

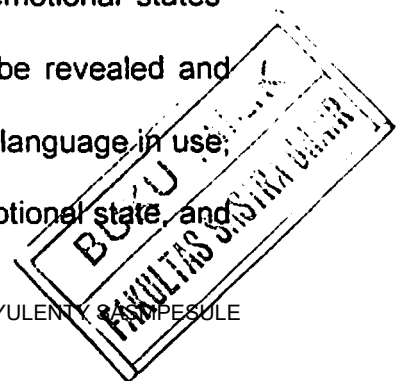
CHAPTER I

INTRODUCTION

1.1. Background of the Study

Emotions are so much a part of our daily existence that it is difficult to imagine life without them. Emotions set the tone of our experiences and give life its vitality. Without the ability to feel rage, grief, joy, and love, we would hardly recognize ourselves as human.

We often hear in our daily conversations in which one person determines that another person is happy or sad, angry or loving, or is expressing any of a variety of emotional states. "Emotions are featured, primarily, by disorganization of response. Our responses become random, excessive, and largely useless, both overtly and verbally. In the state of disorganization and consequent reorganization, the laryngeal and respiratory tracts become intricately involved. Because of this, speech frequently becomes an important and decisive index of emotional states" (Davitz, 1969:2). Therefore, emotional states are able to be revealed and expressed through speech. Each individual finds emotional language in use; the language which is used when someone is in certain emotional state, and



learns to appropriate it, modifying it according to the peculiarities of his own personality.

Linguistic difference in a society is influenced by distinctive factors such as social structure, ethnic-group differentiation, geographical differentiation, sex, race, and so forth. Here we are dealing with sex as one factor which influences linguistic differences, since we often see in daily life that men and women are differentiated by the language, especially in words they use. Women are expected to be more polite than men in choosing words. They will be considered indecent if they use filthy words which are usually used by men. An example below may illustrate this idea.

One evening in July when three of my friends and I were driving along the highway to Malang suddenly a car came from our left side with high speed and nearly brushed against our car. Spontaneously one of my male friends who was sitting in the front row shouted, "Brengsek, hampir aja...sampek kene' tak ajar tenan de'e. Ayo kejar friend!" (literally means, "Shit, it was almost...if he hit us, I would thrash him. C'mon friend, catch him!") The other one who was driving the car stepped on the accelerator straightaway trying to chase that car while saying, "Jangkrik, nyetir kok sembarangan koyo' jalane dhewe ae. Sangka'no aku gak iso tha...belum tau dia. Beres friend I'll beat him." (literally means, "Dammit, he drove terribly. Did he think he drive along his private street? Did he think I can not do that way?...He did not know me. OK friend I'll beat him.") My female

friend who was sitting with me on the back row also screamed, "My goodness, gimana sih orang itu...nyetir kok nggak ada hati-hatinya." (literally means, "My goodness, how could he drive like that?...He drove so carelessly.") She looked annoyed with the guy who nearly hit us.

The conversation above happened when three of them were throwing tantrums. Both of the boys are twenty-three years old and the girl is twenty-two and all of them are university students. They used code mixing in their conversation; they mixed Javanese, Indonesian, and also English. They utilized those three languages because they are familiar with them in their daily lives. We can see the different emotional language they used when they were angry. Both of the boys spoke out the Indonesian rude words, whereas the young lady used the exclamation in English which sounds nicer.

"Different lexical choice by men and women could be surveyed as a reflection of the social attitudes or power differences. Men and women are socially different in that society lays down different social roles for them and expects different behaviour patterns from them. Language simply reflects this social fact" (Trudgill, 1974: 94). "Across all social groups women use more standard form, the overtly prestigious form, that women favour, than men and so, correspondingly, men use more vernacular form, one which is not admired overtly by the society as a whole and which is not cited as the 'correct' form, than women" (Holmes, 1992: 170). Certain words or

expressions are used only by men but are also understood by women even though they never use them. On the other hand, there are also vocabulary items used by women but never used by men, because if men use them, they will be laughed at. This is a reflection of the fact that, generally speaking, more 'correct' social behaviour is expected of women. That is why men's and women's language seems different.

