meaning. Therefore, to make fairer, it must be changed by the word which is more neutral, *people*, so it becomes “*The law is for common people, not for princes*”.

- e. Elizabeth: “think you that there is any certainty in the affairs of mankind”. (38)

*Mankind* here shows sexist language because mankind according to Oxfords means all human being considered together.<sup>99</sup> It means women are also included in this word. *Mankind* has general meaning both men and women. However, why the general term must added by *man*. Furthermore, *womankind* referring to general term for all human being is rarely to use, and does not have generic meaning.

The existence of the word *man* makes women invisible, and creates the assumption that women are not included. This shows discrimination in language that there are so many male oriented terms which are general for both sexes. The alternative of such gender

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<sup>99</sup> Ibid, p. 714

bias context is by changing the word *mankind* into *humanity, human race, human beings, humankind, or people*.

- f. Elizabeth: “Philip is a righteous **man**, and righteous **men** love destroy”. (p.38)

This is a discrimination sentence because it gives an assumption that only men who are righteous, and only men who love destroy. This context makes women invisible and discriminated. Therefore, the context must be changed to be nonsexist language. The alternative of this discrimination context is by changing the word *men* to *person* and *people*.

- g. The place is galvanized by the invasion threat. **Armed men** go by at the double. (p.39)

The word *men* in this context makes this noun phrase becomes assumed to be specific for male. However, in fact that women can become army also. Therefore, for eliminating vocabulary bias based on gender, changing *men* to *people* is a better solution.

- h. Dee: “**Each man** acts in accordance with **his** own nature”. (p.42)

This is a discrimination context because it trivializes women, women are not included in this context which is actually has general meaning.

Therefore, it is better to use the following alternative by changing into plural form: “**All people** act in accordance with **their** own nature”

- i. A cheer from the **men**. (45)

The context *men* here means that all of England people who will have a war. It means that it is not impossible if women are also included because at that time, Queen Elizabeth asks to all people to join the war because of the number of enemy. Therefore, to make fairer, this sexist language must be changed by the more neutral, the plural form, so either men or women can be included. The neutral context is *A cheer from all **people***.

3. Masculine words are often the bases form, which feminine words are formed, this applies to proper names as well. The researcher does not find any data concerning about this case.
4. In married life, it is the man’s name which is taken by the women (most women continue to adopt their husband’s name in marriage). All the data that the researcher analyzed are said in their own name, not adopt from their husband’s name.

#### **4.2.2.3 Nouns Commonly Associated With Male or Female**

1. Some nouns are not specific to sex, but because of the different role assigned to men and women, they are associated with one sex only.

- a. Philip: "I hear, I obey **My Lord** and **My God**". (p.1)
- b. Sir Christopher Hatton, 30's, an ambitious courtier,  
**Lord Howard**, 50's, a weathered old campaigner.  
(p.2)

In item a, *Lord* refers to God. As we know that term *Lord* is an address, which is indicated to man, as stated in item b. Therefore, this shows gender discrimination because God is indefinite sex, so we cannot determine whether God is male or female. Hence, it is unfair if God only often termed as *Lord*, male term, not in female term.

The alternative to avoid such discrimination is by changing the word *Lord* referring to God with the word *God*. In addition, *God*, unidentified sex, is often referred to man such as in the following data:

- c. Philip: "**God** has made **his** will known to me. The time for our great enterprise has come". (p.1)
- d. Mary: "**God** alone has made me what I am. **He** is my only **judge**". (p.34)

This is a proof that there is language discrimination. Even the address of God often referred as male. This a better alternative "*God has made me **the** will known to me*", *God alone has made me what I am. **God** is my only judge*. Woman have



been discriminated though language in almost every kind of sense. Even in religion, women are not seen as the higher power. Just look at all the priests and the pope, even Jesus are male, all of the higher powers are male.

e. His **ministers** clusters behind him. (p.1)

The occupation of minister is always indicated to man. Although as a matter of fact that nowadays many women get the position in government such as minister, even president. Therefore, if people read the word *minister, president, or chancellor* they will conclude that it must be a man.

The alternative to eliminate such assumption is by changing the pronoun which is referred to that word, so the reader will not conclude that it is only men who can hold such occupation. Hence, our society often underestimates women to hold those occupations because the stereotypes and the mental image of them that women cannot hold those occupations, especially high occupation.

However, from the words *minister* that the researcher are many found, there is no masculine pronoun, which refers back to *minister*, because all the words *minister* in the script text are all plural.

- f. Lining the crowd on either side of the plaza stand columns of armed **soldiers**: a formidable reminder of the king's power. (p.1)

Soldier indeed mostly hold by men, but this does not mean that no one of women who become soldier. Even, nowadays, many women become soldier such in air force, army, navy, or police department. This image emerges may because women are assumed that they are powerless than men, so they are hard to hold such hard occupation. This old image affects the language because people speak about what they are thinking, then there is a vocabulary bias in language based on gender role.

