

## Chapter II

### Literature Review

#### 2.1 Language and Gender

There are several researchers who have conducted research on language and gender. The researchers whose works are reviewed in this sub-chapter are Lakoff (1973), Spender (1980), Fowler (1991), Eckert and McConnell-Ginet (2003), Brannon (2004), and Sunderland (2006).

Lakoff (1973) states that there are two discriminations that influence women linguistic experience: the way they are taught language and the way language treats them. she adds that it happens to differentiate women to the certain functions that of sex-object or servant and certain lexical items mean one thing applied to men and another to women. As an example of lexical differences, women have special term for naming colors such as beige, aquamarine, lavender, etc, while men have not these terms in naming colors. Fowler (1991) defines discrimination as follows: "Discrimination is a practice which affects individual subjects, providing unequal chances of jobs, higher education, money, attention by police and punishment by the courts, bestowing esteem unequal".

Lakoff (1973) argued that woman's language appears in all levels of the grammar of the English. She discovers contrast in the choice and frequency of lexical items. It caused by our society view that men tend to abandoned to women things that are not of significance to them. She also

gives the examples of group adjectives that indicate the speakers' admiration for something. These adjectives are neutral: both men and women use them, but another to be largely use to women's speech.

Table 2.1 Examples of the adjectives that indicates the speaker's admiration either neutral or women only

Neutral	Women only
Great	Adorable
Terrific	Charming
Cool	Sweet
Neat	Lovely
	Divine

Lakoff (1973) proposed that in positioning themselves as women, in taking up a certain place in the gender order, those who made use of the various resources she identified were also positioning themselves as powerless, were rejecting positions of authority from which they might successfully launch their meanings into discourse with a reasonable hope for their success. De Beauvoir (1953) introduced a term "the second sex" used to describe woman in relation to man in which man takes place upon woman as a center.

A further research on the English words that differentiate between the language used by men and women is Spender. Spender (1980, cited in Sunderland, 2006) argued that men are considered as the creator of the

language because of their power as the result of patriarchy system in the society:

*I would reiterate that it has been the dominant group – in this case, males– who have created the world, invented the categories, constructed sexism and its justification and developed a language trap which is in their interest. Males have produced language, thought and reality historically it has been the structures, the categories and the meanings which have been invented by males – though not of course by all males – and they have then been validated by reference to other males. In this process women have played little or no part*

According to Cameron (2003, p.452), the gender difference is also applied in terms of language, that is, whatever men's language is, women's language is not. She emphasized that the study of language ideologies involves examining the texts and practices in which languages are represented both spoken and written. It is from these representations that language users learn how linguistic phenomena are conventionally understood in their culture.

Ricciardelli and Williams (1995, as cited in Brannon, 2004:197) suggests the example of positive and negative of masculinity and femininity. They mention positive femininity such as patient, sensitive, devoted, responsible, and appreciative. For negative femininity, for example timid, weak, needs approval, dependent, and nervous. While for the positive

masculinity, there are strong, confident, firm, forceful, and carefree. In the negative masculinity, there are aggressive, bossy, sarcastic, rude, and feels superior.

Connell (1987, cited in Brannon, 2004: 164) argued that gender has been constructed as part of each society throughout history, a view that is consistent with the belief that gender is something that people do rather than part of what people are. Current stereotypes of women and men have been influenced by historical views of women and men. The Cult of True Womanhood that arose during Victorian times held that women should be pious, pure, submissive, and domestic. For men, several models of masculinity show gender role stereotypes. One of these is the Male Gender Role Identity or Male Sex role Identity, which holds that to be successful as men, males must identify with the elements of that role, including the need to avoid all feminine activities and interests, have an achievement orientation, suppress emotions, be aggressive, and assertive (Brannon, 2004: 184). The elements of stereotyping of women and men are shown in table 2.2.