Most of us have had some occasions to say or to hear, "There are no words to describe my feelings," or, "Words can not tell you how I feel." The more intense the feeling, the closer the feeling comes to an emotion and the more difficult it is for the state to be verbalized. According to Dr. Baars in his book, *Feeling and Healing Your Emotions*, the words 'emotions' and 'feelings' have different meaning. Though one can say that all emotions are feelings, the reverse is not true. Not all feelings are emotions. Feelings, for example : pain, hunger, thirst, cold, warmth, fatigue, sleepiness, and dizziness, originate in our body and cause us to be aware of certain changes in a part of the whole of our body. These somatic feelings, or bodily sensations, serve the purpose of alerting us to our bodily conditions and needs, and of giving us an opportunity to make adjustments to bring about or maintain a healthy or comfortable bodily state. For example, we eat in response to the feeling of hunger, we take a rest when we feel tired, we go for a check up when we feel painful. "An emotion, on the other hand, is primarily a psychic reaction to stimuli from the world around us and to our

own inner psychic world. As we are part of that world too, we can also feel an emotion in response to our own thoughts, memories and bodily feelings” (Baars, 1979: 12).

Derived from the Latin, *ex-motus*, past participle of the verb *ex-movere*, the word ‘emotion’ has to do with motion, movement, and motor. Emotions, like the bodily or somatic feelings, cause us ‘to be moved’ or ‘move’, depending on the particular kind of information our senses give us. Through emotion, people communicate their internal states and intentions to others, but emotion also functions to direct and energize a person’s own thoughts and actions. The communicative value of emotional expressions depends on context. People may look to the facial expressions, tone of voice, and bodily gestures of others for guidance about how to proceed (Baars, 1979: 13).

Dr. Baars states that most of human beings are aroused to anger when they recognize that they are blocked or frustrated in attaining goals they consider attainable. The anger, one of the emotional states, is our ultimate stimulus to try and protect ourselves from almost certain harm, to try to undo the harm already done, to take measures that the harm is not done again in the future, and to deal as effectively as possible with the cause of our feeling of anger. There are numerous synonyms and variants of the emotion of anger, to mention a few: irritation, annoyance, upset, hurt, mad, temper, wrath, resentment, ire (Baars, 1979: 19-20).

Mandler (1962) notes that 'nobody' in modern psychology denies the fact of private experience. "It is unreasonable to expect that private experience can ever be anything but that. It becomes public, that is comprehensible to others, only after it has been put into some sort of communicable symbolism, namely language" (Davitz, 1969: 138-139).

In this thesis the writer wishes to describe and account for the language of emotion focusing on an emotional state: anger. This research discusses solely the language used by individual subjects while they are expressing their anger. It is not going to talk about non-verbal features, like facial expressions, bodily gestures, and tone of voices which are accompanying the spoken language.

1.2. Statement of the Problems

The writer would like to make a study on the language used by educated men and women when expressing their anger. The study is intended to provide answers to the following problems:

1. What kinds of words are used by men and women in expressing their anger?
2. What is the difference between men's and women's pattern in using swear words, rhetorical questions, and tag questions in conveying their anger?

I.3. Objective of the Study

Relating to the problems above, the writer would try to find out the kinds of words which are used by men and women in conveying their anger. Through this study, the writer would also like to find out the differences between men and women in using swear words and questions (rhetorical and tag) which occur when expressing their anger.

I.4. Significance of the Study

This thesis represents a minor beginning in a direction of research that could conceivably have some implications for a broad range of studies on sociolinguistics and social problems. The significance of the study is to give the readers broader information about sexist language that still exists in the society.

While doing a library research in this study, it turns out that it is not easy to find a new book which is related to her study, that is why in this thesis she uses some old books, and theories. Based on this reality, the writer does hope there will be some more people who are interested in this study and make some new researches, theories, and books because there are still many things that can be analyzed in the study about language and emotions.

Men and women swear even though they are well educated. Education does not guarantee that there will be no swearing or cursing.

This study hopefully could help to change the social attitude towards men and women. Men and women in all way should be treated equally by our society.

1.5. Theoretical Framework

It is claimed that women are more linguistically polite than men, which is reflecting social status or power differences. Holmes (1992: 166) gave an example of it; in Bengali society, a wife, being subordinate to her husband, is not permitted to use her husband's name. Women tend to use more of the standard forms than men do, while men use more of the vernacular forms than women do. Some linguists have suggested that women use more standard speech forms than men because they are more **status-conscious than men**. The claim is that women are more aware of the fact that the way they speak signals their social class background or social status in the community. Standard speech forms are generally associated with high social status, and so, according to this 'explanation, women use more standard speech forms as a way of claiming such status.

