

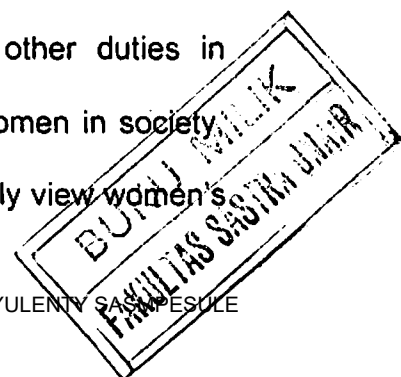
CHAPTER II

GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY

Surabaya is inhabited by various kinds of people with different degrees of education and different social backgrounds. In the past, women got less opportunity than men in education that was partly due to the traditional view towards women: woman's place is at home; there is no need for her to get a high educational level since in the future she would depend on her husband. Today women have much more controlled over decisions about education than their mothers or grandmothers had.

There is an expanding opportunity for women in the area of education from year to year. The increasing number of educated women is supported by their better perceptions toward education. In Surabaya, the role of women in many fields of society development has increased rapidly. The number of female workers increases from year to year.

Many women combine their leading positions in education or employment with their duty as a wife, a mother, and other duties in household. Though there is improvement on the role of women in society they would not leave their natural role. Society would not only view women's



success in career, but also their success as a wife and a mother, while society usually only views men's success on work.

Even though the roles of women have been increasing in education and employment areas, women are still expected to have more correct behaviours than men. Although the number of women seems to be on the increase, but the roles of men still greater than the roles of women.

II.1. Swear Words

Swearing has been regarded as men's territory. According to Poynton (1989: 73), "Men swear much more freely than the women. Swearing is commonly found more extensively among men than among women." Trudgill also said, "...it is certainly more acceptable in our society for men to swear and use taboo words than it is for women" (1974:90).

Lakoff (1975) launches her opinion about the distinctive male and female swear words:

- a) "Oh dear, you've put the peanut butter in the refrigerator again."
- b) "Shit, you've put the peanut butter in the refrigerator again."

It is safe to predict that people would classify the first sequence as part of 'women's language' and the second as 'men's language'. Lakoff also adds the stronger expletives, like: 'shit', 'damn' or many others as opposed to weaker ones, such as: 'oh dear', 'my goodness', or 'oh fudge' corresponds

to the emotion conveyed in the sentence as much as how it is conveyed in the strength of the particle (Dewanto, 1995:20).

II.2. Proposing Questions

Cameron restates Sacks' words (1972) that, "Questions are part of category of conversational sequencing devices; questions form the first part of a pair of utterances, answers being the second part" (1991: 236). Moreover Cameron states that, "Questions and answers are linked together, conversationally and normatively. Questions are both explicit invitations to the listener to respond and demands that they do so" (1991: 237)

Women ask questions so often because of the conversational power of questions, not because of personality weakness. Women have more trouble starting conversation and keeping it going when they are talking with men. Their greater use of questions is an attempt to solve the conversational problem of gaining a response to their utterances (Cameron, 1991: 237).

II.2.1. Rhetorical Questions

Rhetorical question is a part of questions, that is, question which does not expect an answer. Women use rhetorical questions frequently and with great skill. They are a way of expressing general truths, which assert the group's world view and check that consensus still exists (Coates, 1996: 188).

II.2.2. Tag Questions

One makes a statement when one has confidence in his knowledge and is certain that his statement will be believed. One asks a question when one lacks knowledge on some point and has reason to believe that this gap can and will be remedied by an answer by the addressee. A tag question is used when the speaker is stating a claim, but lacks full confidence in the truth of that claim. A tag does not force the addressee to go along with the views of the speaker. The decision is up to the addressee. One aspect of politeness is leaving a decision open, not imposing your mind or views, or claims on anyone else. Thus a tag question is a kind of polite statement, in that it does not force agreement or belief on the addressee. Such features are probably part of the general fact that women's speech sounds much more polite than men's (Cameron, 1991: 229, 231).

Tag questions get a section to themselves not just because they are formally different from other questions, but also because since the publication of Robin Lakoff's *Language and Woman's Place*, no discussion of women's talk would be complete without a discussion of tag usage. Lakoff claims that tag questions that do not seek information are intrinsically weak and are typically used by women to express tentativeness and unassertiveness (Coates, 1996: 192).

Pamela Fishman supports Lakoff's claim that women use tag questions much more often than men. In fact, women ask more questions of any kind (Cameron, 1990: 236).

Holmes' finding (1984) also proves that 51% of women use tag questions, while 39% of tag questions are produced by men (Coates, 1986:105). It is clear that the women use more tags than men, as Lakoff predicted. But they do not use them for the same purposes as men. Women put more emphasis than men on the polite or affective functions of tags,

using them as facilitative positive politeness devices. Men, on the other hand use more tags for the expression of uncertainty (Holmes, 1992: 320).

CHAPTER III

PRESENTATION AND ANALYSIS OF THE DATA