Table 2.2 Elements of Stereotyping women and men

The Cult of True Womanhood	Male Sex Role Identity
Piety: True Women were naturally religious	No Sissy Stuff: a stigma is attached to feminine characteristics
Purity : True women were sexually uninterested	The Big Wheel: Men need success and status
Submissiveness: True Women were weak, dependent, and timid	The Sturdy Oak: Men should have toughness, confidence, and self-

	reliance.
Domesticity: True Women's domain in the home	Give 'Em Hell: Men should have an aura of aggression, daring, and violence

As we can see in table above, Brannon stated (1976, in Brannon, 2004) that No Sissy Stuff is one of the four themes of the Male Sex Role. The other three themes include The Big Wheel, which describes men's quest for success and status as well as their need to be looked up to. The Sturdy Oak component describes men's air of toughness, confidence, and self-reliance, especially in a crisis. Finally, the Give 'Em Hell aspect of the Male Sex Role reflects the acceptability of violence, aggression, and daring in men's behavior.

The Cult of True Womanhood provided the promise of happiness and power to the Victorian woman, and without these four virtues, woman's life could have no real meaning. The first virtue was piety, which originated with society's view of women as more naturally pious than men. Women's natural superiority also appeared in their refinement, delicacy, and tender sensibilities. Religious studies were seen as compatible with femininity and deemed appropriate for women, whereas other types of education were thought to detract from women's femininity. The loss of the second virtue, purity, was a "fate worse than death." Having lost her purity, a woman was without value or hope: "Purity was as essential as piety to a young woman, its absence as unnatural and unfeminine. Without it she was, in fact no woman at all, but a member of some lower order" (Welter, 1978, in

Brannon, 2004). The third virtue of the Cult of True Womanhood was submissiveness, a characteristic not true of and not desirable in men (Welter, 1978, in Brannon, 2004). Women were expected to be weak, dependent, and timid, whereas men were supposed to be strong, wise, and forceful. Dependent women wanted strong men, not sensitive ones. These couples formed families in which the husband was unquestionably superior and the wife would not consider questioning his authority. The last of the four virtues, domesticity, was connected to both submissiveness and to the Doctrine of the Two Spheres. True Women were wives whose concern was with domestic affairs such as making a home and having children: “The true woman’s place was unquestionably by her own fireside as daughter, sister, but most of all as wife and mother” (Welter, 1978, in Brannon, 2004). These domestic duties included cooking and nursing the sick, especially a sick husband or child.

In line with Rosenkartz et al. (1968, in Brannon, 2004) researched, Brannon’s findings matches with theirs. A summary of both of their findings is presented on the table 2.3.

Table 2.3 Stereotypical Traits of Men and Women Matched to Descriptions from Rosenkrantz et al. (1968)

Men	Women

Male Gender Role Identity Component	Stereotypic Traits in Study	Cult of True Womanhood Component	Stereotypic Traits in Study
Give 'Em Hell	Aggressive Not uncomfortable about being aggressive Adventurous Competitive	Pious	Religious
Sturdy Oak	Unemotional Hides emotions Not excitable in a minor crisis Able to separate feelings from ideas	Submissive	Aware of feelings of others Gentle Tactful Quiet
Big Wheel	Dominant Skilled in business Knows the ways of the world Acts as a leader Self-confident Ambitious Worldly	Domestic	Neat in habits Strong need for security
No Sissy Stuff	Never cries Not dependent Direct Thinks men are superior to women	Purity	Does not hursh language

	Not conceited about appearance		
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As part of the campaign for non-sexist language, Sunderland (2006) suggested the following alternative items thus came into use:

Table 2.4 Examples of Alternative items as a Part of Non-Sexist Language Campaign

<b>Alternative Item</b>	<b>Intended to Replace</b>	<b>Reason</b>
Ms	Miss/Mrs	To achieve equivalence with Mr and to end the practice of women being 'defined' by their marital status.
Chairperson Spokesperson Barperson	Chairman Spokesman Barman (especially as referents for women)	To put an end to the 'think male' phenomenon, and the 'rendering invisible' of women
She/he, 'singular they'	'generic he'	As above
Doctor Usher Flight attendant	Lady doctor Usherette Air hostess	To achieve equivalence with 'masculine' terms, and to end the practice of 'trivialising' and 'marking' feminine terms

The table shows that non-sexist items have on the whole, however, remained alternatives to, rather than replacements for. In connection with the



fixed choice of words or vocabulary, linguists may turn their attention to idioms. The descriptions of idioms are explained in the following section.