A second explanation for the fact that women use more standard forms than men points to the way **society tends to expect 'better' behaviour from women than from men**. Following this argument, society expects women to speak more correctly and standardly than men.

A third explanation which has been proposed for women's use of more standard forms is that **people who are subordinate must be polite to those who are superior to them.** Children are expected to be polite to adults. Women as a subordinate group, it is argued, must avoid offending men, and so, they must speak carefully and politely. It suggests that by using more standard speech forms women are looking after their own need to be valued by the society. One answer which has been suggested to the question 'why don't men use more standards forms?' is that **men prefer vernacular forms because they carry macho connotations of masculinity and toughness.** This suggests that these men regard vernacular forms positively and value them highly. It is claimed that standard forms tend to be associated with female values and femininity (Holmes, 1992: 171-175).

The statements mentioned above could be used as the starting idea to prove how far sex differentiation affects choice of words, especially in expressing their anger.

According to Trudgill in his book, *Sociolinguistics: An Introduction* there are "two aspects of language behavior which are very important from a social point of view: first, the function of language in establishing social relationship; and, second, the role played by language in conveying information about the speaker. It is clear that both these aspects of linguistic

behaviour are reflections of the fact that there is a close inter-relationship between language and society" (1974: 14).

Societies are composed of individuals. Whatever people do with language in a society happens when somebody talks to somebody else. We will realize then that there can be several languages in a society; therefore there are choices that can be made in a society among language varieties. We imagine a person who speaks two or more languages and has to choose which one to use. This is, in fact, one of the major kinds of choice we have to deal with, and is sometimes called *code-switching*. While Gumperz (1977) introduced the term *code-mixing* which occurs when pieces of one language are used while a speaker is basically using another language. The language 'pieces' taken from another language are often words, but they can also be phrases or larger units (Fasold, 1984: 180).

In Giles' accommodation theory, we can see that in certain condition, a speaker will chose a language or language variety that seems to suit the needs of the person being spoken to (Fasold, 1984: 188). Giles also stated that speakers can adjust their linguistics behavior in reaction to the person they are talking to by changing to a different language (or not), using words or larger units from another language (or not) (Fasold, 1984: 189).

"Language, like other forms of social activity, has to be appropriate to the speaker using it. This is why, in many communities, men's and women's speech is different" (Trudgill, 1974: 103).

1.5.1. Sex Language Varieties

It is known from linguistic research that in many societies the speech of men and women differs. Language varieties between men and women are the result of social differences they experience.

Linguistic sex varieties arise because, as we have already seen, language, as a social phenomenon, is closely related to social attitudes. Men and women are socially different in that society lays down different social roles for them and expects different behaviour patterns from them. Language simply reflects this social fact (Trudgill 1974: 94).

Sexist language encodes stereotyped attitudes to women and men. In principle, then, the study of sexist language is concerned with the way language expresses both negative and positive stereotypes of both women and men.

Sexist language is one example of the way a culture or society conveys its values from one group to another and from one generation to the next. Language conveys attitudes. Sexist attitudes stereotype a person according to gender rather than judging on individual merits. Sexist language encodes stereotyped attitudes to women and men (Holmes, 1992:336).

The identification of newborn babies as male or female is of crucial cultural importance to those around them, however, and manifests itself immediately in different communicative behaviours with respect to newborn infants (Poynton, 1989: 4). Much attention has been focused on explicit messages exhorting children to conform to sex-role expectations (of the 'boys don't cry / wear dresses', 'girls shouldn't swear / play with trains' variety'). This attention is fully justified since such messages explicitly code sexist ideology and are learned as part of the meaning of being female or male that children apply first to themselves and then to other children,

thereby becoming agents of their own and often children's socialization into that ideology (Poynton, 1989: 25).

Indeed it is only by reference to men's position in each society, country, social class, environment, age group or occupation, that one can speak of the position of women. One is not just describing but actually comparing, as it is the sum of differences between the status of men and of women which leads one to the idea that women have a distinctive position in society (Sullerot, 1971: 7).