Such discrimination in language must be eliminated as possible. As other previous examples, for omitting such image, the masculine pronoun or masculine possessive must be changed by the more neutral such as definite article, or just omitting the masculine possessive. For instance, *The soldier must do ~~(his)~~ exercises have been determined* becomes *The soldier must do the exercises have been determined* However, from the examples of *soldiers* in text, the researcher does not find any masculine pronoun following after *soldier* because all of the words

*soldier* are in plural form. This plural form can be the alternative also for avoiding sexist language.

- g. Elizabeth: “**Mary Stuart** is my **cousin**. **She** is our guest. And **she** is under our control.” (p.2)
- h. Bess: “**He** was my **cousin**”. (p. 27)

As stated by Fromkin and Rodman that if we hear the word *cousin*, we will conclude that this person must be a man.<sup>100</sup> However, as we know that *cousin* is the term for both male and female. Hornby defines cousin as a child of one’s uncle and aunt.<sup>101</sup> The definition child not son or daughter here means that it is not only for male but also for female. For example, in this text, the researcher finds many terms of *cousin*, and those not only refer to male but also refer to female. As in the two data above, the first *cousin* refers to Mary Stuart who is female, and the second *cousin* refers to Thorckmorton, Bess’s cousin, who is male.

However, we cannot change the pronoun in those two sentences because the subject is identified sex. The reason of this practice is English does not

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<sup>100</sup> Victoria Fromkin and Robert Rodman, *An Introduction to Language*, (Canada, Harcourt Brace & Company Canada, 1997), p.278. The fact that on hearing someone say *my cousin is a professor (or a doctor, or a lawyer, or the Chancellor of the University, the president of the country, or delegate to the U.N.)* most people would conclude that the cousin was a man. Historically, it happens because women have not been prominent in these professions.

<sup>101</sup> A S Hornby, *op.cit* p. 268

possess third person singular pronoun which is gender neutral.

- i. In the carriage, the King, Philip II, the infant and **Father Robert Reston**. (p.5)

*Father* in this context means a priest not the real father in family. This occupation certainly specified to man because it is often connected to man. However, for avoiding language discrimination between male and female, it is better to eliminate this term and use the term *priest* rather than *father*. This image emerges because as we know that priests are mostly men. Therefore, it is better to avoid such sexist language and use the term which is more neutral. However, it must be remembered that do not follow the neutral term with the sex-oriented pronoun or sex oriented term such as in another following data:

- j. Now the **man** turns and looks intently at Babington, and we see he is Robert Reston, no longer in the clothes of a **priest**. (p.11)

This datum makes an image that priest must be a man because it refers back to the word *the man*. Therefore, better to change to *person* rather than *man* to refer forward to *priest*, so it can eliminate the image that only male who can be a priest.

- k. Howard Backons the architect forward to show his model. (p.7)

The occupation of architect is often concluded as a man because it is mostly hold by men. However, nowadays, this position is also hold by women.

Hence, to avoid such discrimination it is better to omit the masculine possessive following after by *Howards Backons the architect forward to show the model.*

However, in this context the sex is identified by the name, male. Therefore, it is not wrong if the writer uses the male pronoun, but it is better to omit and change it with definite article *the*. This alternative is useful to make a new assumption that this occupation is not only hold by male but also hold by female.

- l. Don Guerau: “Majesty, this man is a notorious pirate”. (p.9)

Pirate is always referred to male, instead there are also female pirates as seen in some common movies. Therefore, it is a language discrimination if the pirate is unidentified sex and determined as male as in the context above. For avoiding such male oriented, it can be changed as follows “*Majesty, this person is a notorious pirate*”, so there will be an image that female can be a pirate also.

m. Raleigh's eyes fall on Don Gureau, the Spanish **Ambassador**, passing near with **his fellow** Spaniards and a few English courtiers and ministers. (p.11)

In a word with the word *minister*, every occupation related to government is mostly referred to male. This also happens to the word *ambassador*. The following masculine possessive, *his*, shows that ambassador refers to male. As explained before that this makes an assumption that only men who can be an ambassador.

The alternative of this datum for avoiding sexist language is by changing the masculine possessive with the definite article *Raleigh's eyes fall on Don Gureau, the Spanish **Ambassador**, passing near with **the** fellow Spaniards and a few English courtiers and ministers.*

On the other hand, from this sentence the researcher also finds nonsexist language vocabulary. The word *fellow* here is used rather than *fellowmen* which means human being. The existence of the word *men* in this noun phrase creates the assumption that women are not included. This word makes women

invisible, since it uses *men*, which is strongly associated with male.<sup>102</sup>

- n. William: “I doubt it, **brother**”. (p.12)

The word *brother* here is just showing the intimacy. The term *brother* is mostly used in conversation. We rarely hear the term *sister* for showing intimacy, it will be heard odd such as *I doubt it, sister*. Even we often hear this term abbreviated with *bro*, but we rarely hear *sis*. Ironically, we often hear pejorative terms showing intimacy for female such as *hey, how are you doing, bitch?*

This again shows discrimination in language based on gender. Therefore, the alternative is better to eliminate this term, so this function will not become more familiar, or we can get used to use the term *sister* also.