## 2.2 Idioms

An idiom is a group of words that functions as a single unit semantically and its meaning cannot be predicted from that of the individual words (Carstairs- McCarthy, 2002). For example, the idioms “keep tabs on” which means pay close attention. Although it consists of three words, functions as a single unit semantically, its meaning not being predictable from these three words individually. All the individual words in the idioms such as “tabs” have a literal or non-idiomatic meaning in other context individually. However, there are also words that only occur in an idiomatic context, for example, take pains, take part, and take offence. They are called idioms because their meaning is not fully predictable from their component words (Carstairs-McCarthy, 2002).

Radford (2004) defines idioms as expressions which have an idiosyncratic meaning which is not a purely compositional function of the meaning of their individual parts. It seems that only a string of words which forms a unitary constituent can be an idiom. He states that an idiom usually contains of *verb* + *complement* (but where the subject is not part of the idiom). There is no idiom formed by *subject* + *verb* where the verb has a complement which is not part of the idiom. This happens because in *subject* + *verb* + *complement* structures, the verb and its complement form a unitary

constituent, whereas the subject and the verb do not. As stated earlier, only unitary constituents can be idioms. For example, “Let’s have a couple of drinks to *break the ice*”, the verb “break” and its complement “the ice” forms a unitary constituent.

In the light of the constraint that an idiom is a unitary constituent with an idiosyncratic interpretation, there is an idiom “the cat got his tongue”. According to Radford (2004) the choice of subject, verb, and complement is fixed in the idiom. So that we cannot replace the subject, verb, and complement by near synonyms. We cannot change the word “the cat” as a subject into “the dog” for example.

*Oxford Advanced Learner’s Dictionary 8th edition* defines an idiom is a group of words whose meaning is different from the meanings of the individual words. This kind of definition is consolidated by Fromkin, Rodman, and Hymes (2004) that the idioms have a fixed meaning that must be learned. They also claims that idioms are grammatically and semantically must be entered into the lexicon or mental dictionary as single items with their meanings specified, and must be learned the special restrictions on their use in sentences. Idioms are similar in structure to ordinary phrase except they tend to be frozen in form and cannot be replaced by other changing the word order or substitution of their parts.

In other words, if we change the word in the idiom, we do not maintain the idiomatic meaning, but rather have the literal compositional meaning. However, there are some idioms whose part can be moved without

affecting the idiomatic sense. Baker (1992:63) clarifies the restriction of idioms into several points.

1. Change the order of the words it
2. Delete a word from it
3. Add a word to it
4. Replace a word with another
5. Change its grammatical structure

All language has idioms, but idioms rarely if ever translate word for word from one language to another. For example, the idiom “to kick the bucket” which means to die in American English speaker if translated directly into Spanish *patear el cubo* has only the literal meaning of striking a specific bucket with a foot. On the other hand, *estirar la pata* literally means “to stretch the (animal) leg” has the idiomatic sense “to die” in Spanish (Fromkin, Rodman, and Hymes, 2004:152). They conclude that the origin of the idiom is the same as metaphorical expressions that establish themselves in the language and become frozen in their form and meaning.

Idiom reflects the culture of a particular community or country. Idioms can be found in dictionaries. The idioms that are discussed in this thesis are the English idioms. The descriptions of English dictionaries are explained in the following section.

### **2.3 English Dictionaries**

In this thesis, a dictionary being discussed is a dictionary of idioms. Hanks (2006) states that dictionaries of idioms are more often aimed at foreign learners than at native speakers. They are classified here with slang dictionaries, because their aim is to collect and explain a specific subset of the vocabulary, rather than the whole language.