At birth, every woman is endowed with sexual characteristics finding expression in her erotic and reproductive roles which are quite different from those of man. Moreover, she must adopt social attitudes that clearly define her as a woman: certain roles and certain social characteristics. Thus in no country or society do women dress like men. Often the very language is different, for example, the female Californian Indians used to speak a special dialect in which almost every word was different from that used by men. Many languages - Japanese is one example - still contain significant differences between male and female word endings. To a lesser extent the same is true for languages of Greco-Latin or Semitic origin in which adjectives and past participles have different endings when they refer to men or women (Sullerot, 1971: 8). Janet Holmes in her book, *An Introduction to Sociolinguistics*, gives some more examples about communities where the language is shared by women and men, but

particular linguistic features occur only in the women's speech or only in the men's speech. In Montana, there are pronunciation differences between the sexes in the Gros Ventre American Indian tribe. In this community if a person uses the wrong form for their sex, the older members of the community consider them bisexual. In Bengali, a language of India, the women use an initial [l] where the men use an initial [n] in some words (1992:165).

There is no single stereotype of how women and men talk in the society, but there are a number of stereotypic portraits on the basis of which a few generalizations have been made: women speak 'better' (more 'correctly' and with more 'refined' accents) than men; men swear and use slang more than women; women and men talk about different things; men tell jokes and women can't; women can smooth over difficult social situations; and men find this more difficult (Poynton, 1989: 67).

It comes as no surprise then that it is culturally acceptable for men to display the 'powerful' emotions especially anger, but not for women and children to do so: men can be righteously angry, but women merely lose their tempers and children throw tantrums (Poynton, 1989: 86)

1.5.2. Related Studies

Some previous studies (Davitz, 1969) that have discussed language of emotions are :

1. Block (1957)

He explained his study of semantic differential ratings of emotional words, identifying one factor as effective intensity or level of activation.

2. Capen Farmer (1967)

His research was about "A Developmental Study of the Language of Emotion in Children." He found that a major increase in capacity to describe emotional experiences (or perhaps in the "richness" of the experiences) occurred at about 10 or 11 years of age. Description was obtained of five emotional states: happiness, sadness, love, anger, and fear.

3. Janet A. Weinberg (1967)

She described the individual differences in emotional reports as a function of perceptual - cognitive styles. Among the 25 male and 25 female subjects who comprised the sample on which the dictionary was based, the female subjects tended to check a somewhat larger number of items in their descriptions of ten emotional states ; anxiety, love, sadness, fear, contentment, anger, contempt, joy, boredom, and shame.

4. Anne Marie Allerand (1967)

She observed the similarities of emotional descriptions in relation to genetic background. The results clearly support the expectation that genetic identity is related to similarity of emotional reports. It seems evident from her research that physiological factors influence reported emotional

experiences, other variables relevant to language, the individual's history of learning, and the particular conditions under which he experiences emotional reactions perhaps play an even greater part in determining reports of emotional experiences. All the subjects reported their experiences of eight emotional states : affection, anger, delight, disgust, excitement, fear, sadness, and worry.

5. Joel R. Davitz (1969)

He reported a cross - cultural comparison of the language of emotion among adolescents in the United States and Uganda. The research was to identify possible differences between the reports given in Uganda versus those given in English by the Ugandan sample. Description were obtained of three emotional states : happiness, sadness, and anger.

6. Joel R. Davitz (1969)

He states that educational level had nothing at all to do with one's ability to describe emotional experiences or with the nature of the description. The sample of his research comprised 25 men and 25 women, all volunteers, ranging in age 20 to 50 and including both white and Negro subjects. A subject received a separate booklet with instructions and check list for each emotion, and each subject described the 50 emotional experiences in a different random order. The overall time required to complete the entire procedure for the 50 emotions varied considerably, ranging from ten days to eight weeks.

All the studies above are compiled by describing emotional experiences obtained either by interviews or written reports.

The issue of complexity in describing the language of emotion by verbal reports is to be related to :

- a. The ability to recall the details of events after periods of considerable delay. The lapse of time between the actual experience and the reported description undoubtedly gives rise to some degree of distortion, probably some leveling and sharpening characteristic of most tasks that depend upon long - term memory.
- b. The ability to describe events verbally.

Reports made by any individual are influenced by his particular linguistic habits, response sets, motives in reporting his experiences, variables associated with the situation in which reports are obtained, and techniques used in obtaining the reports.

1.6. Limitation of the Problems

Since the topic covers a lot of problems, the writer needs to limit her concern to clarify the core of the research and the problems discussed in this study.