- o. Raleigh: “A simple **sailor**, dazzled by **the** bright lights”. (p.14)

This occupation is also assumed as men mostly, although women nowadays can become sailor too. However, in this datum, the researcher finds that the writer tries to minimize the sexist language by not

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<sup>102</sup> Hilda Izzati Madjid, *The Sexist Language in Tempo's Column*, (Malang: UIN Malang, 2007), p. 46.

using masculine pronoun after it, but using the definite article.

- p. Annette, Marry Stuart's maid, walks calmly up to the **guard** outside the door to her mistress's apartment. She nods at **him**. (p.27)

The occupation as a guard indeed, mostly hold by men, however, nowadays, many women also become security or a guard. This sentence shows a vocabulary bias based on gender differentiation because *the guard* here is referred as male. It is proved by the use of masculine pronoun *him* here, which refers back to *the guard*. The alternative for this case is by changing the masculine pronoun and the subject with plural form, so it becomes *Annette, Marry Stuart's maid, walks calmly up to the **guards** outside the door to her mistress's apartment. She nods at **them**.*

- q. A stage has been constructed in the center, and around the stage are chairs upon which dignitaries and **members of parliament** are already sitting. (p.36)

Members of parliament are also considered as the occupation which is more appropriate hold by men. If women hold such occupation, they are assumed that they are not capable enough to hold this



job, they also will be underestimated. However, in this context, the researcher does not find any pronoun indicating sex oriented, this word is in plural form. The plural form can be the alternative for avoiding sexist language when the subject could be either male or female, and a certain pronoun follows.<sup>103</sup>

- r. Beside it, the hooded **executioner** **his** axe. The **Dean** of Peterborough in **his** clerical robes. (p.36)

The indefinite sex of the word executioner here is also referred as male. It can be seen from the masculine possessive which comes after it. This discrimination in language shows up because in society there is an assumption that an executioner only can be hold by men because women are powerless, emotional, and sensitive. However, this assumption does not mean that women cannot be the executioner, and that always allows using masculine reference for the word executioner because this means discrimination.

In this sentence, the researcher also finds another occupation, which is always considered as male also. According to Oxford Advance learner's Dictionary, ***Dean*** means a person who is responsible

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<sup>103</sup> <http://www.UniversityofMinnesota.com/nonsexistlanguage.htm>, accessed on 26<sup>th</sup> of February 2008.

or discipline or the head of university department or studies.<sup>104</sup> *Dean* here is followed by the masculine possessive also. It makes an assumption that women cannot be the head of certain department because women are always assumed that they have not capability in high occupation. Although, in the second occupation the sex is identified, but it does not mean that we have to always use masculine possessive.

The alternative for avoiding such assumption is by changing the two masculine possessive by a definite article *the*, so it becomes *Beside it, the hooded executioner the axe. The Dean of Peterborough in the clerical robes.*

- s. A Spanish **officer** reacts to the danger and shouts commands. (p.47)

In this sentence, the researcher finds that the writer tries to avoid using sexist language. *Officer* is the neutral word of *man*. For example, *policeman* becomes *police officer*.

- t. Elizabeth: “I myself will be your general, **judge** and rewarder of everyone of your virtues in the field”. (p. 45)

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<sup>104</sup> A S Hornby, Op.Cit, p.298

As another previous occupations, judge is always considered as a man rather than woman. However, as a matter of fact that many women nowadays become a judge. Therefore, such old assumption must be eliminated. In this context, the researcher finds that the writer uses nonsexist language because *judge* here refers back to the speaker, Elizabeth.

2. Some terms have to be specifically modified to refer to one sex because they are often connected to other sex.

- a. **Dr.** Dee studies **his** chart. (p.46)

Doctor implies that the occupation normally belongs to men only. Women should be part of the rule, not the exception. Gender-specific modifiers of any kind should be used only when the gender of the person is part of the point. Therefore, because of the assumption that doctor is a man, to make term doctor which refers to woman, the term must be modified with the term lady or woman (*lady/women doctor*).

However, there is still discrimination because if the term *lady doctor* is acceptable, why does *man doctor* sounds so funny? Therefore, the adjective *woman* or

*lady* still implies that the based term is ordinarily male.

3. There are a number of mostly derogatory female term for which there are no exact male equivalent

- a. **Annette**, Marry Stuart's **maid**, walks calmly up to the guard outside the door to her mistress's apartment. She nods at him. (p.27)

According to Hornby, *maid* has two meanings. The first is a female servant in a house or hotel, (secondary duty) and the second is a young woman who is not married: a girl. This term sometimes is equalized with the *man*. However, the discrimination in language emerges if this two words modified with the adjective *old*; *old maid*, *old man*. According to Hornby, *old maid* is a single woman, who is thought to be too old for marriage, and this is insulting term for women. On the other hand, *old man* means one's father or husband or employer.<sup>105</sup>

- b. Paulet: "Your **laundress** we finds to be carrying letters in **her** washing".(p. 16)

According to Fromkin and Rodman, in their original employment, a *laundress* made beds.

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<sup>105</sup> Ibid, p.707 and 806

However, like other similar words such as a *needle women*, come to sew, a *spinster*, spinning wheels, a *nurse*, care for the sick, all those terms apparently acquired secondary duties in some households , because all become euphemisms for a mistress or a prostitute at some time during their existence.<sup>106</sup>

However, *laundress* in this context does not have pejorative meaning or sexual interpretation. *Laundress* here means woman who works for washing clothes. However, there is still discrimination because this occupation implies secondary duty, and implies that there is no man holds this job. Moreover, this term is only specific for female, and there is no equivalent term referring to man who works for washing clothes.

- c. Crowd: “Hang the papist! Look out or traitors, Eliz! Mary Stuart is the **whore** of Rome!” (p.6)

Body language also differs greatly between genders. For instance, if a woman makes the first move (sexually) then she is a "whore". If the guy does not make the first move then he is considered to be not a "real man". Moreover, Oxford Advanced

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<sup>106</sup> Victoria Fromkin and Robert Rodman, Op.Cit, p.278

Learner's Dictionary defines whore as a prostitute. A woman who is not sexually faithful to one man or who have sex with a lot of men.<sup>107</sup> Ironically, in *sex differences in language use* says that there is no term *male whore*.<sup>108</sup>

### 4.3 Findings

According to the presented and explained data above, the researcher explains the findings briefly as following explanations. There are two general types of English vocabulary that reflects gender bias, first, gender and language use, second gender and language function. Gender and language use means the different vocabulary usage between men and women in their speech. Those differences are the use of color words, adjective, hedges, tag question, and taboo words.

While, gender and language function means some vocabularies which have different meaning when refers to men and women. The discussion is about equivalent term, generic term, and nouns commonly associated with male or female. The generic term discusses about four types, masculine pronoun refers to unknown sex, or as generic term for both sexes, masculine terms which can all be generic, masculine words are often the bases form which feminine words are formed. The last is the terms in married life. Nouns commonly associated with male or female categorized three types, first is noun, which is not specific to one sex, but

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<sup>107</sup> A S hornby, Op.Cit, p. 1362

<sup>108</sup>-----, *Language Files Determent of linguistic*. (Ohio State University revised second edition: 1982).

associated with one sex only. The second is modified terms, and the third is derogatory female terms.

Men and women use language differently in some extent as explained above. From the researcher's analysis in Elizabeth: the golden age movie, the findings are as follows:

**Table III**  
**The Color Words**

no	Findings	Used for
	The terrier scampers ahead of Annette to its mistress, <b>Mary Stuart</b> , who sits embroidering a <b>pink</b> satin petticoat. (p.5)	Characterizing the femininity.

The different usage between men women in their speech is also found in the use of empty adjective. Women are more often to use empty adjective for emphasizing their feminine character, the findings of the research are as follows:

**Table IV**  
**Empty Adjective**

no	Findings	Used for
<b>1.</b>	<p>a. Mary: "This is <b>so pretty</b> I'm inclined to send it as a present to my dear cousin Elizabeth". (p. 5)</p> <p>b. Mary: "<b>Such</b> a <b>pretty</b> undergarment". (p.6)</p> <p>c. Elizabeth: "He is a <b>sweet</b> boy". (p.15)</p> <p>d. Bess: "He's certainly <b>charming</b>, my Lady". (p.15)</p> <p>e. Elizabeth: "Youth is <b>so very precious</b>"</p>	<p><i>so</i> is intensifier, strengthening another words.</p> <p><i>Such</i> is intensifier ,strengthening another words.</p> <p><i>Very</i> is intensifier, strengthening another words</p>

	(p.18)	
2	<p>a. Paulet: “<b>Charming</b> ma’am, distractingly <b>charming</b>”. (p.6)</p> <p>b. Calley: “A dukedom at the <b>very</b> least”.(p.7)</p> <p>c. Raleigh: “It must be hard for <b>so great</b> queen to know the simple pleasure of being liked for herself”. (p. 19)</p> <p>d. Philip: “A <b>sweet</b> Christian lady lies martyred”.</p>	Most empty adjective which also used by men.

The character of women, who are polite, cooperative and uncertainty, can be seen from the frequency of using hedges in their speech. A hedge is categorized into two types; fillers and qualifiers. The data findings of filler hedges are as follows:

**Table V**  
**Filler Hedges**

no	Findings	Used as
	a. Elizabeth: “ <b>Well</b> sir, who are you?” (p.9)	A booster, cooperative
	b. Elizabeth: “ <b>Ah</b> , I see”. (p.19)	A booster

Another categorization of hedges is qualifier. The data findings that researcher found from the research can be seen from the following table:



**Table VI  
Qualifier Hedges**

no	Findings	Used as
	a. Elizabeth: “It <b>should</b> prove almost as restorative as my love”. (p.13)	Positive politeness.
	b. Elizabeth: “You <b>may</b> observe, Walsingham, that I don’t see my way with only one eye.” (p. 41)	Positive politeness.
	c. Elizabeth: “ <b>I think</b> you’re not accustomed as I am to eating in public” (p. 1 )	Uncertainty, a booster, positive politeness.
	d. Court Lady: “You shoot holes in its sides, <b>I suppose</b> ”. (p.13)	Uncertainty, positive politeness.
	e. Elizabeth: “ <b>You know</b> , of course, that when I like a man, I reward him”. (p. 18)	Emphasizing shared knowledge.
	f. Elizabeth: “There is no jewel, be it never so rich a prize, which I put before its jewel: <b>I mean</b> , your love”. (p. 50)	Uncertainty, but does not want to give up the claim to the floor
	g. Elizabeth: “Don’t you never think that one day, <b>perhaps</b> one day soon, you too will die?” (p.38)	Uncertainty

The women’s characters are tentative and uncertain. These characters can be seen through the frequency of using tag question in their speaking. From the research, the data findings of tag question which is mostly used by women are as follows:

**Table VII**  
**The Tag Question**

no	Findings	Used as
	a. Elizabeth: "Let us we see, <u>shall</u> we?" (p.10)	Request confirmation. Concern from the addressee.
	b. Ursula: "He's not sill a student, <u>is he</u> ?" (p. 12)	Showing uncertainty
	c. Mary Stuart: "Are you my friend, <u>are you not</u> ?" (p.17)	Asking confirmation of uncertainty
	d. Elizabeth: "Bess, we must persuade him to stay a little longer <u>mustn't we</u> ?" (p.21)	Asking confirmation of uncertainty

The differences of language use between men and women are also described in taboo word. Men use taboo words more often than women. Moreover, sometimes the taboo words mostly coined from the female term, which have sexual connotation. The data findings of taboo words can be seen as follows:

**Table VIII**  
**Taboo Words**

no	Findings	Used for
	a. Philip: "A sweet and Christian lady dies martyred, slain by godless, childless, <u>bastard</u> !" (p.37)	Showing anger
	b. Babington: "Elizabeth! <u>whore</u> !" (p.33)	Showing anger

The next following tables would describe about the language function based on gender because many equivalent terms have derogatory

meaning when refers to women. Moreover, masculine terms often become generic term, even referred for unidentified sex. The data findings about equivalent terms can be seen from the table 9 below:

**Table IX**  
**Equivalent term which has derogatory meaning when refers to women**

no	Findings	Meaning
	a. The <b>king</b> passes out onto salon's first floor balcony. (p.1)	King of Spain(favorable)
	b. We catch glimpses of the <b>queen</b> and their midst. (p.2)	Queen of England (favorable)
	c. Raleigh shouts to his sailing <b>master</b> . (p.4)	Employer
	d. The terrier scampers ahead of Annette to its <b>mistress</b> , Mary Stuart. (p.5)	Woman in a position of authority or control
	e. Standing back from the rest, watching from the side lines, <b>Sir</b> Francis Walsingham. (p. 2)	Person having high position
	f. Archduke Charles: "You're very wise, <b>madam</b> " (p. 14)	Person having high position (positive meaning) Ibid
	g. Howard: "Treachery <b>ma'am</b> all Catholics are traitors". (p.2)	Address positive term
	h. Bess: "Not too soon, my <b>lady</b> ". (p.3)	Ibid
	i. Raleigh: "A <b>gentleman</b> of Devon"	Generic term
	j. Mary Stuart at supper, feeding tidbits from the table to her little <b>dog</b> . (p.36)	Queen's lady
	k. Elizabeth: "you ask my permission before	

	you marry-before you breed! My <b>bitches</b> wear my collars!” (p.41)	
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There is also a bias function in vocabulary of English. Many female terms referred to generic sex or to unknown sex. On the other hand, female terms only refer to women only. The followings data findings are about the unknown sex, which referred as male:

**Table X**  
**Masculine pronoun refers to unidentified sex, or generic sex**

no	Findings	Optional word
1.	a. Raleigh: “My <b>horse</b> doesn’t know <b>his</b> place yet” (p.19) b. Preston: “Lord have mercy on the soul of <b>servant</b> , who gives <b>his</b> life your eternal truth“. (p. 26) c. Elizabeth: “I myself will be your general, judge and rewarder of <b>everyone</b> of <b>your</b> virtues in <b>the</b> field”. (p. 45) d. The <b>torturer</b> hears, and <b>his</b> eyes open wide. (p.46)	Using a definite article for replacing masculine possessive

The vocabulary bias also happens when the word *men* refers to generic sex, means can be male or female. Even, *Man* sometimes refers to unidentified sex also, the data findings from the research concerning about this are as follows:

**Table XI**  
**Masculine terms, which mostly generic**

no	Findings	Optional word
2.	a. The <b><u>workmen</u></b> kneel to Philip as he passes. (p.24)	Worker
	b. They are caught by the <b><u>cellarman</u></b> . (p.27)	Cellar person
	c. The <b><u>man</u></b> who looked like a fool has been playing <b><u>his</u></b> own game all along. (p.33)	<i>Man</i> replaced by person, <i>his</i> by <i>the</i> .
	d. Elizabeth: “The law is for <b><u>common men</u></b> , not for princes”. (p.35)	Common people
	e. Elizabeth: “think you that there is any certainty in the affairs of <b><u>mankind</u></b> ”. (38).	Humankind, human beings, human race, people.
	f. Elizabeth: “Philip is a righteous <b><u>man</u></b> , and righteous <b><u>men</u></b> love destroy”. (p.38)	Person, people
	g. The place is galvanized by the invasion threat. <b><u>Armed men</u></b> go by at the double. (p.39)	Armed people
	h. Dee: “ <b><u>Each man</u></b> acts in accordance with <b><u>his</u></b> own nature”. (p.42)	Each person, the (definite article)
	i. A cheer from the <b><u>men</u></b> . (p. 45)	People

The following table describes about some nouns which are not specific to one sex, but associated with one sex only, and mostly male:

**Table XII**  
**Generic nouns associated with one sex only**

no	Findings	Optional word
1	<p>a. Philip: "I hear, I obey <b>My Lord</b> and <b>My God</b>". (p.1)</p> <p>b. Sir Christopher Hatton, 30's, an ambitious courtier, <b>Lord Howard</b>, 50's, a weathered old campaigner. (p.2)</p> <p>c. Philip: "<b>God</b> has made <b>his</b> will known to me. The time for our great enterprise has come". (p.1)</p> <p>d. Mary: "<b>God</b> alone has made me what I am. <b>He</b> is my only judge". (p.34)</p> <p>e. His <b>ministers</b> clusters behind him. (p.1)</p> <p>f. Lining the crowd on either side of the plaza stand columns of armed <b>soldiers</b>: a formidable reminder of the king's power. (p.1)</p> <p>g. Elizabeth: "<b>Mary Stuart</b> is my <b>cousin</b>. <b>She</b> is our guest. And <b>she</b> is under our control." (p.2)</p> <p>h. Bess: "<b>He</b> was my <b>cousin</b>". (p. 27)</p> <p>i. In the carriage, the King, Philip II, the infant and <b>Father Robert Reston</b>. (p.5)</p> <p>j. Now the <b>man</b> turns and looks intently at Babington, and we see he is Robert Reston, no longer in the clothes of a <b>priest</b>. (p.11)</p> <p>k. Howard Backons the <b>architect</b> forward to show <b>his</b> model. (p.7)</p> <p>l. Don Guerau: "Majesty, this <b>man</b> is a notorious <b>pirate</b>". (p.9)</p> <p>m. Raleigh's eyes fall on Don Gureau, the Spanish <b>Ambassador</b>, passing near with <b>his</b></p>	<p><i>Lord</i> for replaced by <i>God</i></p> <p><i>His</i> replaced by <i>the</i>.</p> <p><i>He</i> replaced by <i>God</i></p> <p>-</p> <p>-</p> <p>-</p> <p>-</p> <p><i>Father</i> replaced by <i>priest</i></p> <p><i>Man</i> replaced by <i>person</i></p> <p><i>His</i> replaced by <i>the</i></p> <p><i>Man</i> replaced by <i>person</i></p> <p><i>His</i> replaced by <i>the</i></p>

	<b>fellow</b> Spaniards and a few English courtiers and ministers. (p.11)	Omitting <i>brother</i>
n.	William: “I doubt it, <b>brother</b> ”. (p.12)	-
o.	Raleigh: “A simple <b>sailor</b> , dazzled by <b>the</b> bright lights”. (p.14)	Change to plural form
p.	Annette, Marry Stuart’s maid, walks calmly up to the <b>guard</b> outside the door to her mistress’s apartment. She nods at <b>him</b> . (p.27)	-
q.	A stage has been constructed in the center, and around the stage are chairs upon which dignitaries and <b>members of parliament</b> are already sitting. (p.36)	-
r.	Beside it, the hooded <b>executioner his</b> axe. The <b>Dean</b> of Peterborough in <b>his</b> clerical robes. (p.36)	<i>His</i> replaced by <i>the</i>
s.	A Spanish <b>officer</b> reacts to the danger and shouts commands. (p.47)	-
t.	Elizabeth: “I myself will be your general, <b>judge</b> and rewarder of everyone of your virtues in the field”. (p. 45)	-

The next finding is about term, which must be modified because they are often connected to the other sex:

**Table XIII**  
**Modified terms**

no	Findings	Optional word
2.	<b>Dr.</b> Dee studies <b>his</b> chart. (p.46)	<i>His</i> replaced by <i>the</i> .

The last findings are about derogatory female terms, which are no exact male equivalent.

**Table XIV**  
**Derogatory female terms**

no	Findings	Optional word
3.	a. Annette, Marry Stuart's <b>maid</b> , walks calmly up to the guard outside the door to her mistress's apartment. She nods at him. (p.27) b. Paulet: "your <b>laundress</b> we finds to be carrying letters in <b>her</b> washing".(p. 16) c. Crowd: "hang the papist! Look out or traitors, Eliz! Mary Stuart is the <b>whore</b> of Rome!" (p.6)	-  <i>Her</i> replaced by <i>the</i>  -

In sum up, from the data analysis and findings above the researcher finds that women and men use language style differently when they have conversation. It is related to the characters of each of both sexes, which they have brought up differently since their childhood from their society. Concerning about their language style, there is a bias, which is made by society that women are always amicable, emotional, sensitive, lack of self-confidence, and many others. Therefore, women's speech has often been devalued by men. They are always considered as weak, not important, not important even their words are considered as "idle talk".

The researcher also finds some vocabulary, which reveals bias based on gender. Many equivalent terms which counterpart each other have different meaning when refers to female, even sometimes have sexual connotation in the meaning. This is affected by how the society treats women. Moreover, the researcher also finds in some of vocabulary lists that many generic terms are referred as male. Even, the masculine pronoun often acknowledged as generic reference or unidentified reference. This



fact shows us that the women's discrimination on language is really a serious problem that must be consciously avoided, minimized even abolished especially in movies. As a matter fact, that nowadays movies are really preferred by society. Therefore, movies are good media for avoiding, eliminating, and abolishing vocabulary features, which reflects gender bias.

In addition, the researcher finds from the movie that Elizabeth is a mirror of woman emancipation. Moreover, her age is well known as the golden age, as described in the movie. Therefore, although this movie is described in the past, when women are often discriminated, it still appreciates women because the Queen is also woman. Moreover, the researcher finds that this is a good example for eliminating discrimination in language because the researcher also finds some terms, which have been lowered nowadays, are still considered as elevated terms.

In addition, taboo words are rarely used in this movie because this movie is performed in polite scene. Masculine words which are often the bases form, which feminine words are formed, are not found by the researcher in this movie. Terms in married life, it is the man's name, which is taken by the women, are also not found in this movie. These facts show that this movie really appreciates women.

## CHAPTER V

### CONCLUSION

#### 5.1 Conclusion

English vocabulary reveals underlying attitudes of the society that produces it. The vocabulary also reveals the attitudes about discrimination between men against women. English is said as sexist language because many English vocabulary terms consisting gender bias. Many terms for women are derogated. They also use language style differently as their each character.

Based on these differences, the researcher analyzes the Elizabeth: The Golden Age Movie with two categories for answering the first research problem of what vocabularies are found in “Elizabeth: The Golden Age”. First, gender and language use. Communication pattern of males and females often differ as their each character, with male using direct and forceful style, while female use a more indirect and intimate style of interaction. The different style use happens in the use of color words, adjective, hedges, tag question, and taboo words.

Second is gender and language function. Instead of the language usage between men and women which is different, there is a gender bias reflects linguistically. The researcher codifies three categories. First are equivalent terms. There is some words which counterparts each other. Ironically, the terms for women mostly demanded from elevated terms into pejorative meaning, but not for male terms such as *king and queen, master and mistress,*

Second are generic terms. Many terms have generic terms such in some cases. Masculine pronoun refers to unknown sex, or as generic for both sexes, masculine terms all can be generic, masculine words are often the bases form, which feminine words are formed, and terms in married life, such as *Mrs. Franklin* (not found in the research).

The third is noun commonly associated with male or female. For example, noun which is not specific to one sex, but associated with one sex only, modified term, because they are often connected to the other sex such as *female doctor*, and derogatory female terms, which are no exact male equivalent such as *laundress*.

For answering the second research problem of how the sexist languages are used on Elizabeth: The Golden Age movie, the researcher finds some of the vocabularies for women are not always have negative meaning or sexual connotation. Then, the researcher also finds the probable reason of the language style which is used by men or women. Women use their style because their characters of femininity, uncertainty, and polite, while men use taboo words for showing their character offensive and rude, but most of taboo words are coined from female terms. The researcher finds different function of some vocabularies when referring to women such as *lady*. In doing this step, the researcher based the arguments on the theory of feminism, linguistics, and culture. In addition, the researcher included the other optional languages which are more gender neutral.

However, according to the Islamic thought and teaching, the practice of sexism is really unnecessary to make a distinction between men

and women, especially in term of the language usage. As cited in At-Tawbah: 71 that men and women are created to protect and to give a usefulness each other to achieve the God's mercy and the principles of the equality between men and women are not based on the biological sex distinctiveness. In addition, it cannot be a justification to discriminate one of God creatures. Men and women have the same chances and possibilities as the caliphs to succeed or even to fail. Thus, God said in An-Nahl: 97.

According to the explanation above, the researcher concludes that the content "Elizabeth: The Golden Age" movie which is considered gender biased and promote a gender discrimination through the practice of language use and function has a noteworthy relationship with Islamic teaching that never excuse the gender discrimination including in the language. Indeed, since the source of the movie is in spoken form, which more neutral rather than the written one and since the setting of the movie is in England, where English language was born, it shows that English clearly and briefly promotes the gender discrimination through the practice of language, especially in the vocabulary features.

## **5.2 Suggestion**

Based on the findings of the research, the researcher suggests for the next researchers to analyze about language and gender in other areas. There is nothing inherently wrong in the development of differing styles, which may include intonation, and phonology. Significant male or female differences are showed up in the pronunciation or absence of /r/. Women are more likely to

pronounce post-vocalic /r/. in addition, a markedly greater number of girls use /-ing/ more frequently, while more boys used more /-in/. Women also substitute nasalized vowels for final nasals less frequently than do men and are less likely to substitute /f/, /t/, and /θ/ for /Ø/.<sup>109</sup> Therefore, the researcher suggests for the next researchers to develop this study, but viewed from another area, that is phonology because pronunciation provides the best evidence of gender-based language forms.

However, it is still better to conduct it from the native speaker to make it more neutral. What the researcher has been stressing through out this study is that the language is neither good nor bad but its use maybe for good or bad. If one views women as inferior, then special speech characteristics will be viewed as inferior. When everyone in society created equal, and treated as such, there will be little concern for the sexual asymmetries which exist in language. Therefore, the researcher suggests for the next researchers to conduct their study at different culture from the researcher does to know whether there is also a relationship between the language and the culture. The researcher conducts this study in England setting, which has specific culture and attitude including attitudes toward women. From the findings, the researcher gains that British people are really appreciate women. This is also reflected in their language which not always trivializes women. Therefore, it will be an interesting study for the next researchers to study about language and gender viewed from phonology area, and conducted in the American culture which has different attitudes in treating women. There will be found a

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<sup>109</sup> Jim Vandergrif, *Is There A Women's Language*, (Acessed on 27<sup>th</sup> of February 2008 from [www.wikipedia.com](http://www.wikipedia.com))

proof that language and society or culture is interrelated and interference each other because England and America have different culture in appreciating women, then whether this also affects in their American language or not. This is the interesting duty for the next researchers.

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## SYNOPSIS

Elizabeth: The Golden Age is a film sequel to the 1998 film Elizabeth, directed by Shekhar kapur and produced by universal pictures and working title films. It stars Cate Blanchet in the title role and is loosely based on events during the latter part of the reign of Queen Elizabeth I of England. The screenplay was written by William Nicholson and Michael Hirst. In 1558, Philip II of Spain's second wife, Mary I of England, "Bloody Mary", died. They have wed in July 1554, a year after Mary's accession to the English throne, but the English parliament had refused to crown him jointly with Mary, so he had little power in England. On Mary's death he had then tried unsuccessfully persuade her sister and successor, Elizabeth, to marry him, but she would not agree. The film opens in 1585, Roman Catholic Spain is the most powerful country in Europe, with King Philip II (Jordi Malla) on the throne. Seeing Protestant England as a threat, and in relation for English piracy of Spanish treasure shios to make war on his long-time enemy. He plans to take over the land that is now England and add it to what is already Spain, making his daughter Issabella Queen of England.

Elizabeth: The Golden Age finds Queen Elizabeth I (Oscar Winner Cate Blanchette) facing bloodlust or her throne and familial betrayal. Growing keenly aware of the changing religious and political tides of late 16<sup>th</sup> century Europe, Elizabeth finds her rule openly challenged by King Philip II, with his powerful army and sea dominating armada, determined to restore England to Catholicism, preparing to go to war to defend her empire, Elizabeth struggles to balance ancient royal duties with an unexpected vulnerability in her love of Raleigh. But she remains forbidden for a Queen who has sworn body and soul to her country.

Unable and unwilling to pursue her love, Elizabeth encourages her favorite lady, in waiting, Bess (Abbie Cornish), to befriend Raleigh to keep him near. However, this strategy forces Elizabeth to observe their growing intimacy. As she charts her course abroad, her trusted advisor, Sir Francis Walsingham (Academy Award winner Goeffrey Rush), continues his masterful puppetry of Elizabeth's court at home and her campaign to solidify absolute power. Through an intricate spy network, Walsingham uncovers an assassination plot that could topple the throne. However, as he unmasks traitors that may include Elizabeth's own cousin Mary Stuart (Samantha Morton), he unknowingly sets England up or destruction. Elizabeth: The Golden Age tells the thrilling tale of an era, the story of one woman's crusade to control love, crush enemies and secure her position as a beloved icon of the western world.

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1	09 Februari 2008	Pengajuan Judul	1.	
2	08 Maret 2008	Konsultasi Proposal		2.
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7	18 November 2008	Revisi Bab II	7.	
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9	18 November 2008	Revisi Bab III	9.	
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