Atkins and Rundell (2008) classify the types of the dictionaries since there are many different aspects of a dictionary to be taken into account. Lexicographer divided properties of dictionaries into eight, they are:

1. The dictionary's language
2. The dictionary's coverage
3. The dictionary's size
4. The dictionary's medium
5. The dictionary's organization
6. The users' language
7. The user's skill
8. What they use the dictionary for

Those properties can be used to categorize most kinds of dictionary exactly. For example, a pocket-sized dictionary for school students, such as the Collins School Dictionary (Collins 1990) could be described as: monolingual, general language, pocket edition, print, word-to-meaning, native English speakers, school students, and decoding with some encoding. From the examples above, we cannot use these categories to sort dictionaries into distinct classes, simply to describe them. The categories should be

thought as of as sets of properties. Every dictionary must have at least one property from each category or more (Atkins and Rundell, 2008: 24-27).

Atkins and Rundell (2008) argue that a good dictionary tells its readers the ways in which that word typically contributes to the meaning of an utterance, the ways in which it combines with other words, the types of text that it tends to occur in, and so on. A good dictionary means a reliable dictionary. Atkins and Rundell (2008) define a reliable dictionary is one whose generalizations about word behavior approximate closely to the ways in which people normally use (and understand) language when engaging in real communicative acts (such as writing novels or business reports, reading newspapers, or having conversations). They add that reliability depends on the kinds of evidence that underpins our account of the language in which the evidence comes in several forms.

Lexicographers faced the fast movement of language in use by rely to some extent on ‘user and uses’: the kinds of people the dictionary is designed for and the reference needs which the dictionary aims to cater for. Any usage which occurs frequently in a corpus, and is also found in a variety of text-types, can confidently be regarded as belonging to the stable ‘core’ of the language (Atkins and Rundell, 2008: 48).

One of the lexicographic evidence is corpora. As I stated earlier, English corpora designed for use in lexicography have been around since the beginning of the 1980s. The advent of corpora transformed the way lexicographers work. The arrival of the web and it’s rapid growth and

penetration, changing the point of view of the way they got the linguistic evidence. John Sinclair, who pioneered the use of corpora for lexicography in the early 1980s introduce the term 'corpus' as a collection of pieces of language text in electronic form, selected according to external criteria to represent, as far as possible, a language or language variety as a source of data for linguistic research. (Sinclair 2005: 16). Hanks (2006) adds that a modern corpus containing hundreds of millions of words of text, with a good concordance program, can provide instant access to more evidence than any lexicographer could possibly use, showing how each ordinary word is ordinarily used in the language.

The term covers all the different types of phrases that have some degree of idiomatic meaning or behaviour. Many dictionaries give specific treatment to compounds and phrasal verbs, but it is not usual for dictionaries to distinguish many subclasses of phrases. MWEs are a central part of the vocabulary of most languages, and need to be accounted for in the dictionary. They are particularly important for learners' dictionaries, both monolingual and bilingual, since language learners may not recognize them as significant units of meaning, cannot usually compose them, and will often have problems understanding them (Atkins and Rundell, 2008: 167).

Learn from that, learners need a dictionary to found out the meaning of the idioms. It is important since the idioms are fixed expressions. Atkins and Rundell, (2008: 167) point out that all fixed and semi-fixed phrases are important and worth recording during the analysis process of dictionary

writing. The following types of all fixed and semi-fixed expressions are as follows:

- Transparent collocations: i.e. phrases which are salient in corpus citations yet seem to have no idiomatic meaning, e.g. to risk one's life.
- Fixed phrases: e.g. ham and eggs; knives, forks and spoons; kith and kin.
- Some fixed phrases function as compounds
- Similes: e.g. white as snow; pale as death; drunk as a lord.
- Catch phrases: e.g. if you can't beat 'em, join 'em; horses for courses.
- Proverbs: e.g. too many cooks (spoil the broth).
- Quotations: e.g. to be or not to be; an eye for an eye.

In line with the multiword expression, there is a term called culturally bound term as it has been mentioned in the previous chapter. Kwary and Miller (2013:260) argue that culturally bound terms can usefully be put together in a cultural dictionary so that people from other countries can understand and appreciate the culturally bound terms used in a particular country. Sag, et al (2002) defines MWEs as idiosyncratic interpretations that cross word boundaries (spaces). Sag et al. (2002) classify MWEs into *lexicalized phrases* and *institutionalized phrases*. *Lexicalized phrases* have at least partially idiosyncratic syntax or semantics, or contain 'words' which do not occur in isolation. It is divided into three types, fixed expressions, semi-fixed expressions, and syntactically-flexible expressions. *Institutionalized phrases* are semantically and syntactically compositional, but statistically idiosyncratic.

## 2.4 Previous Studies

There are three previous studies that are related to this studies are taken from research conducted by Tenorio (2000) from university of Birmingham, England, Arimbi (2013) from universitas Airlangga, Indonesia, and Ishikawa (2013) from Nagoya Institutes of Technology, Japan.

Tennorio (2000) discovers the lexical items referent to the man and woman in order to look at the way certain aspects of present day English (a natural gendered language) are recorded by the Collins COBUILD English Language Dictionary (1987) in order to assess: the representation of the two sexes, the extent to which some of the dictionary definitions are inaccurate, biased, and/or the result of having ignored changes in society; and, subsequently, and possible stereotyping.

Tenorio (2000) found that the male-referent words in work/ labor have a larger range of job possibilities, including religious, military or political hierarchy (e.g. bishop, statesman, stable boy). While the female-referent words are related to the simple tasks such as wardrobe mistres. Men also have a positive meaning in their sexual attitudes in which they are not considered as immoral but rather if not normal as sickly. In the case of potential of destruction, women tend to destroy with their emotions or feeling such as anger while men destroy with their physical aggressiveness.



The main difference between this study and research conducted by Tenorio (2000) is in the type of dictionaries used. He used Collins COBUILD English Language Dictionary (1987) which classified as the dictionary's language. A dictionary used in this study is ODEI3 (2010) which categorized as the dictionary's coverage which concerns of specific area of language that is idioms.

Arimbi (2013) analyzed the examples in the CALD3 English dictionaries taken from corpora in order to show imbalance gender representations that these corpora contain. She focusing on words labelled 'approving' and 'disapproving'.

Arimbi (2013) states that the notion that man as aggressive and woman as submissive are considered as cultural construct because of language forms feminine and masculine as markers of women and men. The words for 'approving' man: 'urbane' and 'approving' woman: 'down-to-earth'. The use of 'urbane' for man and 'down-to-earth' for woman signifies gendering language. The word 'urbane' shows similarity with the word 'urban' and 'down-to-earth' definitely is a strong reminder of earth. Examples for 'disapproving' labels for man and woman even show a very strong gender hierarchy. The words for man such as 'cocksure', 'ego', 'fussy' in the sentences exemplified have no correlation to moral and sexual connotation while for 'disapproving' woman such as 'fast', 'flighty', 'loose' suggest otherwise. 'Disapproving' category for man refers to character traits while for woman more about ethics on sexual morality.

The result of this research is English is still highly patriarchal and gendering language where man is portrayed better than woman. Woman still is subjugated under man's domination.

The difference between this topic and the research is the object of the research. Arimbi (2013) analyzed the examples on words labelled 'approving' and 'disapproving'. The writer aim to analyzed the idioms that related to the word 'man' and 'woman'.

Ishikawa (2013) investigates the example sentences, phrases, and usage notes in a Japanese–English dictionary for learners originally published in Japan, in order to determine whether particular jobs, roles, and characteristics are linked with one sex and not the other.

Ishikawa (2013: 225) found that Males are associated with high-status jobs, such as medical doctors (*My eldest brother is a doctor. My uncle is a doctor.*) and professors at a university (*My next eldest is a university professor.*), and with working outside the home (*Have you written a letter to your father?*), whereas females are associated with cooking and house chores (*This dish was cooked by my wife. These apples are good today, Ma'am.*), working in home (*Is your mother at home?*), and waiting up late into the night for the husband to come home (*The wife waited up for her husband.*).

The difference between this study and her research is the object of the research. Ishikawa (2013) analyzed the examples sentences, phrases, and usage notes in a dictionary. The writer of this study analyzes the idioms.