The language of emotion in use which is discussed here is merely the language expressed by people when they are angry. It does not concern

with facial expressions, voice tones, and bodily gestures which are all involved in expressing emotional experiences.

In this study the analysis are only on kinds of words and conversation patterns of educated men and women: the patterns of using swear words, rhetorical questions, and tag questions when expressing their anger. Other patterns occur in the conversations would not be analyzed here.

1.7. Method of the Study

This study attempts to elicit the general explanation of the kinds of words and the difference patterns between men and women in using swear words, rhetorical questions, and tag questions to express their anger. The writer applies *qualitative descriptive method* to discuss and find out the first and the second problems appearing in this study.

1.7.1. Definition of Key Terms

- a. *Anger* is our ultimate stimulus to try and protect ourselves from almost certain harm, to try to undo the harm already done, to take measures that the harm is not done again the future.
- b. *Emotions* are reactions to the world around us and to our own inner psychic world, they involve physiological changes, expressive behaviours, and state of feeling. The reactions occur when our relationship to the world change.

- c. *Emotional state* conceives of as the sum-total evaluation of all events which occur inside the organism. It may define as behavior patterns involving profound and general reflexive bodily activity brought about by specific situations.
- d. *Emotional experiences* are passions that happen to us, not actions we initiate. We exert some control over our emotions because they are partly determined by how we interpret situations, including our own emotional experience as it develops.
- e. *Sex differentiation* is a linguistic phenomenon found in many societies which state that the speech of men and women differ.
- f. *Language of emotion* is the language which is used when someone is in a certain emotional state.

1.7.2. Location and Population of the Research

This study was carried out in some locations in Surabaya. The locations are: in several hotels, restaurants, boarding houses, on the streets, travel bureaus, a hospital, and a bank. The population of this study are young people between 22 to 30 years old, who are college graduates and live in Surabaya. The subjects also have to come from middle to upper class family and they are all Indonesian speakers.

All people in the population of this study must have a well-function articulation for this study requiring all informants who have language

available in expressing their anger. All subjects need to use organs of speech to produce sounds.

1.7.3. Sampling

In this research, the writer takes *purposive sampling* for collecting the data. Purposive Sampling is to take some groups which have certain characteristics and requirements that relate with the characteristics of the population (Hadi, 1987: 82).

The sample comprises twenty men and twenty women, range in age from 22 to 30 years old. All of them are native speakers of Indonesian and college graduates.

1.7.4. Techniques of Data Collection

The Informants who meet the requirements of this study were recorded surreptitiously when they were expressing their anger in verbal language. The writer only recorded the spontaneous conversations happened when the speakers involved were getting angry with one another. The 25 conversations recorded in both formal and informal situations.

Shortly, the technique in collecting the data are :

1. Finding respondents
2. Making some recordings

1.7.5. Techniques of Data Analysis

The first step which is done by the writer is collecting and checking the proper and completeness of the data. The data then would be classified according to their sex. Further, the chosen conversations recorded would be transcribed.

Next, the male and female data are analyzed separately. The first and the second problems are answered by qualitative method.

In short, the steps in analyzing the data are :

1. Selecting or sorting the data
2. Transcribing the data
3. Categorizing the kinds of words and patterns between men and women in using swear words, rhetorical questions, and tag questions to express their anger
4. Putting figures in percentage
5. Making tables

1.8. Organization of the Paper

This paper is organized into four chapters, each contains some subchapters. The first chapter consists of eight subchapters, those are: *Background of the Study, Statement of the Problems, Objective of the Study, Significance of the Study, Theoretical Framework, Limitation of the Problem, Method of the Study* which is divided into *Definition of Key Terms,*

Location and Population of the Research, Sampling, Technique of Data Collection, and Technique of Data Analysis, the last subchapter is Organization of the Paper.

The second chapter is divided into four subchapters, those are: *Sex Language Varieties, Related Studies, Swear Words, and Proposing Questions* that contains of *Rhetorical Question and Tag Question*.

The third chapter is the presentation and analysis of the data which contains three subchapters, those are: *Swear Words, Choice of Swear Words, and Proposing Questions that is divided into Rhetorical Questions and Tag Questions*. The last chapter states the *Conclusions* and gives *Suggestions*.

CHAPTER II

GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY