

**SOCIOLINGUISTIC ANALYSIS ON SEXIST LANGUAGE
PERPETUATION OF WOMEN IN *BRIDGERTON* SEASON 3
(2024)**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2025**

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Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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2025**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Sociolinguistic Analysis on Sexist Language Perpetuation of Women in *Bridgerton Season 3 (2024)***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, May 17th 2025
The Researcher




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APPROVAL SHEET

This is to certify that Riznima Azizah Noer's thesis entitled **Sociolinguistic Analysis on Sexist Language Perpetuation of Women in *Bridgerton Season 3* (2024)** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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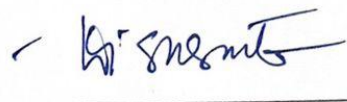
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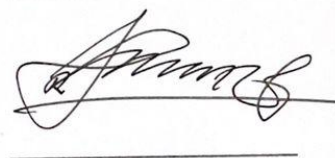
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MOTTO

Surely with that hardship comes ease.

(Q.S. Al-Insyirah: 6)

“Our future is always in our hands. Although we might experience hardships along the way, but as long as you see it through and believe in your goal, the results will not betray you”

(Huang Renjun)

DEDICATION

I proudly dedicate this thesis to my beloved parents, Oni Syamsu Rizal Nasrudin Arif and Rochmawati. Your unwavering love, support, and sacrifices have been the foundation of my journey. You have instilled in me the values of hard work and perseverance, which have guided me through every challenge. Thank you for believing in me and for always encouraging me to pursue my dreams. This achievement is a reflection of your endless support and guidance. I am forever grateful to have you as my parents.

ACKNOWLEDGEMENTS

Alhamdulillah, I express my gratitude to Allah *subhanahu wa ta'ala*, by His grace and blessings, I have been able to complete my thesis titled **“Sociolinguistic Analysis on Sexist Language Perpetuation of Women in Bridgerton Season 3 (2024)”**. Furthermore, I send blessings and peace upon the Prophet Muhammad *sallahu alayhi wa sallam*, who always exemplifies that the struggle is not always easy, but must be faced with patience, prayer, and faith in Allah *subhanahu wa ta'ala*.

This thesis is the result of a long process that would not have been realized without the help and support from various parties. Therefore, I would like to express my deepest gratitude to:

1. Mr. Prof. Dr. M. Zainuddin, MA. as a Rector of Universitas Islam Negeri Maulana Malik Ibrahim Malang.
2. Mr. Dr. M. Faisol, M.Ag. as a Dean of Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
3. Mr. Ribut Wahyudi, M.Ed, Ph.D. as a Head of English Literature Department at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. At the same time, as one of the examiners of my thesis who has provided extensive insights, this thesis has been completed well.
4. Mr. Prof. Dr. H. Mudjia Rahardjo, M.Si., as my advisor who has patiently guided me until this thesis is completed. Always providing support and knowledge at every stage of this thesis writing.

5. To all the English literature lecturers who have taught me over these four years. Thank you for the knowledge, inspiration, and encouragement that have been immensely helpful in the preparation of this thesis and will be beneficial for my future.
6. Beloved family, especially the dedication I give to my parents. Thank you for the prayers, love, and support that have been given. To my siblings: Naufal, Kamila, and Shakila, thank you for being an encouragement when I am tired.
7. My beloved friends, thank you for giving me endless encouragement and support. Thank you for being a part of my life journey.
8. Lastly, to myself, thank you for being strong in going through the thesis process well despite the many obstacles faced. I am very proud of myself for reaching this far. Let's love ourselves more, continue to grow, and always be happy in the future.

Malang, 11 May 2025

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ABSTRACT

Noer, Riznima Azizah (2025) Sociolinguistic Analysis on Sexist Language Perpetuation of Women in *Bridgerton Season 3* (2024). Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University Malang. Advisor: Prof. Dr. H. Mudjia Rahardjo, M.Si.

Keyword: *sexism, sexist language, perpetuation.*

Sexist language has referred to the use of language that reflects how women have been discriminated against. The aim of this study has been to identify the types found in the perpetuation of sexist language and to determine whether this perpetuation has aligned with or opposed patriarchal discourse. The researcher has employed a quasi-qualitative method. This method has not been fully considered qualitative; however, it has still allowed the use of theory as a tool to support the research. The researcher has applied Mills' theory (2008) to examine the use of sexist language uttered by women. In addition, the researcher also included criticism of Mills (2008) in the discussion that Mills (2008) is too rigid, focusing only on words or sentences without considering other aspects. The findings of this study have shown that 40 dialogues have been identified as containing types of sexist language perpetuation, including 13 cases of overt sexism and 27 of indirect sexism. The types of overt sexism have included: words and meaning and processes. The types of indirect sexism have included: humour, presupposition, conflicting messages, scripts and metaphors, collocation, and androcentric perspective. Furthermore, 31 dialogues have been identified as related to patriarchal discourse, either supporting or resisting it. The patriarchal discourses that have aligned with women include: negative labelling, societal expectations of roles, gender injustice, and subordination of women. On the other hand, the discourses that have opposed patriarchy have included: rejection, questioning, and mocking of female gender stereotypes. Future researchers have been advised to analyze the perpetuation of sexist language in a contemporary or modern timeframe.

مستخلص البحث

نور، ريزنما ازيزه ٢٠٢٥ تحليل اجتماعي لغوي لاستمرار اللغة التمييزية الجنسية من قبل النساء في مسلسل "بريدجرتون" الموسم الثالث (2024)، قسم اللغة الإنجليزية وآدابها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الحكومية الإسلامية مالنج، المشرقة: أ. دكتور. مودجياراهاراجو، الماجستير

كلمات مفتاحية: التمييز الجنسي، اللغة التمييزية الجنسية، إدامة

تشير اللغة المتحيزة جنسياً إلى استخدام اللغة الذي يعكس كيفية التمييز ضد النساء. هدف هذه الدراسة هو تحديد الأنواع الموجودة في استمرارية استخدام اللغة المتحيزة جنسياً، ومعرفة ما إذا كانت هذه الاستمرارية تتماشى مع الخطاب الأبوي أو تعارضه. استخدم الباحث منهجاً شبه نوعي، وهو منهج لا يُعد نوعياً تماماً، لكنه لا يزال يسمح باستخدام النظرية كأداة لدعم البحث. وقد طُبق الباحث نظرية ميلز (2008) لتحليل استخدام اللغة المتحيزة جنسياً التي نطقت بها النساء. بالإضافة إلى ذلك، أدرج الباحث أيضاً نقداً لنظرية ميلز (2008) في المناقشة، حيث اعتُبرت هذه النظرية صارمة جداً لأنها تركز فقط على الكلمات أو الجمل دون النظر في الجوانب الأخرى. أظهرت نتائج هذه الدراسة أنه تم تحديد 40 حواراً على أنها تحتوي على أنواع من استمرارية اللغة المتحيزة جنسياً، منها 13 حالة من التحيز الجنسي الصريح و27 حالة من التحيز الجنسي غير المباشر. وشملت أنواع التحيز الجنسي الصريح: الكلمات والمعاني، والعمليات. أما أنواع التحيز الجنسي غير المباشر فقد شملت: الفكاهة، والمقدمات الضمنية، والرسائل المتضاربة، والسيناريوهات والاستعارات، والتلازم اللفظي، والمنظور الذكوري المركزي. علاوة على ذلك، تم تحديد 31 حواراً على أنها مرتبطة بالخطاب الأبوي، سواء من خلال دعمه أو مقاومته. وتشمل الخطابات الأبوية التي تتماشى مع النساء: الوصم السلبي، وتوقعات المجتمع من الأدوار، والظلم القائم على النوع الاجتماعي، وتبعية النساء. ومن ناحية أخرى، تشمل الخطابات التي تعارض النظام الأبوي: الرفض، والتساؤل، والسخرية من الصور النمطية للجنس الأنثوي. وقد نُصح الباحثون في المستقبل بتحليل استمرارية استخدام اللغة المتحيزة جنسياً في إطار زمني معاصر أو حديث.

ABSTRAK

Noer, Riznima Azizah (2025) Analisis Sociolinguistik tentang Pelestarian Bahasa Seksis pada Perempuan dalam *Bridgerton Musim ke-3 (2024)*. Skripsi. Program Studi Sastra Inggris, Fakultas Ilmu Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Prof. Dr. H. Mudjia Rahardjo, M.Si.

Kata Kunci: *seksisme, bahasa seksis, pelestarian*.

Sexist language merupakan penggunaan bahasa yang dapat menggambarkan bagaimana perempuan didiskriminasi. Tujuan dari penelitian ini adalah mengetahui tipe-tipe apa saja yang terkandung dalam pelestarian bahasa seksis dan mengetahui apakah pelestarian bahasa seksis tersebut sejalan atau menentang wacana patriarki. Peneliti menggunakan metode quasi-qualitative. Metode ini masih belum dikatakan qualitative sepenuhnya namun metode ini masih tetap memungkinkan untuk menggunakan teori sebagai alat yang dapat membantu penelitian ini. Peneliti menggunakan teori Mills (2008) untuk mengetahui penggunaan bahasa seksis yang dituturkan oleh perempuan. Selain itu peneliti juga mencantumkan kritik terhadap Mills (2008) dalam discussion bahwa Mills (2008) terlalu kaku yang hanya berfokus terhadap kata atau kalimat saja tanpa mempertimbangkan aspek lain. Hasil penelitian ini menunjukkan bahwa terdapat 40 dialog yang telah teridentifikasi masuk kedalam tipe-tipe pelestarian bahasa seksis, diantaranya: 13 overt sexism dan 27 indirect seksisme. Jenis-jenis overt sexism diantaranya: words of meaning and processes. Jenis-jenis indirect sexism diantaranya: humour, presupposition, conflicting messages, scripts and metaphors, collocation, and androcentric perspective. Kemudian 31 dialog yang telah teridentifikasi berhubungan dengan wacana patriarki, baik sejalan maupun menentang wacana tersebut. Wacana patriarki terhadap perempuan yang sejalan diantaranya: pelabelan negatif, ekspektasi masyarakat terhadap peran, ketidakadilan gender, dan subordinat terhadap perempuan. Selanjutnya wacana patriarki yang menentang diantaranya: penolakan, mempertanyakan, dan penyindiran terhadap stereotip gender dari perempuan. Peneliti selanjutnya disarankan untuk menganalisis pelestarian bahasa seksis dalam rentang waktu sekarang atau modern.

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CHAPTER I

INTRODUCTION

A. Background of the Study

In current society, the media have an important role in revealing social phenomena, including the issue of gender. Related to gender issues, one of the phenomena that we often encounter is sexist language. This phenomenon involves gender stereotypes, gender bias, and even patriarchal elements. The things that are related to gender, one of which is gender differences that cause language distortions that harass gender, this is the biggest factor that causes sexism to emerge (Dewi and Pratama, 2023). From this phenomenon, one of which is through dialogue and interaction with other people, sexism can be revealed and defended.

In this context, sexist language is sometimes not only discussed between individuals and others, but also discusses the effects of societal power and inequality of social status (Mills, 2008). Sexist language in the context above, can be found in various contexts such as captions, novels, and series (Dewi and Pratama, 2023). From the traditional era to the modern era, sexist language has its own characteristics according to the background of the country. Dewi and Pratama (2020) in their research focuses on the identification of sexist language types in America in The Queen's Gambit series. However, what distinguishes this research from the study is that this research will focus on the sexist language perpetuation of women in regency london in the bridgerton Season 3.

The female characters in *bridgerton* season 3 series were chosen to be the subject of this research on the use of sexist language perpetuation for several reasons. First, women are generally the victims of sexism, but by focusing on women, they can also consciously and unconsciously produce and perpetuate sexist norms. Thus, showing that sexist language is not only produced by men, but women can also produce it. This is supported by the background of this series, which is during regency london. In this era, terms such as patriarchal and the phenomenon of sexism were still prevalent at that time, by exposing the scandals of the nobility, especially for women. Although the audience focuses on the romantic storyline, this research will explore the knowledge of language. So, the researcher hopes that this study will provide in-depth insight how fellow women can perpetuate the sexist language in their conversations.

From the conversations spoken by women in *bridgerton* 3 series, there are language phenomena related to social that can be studied. The *Bridgerton* Season 3 series essentially discusses gender issues. Thus, language phenomena related to social that may emerge and can be studied in relation to gender issues include gender stereotypes and gender biases. From gender stereotypes and gender biases, it is possible to form the phenomenon of sexist language. Essentially, the phenomenon of sexist language in this study is related to the social phenomenon.

Perpetuation is a term that refers to a preservation that occurs continuously and is often considered normal in social life. In the context of this research, the term perpetuation refers to the preservation of sexist language that

has been normalized within society. This means that sexist language is used repeatedly in various communication contexts because it has been regarded as commonplace or no longer problematic. This normalization allows sexist language to remain alive and be perpetuated, both consciously and unconsciously, thereby forming a pattern of preservation that can reinforce gender inequality in language representation. The perpetuation of sexist language occurs when statements containing gender bias are continuously used without criticism because they have become a habitual part of everyday language. This concept of perpetuation aligns with Rohmaniyah's (2021) research, which shows that preservation can occur in a planned and gradual manner through various means, allowing a habit to persist and be considered normal by society.

Sexist language perpetuation of women has relationship with the sociolinguistic approach. Sociolinguistic is a study that discusses the relationship between language and society (George Yule, 2010). Gender, social status, and culture are social factors that can influence language in sociolinguistic. In the context of the sexist language perpetuation of women, sociolinguistic studies will be relevant by discussing how the phenomenon occurs due to the influence of power, gender, and social status in society.

Sociolinguistic describes the use of language with social phenomena, one of which is speech of women in sexist language perpetuation. The most recent theory to examine sexist language is the theory of language and sexism developed by Mills (2008). Mills (2008) theory revealed that sexist language is

divided into two types of language, namely, overt sexism and indirect sexism. Overt sexism is a form of sexist language that is spoken directly, namely by using harsh words to demean someone, especially against women. Meanwhile, indirect sexism is a form of sexist language that is spoken indirectly or covertly, one example of subtly insinuating someone. Then as an addition to the literature for researcher, the researcher will use Mills (1995) to support reading materials. In the context of this research, Mills (2008) theory can reveal how the language used in the form of dialogue can reinforce sexism. Also in some previous studies, Mills (2008) theory is relevant in interpreting sexist language. From this, this research will be helped in exploring how sexist language can be perpetuated by women.

In addition to Mills (2008) theory, which is used in this study, there are other literature studies that can support this research. Among them are literature studies that discuss the types of sexist language and perpetuation of stereotypes such as Lampropoulou & Georgalidou (2017), Rivera & Adriatico (2022), Chinyelu (2020), Cuevas (2023), Kaur, Cheong, & Aslam (2023), and Kouachi (2019). Then there is literature that discusses specific forms of sexist language and how sexist language can lead to negative feelings of exclusion by Talosa and Malenab-Temporal (2018) and De Lemus & Estevan-Reina (2021). Furthermore, there are literature studies that discuss the examples of sexism and using sexist language in interpersonal communication by Ahmad, Qureshi, & Akram (2022) and Carrillio, Rodriguez, & Jimenez (2020). In addition, there is literature studies that discuss about various sexist mindset by Firstyani, Asih, &

Suhatmady (2022). Finally, there is a study that discusses how sexist language can affect a woman's perception by Rosida, et al. (2022) and Battaglia (2020).

Several previous studies on sexist language have been conducted. For example, Lampropoulou & Georgalidou (2017) explored the types of sexist language, including overt and indirect sexism which indirect sexist language is often used through assumptions, and there is gender inequality in the document. Similarly, research by Rivera & Adriatico (2022) with the result obtained from this study showed that there are two types of sexist language used, namely overt and indirect. In overt sexism, there are 5 types, including jokes, semantic derogation, proverbs, insult terms, naming, and surnames. Furthermore, Kaur, Cheong, & Aslam (2023) also analyzed the types of sexist language and revealing how regency women are socially perceived and treated. Chinyelu (2020) also analyzed the types of sexist language divided into overt and indirect sexism which there are four types of overt sexism revealed, including generic nouns, naming and non-parallel terms, insult terms, and compound words. In addition, Ahmad, Qureshi, & Akram (2022) discuss the characteristics and types of sexist language. A study conducted by De Lemus & Estevan-Reina (2021) explored that the use of sexist language has a negative impact on a person's feelings. It can reduce a person's motivation and cause a sense of exclusion and using GFL can reduce a person's negative impact, improving motivation and feelings. Talosa & Malenab-Temporal (2018) also analyzed the use of sexist language can reflect and perpetuate gender stereotypes that can affect social activities. Research conducted by Carrillio, Rodriguez, & Jimenez (2020)

examines the use of sexist language can reinforce gender stereotypes. The findings in this study show that the majority of students still use sexist language in their daily communication and reveal that the use of non-sexist language is essential in regulating students' habits. A study conducted by Firstyani, Asih, & Suhatmady (2022) explored that in the textbooks, there are sexist mindset patterns such as gender marginalization, gender subordination, gender stereotypes, cultural sexism, and sex-based work segregation. From all of that, these textbooks show a bias against females by depicting females less frequently than males in pictorial representation.

Several previous studies have been conducted on women social environment. For example, by Rosida, et al. (2022) explored about women who always consider that they are the best in any kind of condition. As they are feeling perfect, they easily hate, insult, and compete with other women. Battaglia (2020) also analyzed patriarchal language that can tends to subordinate women, this is can limit their opportunities for futher development. Additionally, women may feel intimidated because the stigma of men's speech more readily accepted than women, so they often feel less confident and fear criticism when speaking in public.

Several previous studies have been conducted on perpetuation. Research conducted by Cuevas (2023) explored about racial stereotypes in film and television which in the form of increased public understanding of racial stereotypes and their impact, people become more sensitive to racial stereotypes both positively and negatively. Another example of previous studies that

discusses the perpetuation by Kouachi (2019) explored about of patriarchy in the Qur'an to produce new interpretations to support gender equality which explain the Islamic teachings in the Qur'an are often misinterpreted by someone, causing women's inequality and normalising patriarchy.

There has been much research on sexist language in the media, especially on the topic of men using sexist language towards women. However, there are still few studies that discuss how women can use and maintain sexist language to fellow women. From this, it can create a gap in this research, which discusses the sexist language perpetuation from a women perspective. Therefore, by analyzing the Bridgerton season 3 series, the researcher will explore deeply how the women in the series can use sexist language towards themselves and other women. Then, this research offers novelty with the object of relevant and recent data, namely Bridgerton season 3, and focuses on women who perpetuate using sexist language, which has not been widely explored by other studies.

This research aims to explore more deeply the types of sexist language perpetuation of women in Bridgerton Season 3 Series and analyze whether the types of sexist language that have been explored are opposed to patriarchal discourse. In addition, this research also aims to understand more deeply how sexist language can relate to social status and gender by identifying the characters and conversations of the women in the Bridgerton Season 3 Series.

B. Research Questions

Thus, the discussion that has been described above, based on this, the researcher has been encouraged to ask several questions for the following research:

1. What types of sexist language perpetuation are used in Bridgerton Season 3 Series?
2. How does the sexist language perpetuation present align or challenge the patriarchal discourse in Bridgerton Season 3?

C. Research Objectives

Thus, the discussion that has been described above, the researcher has been encouraged formulate several objectives for the following research:

1. To know the types of sexist language perpetuation are used in Bridgerton Season 3 series.
2. To explain the sexist language perpetuation present align or challenge the patriarchal discourse in Bridgerton Season 3.

D. Significance of The Study

In this research based on the practical point of view, the benefits of this research can contribute to researchers or students conducting research with a sociolinguistic approach, especially in researching sexist language. In addition, the researcher hopes that this research can contribute in terms of knowledge so that researchers or students can learn more about the sexist language spoken and complained about by women and can identify the form of sexist language spoken, including in the alignment or challenge category in patriarchal discourse.

Thus, this research is made, and the researcher hopes that this research can provide other benefits for researchers and students and the whole community.

E. Scope and Limitation

The scope of this research is sociolinguistic. Sociolinguistic is the study of a language that can be influenced by social factors. One of the factors can be based on gender and social class. So, this research aims to analyze the types of sexist language and how language in the dialogue between women can perpetuate gender stereotypes and analyze the use of sexist language used to involve patriarchal discourse using Mills (2008) theory.

The object of this research is limited to focusing on the utterances made by women only. The utterances made by women are analyze using Mills (2008) theory. Mills (2008) highlights that sexist language is not always fixed or can change in the meaning, depending on situation and social changes. The limitation of this research lies in the object used, which is set in history or ancient times, so it's likely that the social context of sexist language that occurs now will be different from the past or ancient times. For future research, studies on sexist language could be conducted with different objects, based on the social context of the modern or current era.

F. Definition of Key Terms

a. Sexism: Sexism is an utterance in the form of words or phrases used to discriminate or look down on someone based on their gender (Rivera & Adriatico, 2022).

- b. Sexist Language:** A sexist language is a communication tool that expresses language related to gender inequality (De Lemus & Estevan-Reina, 2021).
- c. Perpetuation:** Perpetuation is the process of maintaining actions, social structures, and norms that occur in society.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher will explain about the theoretical studies, previous studies, and summary. The theoretical studies will include: sexist language, types of sexist language, perpetuation in sexist language, and patriarchal discourse explanation.

A. Theoretical Studies

1. Sexist Language Theory

In general, language plays an important role in communication until people have dependence on it. Language has the function of forming a person's relationship with others and sometimes language can also reduce some of the issues experienced by some people. However, both verbally and non-verbally are not uncommon for people to use language to raise issues related to social phenomena. Issues such as patriarchy, gender stereotypes, social inequality, and language bias can be discussed in current society. The issues mentioned above are not far from the discussion of 'Gender'. So that gender here plays an important role in understanding and deepening the relationship between linguistics and gender. In linguistic discussions, gender is not limited to referring to the biological aspects between women and men, but also refers to how it can affect a person in implementing and deepening language in the social system (Ahmad, Qureshi, & Akram, 2022).

In addition to communicating, language also has an important role in reflecting and maintaining compatible thoughts and behaviours that are

compatible between women and men (Adriana, 2012). In speech and the application of pronouns can produce how social structures is placed and represents society in viewing the relationship between women and men. The issues mentioned above, one of which is the issue of patriarchy, which is an issue that often discusses social systems that dominate men over women in maintaining inequality through several actions related to society and culture (Kleinman, Copp, & Wilson, 2021). A brief example of this is the use of the phrase 'Head of the family' which generally describes those men have the highest power in a household so that sometimes women feel their power is weaker than the head of the family. From the example of the phrase above, inequality is evident which results in the persistence of the social structure of patriarchy by limiting the position of women and strengthening the position of men.

Gender stereotypes also plays an important role here, namely the problem of categorising certain genders and often women (Ahtisyah, Andra, & Friantary, 2023). In social circles, men are generally associated with being strong, logical, and wise, while women are often portrayed as weak, sensitive, and impressionable. So that such categorisation can shape a person's communication patterns and judge someone based on gender. This gender-based judgement often makes women victims of verbal sexual violence. A phrase like 'It is only natural for you to be teased, your clothes are just like that' are an example of a form of verbal sexual violence. From comment like that people will think that women

must be responsible to men for their appearance, this makes women considered as objects that invite men's attention.

Furthermore, language can also be a means to maintain elements of social bias. Social bias is a person's tendency towards something, such as gender, social status, or race, that can favour one person or group over another. One's expectations of the two sexes can reveal the position of women and men in this social bias. This bias is generally limited to verbal forms, but gender bias can be seen in nonverbal forms, such as facial expressions, tone of voice, and gestures. So, this connection can form the basis of sexism and sexist language.

Gender stereotypes lead to a person's view or expectation of the roles of men and women. Men are often portrayed as the first form in which the patriarchal system emerges. Then when these stereotypes are expressed through language, they can reinforce patriarchal norms that consider men to be superior or special to women. So, sexist language here is not just how someone speaks but also a tool to perpetuate patriarchal values and reinforce gender stereotypes that can harm women. Through utterances, terms, sentences, and phrases that contain sexism, sexist language can strengthen and maintain the circle of gender inequality in society.

In general, sexism in language is a phenomenon that reflects and reinforces gender inequality. It also emphasises that language will not be neutral in that it will inevitably reveal the power and social norms that have occurred in society. Sexism can be applied in various forms of language, forms of gender stereotypes to the use of humour that can reinforce patriarchal norms. Mills

(2008) also reveals that the phenomenon of sexism is not only the fault of individuals, but there are supporting factors such as culture that play an important role in perpetuating sexism.

Mills (2008) theory of sexist language provides a meaningful insight into how language is not a neutral medium but a site where power relations and social norms, including sexism, are constructed and reproduced. Among other things, Mills (2008) claims that sexist language operates at two interrelated levels: it reflects existing societal inequalities and at the same time actively contributes to their reinforcement. Mills (2008) argues that sexism in language is not only a matter of individual actions but is more deeply ingrained in culture and institutions. Language operates as a reflection of, and a mechanism for perpetuating, patriarchal norms.

Mills (2008) challenges the traditional view that sexism in language consists simply of a set of words or phrases that are discriminatory in and of themselves and instead puts forward context as a major determinant in distinguishing whether or not a given language use is sexist. Mills (2008) also explained that the meaning and understanding of language are greatly influenced by the situation when speaking, the relationship between the speaker and the listener, as well as the prevailing social rules. Therefore, sexism can be manifested directly or subtly, depending on how and where the language is used. So, Mills (2008) revealed in her analysis, identifies two main types of sexist language, such as overt sexism and indirect sexism. These bring into view

gradations of visibility and subtlety in embedding sexist ideologies through and in language.

a) Types of sexist language

Mills (2008) revealed that sexism in a language is divided into two types: overt sexism and indirect sexism.

1. Overt Sexism

a. Words of meaning

Overt sexism is a form of sexism expression that is expressed clearly and unambiguously to demean a particular gender. Overt sexism is expressed in the form of hate speech, demeaning, and reinforcing gender stereotypes. For example, terms such as "slut" or "nagging wife" are overtly degrading toward women, reducing their identity to sexist tropes. Overt sexism is also realized when linguistic authority has been traditionally and culturally assigned to men, or in utterances that systematically downplay women speech or successes by making them mere chance events rather than skills. These expressions, demonstrate how words of meaning are not neutral but are ideologically loaded, often reinforcing patriarchal norms and gendered power relations. Although easier to identify than covert sexism, overt sexism remains prevalent, especially in patriarchal settings that resist gender equality.

b. Processes

Mills (2008) identified the categories of processes into three types, namely transitivity, reported speech, and joke. These three processes can affect the position of women in a conversation.

i. Transitivity

In transitivity, Mills (2008) explains that this concept is often used to position women in a low position. The use of transitivity sentences involves the subject (ready who speaks), predicate (action), object (who receives the action). Mills (2008) also very clearly highlights how women often receive actions rather than become perpetrators of those actions. From this, it can position women lower.

ii. Reported Speech

In reported speech, Mills (2008) explains how a person's behavior can be reported and judged from others. Women are often positioned as the subject of others comments, which makes them more frequently judged through what others say about them. So generally, women are more often reported and judged through the words of others, especially by other women. The impact of this is the possibility of manipulating words intended for women or can be called slander.

iii. Jokes

Mills (2008) explains how jokes that contain sexism can be normalized or underestimated. These jokes often rely on gender stereotypes to reinforce traditional social roles for men and women. Because the sexism is delivered in a humorous format, it becomes more difficult to confront, as it is framed as "*just a joke*". For example, when a girl is mocked for looking like an unkempt housewife and appears visibly offended, the man who made the joke might

quickly respond, "*I was just joking, don't take it seriously,*" thus dismissing the impact of his sexist remark.

2. Indirect Sexism

In contrast to overt sexism, indirect sexism is an expression that is not stated directly or is done in a hidden manner with various types of forms including humour, presupposition, conflicting messages, scripts and metaphors, collocation, and rocentric perspective.

a. Humour

Humour is a form of indirect sexism. This type is often used to send messages that contain sexism. Mills (2008, p. 140) states that "Saying serious things in jest both creates camaraderie and allows the speaker to avoid responsibility for anything controversial in the message. It's just a joke, after all – can't you take a joke?". This statement means that the message conveyed can be covered with jokes so that the offended listener is considered unable to accept the joke, this makes the listener feel pressure. This kind of sexist humor is often associated with gender stereotypes in order to be seen as funny, the term becomes a joke (Mills, 2008).

b. Presuppositions

Presupposition is a form of indirect sexism that relies on hidden assumptions that contain sexism. As explained by Mills (2008, p. 145) "Sexism at the level of presupposition is also much more difficult to challenge... since it is necessary to make overt the assumptions upon which the sexism is based." Examples such as "Have the girls here finished gossiping about it?" implies the assumption that

women like to gossip and indirectly underestimate women. This shows that language can show more meaning because "We often imply more than we mean and it is the implications of the words that are used which might be assumed to be based on sexist views." (Mills, 2008, p. 146). The presupposition above could reinforce gender stereotypes even though they could not be seen directly, which made them more difficult to criticize.

c. Conflicting Messages

Conflicting messages are a form of indirect sexism that supports gender equality but harbors conflicting sexist assumptions. For example, a neutral term such as 'Ms' and does not include 'housewife' as a job, but here it shows that women are in a position to be full-time caregivers but are not considered 'working'. As Mills (2008, p. 148) says "there is a conflict between egalitarian discourses that inform the changes... and the assumptions which underlie some of the ways in which women are represented." This shows that equality here is a *pecintraan*, so gender equality is still maintained through this assumption.

d. Scripts and Metaphors

Scripts and metaphors are a form of indirect sexism that refers to romantic scripts or metaphors. In the context of women, this is quite detrimental because women's position here is often portrayed as weak in their authority. Mills (2008, p. 148) states that "The article itself draws on the language of spurned love... she is characterised as 'playing hard to get' and having 'only one eligible partner left' This implies that women who have high positions tend not to be described as someone professional, but instead they are described as 'spurned lover' which

means rejected by their love. In addition, the media often inserts elements that contain sexism by portraying women into love scenarios or romantic relationships.

e. Collocation

Collocation is a form of indirect sexism, words that appear can form certain meanings related to sexism indirectly. As Mills (2008, p. 149) says, "Particularly in the media, there are a number of words which do not appear to be sexist in themselves but which collocate or are associated with a range of negative connotations and lexical fields of negative terms." It means that words do not look sexist when viewed separately, but if they are combined, they will become words that contain sexism and have a negative meaning. Like 'nagging wife' is formed from the words 'nagging' and 'wife' which are neutral, when combined it means being a wife who constantly complains to her husband about both small and big problems.

f. Androcentric Perspectives

The androcentric perspective was a form of indirect sexism in which men were always the standard and center of attention in language. The context here is that men are considered the most important and correct point of view while women are the opposite. As explained by Mills (2008, 2008, p. 151) "The newspaper report colludes with the views of this minority group of churchmen by representing the conflict entirely from their perspective". At the time, there was talk of the appointment of female bishops in the Church of England, but they only focused on the rejection of men without showing support for women.

b) The Process of Alignment with or Challenge to Patriarchal Discourse

The discourse of patriarchy refers to the ways in which language and communication reinforce male dominance and women subordination in society. This concept is crucial for understanding the dynamics of gender representation in media, particularly in television series like *Bridgerton* season 3.

1. The process of labelling negative women that aligns with patriarchy

According to Mills (2008), the formation of words such as 'spinster', 'old maid', and 'old woman' is influenced by societal stigma towards women that has been preserved since ancient times, or in other words, has been normalized. Mills (2008) emphasizes how terms like “spinster”, "old maid" and “old woman” carry negative connotations such as gossiping, frustration, and anxiety, which are often seen as disruptive and problematic within social contexts. The representation of women through terms like those reinforces the stereotype that unmarried women are considered less or unsuccessful.

The use of negative connotative words can make women in that era afraid of being viewed negatively by society. In addition, these terms are a form of insult towards women who do not meet social expectations. As a result, women are forced to marry in order to avoid the negative perceptions of society, whether it is done out of obligation or of their own volition. This term is not merely a label but also serves as a form of social control that reinforces the view that women must fulfill traditional roles to be valued. This is in line with the research

presented by Rohmaniyah (2021) that women are required to marry to avoid the negative perceptions of society.

2. The Public's expectations of women's roles that align with patriarchy

According to Mills (2008) emphasizes how women are expected to fulfill traditional roles such as caring for the family, including both husbands and children. Their identities are often shaped by their roles within the household. The expectation that women are primarily responsible for child-rearing and managing family structures limits their social roles and opportunities. Within this patriarchal framework, women are often judged based on the household duties they perform, rather than their personal abilities or ambitions. This process operates subtly in society that women are encouraged from a young age to become good caregivers, praised when they help with household chores, and considered "good" if they prioritize family over career or personal ambitions.

Furthermore, Mills (2008) critiques how women are expected or even required to serve men, reflecting a power imbalance that places women in subordinate positions. Mills (2008) has also stated that this process is shaped by society's view that always looks down on women. Society's views on women can influence their roles, one of which is that women become the ones who serve, not those who lead or are heard (Mills, 2008). This process is not only visible in households, but can also be seen in social life and in the workplace. For instance, in households, women are seen as having to meet men's needs, such as preparing food, tidying clothes, or simply listening without being allowed to object. Then in the workplace, women's opinions tend to be considered trivial or less valued

compared to men. Thus, societal expectations formed through the patriarchal system can influence the role of women. Women are often directed to fulfill roles that align with patriarchal norms, such as managing the household, caring for children, and serving men, thereby limiting women's ability to have agency and potential within the social sphere.

3. Injustice due to being a woman that aligned with patriarchy

The injustices experienced by women because of their gender often occur within a patriarchal system. From the beginning, women are shaped by social norms that require them to accept their roles, such as taking care of the home and serving men. Due to the established social norms, access to resources such as media, education, and government policies generally indicate that women have a negative image, for example, women are depicted as weak, powerless, or overly sensitive (Mills, 2008). Women who are continuously portrayed in this way face restricted access to important positions such as jobs, public spaces, and higher education (Mills, 2008). All these processes show that the injustices experienced by women do not occur randomly, but are in line with a patriarchal system that glorifies men and limits space for women in all aspects of life. This aligns with Mills (2008), who states that sexism is a form of racism and discrimination in a language. This statement reinforces the view that injustice against women is a form of the patriarchal structure inherent in sexism.

4. Women are positioned as subordinates that align with patriarchy

Women positioned as subordinate parties align with the patriarchal system. According to Mills (2008), women were initially considered gentle, obedient,

and responsible for managing household affairs. Therefore, being regarded as insignificant by social circles, women often become objects of humor, stereotypes, and negative labeling deemed acceptable. Language used to belittle women, also known as sexism, can perpetuate the low or subordinate position of women. Supported by Mills (2008) emphasizes how the connotations of language towards women are inherently demeaning. The collocations and associations used in everyday language not only shape social perceptions of women but also limit their potential by reinforcing gender inequality. Thus, women's positions can be shaped by sexist language that supports gender inequality. This is further clarified by the fact that women's subordinate positions do not stand alone, but are aligned with the patriarchal system that places women in lower and less valued positions.

5. Women's resistance against the patriarchal system

Women's resistance to the patriarchal system does not happen suddenly but rather through a gradual process. Initially, women realize that the labels associated with them, such as obedient, not speaking much, and managing the household, are not innate but rather social norms (Mills, 2008). This awareness emerges through life experiences related to gender inequality. This awareness leads women to begin to critically assess existing norms, for instance, by rejecting stereotypes that have become normalized. This is in line with Mills' (2008) statement that women are not simply accepted by the patriarchal system; rather, they possess the ability to be critical and resist that system. Although social structures often position women in limited roles, Mills (2008)

demonstrates that women can respond to and even challenge existing norms, both directly and indirectly.

Furthermore, women's resistance against the patriarchal system is not only carried out directly but can also be done subtly. Initially, women resisted this because they realized why they were always expected to take care of others first, and why they were not encouraged to think about themselves, their aspirations, or their desires freely. This awareness can give rise to small questions from women in the form of criticism against the normalized gender norms (Mills, 2008). Women's rejection can manifest in daily forms, either through sarcasm or humor that touches on the patriarchal system without opposing it directly. In line with Mills' statement (2008) that women can resist and reject patriarchy and sexism, whether through explicit actions or through subtle suggestions and irony, by employing more subtle and clever methods, women can express their rejection of the structures that oppress them without always having to engage in direct confrontation. This strategy allows women to articulate their resistance in a broader range of social contexts.

Finally, resistance against the patriarchal system for women also arises in subtle forms, particularly in fields that are personally interesting and in the workforce. The beginning of this resistance occurs when women question why they are not as free as men to choose their interests or certain career fields. From this awareness, women gain the courage to express interests that differ by choosing careers or interests that have long been dominated by men. Additionally, Mills (2008) points out the disparities in the valuation of work done

by men and women. Work performed by men is often regarded as more valuable and of higher quality, while women's work is frequently seen as inferior and less significant. This reflects how the value of work is not only determined by the substance of the work itself but also by the prevailing gender norms in society. Men's work, which is more often situated in the public sphere, is considered more important, while women's work, which tends to focus on the domestic sphere, is deemed less valuable than men's work.

B. Previous Studies

Some studies discuss the different types of sexist language. For example, the study by Lampropoulou and Georgalidou (2017) used a qualitative analysis method by referring to Mills (2008) theory, which discussed the types of sexist language, including overt and indirect sexism, and Pauwels's (2011), which discussed the main challenges in feminist language reform. This research aims to reveal the findings of sexist language in Greek administrative documents and explore how sexist language can explore discrimination indirectly. The findings of the research in administrative documents by Greek ministries show that indirect sexist language is often used through assumptions, and there is gender inequality in the documents. From this, both theories play an important role in identifying forms of sexist language and exploring the use of sexism that shows gender inequality and supports sexism.

This is another example of previous research that revealed the types of sexist language in Facebook comments. Rivera and Adriatico's (2022) study is

used a qualitative descriptive method that refers to Ridgeway and Corell's (2004) theory of discussed a gender systems whose focus is social factors and gender can be reflected in language. The research aims to explore how language and comments can reinforce stereotypes that lead to sexism. The findings of the research in Ivana Alawi's Facebook comments show that there are two types of sexist language used, namely overt and indirect. There are five types of overt sexism: jokes, semantic derogation, proverbs, insult terms, naming, and surnames. From this, Ridgeway and Corell's (2004) theory play an essential role in understanding more about the relationship of social gender, which can reflect and reinforce gender stereotypes in language.

The study that conducted by Kaur, Cheong, & Aslam (2023) is discuss the types of sexist language and revealing how regency women are socially perceived and treated. This study is used a mixed-method approach that refers to Mills (2008) theory. The focus of this study is examining the use of sexist language and how it reflects societal norms and gender stereotypes during regency era. The findings in this study show that the data obtained is a type of indirect sexism and there is a sexist language factor that occurs, namely women are looked down upon by men.

A study by Chinyelu (2020) also explored the types of sexist language. This research used qualitative descriptive methods with observations in films that contain sexism and refers to Mills (2008), which discussed the levels and types of sexist language. The purpose of this study is to explore and provide awareness that sexist language is a discriminatory act. The findings in this study

show that there are four types of overt sexism revealed, including generic nouns, naming and non-parallel terms, insult terms, and compound words. From this, Mills (2008), plays an essential role in the study because the theory supports categorising the types of sexist language (overt and indirect) and can reveal how men are highly favoured in society.

Several studies discussed the perpetuation of stereotypes, one of which is a study by Cuevas (2023) that used qualitative method by referring to Stuart Hall (1997) theory of representation theory, George Gerbner (1998) cultural theory, and Howard Becker (1963) labelling theory. The purpose of this research is to reveal the beginning of the emergence of racial stereotypes and what impact they have on society. The findings in this study are in the form of increased public understanding of racial stereotypes and their impact; people become more sensitive to racial stereotypes both positively and negatively. The three theories above are fundamental in shaping the understanding of racial stereotypes when created and maintained. They can shape people's perspectives, such as how the media affects how a person views certain groups and how stereotypes affect their ethics and identity.

This is another example of previous research that discussed the perpetuation of stereotypes in (object). Kouachi (2019) is used qualitative methods with the theory of Asma Barlas (2002), which criticises the understanding of patriarchy and restores women's equality from belief. This research analyzes the understanding of patriarchy in the Qur'an to produce new interpretations to support gender equality. The purpose of this study is to explore

how Qur'anic principles are used to identify feminism in Islam and criticise cultural deviations from the actual teachings of Islam. The findings of this study explain that Islamic teachings in the Qur'an are often misinterpreted by people, leading to women's inequality and normalising patriarchy.

There are studies that discuss the impact of the use of sexist language as in the research written by De Lemus and Estevan-Reina (2021). This study used quantitative methods by using the theory of Henri Tajfel and John Turner (1970) discussed social identity and Claude Steele and Joshua Aronson (1990) discussed how sexist language can affect a person's perspective in determining identity and engaging in society. This study aims to understand more deeply how sexist language can affect a person's feelings in the educational and social spheres. The findings of this study revealed that the use of sexist language has a negative impact on a person's feelings, especially on women. Among them, it can reduce a person's motivation and cause a sense of exclusion, and using GFL can reduce a person's negative impact, improving motivation and feelings. Hence, these two theories play an important role in identifying the motivation and feelings of a person exposed to sexist language and the solution to the problem.

Furthermore, the research that revealed the forms of sexist language is written by Talosa and Malenab-Temporal (2018). This research used qualitative methods by referring to the theory of linguistic relativity by Edward Sapir and Benjamin Lee Whorf, which discusses how language can influence a person in emphasising and producing sexist language. The focus of this research is to find the location of sexism in both each word and each sentence in the written

discourse of the junior pre-service teachers. The findings in this study are that the written discourse has four instances, and there is no generic term in the written discourse. From this, Edward Sapir and Benjamin Lee Whorf's theories are revealed that written discourse can reflect and perpetuate gender stereotypes that can affect social activities.

The study that conducted by Ahmad et al. (2022) discussed examples of sexism. This research used a qualitative method by referring to Mills (1995) theory, which discusses feminism and its levels. This research explored the characteristics and forms of sexist language in a collection of newsletter articles by Dawn. It aimed to identify how sexist language was used in Dawn's articles. The findings showed that various types of sexist language relied on gender stereotypes.

In addition, the study that discussed the use of sexist language in interpersonal communication is written by Carrillio, Rodriguez, and Jimenez (2020). This research used quantitative methods concerning Cameron (2005) theory, which discussed how language can reinforce patriarchy, and Emakunde (1998) theory, which discusses how language can reinforce gender stereotypes. This study aims to deepen sexist language that affects gender equality in the academic sphere. The findings in this study show that the majority of students still use sexist language in their daily communication and revealed that the use of non-sexist language is essential in regulating students habit. From the above, these two theories are fundamental in this study because in order to reveal that

language can perpetuate and strengthen elements of gender stereotypes and patriarchy. Discrimination by Cameron can strengthen gender inequality.

Additionally, Firstyani et al. (2022) study is discuss about sexist mindset. This study used a qualitative method by referring to Fairclough and Halliday theories. The purpose of this study is to analyze gender representation, frequency of male and female occurrences, titles, graphic depictions, and occupational stereotypes. The findings of this study show that sexism in grade 10 EFL textbooks in Indonesia was evident through the underrepresentation of women gender stereotypes, and linguistic biases that reflect gender inequality in education.

The study that conducted by Rosida, et al. (2022) is discuss sexism taught by fellow women. This study used a qualitative method by referring to Kate Manne theory and the concept of internalized sexism. The purpose of this study is to explore Pick Me Girl's sexist behaviors and attitudes and investigate the relationship between women. The findings of this study show that the Pick Me Girl phenomenon on TikTok reflects different beauty standards among women, competition for male attention, self-objectification, as well as contempt for fellow women fueled by internal misogyny and sexism that appears in interactions on social media.

The last study which discussed sexist language that can affect the perception of a woman is Battaglia (2020). This research used qualitative methods by focussing to explore the use of sexist language that can affect the perception of women themselves in classroom interactions. This study aims to

discover the function of sexist language and whether it can hinder them from interacting in the classroom. The findings in this study are that sexist language can make someone, especially women, become insecure and feel less cared for in the classroom. Therefore, the theory above is the most crucial thing in this study. This theory explains how a woman can be excluded in male dominant language and can affect how women see themselves.

C. Summary

The theory of sexist language explained that social inequality was not only reflected, but also actively maintained through overt sexism and indirect sexism. In overt sexism, there are two categories: words of meaning and processes. Meanwhile, indirect sexism there are six categories: humour, presuppositions, conflicting messages, scripts and metaphors, collocation, and androcentric perspectives. Mills (2008) highlights how language reinforces negative stereotypes and social control over women, particularly through terms like "old maid" and "old woman," which undermine their identities and perpetuate traditional roles. Despite these biases, women possess the ability to resist patriarchal norms and assert their worth through subtle means. This underscores the importance of recognizing women's contributions and addressing gender disparities to create a more equitable society.

The section below presents a review of literature relevant to previous studies on the sexist language perpetuation of women. For instance, Lampropoulou and Georgalidou (2017) researched how sexist language is used

in administrative documents that help in sustaining stereotypical gender roles, whereas Rivera and Adriatico (2022) looked at sexist language usage in comments on social media for the perpetuation of stereotypes. Kaur, Cheong, & Aslam (2023) is revealing how sexist language is used and how regency women are socially perceived and treated. Chinyelu (2020) and Cuevas (2023) also studied the perpetuation of patriarchy and gender bias through the use of language in films and media.

Additionally, Firstyani, Asih, & Suhatmady (2022) also discussed about sexist mindset. Evidence by De Lemus and Estevan-Reina (2021), Rosida, et al. (2022), and Battaglia (2020) show that sexist language has had a negative impact on women's motivation and sense of exclusion. On the other hand, Talosa and Malenab Temporal (2018), Ahmad et al. (2022), Carrillio et al. (2020) have demonstrated that written discourse and interpersonal communication in schools and universities still reflect sexist language. In this regard, these findings together point out the fact that languages do play a very important role in maintaining structural gender inequalities across contexts.

In addition to other studies that were in line with this research, there was a study that indirectly critiqued Mills' theory (2008). In the study by Coffey-Glover and Handforth (2019), it was indirectly stated that Mills' (2008) categorization tended to rely solely on words or sentences without considering meaning or other aspects. However, Coffey-Glover and Handforth (2019) did not completely discredit it; instead, their research refined Mills' (2008) theory by

using a queer linguistics approach to delve deeper into analyzing the categories of sexism from various aspects.

CHAPTER III

RESEARCH METHOD

This chapter discusses the research method employed in this study. There are several points discussed, including research paradigm, research approach, method, techniques, and research instrument.

A. Research Paradigm

This research has used the post-positivism paradigm. A paradigm aims to lead a researcher to find truths that still need testing (Rahardjo, 2023). The beginning of the post-positivism paradigm was due to two main paradigms, namely positivism and interpretivism. The two paradigms have developed into various paradigms, one of which is the post-positivism paradigm that has been used in this research. The post-positivism paradigm is a paradigm that criticizes the positivistic paradigm's perspective on a researcher who can find absolute truth (Rahardjo, 2023).

The post-positivism paradigm is often recognized as being halfway between positivism and interpretivism. In addition, this paradigm is also a link between positivism and interpretivism, which views that the truth cannot be achieved absolutely due to limitations in data collection and analysis (Rahardjo, 2023). In this context, this study is in line with analyzing the sexist language perpetuation with the acquisition of data that is not only obtained with data based on the truth of texts or narratives, but also considers the social and cultural context.

However, from the point of view of post-positivism, truth is an important thing that makes researcher and subject must have a relationship (Rahardjo, 2023). So, the researcher and the subject can connect in proving the truth, post-positivism paradigm has been used by the senses as a tool. Therefore, this research has obtained a truth based on the object, namely Bridgerton season 3 series which requires the sense of sight and the sense of hearing from the researcher. On the other hand, the researcher has ensured the accuracy of the findings by understanding the background context of the research object such as cultural, social, and historical.

This research has thoroughly explored the use of sexist language perpetuation and its relationship with patriarchal discourse by women in the Bridgerton season 3 series. In addition, this research has used the theory by Mills (2008) to analyze how women participate in reproducing patriarchal discourse through sexist language. So, this theory has an important role because it helped the researcher to find language patterns that show women's involvement in antagonizing or challenging patriarchal norms. In this context, the post-positivism paradigm with the quasi-qualitative method has required theory as the main basis for the achievement of this research.

B. Research Approach

This research has used a quasi-qualitative approach to explore the use of sexist language perpetuation of women in bridgerton season 3. Quasi-qualitative is a quantitative method that is qualified, in other words, not fully qualitative (Rahardjo, 2023). The quasi-qualitative method in this reserach has used so that

the researcher could analyze objects in the form of dialogues in *bridgerton* season 3. The analysis in this study has used theory to ensure the credibility of the findings. So that the use of theory in this study, the researcher guided by a theoretical view of the truth to be studied (Rahardjo, 2023).

So, to achieve analysis in this research object, there are steps of quasi-qualitative research methods that have been used to support this research. First, the researcher has selected a research problem and then deepen it with the theory used. The selection of problems in a study can be said to be worthy of research after observing the phenomena that occur (Rahardjo, 2023). Similar to the social phenomenon in the *Bridgerton* season 3 series, the researcher has found that society, especially women in the regency era, use language in social contexts by using and maintaining gender stereotypes. This phenomenon in line with Mills (2008) theory about the use of sexist language which is closely related to gender stereotypes.

Second, it has been determined the source of data or the subject of the research. This research has been supported by the Netflix platform with a series titled *Bridgerton* season 3. Third, the data has been collected based on the plan that has been made by the researcher. This research has used data collection techniques through dialogue documentation in *Bridgerton* season 3, then made notes in the form of transcripts about what the researcher sees, hears, and feels when focusing on the research object. Fourth, the data that has been obtained was interpreted by the analysis techniques that has been applied. This study has used a thematic analysis technique model after collecting data. Fifth, research

results have been reported through publication as a form of academic accountability to the public.

C. Method

This research has used the textual study. Textual study is data analysis that intensely reviews texts from their content and meaning, as well as structure and discourse (Rahardjo, 2018). This is very different from field studies, which tend to involve direct interaction with subjects in a real environment. So that the textual study in this research is the right choice because the text in this study has been taken from a dialogue series containing the sexist language perpetuation of women in *Bridgerton* season 3. Furthermore, this analysis has been conducted in depth related to subtitle dialogue based on explicit and implicit meanings. Each component of the language spoken by the women, it has been further examined how gender stereotypes are constructed and reproduced through subtitle dialogues. In addition, this research also focuses on the choice of words, sentence structure, and narrative in the text related to the image of women in the *Bridgerton* season 3 series.

On the other hand, this research has also focused on the structure and style of language used in subtitle dialogues in order to see how sexism discourse and patriarchal discourse can be formed in the text. The textual study has also highlighted how communication between characters can reflect both those things between fellow women. The analysis has included the repetition of themes, the diction used to describe women, and the patriarchy system that has been

normalized. By researching based on these elements, this study has indicated that the texts in this series can play a role as a social representation tool that can affect the researcher's perception of women in *Bridgerton* season 3.

Furthermore, this research has also explored how meanings in texts can be layered and open to interpretation. The text in this study has been polysemic, because the meaning contained in the dialogue or subtitles may differ depending on how the researcher interprets them. Therefore, this study has viewed those words in subtitle dialogues or texts could have conveyed explicit or implicit meanings related to sexism, it has depended on how the researcher has viewed in analyzed the meaning. So, this research has been confirmed that the text will not stand alone, but definitely has contained meanings that need to be analyzed more deeply.

Ultimately, this study has aimed to reveal that textual studies could have been be an effective tool to understand women's representation in the sexist language perpetuation and its relationship with patriarchal discourse. By analyzing the text in depth based on its structure and meaning, this study has provided insight into how the perpetuation of the sexist language could be thrown by the women in *Bridgerton* season 3. The textual study has been allowed revealing sexist language and patriarchal norms both consciously and unconsciously. Thus, this study has been confirmed that textual study has been an important element and has an influenced on the way of analyzing sexist language perpetuation and its relationship with patriarchal discourse in *Bridgerton* season 3.

D. Data Collection Techniques

This study has used several steps in compiling research data. First, the researcher has determined the data source to be used in this study. The researcher has used the transcript of the dialogue in Bridgerton season 3 of the Netflix platform as the main source of data in this study. Second, the researcher has carefully observed and listened to the dialogues that spoken by the women in all episodes of Bridgerton season 3. The researcher here has focused on women's dialogues that have the potential to use sexist language perpetuation. Furthermore, the researcher used the original language subtitles (*english version*) so that the dialogues or words spoken by the women have a higher level of accuracy. To ensure the credibility of the data obtained, the researcher has played the video repeatedly to capture every right word.

After observing the research object, third, the researcher has manually created a transcript of the women dialogues on bridgerton season 3. The researcher has started the transcription of the data by writing the dialogues that contain sexist language. Then the researcher has added information in writing the dialogue transcript based on the name of the character who is speaking and in what situation or context the conversation takes place. Furthermore, the researcher has used a structured transcript format to make it easier for the researcher to analyze the data by adding episodes and times, transcripts of verbatim dialogues, and additional notes if there are components that support dialogues (voice intonation or facial expressions). Thus, the data that has been collected was ready for analysis by researcher.

E. Data Analysis

This study has used thematic analysis techniques to analyze the research data. This technique has been widely used in the social sciences, including sociolinguistics, due to its versatility and ability to capture complex meanings in discourse. Thematic analysis itself is a qualitative research technique that has been used to identify, analyze, and report patterns (themes) in data. This technique has allowed researcher to understand the meaning and collective experience through systematic coding and theme development of thematic analysis has involved several main steps, including reading and understanding data, generating initial code, searching for themes, reviewing themes, defining and naming themes, and compiling a final report (Rahardjo, 2017).

In the process of analyzing the data, the researcher did several stages using thematic analysis techniques. First, the researcher has read and understand the data that has been transcribed. During the process of understanding the transcript data, the researcher has recorded patterns or words that often appear in the sexist language spoken by women. Second, the researcher has filtered the dialogue transcript that contain sexist language and then into the sexist language perpetuation transcript manually by the researcher. Third, the researcher has provided marks or codes (coding) on the transcript data with the help of ChatGPT. Fourth, the researcher has compiled typologies by identifying patterns and then combining similar categories into a larger theme with the help of ChatGPT. Fifth, the researcher has formulated an analysis using Mills (2008) theory and the data have been classified based on the types of sexist language,

namely overt and indirect. Sixth, after being classified, the researcher has identified between the types of overt and indirect that align or challenge the patriarchal discourse based on Mills (2008) theory. Seventh, the researcher has read and make discussions from previous studies that have been grouped. Thus, this is the data analysis process that has been used thematic analysis techniques in this research.

This research has used the help of ChatGPT technology in two steps of thematic analysis techniques, namely providing code (coding) and identifying patterns as themes in analyzing data. This is supported by the Directorate of Learning and Student Affairs, Ministry of Education, Culture, Research, and Technology (2024) on the decision to use AI as a tool for students in the process of writing scientific papers. The role of ChatGPT in this research is to help researcher found code based on the pattern that is the theme. However, the ChatGPT software had limitations in uploading data, it cannot exceed 1,000 words. So that in the process of uploading data, the researcher prepared prompts (instructions) clearly and systematically so that ChatGPT provided answers or results relevant to this research.

Makrup (2025) explained that in the first stage of using ChatGPT, the researcher has uploaded data transcripts in the form of dialogues with a maximum of 1,000 words, if the maximum limit is exceeded, the researcher did it gradually every 1,000 words. Second, the researcher has organized the data by adding constructivists (keywords) related to the analysis, the keywords in this research are in the form of *overt sexism* and *indirect sexism*. Third, the researcher

has asked ChatGPT to do *open coding* and produce excerpts related to *open coding* derived from summary data based on keywords carried out in the second stage. Fourth, the researcher was more specific in coming up with codes, categories, and themes with prompts that have been prepared in detail and clearly. The themes that have been used by the researcher consist of four, there are overt sexism, indirect sexism, aligning with patriarchal discourse, and challenging patriarchal discourse. Finally, the researcher has inserted the coding, theme, category, and citation into a table with a clear prompt to ChatGPT.

After carrying out the stages in the use of ChatGPT, the researcher has reviewed the data generated by ChatGPT before having been involved in the authorship of this study. If in the data has been provided by ChatGPT there were errors or coding errors in the process of analyzing the data, the researcher makes improvements so that the errors have been minimized. The role of ChatGPT here is not entirely to manage this research or replace the role of researcher in analyzing data, but ChatGPT was a tool that could help the researcher in the analysis process to be more efficient.

F. Research Instrument

This research has used the manual transcript technique as the main instrument in the data collection process. In a data collection technique, the researcher has been able to choose four types of data collection techniques, namely interview, participation, observation, and documentation (Rahardjo, 2023). The data collection technique that has been relevant to this research is documentation. This documentation technique has collected and analyzed data

in the form of written documents or recordings in detail. So, documentation technique is relevant with this research because the researcher has collected data in the form of dialogue transcript. The researcher has created a transcript of dialogue through all episodes of Bridgerton season 3 that related to sexist language perpetuation spoken by women.

The researcher has used several tools to know the steps to make a dialogue transcript systematically. The researcher when transcribing dialogues, has carried out the process of watching and listening to dialogues through an official platform called Netflix both in the application and website. For a higher level of accuracy in the dialogues obtained, the researcher has used the subtitle tool provided by the Netflix platform in the original language (english version). Then, the researcher has used a dialogue transcription with the help of a format from a microsoft word table so that the dialogue transcript obtained is neatly structured.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the researcher presents a data analysis compiled based on the formulation of research questions. This section consists of two subsections, there are findings and discussion.

A. Findings

In this section, the researcher presents the the types sexist language perpetuation and how they presenting align or challenge the patriarchal discourse in the dialogues of Bridgerton Season 3 series on Netflix. The analysis is based on Mills (2008) framework.

1. Types of Sexist Language Perpetuation in Sexism Dialogues
 - a. Overt Sexism
 - i. Words and Meaning

Datum 1

Penelope: “I rather liked aunt Petunia”
Prudence: “Of course you did, she was *tiresome spinster* who always had her
nose in a book”
(Ep.1/ 00:10:10-00:10:21)

Datum 1 is taken when the Featherington family scene discussing Aunt Pentunia. Aunt Pentunia was a distant relative of the Featherington family but she was a widow who was left dead by her husband. When Penelope says that she likes Aunt Pentunia, Prudence replies with sarcasm.

Mills's theory emphasizes how the word 'spinster' refers to negative traits, such as frustrated, jealous, and ineffective, so that it can form a stereotype that single women here are unattractive, annoying, and worthless in the social sphere

(with negative connotations). It can be said to be overt sexism because the word "tiresome spinster" here is spoken openly by the character Prudence. In overt sexism, this word is a type of word of meaning because this term has a negative connotation for women. The word 'spinster' in this series means that women have not been married for a long time but have a negative connotation. In the context of language, the phrase 'tiresome spinster' refers to an intellectual but unmarried woman. This reinforces the stereotype that women are not desirable in social circles because all women there are expected to meet existing social expectations, one of which is marriage.

Datum 2

Varley: "The aunt pentunia story, no offense to the dead, but will anyone really believe that a *spinster* who never owned so much as a donkey cart, would have a fortune to leave to you?"
(Ep.1/ 00:10:43-00:11:03)

Datum 2 is taken during the scene of Varley discussing Aunt Pentunia to Lady Fetherington. Then Varley assumed that no one would believe that a spinster who had no fortune would bequeath money to Lady Fetherington. Varley assumed that it was because Aunt Pentunia did not have a 'donkey cart', at that time people who had wealth were more likely to have a donkey cart.

Mills's theory emphasizes how the word 'spinster' refers to negative traits, such as frustrated, jealous, and ineffective, so that it can form a stereotype that single women here are unattractive, annoying, and worthless in the social sphere (with negative connotations). It can be said to be overt sexism because the word 'spinster' here is pronounced openly by the character Varley. In overt sexism,

this word is words of meaning because this term has a negative connotation for women. The word 'spinster' in this series means that women have not been married for a long time. People in that era assumed that 'spinsters' would be undesirable, felt lonely, and in the social sphere were a low class. In the context of women's language, the term 'spinster' based on Mills's theory functions as a description of a single woman in a negative connotation. The use of the word 'spinster' here refers to a female character who refers to another woman with the word 'spinster' but does not aim to ridicule, but only to mention the term.

Datum 3

Colin: "Do you not need a chaperone?"

Penelope: "*Spinsters* don't need chaperones."

Colin: "You are not a *spinster*."

Penelope: "*I am in my third year on marriage mart, with no prospects. What would you call that?*"
(Ep 1/ 00:39:27-00:39:35)

Datum 3 is taken when Colin follows Penelope who leaves the dance party abruptly. Previously they had a bit of a disagreement because Penelope was sensitive. Then Colin offers a chaperone for Penelope so that Penelope can return home safely. However, Penelope vehemently rejected Colin's offer to humiliate herself as a 'spinster'. Colin then confirms that Penelope is not a 'spinster'.

Mills's theory emphasizes how the word 'spinster' refers to negative traits, such as frustrated, jealous, and ineffective, so that it can form a stereotype that single women here are unattractive, annoying, and worthless in the social sphere (with negative connotations). It can be said to be overt sexism because Penelope said herself directly that she was a 'spinster'. In overt sexism, this word is words

of meaning because this term has a negative connotation for women. In addition, this is supported by Penelope claiming that she is in the status of a 'marriage mart'. The 'marriage mart' in the series refers to the courtship season among the British nobility. Literally, the word 'mart' here is interpreted as an arranged marriage that involves social, economic, and family transactions. Penelope who feels that she is not out of the scope of the 'marriage mart' shows that women judge her based on their marital status.

It can be concluded that the word 'spinster' can be used in different contexts. The context referred to here is a female character who uses the word 'spinster' to demean herself.

Datum 4

Lady Whistledown: “Years ago, Miss Henderson once thought to be *on the shelf*, triumphed over many a dep to marry Earl Fraster”
(Ep 2/ 00:01:46-00:01:51)

Datum 4 is taken when Lady Whistledown's newspaper scene is scattered throughout the city. In her newspaper she discusses the success of women who give up their singleness by getting married. Lady Whistledown writes her newspaper with innuendos, both directly and indirectly. One of the women discussed by Lady Whistledown was Miss Henderson who one year ago succeeded in marrying Earl Fraster.

Mills's theory emphasizes how women are inseparable from the system of labeling, especially their marital status, whether they are married or unmarried. It can be said to be overt sexism because the word "on the shelf" here is spoken openly by the character Lady Whistledown. In overt sexism, this word

is a type of word of meaning because this term has a negative connotation for women. The term 'on the shelf' in this series means that women are not married and are considered to have passed their ideal age for marriage. This is a sexist form that is included in the labelling category because it judges women only by their marital status. So that it can form a stereotype that women must get married immediately at their ideal time, otherwise women will experience difficulties and will be exiled in social circles.

Datum 5

Eloise: It seems Colin is helping her look for a husband, we used to say we'd be
spinsters together

Cressida: That is rather scandalous of your brother and even more so for
Penelope

(Ep 2/ 00:28:51-00:29:04)

Datum 5 is taken when Eloise and Cressida were talking in the corner of the room. At that moment Eloise's gaze was only on Penelope because she was close to Colin. By accident, Eloise tells Cressida that during the day she saw Penelope in her house. In that era, women being in a man's house without a companion was considered a taboo and could be a scandal. So that's why Cressida said that this could be a big scandal.

Mills's theory emphasizes how the word 'spinster' refers to negative traits, such as frustrated, jealous, and ineffective, so that it can form a stereotype that single women here are unattractive, annoying, and worthless in the social sphere (with negative connotations). It can be said to be overt sexism because the word 'spinsters' here is pronounced openly by the character Eloise. In overt sexism, this word is a type of word of meaning because this term has a negative

connotation for women. The word 'spinsters' in this series means that the women have not been married for a long time but have a negative connotation. This reinforces the stereotype that unmarried women are socially unsuccessful.

Datum 6

Woman 1: “Mr. Bridgerton, we were wondering why an eligible gentleman such as yourself would help a *spinster* find a husband.”

Woman 2: “*Especially someone who is so beyond hope of success.*”
(Ep 2/ 00:37:23-00:37:34)

Datum 6 is taken when people were gossiping about Colin and Penelope's scandal while at a dance party. Clearly, the Woman 1 here ask Colin in a sarcasm that why a man who is ready to get married helps an unmarried woman as well. There is an additional scorn from Woman 2 that is insulting to Penelope.

Mills's theory emphasizes how the word 'spinster' refers to negative traits, such as frustrated, jealous, and ineffective, so that it can form a stereotype that single women here are unattractive, annoying, and worthless in the social sphere (with negative connotations). It can be said to be overt sexism because Woman 1 said directly that Penelope was a 'spinster'. In overt sexism, this word is a type of word of meaning because this term has a negative connotation for women. The words 'spinster' means that women have not been married for a long time. This is also supported by the addition of ridicule from Woman 2 "Especially someone who is so beyond hope of success". The sentence uttered by Woman 2 contains insults and stereotypes against Penelope which means that she has no hope of getting a partner.

It can be concluded that the word 'spinster' can also be used in different contexts. The context referred to here is a female figure who says that 'spinster' is used to demean other women.

Datum 7

Eloise: “I do not know that anyone in this library has in fact read a book through to the end.”

Cressida: “Perhaps mine will be in the collection soon. The *tragedy of a spinster* whose father is now promising to marry her to one of his aged friends.”
(Ep 4/ 00:11:45-00:11:58)

Datum 7 is taken when Eloise and Cressida are talking in the library while looking at people who are already couples. When Eloise discussed the books in the library, Cressida hinted that her story might be a book in this library because her story was a tragedy. Namely the story of her father who was matched by her father with one of his old friend.

Mills's theory emphasizes how the word 'spinster' refers to negative traits, such as frustrated, jealous, and ineffective, so that it can form a stereotype that single women here are unattractive, annoying, and worthless in the social sphere (with negative connotations). It can be said to be overt sexism because Cressida said directly that her story was a 'tragedy of a spinster'. In overt sexism, this phrase is a type of word of meaning because this term has a negative connotation for women supported by sadness. The phrase 'tragedy of spinster' in this series means that women have not been married for a long time, it will be a tragic story. Because 'tragedy' here has the meaning of sadness and failure, while 'spinster' is an unmarried woman. The phrase spoken by Cressida implies that an unmarried

woman will soon be matched with her father, as if there is no right to a woman's body and life.

It can be concluded that the phrase 'tragedy of a spinster' can also be used in the context of the implication of a woman. The context referred to here is a female figure who does not have rights to herself.

Datum 8

Woman 1: Do we really believe it is her?

Woman 2: It makes perfect sense

Woman 3: I, too, might turn to writing vicious slander if I were practically an *old maid* like Miss Cowper

Woman 4: She is cruel
(Ep 6/ 00:00:46-00:00:52)

Datum 8 is taken when the women were enjoying tea at the café. While they were talking, one of the women accidentally heard a rumor about Lady Whistledown's identity. Rumor has it that someone who became Lady Whistledown is Cressida. The rumor raised pros and cons from the people in the city.

Mills's theory emphasizes how women are inseparable from the system of labeling, especially their marital status, whether they are married or unmarried. It can be said to be overt sexism because the word 'old maid' here is pronounced blatantly by Woman 3. In overt sexism, this word is a type of word of meaning because this term has a negative connotation for women. The term 'old maid' in this series has a similar meaning to 'spinster', which is a woman who is too old to marry in a negative connotation. This term includes a slur against unmarried women and also used to insult women. So, this reinforces the

stereotype that unmarried women are unhappy and will become cruel to spread hatred.

Datum 9

Penelope: “What about my dreams?”

Lady Fetherington: “What dreams? *Ladies do not have dreams. They have husbands.*”

(Ep 6/ 00:21:39-00:21:52)

Datum 9, is taken while Lady Fetherington is talking with her daughter, Penelope, who is about to get married. Penelope is very thinking about her dream of becoming a writer. Then Lady Fetherington replied that a woman could not have a dream, even if she had a definite dream through her husband.

Mills's theory emphasizes how overt sexism can give rise to stereotypes of women that have been ingrained in society. It can be said to be overt sexism because Lady Fetherington said directly that "Ladies do not have dreams. They have husbands". In overt sexism, this sentence is words of meaning because this term has a negative connotation that women do not have the right to have dreams. The sentence also affirms that women do not have the right to have dreams because the only purpose of a their life is to get married, so this sentence explicitly demeans women and places the purpose of a their life only for men.

It can be concluded that the sentence 'Ladies do not have dreams. They have husbands' can also be used in the context of denying women the right to have a dream. The context referred to here is a female figure who has no right to have any dreams except to get married.

Datum 10

Eloise (reading Lady Whistledown's writing): "*Of all bitches, dead or alive, a scribbling woman is the most canine.* If that should be true, then this author would like to show you her teeth."
(Ep 6/ 00:41:32-00:41:45)

Datum 10 is taken when Eloise is walking down Colin's room and finds a newspaper written by Lady Whistledown. Then Eloise with interest read the opening of the newspaper which contained the resistance of a woman without fear.

Mills's theory emphasizes how the use of derogatory words (sexism) and labeling can affect society's perception of women. It can be said to be overt sexism because Eloise said directly that "Of all bitches, dead or alive, a scribbling woman is the most canine". In overt sexism, this sentence is words of meaning because some of the words in the sentence have negative connotations, namely being labeled bad and insulting to women. The phrase 'scribbling woman is the most canine' here contains the stereotype that women should not be involved in the world of academia or writing. So, the explicit meaning is that women who write are considered bad and dangerous. This is also supported by the addition of the words 'bitches' and 'canine' which seem to imply that women are wild and out of control.

It can be concluded that the sentence 'Of all bitches, dead or alive, a scribbling woman is the most canine' can also be used in the context of insulting women and reproducing stereotypes. The context referred to here is a female figure who is not allowed to be involved in the academic world because society already considers women to be inferior.

ii. Processes

a) Transitivity

Datum 11

Lady Featherington: *“Your duty is to make Mr. Bridgerton feel as if he is the most important person in the world.”*
(Ep 6/ 00:21:19-00:21:25)

Datum 11 is taken while Lady Featherington is talking with her daughter, Penelope. Lady Featherington had given advice to Penelope on the night before her wedding. Then Lady Featherington told her that there was a wife's duty to do. One of them is the duty of a wife who must make her husband seem to be the most important person in the world.

The sentence spoken by Lady Featherington can be categorized as overt sexism because it is spoken overtly. Mills's theory emphasizes how women are often portrayed as parties who do something but not of their own volition because there are social norms that shape women's actions themselves. The word 'duty' implies that women are objects that can make men feel important and glorified. From this word Lady Featherington implies that women are obliged or expected to perform their roles as wives, in accordance with social norms that wives are obliged to serve their husbands. So that the impact that women get if they do not carry out their obligations as wives will be ostracized by society because they do not live the social norms that exist in society. Simply put, this sexism falls into the category of transitivity because women do their actions not of their own volition but because of the existence of social norms.

b) Reported Speech

Datum 12

Eloise: It seems Colin is helping her look for a husband, *we used to say we'd be spinsters together*

Cressida: That is rather *scandalous* of your brother and even more so for Penelope

(Ep 2/ 00:28:51-00:29:04)

Datum 12 is taken when Eloise and Cressida are talking in the corner of the room. At that moment Eloise's gaze was only on Penelope because she was close to Colin. By accident, Eloise tells Cressida that during the day she saw Penelope in her house. In that era, women being in a man's house without a companion was considered a taboo and could be a scandal. So that's why Cressida said that this could be a big scandal.

The sentence spoken by Cressida can be categorized as overt sexism because it is spoken overtly. Mills's theory emphasizes how women's behavior or activities are often reported from others. In this case the phrase that Eloise said "we used to say we'd be spinsters together" indicates that Eloise was telling that she and Penelope used to plan to become 'spinsters', well this is not from Penelope's direct words but from Eloise herself. The word 'scandalous' implies that Cressida is judging Penelope because her behavior can cause a scandal in social circles. Simply put, this sexism is included in the category of reported speech because it shows that women's behavior can be reported or judged by others, for example Eloise and Cressida (not talking about themselves).

c) Jokes

Datum 13

Eloise: "I would not have gone on and on if I had known your plight."
Cressida: "No, it is all right, *if I do have to marry a man who could be my great-grandfather*, we can at least use his money to shop and queen over society like Lady Danbury. Throw splendid balls and flirt shamelessly with widowers."
 (Ep 5/ 00:09:43-00:10:02)

Datum 13 is taken when Eloise and Cressida are talking at Cressida's residence. At that time, Eloise was talk about Penelope who was engaged to Colin. Then Cressida tells her that she will soon be betrothed to a man she doesn't want. Desperately Cressida added that maybe the man could be a good grandfather, at least Cressida used her money to shop like Lady Danbury did.

The sentence spoken by Cressida can be categorized as overt sexism because it is spoken overtly. Mills's theory emphasizes how jokes can reflect sexism without having to face it in the form of full responsibility for being taken for granted. The phrases 'man who could be my great-grandfather' and 'flirt shamelessly with widowers' suggest the use of humour is used to shift serious topics to lighthearted and natural-looking ones. From this phrase, the humor used by Cressida to normalize the bitter reality that women are forced to marry because of social norms and for the sake of social support. Simply put, this sexism falls into the category of jokes because it shows the use of jokes spoken by women to show bitter statements when being a woman.

b. Indirect Sexism

i. Humour

Datum 14

Prudence: "One of us? You think you are part of this race? *With that husband?*"
 (giggle)
 (Ep 1/ 00:18:05-00:18:08)

Datum 14 is taken when Prudence, Phillipa, and Penelope talk about competition in giving an heir. Prudence knows that Penelope is not married and therefore cannot provide an heir. So, Prudence insinuates to Penelope that she can't compete in giving an heir.

In the sentence spoken by Prudence to Penelope, it can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how someone can give a hurtful message (sexism) in a joking way, which aims to allow the speaker to hide behind the reason for 'joking' if the listener is offended. 'With that husband' is meant to be a joke to make fun of Penelope's singleness status. So that the sarcasm and ridicule here can be said to be sarcasm. Facial expressions produced by Prudence also support that giggle are a form of mockery disguised in the form of jokes.

Datum 15

Prudence: "Do not worry, *I will let you keep your books...in the cloakroom.*"
(Ep 1/ 00:18:08-00:18:18)

Datum 15 is taken when Prudence, Phillipa, and Penelope talk about competition in giving an heir. Prudence knows that Penelope is not married and therefore cannot provide an heir. So, Prudence insinuates to Penelope that she can't compete in giving an heir. With the addition of insinuation that the books read by Penelope will be removed.

In the sentence spoken by Prudence to Penelope, it can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how someone can give a hurtful message (sexism) in a joking way,

which aims to allow the speaker to hide behind the reason for 'joking' if the listener is offended. Phrase 'I will let you keep your books... in the cloakroom' is a satirical sentence that contains ridicule. In the era of that series, books were only for men. Women who liked to read books, considered taboo because books were considered unimportant. So, the insinuation made by Prudence implies that women who read books do not deserve to be in an important place like a man, women should only be in a hidden place like a cloakroom. Simply put, this sexism is a form of sarcasm that aims to mock women who read, this sexism also implies that women are not meant to have intellectual abilities.

Datum 16

Penelope: "Oh! Which, I imagine, will be empty, as *who will want to visit either of you?*"
(Ep1/ 00:18:18-00:18:25)

Datum 16 is taken when Prudence, Phillipa, and Penelope talk about competition in giving an heir. Prudence knows that Penelope is not married and therefore cannot provide an heir. So, Prudence insinuates to Penelope that she can't compete in giving an heir. With the addition of insinuation that the books read by Penelope will be removed. Then Penelope replied to the insinuation thrown by Prudence sharply.

The sentence spoken by Penelope to Prudence can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how someone can give a hurtful message (sexism) in a joking way, which aims to allow the speaker to hide behind the reason for 'joking' if the listener is offended. The sentence 'who will want to visit either of you?' is a form

of sarcasm sentence that is quite sharp. The sentence implies that these women do not deserve attention in the social sphere. So, Penelope's mockery here reflects those women are not worth visiting. Simply put, this sexism uses jokes to show that there are social stereotypes against women.

ii. Presupposition

Datum 17

Lady Featherington: “There is, I trust, every reason to hope both of you might, before long, *be presenting the family with an heir.*”

Phillipa: “Mama! How rude.”
(Ep 2/ 00:08:01-00:08:09)

Datum 17 is taken when Prudence, Phillipa, and Lady Featherington are talking about an heir. Lady Featherington wanted Prudence and Phillipa to have an heir immediately. Then Phillipa's response showed that she felt that her mother was too outspoken about heredity.

In the sentence spoken by Lady Featherington to Prudence and Phillipa, it can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes terdapat sexism yang disembunyikan melalui asumsi maupun anggapan, karena sexism tersebut tidak bisa diungkapkan secara langsung. The phrase 'be presenting the family with an heir' is an implicit assumption that married women have the main task of providing heirs. From this phrase Lady Featherington assumes indirectly that women after marriage are obliged to get pregnant. Simply put, comments like this can be considered offensive to personal affairs, as evidenced by Phillipa's response, 'Mama! How rude', shows that his mother is disrespectful if he offends it.

Datum 18

Cressida: *“Penelope? Come on Eloise, I am as resolved as you are to be kind to her, but I am certain Lord Debling simply sees her as yet another wounded creature in need of defense. Proof only of the kindhearted husband he will be for me.”*

(Ep 3/ 00:17:12-00:17:30)

Datum 18 is taken when Eloise and Cressida are talking about Lord Debling in the park. At that time, Cressida decided that Lord Debling was her future husband. This was denied by Eloise, but Cressida's faith could not be shaken. Cressida believed that Lord Debling would have no intention of being serious with Penelope because she thought that Lord Debling must have only looked at Penelope out of pity. Because of this, Cressida is firm in her stance to obtain Lord Debling.

The sentence spoken by Cressida can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes that there is sexism that is hidden through assumptions and assumptions, because the sexism cannot be expressed directly. Sentence 'Penelope? Come on Eloise, I am as resolved as you are to be kind to her, but I am certain Lord Debling simply sees her as yet another wounded creature in need of defense' is an implicit assumption that women's worth is in a lower position than men, because women are considered weak and helpless and need men to help women. From this phrase, although Cressida did not say directly that Penelope was weak but she assumed that Lord Debling saw Penelope as such.

Datum 19

Bennedict: “My apologies, I thought you... you were a, um...”

Lady Tilley Arnold: “*A man? Why? Because a lady could not possibly have an interest in engineering?*”
(Ep 3/ 00:26:08-00:26:16)

Datum 19 is taken while Bennedict was in the air balloon festival. The surrounding environment is talking about the negative impact of the air balloon. Then as Bennedict made his way to the front row, inadvertently muttering that he was avoiding the mothers who were trying to match their children with him. At first Bennedict thought that the person next to him was a man, but it turned out to be a woman. So, this misunderstanding made Bennedict apologize for thinking that Lady Tille Arnold was a man. But suddenly Lady Tilley Arnold responded with a hint of sexism.

In the sentence spoken by Lady Tilley Arnold, it can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes that there is sexism that is hidden through assumptions and assumptions, because the sexism cannot be expressed directly. The phrase 'Because a lady could not possibly have an interest in engineering' is an implicit assumption that women are inappropriate if they have an interest in engineering. From this phrase Lady Tilley Arnold assumes that the field of engineering is only for men. Simply put, this sexism implicitly states the assumption that the field of engineering is a field that men can be interested in while women are not appropriate to have an interest in the field.

Datum 20

Prudence: “Have you ever seen a lady with child at a ball, Phillippa?”
Phillipa: Well..no

Prudence: *That is because once women start showing, they are expected to retreat from society.* I for one, do not wish to go out on a whimper
(Ep 8/ 00:07:40-00:07:53)

Datum 20 is taken when Prudence, Phillipa, and their husbands were taking a leisurely stroll in the park. They were talking about Penelope's festive wedding with envy. Her husbands try to comfort Prudence and Phillipa so that their day will be good. Then Phillipa suggested holding a dance party so that they were both happy. However, Prudence doubts Phillipa's idea because they are both pregnant.

The sentence spoken by Prudence can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes that there is sexism that is hidden through assumptions and assumptions, because the sexism cannot be expressed directly. The sentence 'That is because once women start showing, they are expected to retreat from society' is an implicit assumption that women who are pregnant, especially those who are already visible from their bodies, are considered unfit to appear in social circles. Simply put, this sexism presupposition can hide a gender ideology from ordinary speech.

Datum 21

Colin: "I have known what it is like to be truly alone, when I am off on my travels."
Cressida: "Poor, Mr. Bridgerton. Travelling the continent seeing the great sights of the world,
as only a man can do."
(Ep 8/ 00:13:36-00:13:50)

In Datum 21, taken when Colin visits Cressida's house. Cressida was in a tough situation at the time. Cressida's father suddenly sending her to an evil

aunt because she never married. So, to avoid that she deliberately threatens Penelope, if Penelope doesn't want the secret to be revealed, she has to redeem 10,000 pounds sterling. The money was used by Cressida to escape from her aunt and parents. Colin at that time persuaded Cressida to sympathize with Penelope, namely by telling Colin's sadness when facing loneliness. But Cressida's response was inversely proportional to what Colin expected. Then, Cressida responded with a hint of sexism.

The sentence spoken by Cressida can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how language can convey meaning without realizing it, meaning in the form of assumptions that contain sexism. The phrase 'as only a man can do' is an implicit assumption that women are not given the same privileges as men. From this phrase, Cressida assumes that activities such as long trips, seeing the world widely, and being free to do anything can only be done by men. Simply put, this sexism presupposition can form a meaning that comes from the implication of the view of sexism.

iii. Conflicting Messages

Datum 22

Woman 1: "Did our girls this morning *leave that much to be desired?*"

Woman 2: "*They do seem rather...preoccupied*"

(Ep 1/ 00:11:40-00:11:47)

Datum 22 is taken Women extras are walking in the park while watching over their daughters. While talking about the Queen who hasn't chosen diamond this season, they wonder if there's a certain reason why the Queen hasn't chosen

diamond. Later as they look at their daughters, Woman 1 directly insinuates that their daughters may be underperforming or disappointing for the Queen. Women 2 also added that the girls' minds are disturbed. Disturbed here refers to Colin because Colin managed to attract the attention of the girls. So that the women here indirectly criticize but with ambiguous language and contain sexism.

In the sentences spoken by Woman 1 and Woman 2, it can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how language can convey speech that seems polite but contains things that contain sexism. The phrase 'leave that much be desired' is an implicit criticism that there are expectations of attitudes, performances, and ethics from women. From this phrase, Woman 1 criticizes that women must have attractive attitudes, appearances, and ethics. This is supported by Woman 2 who indirectly also agrees with Woman 1's statement by not mentioning where the girls are so she uses ambiguous words such as 'they do seem rather... preoccupied'. Simply put, this dialogue conveys a criticism of women who need to meet social norms but use ambiguous language.

Datum 23

Cressida: "Penelope? Come on Eloise, *I am as resolved as you are to be kind to her*, but I am certain Lord Debling simply sees her as yet another wounded creature in need of defense. Proof only of the kindhearted husband he will be for me."

(Ep 3/ 00:17:12-00:17:30)

Datum 23 is taken while Eloise and Cressida are walking in the park while discussing Cressida's future husband. When Cressida mentioned Lord

Debling as her future husband, Eloise looked confused. This was because Lord Debling was talking to Penelope. Speaking here means that Lord Debling and Penelope are interested in each other. Cressida already knew this but still determined to get Lord Debling, and assumed that Lord Debling would not consider Penelope as a woman.

The sentence spoken by Cressida can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how language can convey speech that seems polite but contains things that contain sexism. The phrase 'I am as resolved as you are to be kind to her' is an implicit sexism that has the appearance of good intentions, but is followed by a condescending response. From this phrase, Cressida stated that it was difficult to be kind to Penelope. In addition, it also implies that Cressida pretends to be kind to Penelope just like Eloise did to Penelope. Simply put, this dialogue conveys a critique of women who hide an assumption that contains sexism with friendliness.

iv. Script and Metaphors

Datum 24

Lady Whistledown: "Debutantes aside, there is also the question of which gentleman will reveal himself *as the prize* of the season, for *our young ladies* will certainly need someone dashing at whom to set their caps"
(Ep.1/ 00:03:31-00:03:03:48)

Datum 24 is taken when Lady Whistledown was distributing her newspaper. At the same time, Lady Whistledown revealed that it is now in a new season which means that many new debutantes are looking forward to marriage.

Lady Whistledown also wondered who would be the most ideal debutantes to marry, both women and men. Here the women will compete to get a prize, namely the man they will marry.

The sentence spoken by Lady Whistledown can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The phrase 'the prize of the season' has the meaning that men are placed as targets to achieve social status for women. This is also supported by the phrase 'set their caps' which has the meaning that women here will compete and play an active role in pursuing men to achieve a goal, namely marriage. Simply put, this sexism can reflect how a woman's value depends on her ability to get a man or a husband.

Datum 25

Penelope: “Technically, one of our sons would be the new Lord Featherington, one of us would be *the heir's mama*.”
(Ep 1/ 00:18:02-00:18:05)

In Datum 25 is taken while Lady Featherington is talking with people around the park. At the same time, Lady Featherington revealed that there would be a successor to the Featherington clan if one of her daughters had a son. Hearing this, his three daughters, Penelope, Prudence, and Phillipa, were shocked because they did not know about it before. So, on the way home they began to discuss the heir. Then Penelope confirmed that the child of one of them

would become the successor of the Featherington clan and one of them would become the mother of that heir.

The sentence spoken by Penelope can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The phrase 'heir's mama' is the status of a woman judged from her son or husband, not from herself. From this phrase Penelope stated that they would compete based on who gave the fastest male heir, not from her own ability. Simply put, this sexism can reflect how women are measured by their success as the heiress mother of a son.

Datum 26

Penelope: "It's been hard enough living under my mother's rules, but my sisters...to live at the whim of either the most cruel or the most simple person I know... *I must take a husband before that happens...* It is time"

Modiste: "I see.."

(Ep 1/ 00:19:47-00:20:02)

In Datum 26 is taken while Penelope was in a designer place. At that time Penelope wanted to change all her dresses to be more beautiful. Penelope did it because she didn't want and didn't feel at home to survive under her mother's rules, plus her two older brothers who always behaved badly towards her. Penelope also added that the only way to not be in that situation anymore is to find a husband or get married.

The sentence spoken by Penelope can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender

scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The sentence 'I must take a husband before that happens' is a solution to women's problems so that apart from family rules is by getting married. From this sentence, Penelope stated that there is no hope for a woman who wants to be free if she does not get married. Simply put, this sexism implies how marriage is a salvation for women that is formed in romantic scripts even in conditions full of pressure.

Datum 27

Lady Danbury: "Well there is some anxiety amongst the mamas that you have not yet selected a *diamond*"

Queen: "A *diamond* is precious precisely because it is rare, I throw one *diamond* ball, and anxious mamas expect a *diamond* every year. Hmm. I threw a zebra ball once, do they expect a new zebra each year?"

Lady Danbury: "Mmm... well, you are right"
(Ep 1/ 00:32:49-00:33:13)

Datum 27 is taken when the Queen and Lady Danbury were at a dance party welcoming debutante. At that time, Lady Danbury said that there were concerns from mothers because the Queen had not chosen the girl nicknamed 'diamond'. Then this was denied by Queen because she was trying to find a woman who was worthy of being called a 'diamond'. Queen also added that mothers should not expect that there are 'diamond' in every season, because 'diamond' are difficult to find and rare.

The sentence spoken by Queen can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how beautiful metaphorical language can make women less likely to be discriminated against..

The term 'diamond' is a young woman who is considered the most perfect or worthy in a debutante as an ideal prospective wife. From this term, Queen implies that woman who get the title of 'diamond' will be a very superior value in the matchmaking market. Simply put, this sexism is included in the category of scripts and metaphors because it uses the metaphor of 'diamond' which explains the value of women and this is also a form of gender script because it is judged based on the rarity and attractiveness of the woman.

Datum 28

Queen: “Hmm. I threw a *zebra* ball once, do they expect a new
zebra each year?”
(Ep 1/ 00:32:49-00:33:13)

Datum 28 is taken when the Queen and Lady Danbury are at a dance party welcoming debutantes. At that time, Lady Danbury said that there were concerns from mothers because the Queen had not chosen the girl nicknamed ‘diamond’. Then this was denied by Queen because she was trying to find a woman who was worthy of being called a ‘diamond’. Queen responded that mothers should not expect that there are diamonds every season, because ‘diamond’ are difficult to find and rare. Then Queen added by hinting at women as zebras.

The sentence spoken by Queen can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic scripts or metaphorical that can be used to shape the position and role of women. The term 'zebra' is a woman like a

spectacle or entertainment. From this term, Queen implies that women's values such as spectacle or exclusive entertainment are worth seeing. Simply put, the metaphor of 'zebra' implies that women are merely objects of entertainment for social society.

Datum 29

Penelope: "It has be vexing, watching you walk back into society with such ease. When every year, I pray I might finally feel that way amidst the *marriage mart* an that comfort never materializes."

Colin: "Well, *if husband is what you seek, then... let me help you*"
(Ep 1/ 00:48:52-00:49:11)

Datum 29 is taken while Penelope and Colin are in the backyard of Penelope's house. At that time, Penelope was very irritated to see Colin suddenly appear in society. As a woman, she felt jealous that her friend could come back, namely by complaining about her feelings as a woman in social circles. Colin responds that he as a man will help Penelope in finding a husband.

The sentence spoken by Penelope can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The term 'marriage mart' is a description of a social market, in the form of arranged marriage. From this term, Penelope considers that women are only subjects who can be traded in the matchmaking market to get a partner. Although Colin's response in response to this was good, it was as if men could provide solutions compared to women, looking like women depended on men. Simply put, this sexism falls into the category of

scripts and metaphors because it positions women as resources in the patriarchal system in the metaphor of 'marriage mart'.

Datum 30

Colin: "Why is it you want a husband?"

Penelope: "*So that I may have my freedom, so I may feel comfortable in the world.*"

Colin: "I see.."

(Ep 2/ 00:11:35-00:11:46)

Datum 30 is it is taken when Penelope and Colin are walking and talking in the market. At that time, Colin was in flashback with the story of they were met. As a caring friend, Colin asks Penelope why she wants to find a husband so much. Then Penelope replied that so that she would feel safe, peaceful, and freedom.

The sentence spoken by Penelope can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The term 'freedom' reflects that women will not feel safe without the status of wife. From this term, Penelope strengthens that women really need men to get social freedom, not from themselves. Simply put, this sexism is included in the script and metaphors because it shows that women will gain 'freedom' through marriage.

Datum 31

Cressida: "And neither am I. We are not all so lucky to have the support of our families as you do. *Marrying may be my only way of feeling such support*

(Ep 3/ 00:17:31-00:17:49)

Datum 31 is taken while Eloise and Cressida are walking and talking in the park. While talking about Lord Debling and Penelope, Eloise reassures Cressida that Penelope is not that weak. Then Cressida is also not weak, she tries various ways to achieve her goal. Cressida added that she was not as lucky as Eloise who got family support, the only way to get family support for Cressida was by getting married.

The sentence spoken by Cressida can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The phrase 'Marrying may be my only way of feeling such support' reflects that marriage may be the only way for women to get support. From this term, Cressida implies that women will not get support or security except by marriage. Simply put, this sexism is a category of scripts and metaphors because it reinforces the social script that women's success can only be obtained through marriage and depends on men.

Datum 32

Lady Whistledown: Dearest reader, while most seasons of our fair *marriage mart* follow a predictable pattern, this author likes it most when there is a surprise

(Ep 5/ 00:00:34-00:00:46)

Datum 32 is taken when Penelope and Colin are deciding to get engaged. So at the beginning of the episode there is a narration from Lady Whistledown.

Lady Whistledown here narrates that marriage can sometimes be predictable. But unlike Penelope and Colin, their engagement is included in the unpredictable or surprise.

The sentence spoken by Penelope can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The term 'marriage mart' is a description of a social market, in the form of arranged marriage. From this term, Lady Whistledown considers that the process of finding a partner carried out by women is like being traded. Simply put, this sexism falls into the category of scripts and metaphors because it positions women as resources in the patriarchal system in the metaphor of 'marriage mart'.

Datum 33

Cressida: “No, it is all right, *if I do have to marry a man who could be my great-grandfather*, we can at least use his money to shop and queen over society like Lady Danbury. Throw splendid balls and *flirt shamelessly with widowers*.”
(Ep 5/ 00:09:43-00:10:02)

Datum 33 is taken when Eloise and Cressida are talking at Cressida's house. At that time, Eloise was talk about Penelope who was engaged to Colin. Then Cressida tells her that she will soon be betrothed to a man she doesn't want. Desperately Cressida added that maybe the man could be a good grandfather, at least Cressida used her money to shop like Lady Danbury did.

The sentence spoken by Cressida can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender

scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The phrase 'flirt shamelessly with widders' implies that women can play in social circles after gaining access to marriage. From this phrase, Cressida implies that women must marry even though their status does not have a husband anymore in order to gain freedom in social circles. Simply put, this sexism falls into the category of scripts and metaphors because it shows social script that women will gain freedom and influence in the social sphere if they marry.

Datum 34

Lady Featherington: "You have managed to *capture the affections of a man of great name and means.*"
(Ep 6/ 00:21:10-00:21:12)

Datum 34 is taken while Lady Featherington is talking with her daughter, Penelope. Lady Featherington had given advice to Penelope on the night before her wedding. Then Lady Featherington told her that there was a wife's duty to do. Hearing that, Penelope was upset and afraid of marriage. Lady Featherington responded that Penelope had captivated the heart of a man of great status and name.

The sentence spoken by Lady Featherington can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The phrase 'capture the affections of a man of great name and means' implies that a woman's success can

be seen from who loves her, especially men if they have good status and wealth. From this phrase Lady Featherington implies that women must win the heart of a man who has a good status and name, because it is an achievement for a woman. Simply put, this sexism falls into the category of scripts and metaphors because it shows social script that women get success if they get rich and respectable men, this reinforces that women's value is seen from who their husbands are, not the woman herself.

Datum 35

Lady Featherington: *“To cater entirely to your husband. His dreams, his wishes. At least in the beginning.”*
(Ep 6/ 00:21:25-00:21:36)

Datum 35 is taken while Lady Featherington is talking with her daughter, Penelope. Lady Featherington had given advice to Penelope on the night before her wedding. Then Lady Featherington told her that there was a wife's duty to do. A woman's initial task as a wife is to give men the most priority, whether it is her husband's dreams or desires.

The sentence spoken by Lady Featherington can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. This sentence implies that a married woman must prioritize her husband's wishes over her own. From this sentence Lady Featherington implies that women must be able to adjust themselves to their husbands and serve their husbands both socially and

emotionally. Simply put, this sexism falls into the category of scripts and metaphors because social scripts show that women are positioned as a place to support men's desires.

Datum 36

Lady Fethgerington: “And *if you are lucky* and you *fulfill your role*, sometimes what you wish for may come true...*through him*.”
(Ep 6/ 00:21:53-00:22:06)

Datum 36 is taken while Lady Featherington is talking with her daughter, Penelope. Lady Featherington had given advice to Penelope on the night before her wedding. Then Lady Featherington told her that there was a wife's duty to do. Lady Featherington also added that if Penelope is lucky and has done her duties as a wife well, all her dreams will be achieved through her husband.

The sentence spoken by Lady Featherington can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how gender scripts in social contexts use romantic or sexual scripts that can be used to shape the position and role of women. The words 'fulfill your role' and 'through him' imply that women cannot control their own desires and this can only be achieved through the figure of a husband or a man. In addition, the phrase 'if you are lucky' also implies that there is no guarantee that his wish can be realized, even if the wife or woman has served her husband. Simply put, this sexism falls into the category of scripts and metaphors because social scripts show that women must fulfill their roles in order for their dreams to come true, this reinforces that the only way for women to achieve happiness through men.

v. Collocation

Datum 37

Lady Whistledown: “Miss Dunham had been *doomed to spinsterhood* until she married Baron Ely”
(Ep 2/ 00:01:52-00:01:58)

Datum 37 is taken when Lady Whistledown's newspaper scene was spread across the city. In her newspaper she discusses the success of women who give up their singleness by getting married. Lady Whistledown writes her newspaper with innuendos, both directly and indirectly. One of the women discussed by Lady Whistledown was Miss Dunham who succeeded in marrying Baron Ely.

This statement is included in indirect sexism collocation and part of collocation. Mills's theory emphasizes how a word that does not contain sexism but can form a word that has a negative connotation when paired with another word. As the word 'doomed' itself means bad luck that does not contain sexism. While the word 'spinsterhood' from the word 'spinster' is a single woman. However, if the two words of 'doomed' and 'spinsterhood' are put together, it will form a collocation which means a single woman who has a bad destiny.

Datum 38

Penelope: “The part about me and my sisters. Three misses foisted upon the marriage market like *sorrowful sows* by their tasteless, tactless mama.”
(Ep 6/ 01:01:17-01:01:32)

Datum 38 is taken when Eloise and Penelope are discussing the next newspaper publication. At that time, Cressida faked herself as Lady Whistledown and would publish a fake newspaper. For the actions taken by Cressida, Penelope as Lady Whistledown intervened so that the newspaper would not spread among the community by spreading the newspaper first. In this position, Eloise is unsure of Penelope's actions because it is too risky, but Penelope convinces Eloise of Lady Whistledown's true identity.

This statement is included in indirect sexism collocation and part of collocation. Mills's theory emphasizes how a word that does not contain sexism but can form a word that has a negative connotation when paired with another word. Like the word 'misses' itself has the meaning of young women who do not contain sexism and are neutral. Meanwhile, the word 'sorrowful sows' is a sad female pig. However, if the two words of 'misses' and 'sorrowful sows' are put together, it will form a collocation that means a miserable woman who is helpless. Of course, this includes collocation that is degrading to women.

vi. Androcentric Perspective

Datum 39

Lady Whistledown: “Debutantes aside, there is also the question of *which gentleman will reveal himself as the prize of the season*, for our young ladies will certainly need someone dashing at whom to set their caps”
(Ep.1/ 00:03:31-00:03:03:48)

Datum 39 is taken at the beginning of the season in welcoming new debutantes. Lady Whistledown is a well-known newspaper writer in town who writes about the welcome of debutantes that will be held in the near future. In

addition to Lady Whistledown, the community is also very much looking forward to this season. To show his enthusiasm, in his writing he wondered who was the best debutante of the season. The reason is that the best debutante will have the opportunity to get the best partner.

The sentence spoken by Penelope can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how men are placed in a position of attention while women are placed in a marginalized position, this is a form of androcentric perspective. In indirect sexism, the sentence falls into the category of androcentric perspective because there is a male-centered perspective. The phrase 'which gentleman will reveal himself as the prize' implies that men are the main goal or center of attention for debutantes (young women looking for a life partner). Supported by the phrase 'our young ladies will certainly need someone dashing' which illustrates that women will react if there is a man and their lives are like being surrounded by men as a gift.

Datum 40

Lady Featherington: "You know..It's...no easy thing being a parent. How was I to raise daughters when, all my life, I was taught that *all power comes from a man?*"

(Ep 8/ 00:28:52-00:29:06)

Datum 40 is taken when when Lady Featherington arrives at the royal envoy who deals with inheritance. At that time the royal envoy was doubting the credibility of Lady Featherington's will. So this made Lady Featherington panic because it was true that she forged the will. Penelope accidentally found out

about this, causing her to get angry. Then Lady Featherington told her why she did so and told her that she had been having some trouble raising her children.

The sentence spoken by Lady Featherington can be categorized as indirect sexism because it contains an implicit meaning. Mills's theory emphasizes how men are placed in a position of attention while women are placed in a marginalized position, this is a form of androcentric perspective. The phrase 'all power comes from a man' implies that men are the center of power for families and women. Because of this stereotype, Lady Whistledown admits that men have more power than women. Implicitly, stereotypes can also form that women will always be in a low position because all power is owned by men.

2. The Process of Alignment with or Challenge to Patriarchal Discourse

Datum 1

Penelope: "I rather liked aunt Petunia"

Prudence: "Of course you did, she was *tiresome spinster* who always had her nose in a book"
(Ep.1/ 00:10:10-00:10:21)

Datum 1 is in the category of align with patriarchal discourse and included in stereotypes against single women. Mills's theory emphasizes how the words 'spinster' is full of negative connotations such as gossipy, frustrated, nervy which is considered annoying and problematic in the social sphere. The term '*tiresome spinster*' indicates a process of reinforcing the stereotype that single women are less valuable. So, the term '*tiresome spinster*' falls into the category in Mills theory because it reflects negative stereotypes of unmarried women or older women that they are annoying in the social sphere. This labelling

is based on the condition that Penelope is not in a hurry to get married and is more interested in the books she reads. Therefore, due to the social norms that require marriage, Prudence describes her as a 'tiresome spinster' in order to mock Penelope who has not yet married. Prudence's remark also reinforces those unmarried women will be considered less valuable in the social sphere. Simply put, this statement shows that women are differentiated based on their marital status. Thus, this dialogue reflects the process by which marital status becomes a measure of women's value in a patriarchal system.

Datum 2

Varley: "The aunt pentunia story, no offense to the dead, but will anyone really believe that a *spinster* who never owned so much as a donkey cart, would have a fortune to leave to you?"
(Ep.1/ 00:10:43-00:11:03)

Datum 2 is in the category of align with patriarchal discourse and included in stereotypes against single women. Mills's theory emphasizes how the words 'spinster' is full of negative connotations such as ineffective, frustrated, nervy which is considered problematic in the social sphere. So, the words 'spinster' falls into the category in Mills's theory because it reflects negative stereotypes against unmarried women or older women that they are powerless in the social sphere. This process is underpinned by the condition in which Varley recognizes that in social norms, single women are unable to be financially empowered without men. Thus, this reflects the process where single women are positioned under the control of patriarchy. Without the support of men, both Varley and society assume that 'spinsters' do not possess wealth or

power. Varley's statement 'never owned so much as a donkey cart' is also support that align with patriarchal discourse. Unmarried women are considered financially incapable because without the presence or involvement of men, so this is a form of gender and economic stereotypes. Simply put, this remark refers to the value of women that can only be seen from her marital status. Thus, this statement reinforces the gender stereotype that single women are considered economically weak and dependent on men, emphasizing dependence within the patriarchal discourse.

Datum 3

Colin: "Do you not need a chaperone?"

Penelope: "*Spinsters* don't need chaperones."

Colin: "You are not a *spinster*."

Penelope: "*I am in my third year on marriage mart, with no prospects. What would you call that?*"
(Ep 1/ 00:39:27-00:39:35)

Datum 3 is in the category of align with and challenge patriarchal discourse. This is align with patriarchal discourse and included in stereotypes against single women. Mills's theory emphasizes how women are expected to fulfill traditional roles such as family and marriage. This process is influenced by the condition in which Penelope realizes that in social norms, single women are viewed negatively. Thus, this reflects the process where single women are positioned under the control of patriarchy. Without marriage, women are considered failures if they are not married, and this reflects patriarchal expectations. The sentence 'I am in my third year on marriage mart, with no prospects' shows that Penelope feels that she has failed because she has not found

a partner to marry. So the term 'marriage mart' here indicates the social pressure that requires women to marry. Mills's theory also emphasizes how the words 'spinster' is full of negative connotations such as ineffective and frustrated that reinforce that single women here are portrayed as powerless. So that the word 'spinster' spoken by Penelope has a negative meaning, namely an old woman who is considered a failure in the social sphere. In short, this statement reinforces the process of gender stereotypes that single women are viewed by society and emphasizes dependency within the patriarchal discourse.

Mills's theory emphasizes how women are not always accepted by the system but can also be critical and counter the system. So, the potential challenge to patriarchal discourse lies in how Penelope who dubbed herself a 'spinster'. The awareness of a women's position here is a form of social norm that can limit women. It can be seen that when Colin refutes the term 'spinster', Penelope actually responds with criticism of the public's views. Penelope, who reveals her identity as a 'spinster', shows that patriarchal labels remain tied to women.

Datum 4

Lady Whistledown: “Years ago, Miss Henderson once thought to be *on the shelf*, triumphed over many a dep to marry Earl Fraster”
(Ep 2/ 00:01:46-00:01:51)

Datum 4 is in the category of align with patriarchal discourse and included in stereotypes against single women. The term 'on the shelf' here has the same meaning as 'spinster', which is a woman who has passed the ideal age to get married. Mills's theory emphasizes how labelling women as 'spinsters' has negative connotations such as ineffective and frustrated that reinforce that single

women here are associated with failure and powerlessness in the social sphere. Thus, this reflects the patriarchal process in labeling single women as failures or powerless. So, Lady Whistledown's expression above reflects how a woman who is almost said to have failed in marriage, managed to marry a man with a good title, which reinforces the stereotype that women's social validity depends on their marriage. Thus, this process shows that marriage to a high-status man can 'save' a woman's image, and confirms dependence within the patriarchal discourse.

Datum 5

Eloise: It seems Colin is helping her look for a husband, we used to say we'd be
spinsters together

Cressida: That is rather scandalous of your brother and even more so for
Penelope

(Ep 2/ 00:28:51-00:29:04)

Datum 5 is in the category of align with patriarchal discourse and included in stereotypes against single women. Mills's theory emphasizes how the words 'spinster' is full of negative connotations such as ineffective, frustrated, nervy that reinforces that single women here are portrayed as powerless in the social sphere and can also reinforce that women are judged by their success in marrying men. This process is underpinned by the condition where Eloise and Penelope promised to be 'spinsters' together. Based on social norms, single women are viewed negatively. Thus, this reflects the process in which single women are positioned under the control of patriarchy. Although said in jest, this term still functions as a negative label for single women. The word 'spinsters' spoken by Eloise illustrates that not being married is a surprising condition in the

social sphere although here the context is that Eloise and Penelope jokingly say it. So the words 'spinsters' here are a form of labeling single women who show unsuccess in the social sphere. Thus, this process highlights how humor can normalize patriarchal labels, namely the stigma of 'spinster' still exists even if it is just a joke.

Datum 6

Woman 1: “Mr. Bridgerton, we were wondering why an eligible gentleman such as yourself would help a *spinster find a husband*.”

Woman 2: “Especially someone who is *so beyond hope of success*.”
(Ep 2/ 00:37:23-00:37:34)

Datum 6 is in the category of align with patriarchal discourse, included in stereotypes against single women and stereotypes of women who are in charge of getting married. Mills's theory emphasizes how the words 'spinster' is full of negative connotations towards single women such as ineffective and frustrated. This process is driven by both women asserting that Penelope, who is a 'spinster', is already 'beyond hope'. By saying that Penelope can no longer be hoped for indicates a strong patriarchal expectation that a woman will have a positive or valuable image if she successfully marries. The words 'spinster' uttered by Woman 1 reflect that Penelope is already included in the category of women who fail in the social sphere because she is not married. Mills's theory also emphasizes how the patriarchal sphere reflects strong expectations of women who are required to marry. The phrase 'beyond hope of success' uttered by Woman 2 reflects that the woman, Penelope, has no hope of getting married, this also illustrates that the value of a woman can only be seen from her success in

getting a husband. Thus, it can be concluded from all these processes that in the discourse of patriarchy, a woman's value is viewed solely through her success in acquiring a husband.

Datum 7

Eloise: “I do not know that anyone in this library has in fact read a book through to the end.”

Cressida: “Perhaps mine will be in the collection soon. *The tragedy of a spinster whose father is now promising to marry her to one of his aged friends.*”
(Ep 4/ 00:11:45-00:11:58)

Datum 7 is in the category of align with patriarchal discourse, included in stereotypes against single women and stereotypes of women who are in charge of getting married. Mills’s theory emphasizes how the words ‘spinster’ is full of negative connotations towards single women such as ineffective and frustrated. The labelling process occurs when Cressida mentions that she is the ‘tragedy of a spinster’ whom her father tries to arrange a marriage for. This tragic labelling can illustrate that a single woman is perceived as pitiful. Then, her father's efforts to match her with an old man emphasize the elements of a patriarchal system where women have no control over their marriages. Mills’s theory also emphasizes how the scope of patriarchy shows that women do not have the right to make decisions about their lives, such as matters of marriage. This is supported by Cressida's statement ‘The tragedy of a spinster whose father is now promising to marry her to one of his aged friends’ which shows that women have no control over themselves and emphasizes that marriage is an obligation for women. This indicates a process where women are forced to submit to social norms for their

own 'salvation', which reinforces the patriarchal system that marriage is a necessity for women.

Datum 8

Woman 1: Do we really believe it is her?

Woman 2: It makes perfect sense

Woman 3: I, too, might turn to writing vicious slander if I were practically an *old maid* like Miss Cowper

Woman 4: She is cruel

(Ep 6/ 00:00:46-00:00:52)

Datum 8 is in the category of align with patriarchal discourse because it falls into the category of stereotypes against single women. Mills's theory emphasizes how the words 'old woman' and 'old maid' represent women are considered weak or fussy, and this is a form of insult. This process is motivated by some women talking behind about Miss Cowper. Then one of the women mentioned that Miss Cowper is like an '*old maid*'. The word 'old maid' in the context used contains a negative meaning as well as the word 'spinster', which is a single woman in a negative connotation. This is also supported by the sentence 'she is cruel' which reinforces that women are attached to the bad side. Thus, the patriarchal process seen here, where sexist language is initially used to demean women, can then imply that single women are negative figures who can spread wrongdoing.

Datum 9

Penelope: "What about my dreams?"

Lady Fetherington: "What dreams? Ladies do not have dreams. They have husbands."

(Ep 6/ 00:21:39-00:21:52)

Datum 9 is in the category of align with and challenge patriarchal discourse. This is aligned with patriarchal discourse and falls into the stereotypical category of women in charge of marriage. Mills's theory emphasizes how women are expected to fulfill traditional roles such as taking care of the family. This process is underpinned by Lady Featherington indirectly normalizing and confirming gender stereotypes. Subsequently, this patriarchal expectation lies in the goal of a woman's life being solely to marry. Thus, this perspective can reflect a process in which women are demanded to serve and dedicate themselves to men. The phrase 'Ladies do not have dream' shows that women do not need to have dreams because later their goal in life is to get married. This is also supported by Lady Featherington's subtle rejection response to Penelope, which suggests that there is a preservation or defense of gender stereotypes.

Mills's theory emphasizes how women are not always accepted by the system but can also be critical and counter the system. So, the potential challenge to patriarchal discourse lies in how Penelope states 'what about my dreams?' The question contains a subtle rejection of gender stereotypes. Although in the form of a question, it still falls into the category of opposing patriarchal discourse because of the situation in which she is questioning her own desires and slightly debating the role of women in the marriage system where women always prioritize men or husbands.

Datum 10

Eloise (reading Lady Whistledown's writing): "Of all bitches, dead or alive, a scribbling woman is the most canine. If that should be true, then *this author would like to show you her teeth.*"
(Ep 6/ 00:41:32-00:41:45)

Datum 10 is in the category of challenge to patriarchal discourse. Mills's theory emphasizes how women can resist and reject patriarchy and sexism either directly or through innuendo or irony. This process is formed through female figures who are able to compose critical messages against sexism even anonymously. Then, the phrase "*this writer wants to show his teeth*" is a form that the writer or writer will not submit to the patriarchal system in the social sphere, but he resists by threatening back against the system. So that the above statement is a form of resistance against female writers aggressively but still carefully, this caution is due to the background of the writer himself, namely writing anonymously.

Datum 11

Lady Featherington: "*Your duty is to make Mr. Bridgerton feel as if he is the most important person in the world.*"
(Ep 6/ 00:21:19-00:21:25)

Datum 11 is in the category of align with patriarchal discourse, included in the stereotype that women are considered passive and in a low position. Mills's theory emphasizes how women are often portrayed as having no control over themselves. This process is formed through female figures who are constrained by gender stereotypes. Then, Lady Featherington's statement "*Your duty is to make Mr. Bridgerton feel as if he is the most important person in the world*"

shows that women like Penelope are likened to tools to be able to meet the emotional needs of men, this is on the order of Penelope's mother. So, this forms a stigma for women that they are only as objects to serve men in obtaining pleasure. Simply put, this statement shows that there are patriarchal values in which women are in a low position because their job is only to prioritize men over their own interests.

Datum 12

Eloise: It seems Colin is helping her look for a husband, we used to say we'd be
spinsters together

Cressida: That is rather scandalous of your brother and even more so for
Penelope

(Ep 2/ 00:28:51-00:29:04)

Datum 12 is in the category of align with patriarchal discourse and included in stereotypes against single women. Mills's theory emphasizes how the words 'spinster' is full of negative connotations such as ineffective, frustrated, nervy which is considered problematic in the social sphere. This process is formed through women labelling other women in negative connotations. Then, the words 'spinster' falls into the category in Mills's theory because it reflects negative stereotypes against unmarried women or older women that they are powerless in the social sphere. Although Eloise stated that she and Penelope joked that they would be 'spinsters', it was still said to be a negative stigma against unmarried women. Cressida's reaction shows how the patriarchal stigma around the term 'spinster' still exists. This process highlights the patriarchal norms in which this stigma is maintained, by limiting the way women define themselves even in joking contexts.

Datum 13

Eloise: "I would not have gone on and on if I had known your plight."
Cressida: "No, it is all right, *if I do have to marry a man who could be my great-grandfather*, we can at least use his money to shop and queen over society like Lady Danbury. Throw splendid balls and flirt shamelessly with widowers."
 (Ep 5/ 00:09:43-00:10:02)

Datum 13 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how the patriarchal sphere reflects strong expectations of women who are required to marry. This process is formed through female figures who are forced to marry. Then, Cressida's statement 'if I do have to marry a man who could be my great-grandfather' shows that it is to the compulsion of women like Cressida who are required to marry even if it is not according to her wishes. So, this forms a stigma among women that marriage is a survival strategy for them. Subtly, this stigma can make single women not in a safe position and marriage is the only solution in obtaining this sense of security. This process can create a stigma that marriage is the only safe path for women, making them resigned to patriarchal norms.

Datum 15

Prudence: "Do not worry, *I will let you keep your books...in the cloakroom.*"
 (Ep 1/ 00:18:08-00:18:18)

Datum 15 is in the category of align with patriarchal discourse and included in the stereotypical category of limited access to women. Mills's theory emphasizes how sexism for an individual impacts limited access such as the media, the government, and educational. This process is formed through female

figures who have an interest in science but are viewed negatively. Then, this statement 'Do not worry, I will let you keep your books... In The Cloakroom' shows that knowledge is considered unimportant and inappropriate for women. So, this statement is a form of patriarchal discourse that can limit women from science, as well as reinforce that science is only owned by men. Simply put, this statement shows that women's intelligence is considered to deviate from social norms, because in fact in that era women only prioritized obedience and beauty in appearance (Mills, 2008). Thus, Prudence's statement reinforces a patriarchal process in which women who are insightful and eager to learn are seemingly belittled, thereby strengthening gender inequality.

Datum 17

Lady Featherington: "There is, I trust, every reason to hope both of you might, before long, *be presenting the family with an heir.*"

Phillipa: "Mama! How rude."
(Ep 2/ 00:08:01-00:08:09)

Datum 17 is in the category of align with the patriarchal discourse and included in the stereotypical category of women in charge of getting married and having children. Mills's theory emphasizes how women are often determined based on their roles in the household such as taking care of children and families. This process is formed through female figures openly normalizing gender stereotypes. Then, this statement 'be presenting the family with an heir' shows that the main task of married women is to give birth offspring. This illustrates that women are only considered as objects that pass on the offspring of men. Lady Featherington here as a mother unconsciously supports and perpetuates the

social norms that treat women as means of reproduction. Thus, Lady Fetherington's statement emphasizes a patriarchal process formed from gender stereotypes regarding women's capability to give birth to a child, especially when they give birth to a son, which becomes an achievement for them.

Datum 18

Cressida: *“Penelope? Come on Eloise, I am as resolved as you are to be kind to her, but I am certain Lord Debling simply sees her as yet another wounded creature in need of defense. Proof only of the kindhearted husband he will be for me.”*

(Ep 3/ 00:17:12-00:17:30)

Datum 18 is in the category of align with patriarchal discourse and falls into the category of stereotypes against single women. Mills's theory emphasizes how women are portrayed as weak and worthless. This process is formed through female figures openly looking down on other women. Then, Cressida's statement that considers Penelope a 'wounded creature' describes women as a figure who is hurt, weak, and in need of help. Cressida as a woman here is a form of patriarchal discourse that can be carried out and perpetuated by woman themselves. In his statement, she is not only underestimated one individual, but also reinforced the narrative that women are valuable if men are willing to save them. Thus, from Cressida's statement, it asserts a process of patriarchy formed from gender stereotypes about the weakness of a woman and that women greatly need men to be considered valuable.

Datum 19

Bennedict: *“My apologies, I thought you... you were a, um...”*

Lady Tilley Arnold: *“A man? Why? Because a lady could not possibly have an interest in engineering?”*

(Ep 3/ 00:26:08-00:26:16)

Datum 19 is in the category of challenge to patriarchal discourse. Mills' theory emphasizes how men's jobs are of quality while women's are often positioned the opposite. This process is formed through a female figure cynically opposing the assumptions of a man. Then, this statement is 'A man? Why? Because a woman can't possibly have an interest in engineering?' is a satirical reaction from a woman who assumes that interests such as engineering are only for men while women do not fit those interests. Mills's also highlights that women are often seen as weak and not allowed to compete in the scope of work. So Bennedict's reaction "I'm sorry, I think you... You are, um.... " shows that a man's confusion sees a woman interested in engineering, because the surrounding environment considers it taboo for women to have that interest. This process of resistance is explicitly narrated in the form of Lady Tilley rejecting traditional norms and asserting that women can have the same interests as men. This resistance illustrates the patriarchal process in which 'prestigious' jobs are only for men, and also shows that women are allowed to pursue any field.

Datum 20

Prudence: "Have you ever seen a lady with child at a ball, Phillippa?"

Phillipa: Well..no

Prudence: *That is because once women start showing, they are expected to retreat from society.* I for one, do not wish to go out on a whimper
(Ep 8/ 00:07:40-00:07:53)

Datum 20 is in the category of align with patriarchal discourse and is included in the stereotypical category of limited access to women. Mills's theory

emphasizes how sexism in the patriarchal sphere for an individual impacts limited access such as the media, the government, and educational. This process is formed through female figures indirectly normalizing social norms for married women, especially those who are pregnant. Then, Prudence's statement 'That is because once women start showing, they are expected to retreat from society' shows that pregnant women must remain in hiding because they are considered inappropriate to be taken in the public space or the media. Prudence's words also imply that women must be perfect if they want to appear in public spaces or social circles. Such norms can be assumed that pregnancy requires women to 'hide' for fear of disturbing social life. Therefore, Prudence's statement emphasizes a patriarchal process formed from social norms regarding pregnant women.

Datum 21

Colin: "I have known what it is like to be truly alone, when I am off on my travels."

Cressida: "Poor, Mr. Bridgerton. Travelling the continent seeing the great sights of the world, *as only a man can do*."
(Ep 8/ 00:13:36-00:13:50)

Datum 21 is in the category of align with patriarchal discourse and included in the stereotypical category of limited access to women. Mills's theory emphasizes how sexism in the patriarchal sphere for an individual impacts limited access such as the media, the government, and educational. This process is formed through female figures openly mocking men about gender stereotypes. Then, Cressida's statement 'as only a man can do' shows that men are positioned as someone dominant who can do anything, while women can't because there are

limited access that confine them. Although this statement is in the form of gender criticism and irony, it still implies that women are limited to doing anything and indirectly normalize this system. Simply put, this statement strengthens in patriarchal norms the position of men because there is unlimited freedom while women are described as having very limited freedom. Thus, from Cressida's statement, it emphasizes a patriarchal process formed by gender stereotypes that only men can have unlimited access in public spaces, while women are restricted by social norms.

Datum 24

Lady Whistledown: “Debutantes aside, there is also the question of which gentleman will reveal himself *as the prize of the season, for our young ladies will certainly need someone dashing at whom to set their caps*”
(Ep.1/ 00:03:31-00:03:03:48)

Datum 24 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how women are often determined based on their roles in the household such as taking care of children and families. This process is formed through female figures who position their community as a stage to gain the attention of men. Then, Lady Whistledown's statement 'for our young ladies will certainly need someone dashing at whom to set their caps' shows that women are competing to get a partner in order to get married. This is also supported by Lady Whistledown's statement 'the prize of the season' and 'someone who runs to whom to set them' reinforce that women will try to win prizes or men. So that this forms a female stigma that women's value can only be seen from their

success in getting partner for marriage. Thus, Lady Whistledown's statements affirm a patriarchal process formed from social norms in which women are associated as subjects in winning men in the marriage market.

Datum 25

Penelope: "Technically, one of our sons would be the new Lord Featherington, one of us would be *the heir's mama*."
(Ep 1/ 00:18:02-00:18:05)

Datum 25 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how women are often determined based on their roles in the household such as taking care of children and families. This process is formed through the female figure in gender norms that women are measured by their contribution to producing male offspring. Then, Penelope's statement 'Technically, one of our sons would be the new Lord Featherington, one of us would be the heir's mama' shows that women are determined by their success in giving birth to boys in order to be able to pass on the lineage. Supported by the words 'heir's mama' which refers to the mother of the male heir, this shows the tendency of word selection in the language more towards men than the individual woman herself. Simply put, this statement shows that the status of women is viewed from their ability to bear children. Thus, Penelope's statement emphasizes a patriarchal process formed by gender norms that narrow the role of women as bearers of lineage and reinforces the influence of patriarchal elements in determining their social value.

Datum 26

Penelope: “It’s been hard enough living under my mother’s rules, but my sisters...to live at the whim of either the most cruel or the most simple person I know... *I must take a husband before that happens...* It is time”

Modiste: “I see..”
(Ep 1/ 00:19:47-00:20:02)

Datum 26 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how the patriarchal sphere reflects strong expectations of women who are required to marry. This process is shaped through female figures in social norms that women have no other purpose than to marry. Then, Penelope's statement 'I must take a husband before that happens' shows that women if they do not marry will be trapped under the power of others. So, Penelope's statement in the context of patriarchy is that she admits that women will not have their freedom and rights if they are not married. Supported by the statement 'I must take a husband before that happens' which refers to women if they want to feel safe and respected, the only way for them is to get married. Thus, from Penelope's statement explicitly acknowledging the norm, it reflects the social pressure against the patriarchal process where marriage is the only way to avoid oppression.

Datum 29

Penelope: “It has be vexing, watching you walk back into society with such ease. *When every year, I pray I might finally feel that way amidst the marriage mart an that comfort never materializes.*”

Colin: “*Well, if husband is what you seek, then... let me help you*”
(Ep 1/ 00:48:52-00:49:11)

Datum 29 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how the patriarchal sphere reflects strong expectations of women who are required to marry. This process is formed through the frustration of a female character who is trapped in the marriage market. Then, Penelope's statement 'When every year, I pray I might finally feel that way amidst the marriage mart an that comfort never materializes' shows that women find it difficult if they are in the position of 'marriage mart' or have not found a partner to marry. Supported by the statement 'I must take a husband before that happens' which refers to women if they want to feel safe and respected, the only way for them is to get married. Thus, from Penelope's statement, it reflects the patriarchal process where single women who are pressured by social norms view marriage as the only solution, even though it has not yet been achieved.

Datum 30

Colin: "Why is it you want a husband?"

Penelope: "*So that I may have my freedom, so I may feel comfortable in the world.*"

Colin: "I see.."

(Ep 2/ 00:11:35-00:11:46)

Datum 30 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how the patriarchal sphere reflects strong expectations of women who are required to marry. This process is shaped through a female figure who is compelled to conform to the social norms of marriage. Then, Penelope's statement 'So that I may have my freedom, so I may feel comfortable in the

world' shows that women will not have freedom unless she has gone through the marriage system with men. So this forms a societal stigma that married women must have freedom. Subtly this statement can make single women not in a comfortable position and marriage is the only solution in gaining freedom because of the stigma. Thus, from Penelope's statement, it reflects the process of patriarchy in which women's freedom from a patriarchal perspective can only be obtained through marriage, reinforcing the stigma that life without a husband is considered incomplete.

Datum 31

Cressida: "And neither am I. We are not all so lucky to have the support of our families as you do. *Marrying may be my only way of feeling such support*
(Ep 3/ 00:17:31-00:17:49)

Datum 31 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how the patriarchal sphere reflects strong expectations of women who are required to marry. This process is formed through a female figure who assumes that marriage is a survival strategy for women. Then, Cressida's statement 'Marrying may be my only way of feeling such support' shows that the only way for a woman like Cressida to get family support is to get married. So, this forms a stigma among women that marriage is a survival strategy for them. Subtly, this stigma can make single women not in a safe position and marriage is the only solution in obtaining this sense of security. Thus, from Penelope's statement, it reflects the patriarchal process that shows that the pressure of social

norms can limit women in seeking security without relying on marriage, as well as reinforcing a traditional view that marriage is the main goal for women.

Datum 34

Lady Featherington: *"You have managed to capture the affections of a man of great name and means."*
(Ep 6/ 00:21:10-00:21:12)

Datum 34 is in the category of align with patriarchal discourse and included in the stereotype of women in charge of marriage. Mills's theory emphasizes how the patriarchal sphere reflects strong expectations of women who are required to marry. This process is formed through a female figure who assumes that marrying a dignified man is a success. Then, Lady Featherington's statement "*capture the affections of a man of great name and means*" shows that women's values are measured high because they have gotten a good husband in terms of status and wealth. So, forming an emphasis on women that they will be said to be successful if they marry men of good status and wealth. Simply put, this statement shows that the status of women is only obtained from men, which means that women will not be separated from men's involvement (Mills, 2008). Thus, from Lady Featherington's statement, it reflects the patriarchal process that shows that a woman's identity depends on her involvement with prestigious men.

Datum 35

Lady Fetherington: *"To cater entirely to your husband. His dreams, his wishes. At least in the beginning."*
(Ep 6/ 00:21:25-00:21:36)

Datum 35 is in the category of align with patriarchal discourse, included in the stereotypes of women in their roles. Mills's theory emphasizes how women are expected or required to serve men. This process is shaped through a female figure who indirectly normalizes gender norms and stereotypes. The term "*To cater entirely to your husband*" means that women must serve their husbands fully. Lady Featherington's statement in the context of patriarchy is that women's values are measured by women's devotion to their husbands. So, this forms a stigma of women that they are only objects to meet the needs of men. Simply put, this statement shows that there are patriarchal values in which women should be expected to prioritize the needs of their husbands rather than prioritizing the dreams of the women themselves. Thus, from Lady Featherington's statement, it reflects the patriarchal process that shows women are measured by how much they prioritize the needs of men or husbands, which is a form of women's subordination.

Datum 36

Lady Featherington: "And if you are lucky and *you fulfill your role*, sometimes what you wish for may come true...*through him*."
(Ep 6/ 00:21:53-00:22:06)

Datum 36 is in the category of align with the patriarchal discourse, included in the stereotype of women in her role. Mills's theory emphasizes how women are expected or required to serve men. This process is formed through a female figure who indirectly normalizes gender norms and stereotypes as the role of a wife. Then, the term "*you fulfill your role*" means that women will have value if they fulfill their role as wives. Lady Featherington's statement in the

context of patriarchy also that women want to achieve happiness, they must first fulfill their role as wives. This is also supported by the statement 'through him' which affirms that all the desires and dreams of a woman can be obtained through men. So, this forms a stigma among women that they will get happiness only through their husbands. Simply put, this statement shows that there are patriarchal values where affirm that women depend on male power. Thus, from Lady Featherington's statement, it reflects the patriarchal process that reinforces the notion that a woman's role is limited to her servitude to her husband, while personal desires of women are considered only possible to fulfill if they are involved with their husbands.

Datum 37

Lady Whistledown: "Miss Dunham had been *doomed to spinsterhood* until she married Baron Ely"
(Ep 2/ 00:01:52-00:01:58)

Datum 37 is in the category of align with patriarchal discourse and included in stereotypes against single women. Mills's theory emphasizes how the words 'spinster' is full of negative connotations such as ineffective, frustrated, nervy that reinforce that single women here are portrayed as less valuable in the social sphere. This process is formed through a female figure who implicitly labels women negatively. Then, the phrase 'doomed to spinsterhood' suggests that single women are a bad destiny for women and supports the stereotype that single women are a form of social failure. Thus, from Lady Whistledown's statement, the patriarchal process is reflected which reinforces that women are considered successful if they marry.

Datum 38

Penelope: “The part about me and my sisters. Three misses foisted upon the marriage market like *sorrowful sows* by their tasteless, tactless mama.”
(Ep 6/ 01:01:17-01:01:32)

Datum 38 is in the category of align with patriarchal discourse, included in the stereotype against women can be formed from connotations of degrading language. Mills's theory emphasizes how the connotation of language (collocation) towards women is degrading. This process is formed through a female figure who explicitly metaphorizes women in a derogatory manner. Then, the term "sorrowful sows" means that women are like sad female pigs. So from this metaphor it emphasizes that women in social circles, especially in the 'marriage market', are seen as animals, of course this is degrading to women. Penelope's statement in the context of patriarchy is that women like livestock seem to also be the objects of the marriage market. So that this forms a women stigma that they can only surrender or have no other choice if they are in the marriage market. Thus, the use of animal metaphors here illustrates how patriarchy can shame single women and strip away their dignity.

Datum 40

Lady Featherington: “You know..It’s...no easy thing being a parent. *How was I to raise daughters when, all my life, I was taught that all power comes from a man?*”
(Ep 8/ 00:28:52-00:29:06)

Datum 40 is in the category of align with patriarchal discourse, included in the stereotype that women have no power. Mills's theory emphasizes how women are often victims of gender inequality that has a tendency to marginalize

men in patriarchal and social systems. This process is formed through a female figure implicitly normalizing gender stereotypes. Then, Lady Featherington's statement "How was I to raise daughters when, all my life, I was taught that all power comes from a man?" shows that women like Lady Featherington consider that power does not belong to them but belongs to men. So from the statement it is emphasized that one of the patriarchal systems shows that the center of power is men, while women are in a low position that depends on men. Thus, the use of patriarchal ideology can be continued and passed down, so that the next generation of women grows up with that patriarchal ideology.

B. Discussion

In this section, the researcher explains the overall findings. The researcher had analyzed forty dialogues of sexist language perpetuation of women in *Bridgerton* Season 3. The researcher aims to analyze the types of sexist language perpetuation and find out whether the sexist language perpetuation aligns or challenges in the patriarchal discourse. The researcher used Mills theory (2008) to analyze in this study. Based on the results of the data that has been carried out, most of the dialogues contain sexist language perpetuation and elements of patriarchal discourse.

1. Types of Sexist Language

After examining the dialogues that the researcher had collected in *Bridgerton* Season 3, the researcher found that women in the traditional era can

also preserve sexist language. The forms of sexism spoken by women are divided into two, namely overt sexism and indirect sexism.

In the context of Mills's theory, overt sexism is divided into two words of meaning and processes. In the words of meaning section, the most striking term is "*spinster*". The word "*spinster*" here means a single or unmarried woman but has a negative connotation. In addition, the term "*old maid*" also has the same negative connotations as "*spinster*", which is an old widow who is considered a failure in marriage. Mills (2008) mentioned that words like "*spinster*" are used to refer to women who carry negative things such as frustrated, jealous, and ineffective. The negative assessment of women is also confirmed by Chinyelu (2020), namely the use of terms such as 'woman-man' and 'female-bodyguards' which show that men are better than women and women have lower positions if they have the same job as men. The terms in this research and Chinyelu (2020) can create stereotypes against women that they deserve to be degraded, especially those who are not married, they will be considered deviant and go against social norms.

The negative labelling of the word '*spinster*' represents overt sexism used to describe the social failure of women for not being married and is a form of the role that women are expected to fulfil by marrying. Then, the word '*mammy*' in Cuevas (2023) emphasizes the subjugation of Black women to their roles depicted as housework. Indeed, both words share a similarity in that they both represent overt sexism. However, what is emphasized in this discussion lies in the context of women. The label '*spinster*' highlights the failure of a woman who

is not married, while '*mammy*' emphasizes the enslavement of Black women. Both labels have a similar connection in that they are aimed at portraying the roles of women.

In the processes section there are transitivity, Mills (2008) states that women are described as parties who do something but not based on their own will, but they do it because of social norms. So the word '*duty*' here is a form of sexism that positions women as objects so that men's needs are met. The word '*duty*' here also shows that women are limited because of the sense of responsibility that women must fulfill, because there are expectations from society that require women or wives to serve men or husbands. If women do not carry out this '*duty*' well, the consequences they face are that they will get negative views or assessments from society.

This is also in line with the research by De Lemus and Estevan Reina (2021) that language can affect women's psychology which of course has a negative effect. So, Lady Whistledown's speech illustrates how women's roles have been shaped through social expectations. Expectations that require women to prioritize men's interests over women's interests themselves. This study, like the research by De Lemus and Estavan Reina (2021), illustrates how language can position women as objects that must fulfill obligations for the benefit of social norms and patriarchy.

Phrase	Process	Actor	Affected
"Your duty"	Relational	Woman	Woman
"Make"	Material	Woman	Man
"Feel"	Mental	Woman	Man

Furthermore, if the structure of the sentence is viewed from the transitivity framework of Wulan and Degaf (2025), there are three functional processes: relational process, material process, and mental process. The relational process is found in '*your duty*', which connects the obligation and role of women. The relational process here functions as a binding of women's identity to the duty of serving their husbands, thus making '*duty*' a label of status that can bind women. Then the material process refers to the use of the word '*make*', which positions women as the executors who must fulfill commands. Meanwhile, in the mental process, the word '*feel*' indicates that Mr. Bridgerton is the one who feels, but that feeling is controlled by women, so a man's feelings become the primary purpose of women's actions. Thus, the mental process here depicts how language places men in a superior position and also treats their feelings as a '*duty*' that must be maintained. By relating this research to the framework of Wulan & Degaf (2025), it can strongly demonstrate that through transitivity, patriarchal ideology can be reinforced.

However, there are several data that do not fall into the category of transitivity according to Mills (2008), but do fall into the category of transitivity according to the framework of Wulan & Degaf (2025). For example, as shown in the tables below:

Sentence	Process	Actor	Affected
"I am in my third year on marriage mart, with no prospects."	Relational	Woman	-
"What would you call that?"	Verbal/Mental	Man (you)	Woman (that)

The sentence “*I am in my third year on marriage mart, with no prospects*” indicates that women are positioned as individuals within the social system known as marriage mart, but it reflects social pressure that they should marry quickly, as they are judged by their marital status. In Wulan and Degaf (2025), “*We live in a man’s world*” refers to the social status that is unfavorable for women. Thus, this research and the study by Wulan and Degaf (2025) both show that the social statuses that have been normalized by society reflect patriarchal norms that harm women, which is reflected through relational processes. Meanwhile, in the question “*what would you call that*” there is a form of irony and criticism towards social expectations that judge women solely based on their marital status. In Wulan & Degaf (2025), there are also several dialogues that show how women are pressured to marry or conform to beauty standards. Thus, this study, accompanied by the research of Wulan & Degaf (2008), illustrates how social expectations normalized by society can reflect patriarchal norms.

Sentence	Process	Actor	Affected
“...would <i>help</i> a spinster find a husband.”	Material	Man	Woman (spinster)

The sentence “... *would help a spinster find a husband*” indicates that men play the role of saviors or protectors for single women, which can be interpreted as women being dependent on men. The word 'help' here shows that men take an active role, thus falling into the category of material. However, in the research by Wulan & Degaf (2025), the sentence “*I’m not going back to laundry*”

actually shows that women are actively resisting traditional roles. Therefore, even though the sentences from both studies share the same type of process, the contexts they address are different. Thus, the material process does not only focus on men being active, but women can also play an active role like men.

In the reported speech section, Mills (2008) argues that women's actions can be judged or reported by others, without giving them the opportunity to explain the actions of the woman. This is also in line with the research by Battaglia's (2020) research that women are often silenced because they do not have a voice and control over the narrative about themselves, even when they are the subject of other people's conversations. Then, the '*scandalous*' sentence spoken by Cressida shows a negative view of Penelope, which refers to Mills's (2008) view that women are judged by others, without involving the woman herself. The word '*scandalous*' according to Cressida also reflects that Penelope's actions deviate from the social norms that exist in society. This study, accompanied by Battaglia's (2020) research, shows how language through reported speech can judge and silence women by eliminating opportunities for them to explain their own actions.

In the jokes section, Mills (2008) states that how sexism can be accepted by society if it is spoken more covertly, for example such as jokes, so that the speaker does not feel responsible. It is also in line with the research by Carrillo et al. (2019) that sexism can be identified through everyday light conversations, including jokes. Phrases such as "*man who could be my great-grandfather*" and "*flirt shamelessly with widowers*" suggest that there is a use of humor to make

the topic feel lighter about how women have to accept the harsh reality of being forced to marry, not for their own sake. Both this research and the study by Carrilo et al. (2019) demonstrate how the use of humor can be employed to conceal and normalize sexism in everyday conversations.

In the context of Mills's theory, indirect sexism is divided into six parts, namely humour, presupposition, conflicting messages, scripts and metaphors, collocation, and androcentric perspective. In the humour section, Mills (2008) states that sexism can be conveyed in a covert manner through jokes, so that if the listener is offended, the speaker can take refuge behind the word "just joking". This is also in line with the research by Rivera and Andriatico (2022) who stated that speakers who show sexism tend to run away from responsibility by using humor or irony. As in the dialogue "*One of us? You think you are part of this race? With that husband?*" (giggle) is a form of insult to Penelope's marital status but is hidden with a 'giggle' reaction. This research and the study by Rivera and Adriatico (2022) show that humor or irony can be used to evade the responsibility of those who narrate and normalize sexism.

In the presupposition section, Mills (2008) states that sexism can be formed through the form of prejudice or implicit assumptions, but these assumptions are seen as general truths. As in the dialogue "*Once women start showing, they are expected to retreat from society*" is an assumption that women who are pregnant, are not allowed to appear in public. It is in line with the research by Lampropoulou and Georgalidou (2017) who state that women are considered invisible and ignored through several language choices. This is an

illustration of the presupposition where women have limited access space and are often assumed by society based on their roles. Alongside the study by Lampropoulou and Georgalidou (2017), this research demonstrates how assumptions or prejudices can evolve into societal norms or accepted truths.

In the conflicting messages section, Mills (2008) states that sexism can arise when there is ambiguous language, which aims to show criticism of women in order to maintain modesty. As in the dialogue *"They do seem rather... preoccupied"* is a form of covert criticism of women's attitudes. This is also in line with the research by Lampropoulou and Georgalidou (2017) who state that women who deviate from or go against gender norms will always receive criticism in the form of sarcasm or criticism by society. This research, as well as the study by Lampropoulou and Georgalidou (2017), shows how ambiguous language is used to implicitly criticize women.

In the section on scripts and metaphors, Mills (2008) states that the role of women can be shaped or framed through social scripts and metaphors. The social script is an expected assumption that can be called a norm. An example of a social script can be seen in the dialogue *"So that I may have my freedom..."* It is a statement that shows that the woman declares freedom when she marries. An example of a metaphor in Lady Whistledown's dialogue mentions the term *"Marriage mart"* which is a metaphor for women who are traded in social circles, they are sold based on appearance, status, and wealth. In addition, *"Diamond"* is also a metaphor for women who are perfect and ideal for marriage. This is in line with the research by Kaur et.al. (2023) that the use of the metaphor 'diamond'

shows how women are seen as objects in the scope of arranged marriage or marriage. Furthermore, metaphors in this study refer to romantic metaphors. For example, in the phrase "*object of desire*" which reinforces the norm that a woman's value depends on her marital status, as if women are positioned as objects of love. Meanwhile, the metaphor used in the research by Zakiyah and Wahyudi (2022) is in the form of movement or journey metaphor. For instance, "*...take the UK forward into a brighter future*" which reinforces masculine qualities in a leader figure. Although this research and Zakiyah and Wahyudi (2022) share similarities in the use of metaphors, the contexts of the metaphors differ, one side referring to romantic metaphors, while the other refers to movement or journey metaphors.

In the collocation section, Mills (2008) states that sexism is formed through two neutral words combined into one, the unity can degrade women. This is also in line with the research by Kaur et.al. (2023) that collocation is not only a form of insult but can also reinforce gender stereotypes. As in the dialogue "*doomed to spinsterhood*" is a combination of the words '*doomed*' and '*spinsterhood*' which means that women who have bad luck because they are not married. Then similarly to '*sorrowful sows*' in this study, which falls into the category of collocations that are derogatory. Although in the study by Rosida et al. (2022) insults like '*you're so fat like a hippo*' that were conveyed are not a form of collocation, they share similarities with this study in utilizing animal metaphors to insult fellow women. In *Bridgerton* itself, '*sorrowful sows*' tends to

refer to the context of the old marriage market, while Pick Me Girl, in the context of body shaming, refers to the trend of content that has gone viral on TikTok.

In the androcentric perspective, Mills (2008) states that sexism is formed through a social view or system that favors men, namely men are the center of attention while women are only considered the opposite. This is also in line with the research by Kaur et al. (2023) that focusing men on the center of attention will only strengthen men's position to power and influence in society. As in the dialogue "*All power comes from a man*" is a dialogue that implies that power or power can only be obtained from men. This research, along with the research by Kaur et al. (2023), both demonstrate how a viewpoint that centers men as the source of power marginalizes the role of women in society.

In the research by Coffey-Glover and Handforth (2019), the researchers indirectly expressed criticism of Mills (2008). The criticism discusses the categorization of types of sexism in language. Mills (2008) has divided types of sexism into overt sexism and indirect sexism, which are clearly used to belittle women. However, Coffey-Glover and Handforth (2019) argue that Mills (2008) categorization is often difficult to determine and tends to rely solely on words or phrases, without considering the meaning. Coffey-Glover and Handforth's (2019) study directly exemplifies the categorization of types of sexism through the song 'Blurred Lines'. In their research, they found that some listeners felt that certain lyrics contained sexism, while others enjoyed the lyrics without feeling anything was wrong.

For example, the word '*bitches*' in this study refers to low-status women, which directly falls into the category of overt sexism, while the similar word '*bitch*' in the research by Coffey-Glover and Handforth (2019) may not necessarily fall into the category of sexism because some people consider it ordinary or even empowering. This indicates that sexism does not only depend on whether the term is overt sexism or indirect sexism, but also that sexist remarks depend on the context and interpretation of each individual. From this, it can be concluded that Mills (2008) actually helps to gain a deeper understanding of types of sexism, but this theory is not perfect. There are many aspects that need to be considered when categorizing types of sexism.

2. The Process of Alignment with or Challenge to Patriarchal Discourse

After analyzing the dialogues by types, the majority showed that the dialogues showed alignment with patriarchal discourse. Mills (2008) highlights how a discourse can be formed, namely by the use of language and social rules. So that the patriarchal discourse here is formed and preserved from the language used many times in social interaction. The repeated use of words such as '*spinster*', '*old maid*', and '*on the shelf*' suggests that unmarried or single women are a failure. The process of patriarchal discourse in these terms is formed because of the labelling of women. According to Mills (2008), such negative labeling serves to stigmatize women and embed them within the patriarchal framework, reinforcing their subordinate role in society. The term '*spinster*' which has a negative connotation can describe women as '*failing*' figures. Thus,

these terms are actually used so that women can submit to marriage norms and patriarchy. Thus, these terms are actually used so that women can submit to marriage norms and patriarchy. The perpetuation of terms with negative connotations here can normalize the position of women who are always in a low position, so that it can create pressure on women because they have to comply with these standards. This pressure reflects the systemic injustice Mills (2008) describes, wherein language enforces gendered norms that limit women's agency and perpetuate inequality. This is in line with the research by Firstyani, Asih, and Suhatmady (2022) who show that the use of language that can position women is low, such as women who are considered important if they are married.

Dialogue that strengthens patriarchal elements can also be seen here *"Ladies do not have dreams. They have husbands"*. This sentence shows that women have no purpose in life other than marriage. This exemplifies the patriarchal expectation of women's roles, aligning with Mills's (2008) notion that language enforces limited roles, confining women's identities to marriage and domesticity. Mills (2008) also highlights how language can regulate expectations and expectations of women's roles. This is also in line with the research by the statement by Kouachi (2019) that the patriarchal system that oppresses women generally comes from cultural norms, but the thing that can preserve the system is the language used by the society itself. Women having no purpose in life other than marriage reflects a social norm regarding marriage.

The form of this norm very much reflects elements of patriarchy. One example in this study is found in the sentence *"your duty is to make Mr.*

Bridgerton feel as if he is the most important person in the world," which shows that women are obliged to serve men, due to the word '*duty*' which implies that it is a requirement. This is in line with the research by Zakiyah and Wahyudi (2022) found in the sentence *"If Jeremy Corbyn wants to avoid No Deal, he should back the Government's deal."* The word '*should*' here have a similarity to the word '*duty*' in that it emphasizes or enforces a form of obedience. The key difference between Zakiyah and Wahyudi's (2022) research and this study is, on one side, concerning political norms, and on the other side, concerning gender norms.

But not entirely the dialogue is subject to patriarchal discourse, such as the dialogue *"What about my dreams?"* Although it is in the form of a question, this sentence shows a little resistance to the patriarchal system. Penelope's intentionality in questioning her dreams can form a new view that women also want to voice their desires that have been silenced by the patriarchal system. By voicing her question, Penelope begins to resist imposed norms, demonstrating Mills's (2008) idea that women can contest and redefine their roles, even within restrictive contexts. This is also in line with the research by Kouachi (2019) who states that men are a supporting factor that makes the patriarchal system stronger.

In addition, this *dialogue "Of all bitches, dead or alive, a scribbling woman is the most canine. If that should be true, then this author would like to show you her teeth"* is also a form of resistance to patriarchal discourse. Although initially there was a sentence that demeaning women who write, namely *"scribbling woman is the most canine"*, but the next sentence switch, namely the

use of the phrase *"this author would like to show you her teeth"*, is a response that shows resistance that women can reclaim the bad view of women who write. Lady Whistledown's bold reversal exemplifies active resistance, supporting Mills's (2008) view that women can reclaim negative labels and challenge patriarchal narratives.

Challenging to the patriarchal system is also seen in the dialogue *"A man? Why? Because a lady could not possibly have an interest in engineering?"* This dialogue is a form of satire on social norms that women are inappropriate if they have an interest in engineering. This is also in line with the research by Ahmad, Qureshi, and Akram (2022) who show how women are still doubtful about their abilities in a job, especially jobs that are still associated with men. So, Lady Tilley here indirectly opens up a new view that women have the right to have freedom to choose their own dreams, interests, and paths. This dialogue exemplifies women's resistance by satirizing a sexist norm, aligning with Mills's (2008) notion that language can be used to undermine and transform patriarchal expectations. Unlike the research conducted by Talosa and Malenab (2018). Unlike Talosa and Malenab (2018) who focus on unconscious sexism, this study presents an explicit rejection through women's questions against patriarchal assumptions.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the researcher presents conclusion and suggestion, which deals with the findings and discussion of the analysis. Conclusion is a statement drawn from the result of this study. Furthermore, in the suggestion, the researcher provides the recommendations for future researchers who are interested in discussing sexist language.

A. Conclusion

This research aims to identify the types contained in sexist language perpetuation and to determine whether this sexist language perpetuation is aligned with or challenge to the patriarchal discourse. The researcher collected data from the Netflix series titled *Bridgerton* Season 3. In this study, the researcher used Mills's theory (2008) which aims to analyze in-depth the sexist language perpetuation expressed by women. The use of Mills's theory (2008) here provides insight into the use of sexist language employed in the *Bridgerton* Season 3 series. The researcher has found a total of 40 data points in the category of sexist language perpetuation and 31 data points reflecting patriarchal discourse.

In types of sexist language, the researcher found types of sexist language including: overt sexism and indirect sexism. In overt sexism, there are words of meaning and processes. Words of meaning refers to the labelling of women that has its own significance. Processes refer to the use of transitivity, reported speech, and jokes to belittle women. In the transitivity process, the researcher

relates it to the Wulan and Degaf (2025) framework. In the phrases that have been discovered, there are three functional processes, namely relational process, material process, and mental process. Then in indirect sexism, the researcher has identified several types including: humour, presupposition, conflicting messages, scripts and metaphors, collocation, and androcentric perspective. In the humour type, it shows that the use of sexist humour is intended to mock women. In the presupposition part, it indicates sexism formed through societal assumptions. Next, conflicting messages show ambiguous sexist statements that criticize women. Then, through scripts and metaphors, sexism is formed when women's positions can be framed through a metaphor and social script. Furthermore, collocation refers to sexism through the combination of two words. Lastly, the androcentric perspective illustrates sexism that positions men as superior to women.

In the context of the sexist language perpetuation towards patriarchal discourse, the researcher found that most of the data aligned with patriarchal discourse. The patriarchal discourses that have aligned with women include: negative labelling, societal expectations of roles, gender injustice, and subordination of women. The process of challenging to the patriarchal discourse here is due to the rejection, questioning, and sarcasm against gender stereotypes from women. Also linking this research to Wulan and Degaf (2025) categorization of the three transitivity processes shows that transitivity can strongly reinforce patriarchal ideology.

B. Suggestion

After conducting this research, there are several suggestions from the researcher. For future research, the researcher suggests analyzing the next season of the *Bridgerton* series. By researching the next season, it can expand the scope of the study and understand how sexist language evolves over time. Moreover, given that this research is drawn from a traditional era, future researchers can conduct field research by analyzing instances of sexist language in the current or modern era. Such research can provide deeper insights into how the use of sexist language can occur in everyday life and understand modern people's responses to the use of sexist language. Thus, this study can serve as a comparison of how sexist language is used in traditional and modern eras (currently).

Furthermore, there are several contributions of this research to the field of language studies. This research can contribute to how Mills (2008) theory of overt sexism, indirect sexism, and the process of patriarchal discourse can be applied to the popular media text, *Bridgerton* Season 3. Additionally, the contribution of this research fills the gap in the literature by focusing on the subjects of this study, which is women reproducing and sustaining sexist language, not only as victims but also as agents who maintain or challenge patriarchy. Although the main focus of this research is solely on gender, this thesis opens opportunities to expand to intersectionality studies such as race, class, and sexual orientation because the methods and frameworks used are flexible enough to highlight other aspects such as intersectionality.

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CURRICULUM VITAE



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