

CHAPTER I

INTRODUCTION

I.1. BACKGROUND OF THE STUDY

There is a clear distinction toward the idea of language; it is considered as the speech of an individual (the speaker) and one of social phenomena (Graddol & Swann, 1989:4). The first idea considers language as the vehicle of speaker's internal thought. Language used by the communicator could express much about her or his identity, ambition and attitude. It functions as a piece of human behaviour.

The second idea deals with language as a public resource whose function is to serve a speech community and as a tool for individuals to communicate in order to maintain social interaction. Thus the language being communicated is a kind of social activity. A person in a community communicates his or her idea, makes interactions with others by using the language. The Phatic Communication referred to by Malinowski (in Hudson, 1980:109) to establish or reinforce social relations is part of this idea. People who do the phatic type as a kind of chit-chat simply want to show their recognition of others' presence.

As a social phenomenon, language reflects what

happen in a society. One of the social phenomena is difference of status and power between men and women in many region, especially in the Eastern countries. What they do in the usage of language to interact to others (with different sex) reflects social structural forces. Power relations between men and women are the outcome of the social organization of their activities in their home and in the society.

Sex differences in language are often just one aspect of social difference in the society reflecting social status or power differences between the two sexes. As stated by Coates :

linguistic differences are merely a reflection of social differences, and as long as society views women and men as different - and unequal - then differences in the language of women and men will persist. (in Graddol and Swann, 1989:9)

The phenomenon that reflects inequality between men and women could be found in Javanese husbands and wives. The husband may call his wife by her name besides other term of addresses, such as 'bu', while the wife should or must call him not by his name only, but other terms, like 'mas', 'pak'. There is a norm for Javanese people that a wife, being subordinate to her husband, is not permitted to use her husband's name to call him.

It is different from Western countries where it is common for the wife to call her husband by his name, like 'John', 'Rob', and the like. The difference between women's and men's speech in Javanese context reflects

the distinct sex roles in the community.

Women and men, girls and boys are treated in different ways, at school, at home, or at work. Misbehaviour from boys still could be tolerated, but not from girls. When a boy of five I recognized did something naughty like hit another boy until the boy cried, his parents only said "Ah, biasa. Anak laki-laki harus berani". But when a girl of six got dirty because of playing sand, her mother said "Anak perempuan kok jorok". At school boys and girls are also treated differently. The leader of the class of elementary school is usually a boy.

Since different characteristics of women's and men's speech are the reflection of their socially different role, or in other words is influenced by the social context, it is important to account for other social factors, including context of setting, acquaintanceship, roles, age, class, or ethnicity. To understand why sex differences occur, one needs to look at the roles played by women and men in a community, what the possible motivations are that make them adopt particular forms of speech, and other social factors.

Gender involves someone's sexuality, which has both a private and public dimension and must always be understood in the particular context and the changing of social relations between men and women.

Gender is not a unitary or 'natural' fact, but takes shape in concrete, historically changing

social relationship. (Thorne, Kramarae, & Henley, 1983:16) ⁴

The information about social and cultural factors of the speakers yields more insights than a search for isolated sex (gender) differences. For instance, the increasing similarity in gender interaction between men and women might be the result of the increasing opportunities for women in education and employment areas (Wilson, 1994:131). Thus, the social and cultural elements must be taken into consideration to give more insights.

I.2. STATEMENT OF THE PROBLEM

This study is on unacquainted men and women, with age dimension. The problems are formulated as below:

Are there different interactional patterns in cross-sex conversations done by unacquainted male and female respondents?

- a. Do differences occur in cross-sex conversations between respondents of the same age, and between respondents with 5 year difference in age?
- b. Are there different patterns due to who the older one is (the man or the woman)?

I.3 OBJECTIVE OF THE STUDY

Based on the statement of the problems above, this

study attempts to find the interactional patterns of male and female living in Surabaya who are not acquainted to each other and different characteristics of those patterns between them. The writer also want to find if there is any influence of the respondents' age on their interactional patterns, whether they have the same or different age. Thus, the interactional patterns of male and female inhabitants of Surabaya in a cross-sex conversation with regard of their acquaintanceship and age will be analysed.

I.4 SIGNIFICANCE OF THE STUDY

The accomplishment of this study is aimed to give contribution to the Sociolinguistic study, especially on the study of relationship between language and gender in terms of age difference. In addition, the result could give valuable contribution to gender studies in Indonesia, especially in big cities, like Surabaya, in which there is the increasing status of women in employment and education area from the point of view of society.

The study gives more information about the influence of the increasing opportunities of women in Surabaya in the fields of education and employment towards their interactional patterns in conversing with men, since, as stated by Wilson, that the increasing number of women in the labour force would affect in

more gender similarity in interpersonal interaction, including their interaction in conversation.

I.5 THEORETICAL FRAMEWORK

A. LANGUAGE AND GENDER

The word 'gender' is much more pointed to a social distinction between masculine and feminine.

Gender is a socially rather than a biologically constructed attribute - people are not born with, but rather learn the behaviours and attitudes appropriate to their sex. (Graddol & Swann, 1983:8)

The issue of language and gender has been found since early 20th century anthropologists' research that described men's and women's language separately in societies removed from Western cultures (Thorne, Kramarae, Henley, 1983:8). According to Otto Jespersen in his "Language: Its Nature, Development and Origin" (in Thorne, Kramarae, & Henley, 1983:8) women in the Western world tended to use terms for refine, euphemistic and hyperbolic expressions, while the men used more greatly slang and innovation.

Language varieties between men and women are the result of social differences they experience. Graddol and Swann (1983:9) stated that there are three kinds of relationship between language and gender: first, language reflects social inequalities; second, such ine-

qualities are created through sexist linguistic behaviour; and third, any thinking of language and gender must take into account the tension and interplay between the two.

The correct behaviours are expected from women. Since language is considered as a social phenomenon, then women are expected to speak more correctly and standardly than men.

Trudgill (1973:93) argued that women are more status conscious and more sensitive to the social significance of language than men. His reason is related to women's less secure social position (or subordinate) than men. Women's subordinate status than men is also stated by Deuchar; that women are less powerful than men, and as a result they, in interacting with men, "pay due attention to the men's faces while at the same time maintaining their own (in Chambers, 1995:131).

Graddol and Swann (1989:63) argued that in order to comprehend sex differences in a language, other factors should come into consideration: the roles of men and women in the society, whom they interact with, and their motivation to adopt a certain kind of speech.

B. WOMEN'S AND MEN'S LANGUAGE

Man and woman are different in the use of patterns of asking question, minimal response, topic-initiation,

making statement, directive, attention-beginning, and interruption (Fishman, West & Zimmerman, in Thorne, Kramarae, & Henley, 1983:89-115).

In interaction women have a more collaborative and cooperative style than men. Their characteristics could be found both in same-sex conversations and mixed-sex ones (Graddol & Swann, 1989:80). Men are more aggressive and competitive in their interaction. Thus contradiction and disagreement are more likely. The patterns here are related to different power between the interactants. The followings are their language characteristics:

1. Asking question

At times I felt that all women did was ask question (Fishman, in Thorne, Kramarae, & Henley, 1983:94).

Fishman saw the phenomenon that woman proposes more questions to keep the conversation going. This supports the claim that women are more attentive in their talk to the needs and rights of others, those are her partners in conversation (in Montgomery & Thomas, 1994:32). But before claiming that women ask more questions in order to be facilitative, different types of question should be considered. Not all questions proposed function in a facilitative way. Questions may function as claims, confirmation, or even as confrontation and coercive device as well as facilitative or positive politeness devices (Holmes, 1992:318-319).

Men ask fewer question than women. They tend to use dirrective expressions that takes the form of explicit (Fishman, in Graddol & Swann, 1989:81).

2. Making Minimal Responses

It happens when they take a turn-taking by saying 'mmh', 'yeah', 'oh', 'huh', etc, and only that. It means that there are no phrases other than those preceding or following immediately those responses.

Women's usage are more frequent than men and they do it to support the interaction (Fishman, in Graddol & Swann, 1989:76). To women minimal response may mean 'I'm listening to you, please continue' (Maltz & Borker, in Graddol & Swann, 1989:90). They insert minimal responses throughout the stream of men's talk rather at the end, to signal their constant attention.

Men also use minimal response but their usage is in different way compared to women's. They give minimal responses merely to fill a turn at a point where it needed to be filled. Usually they respond after woman's lengthy remark indicate lack of interest. By using such responses they mean that 'I agree with you', or 'I follow your argument so far' (Maltz & Borker, in Graddol & Swann, 1989:90).

Man also tends to make delayed minimal responses, that are minimal responses given after

silence suggesting lack of interest or inattention (Zimmerman & West, in Graddol & Swann, 1989:78).

3. Topic Initiation

Topic initiation happens when it changes the previous subject in a conversation, or if it reinitiates a topic after an outside interruption, or after a long silence (Fishman, in Thorne, Kramarae, & Henley, 1983:96).

Its success depends on interactants in a conversation. They must both take their turns to speak. One of them raises a topic, the other must respond, and some of those responses must contribute to the topic's elaboration. The use of question-asking, attention beginnings, such as 'do you know', and minimal responses which do not have any supportive meaning signal that the topic is in problem.

Women usually support and develop men's topic. Most of unsuccessful topics are initiated by women though they tend to use such strategy, because according to Fishman, conversations are more problematic for women than for men; they make a topic to make the conversation going. Its failing is due to the absence of men's response engaged in the conversation (Fishman, in Thorne, Kramarae, & Henley, 1983:97).

When the topic is introduced by the man, it would be more successful, because the woman, in a

cross-sex conversation, would try to support and develop his topic even though the topic initiated by the man functions to replace her topic or the previous topic being discussed.

4. Interruption

Interruption is different from overlap. Overlaps are characterized as (1) events occurring in the immediate proximity of possible turn-taking places; (2) brief utterances, like 'yeah', 'right', or longer incursions that are 'saying the same thing at the same time' (Jefferson, cited from West & Zimmerman, in Thorne, Kramarae, & Henley, 1983:105) which have facilitative assurance; while interruptions are considered as violations toward speaker's turn-taking and usually change the subject of conversation (Sacks et al 1974, cited from West & Zimmerman, in Thorne, Kramarae, & Henley, 1983:105).

Interruptions are incursions initiated more than two syllables away from the initial or terminal boundary of a unit-type.

According to West, females were interrupted by males regardless of their occupational status (West, in Graddol & Swann, 1989), or whether the males are not previously acquainted to the females (West & Zimmerman, in Thorne, Kramarae, & Henley, 1983:107). West related women's pattern of being interrupted to their subordinate status in society.

Males interrupt females more often even when they are previously unacquainted. Zimmerman argues that the man interrupts to control the conversation or to direct the woman to his topic.

I.6 METHOD OF THE STUDY

Qualitative descriptive method is used to discuss and analyse the interactional pattern between male and female respondents of the same age and different age and who have not been acquainted to each other. This method is used to compare each characteristic of the respondents' interactional patterns by using the theory of interactional patterns between men and women.

I.6.1 Definition of Key Terms

Gender : A social distinction between masculine and feminine

Cross-Sex Conversation : A conversation in which the conversationalists are a man and a woman.

Unacquainted persons : persons who have never met and recognized each other until the time of the research

Facilitative/Supportive Patterns : patterns that could

prevent the failing of interaction or indicate the speaker's interest or attention to the partner in the conversation.

Question : any forms with interrogative mark (?) except a minimal response, a question of the third person imitated by the respondents, a repeated form motivated by the partner who does not understand the question, and an explanation of the previous question motivated by the partner who does not hear or understand the question.

Minimal response : responses like 'he-eh', 'he-em', 'mm', 'iya', 'ya', 'o', 'oh', 'e', except when their occurrences are due to the partner's question.

Delayed minimal response : Minimal response that is given after silence (West & Zimmerman, in Graddol & Swann, 1989:78)

Topic-Initiation : An utterance that contains different subject from the utterance preceding it, or if it reinitiates a topic after a lengthy silence. (Fishman, in Thorne, Kramarae, & Henley, 1983:96)

Uncertain topic : a topic whose success or failure could not be identified. For instance, the very end topic in the conversation that could not be identified its success or failure for it is cut before finish, since the conversation has reached 12 minutes duration.

Interruption : incursions initiated more than two sylla-

bles away from the initial or terminal boundary of a unit-types, include possibly complete words, phrases, clauses, or sentences, depending on their context. (West & Zimmerman, in Thorne, Kramarae, & Henley, 1983:104)

I.6.2 Respondents

In big cities in which emancipation of women has already been spreading, women almost have the same right as men. There are many women with important positions in their job, like being a manager, a director, or even a vice-president in various companies; it means that they have subordinates which may include men. Since Surabaya is one of Indonesian big cities in which this phenomenon exists, it is chosen as the location of this study. The city is chosen to find if the differences of interactional patterns still occur due to the growth of women's rights in the society, since language is considered as social phenomenon: the way of using a language could reflect what happen in a society.

The respondents of this study are Surabaya inhabitants, male and female, with the following characteristics :

1. Having lived in Surabaya for more than 15 years.

So that they are more influenced by social life in Surabaya.

2. College graduates.

The respondents have the same grade of education to prevent the influence of different educational degree towards their interactional patterns of conversation. College graduates are chosen rather than junior or senior high school graduates because the higher their grade of education the smaller their discrepancy in terms of power.

3. Unmarried persons.

The respondents as a whole have unmarried status to prevent the occurrence of different interactional patterns in conversation due to their different status. In other word, the respondent who has been married could have different patterns compared to the unmarried respondents. For instance, a husband might have more powerful patterns than a bachelor.

4. A worker.

Wilson stated that the increasing number of women in the labour force could produce an effect on the more gender similarity in interpersonal interaction. Thus, all of the respondents are workers.

5. Age 25 and 30 years old.

Then 3 (three) types of context are distinguished based on the respondents' age that would be described later.

6. The man and woman engaged in a conversation are not acquainted to each other previously.

Unacquainted persons are used as subjects because people meeting for the first time are more likely to be polite and thus inhibit the use of patterns related to different power of the interactants (male and female) that usually emerge when the interactants are acquainted to each other (West & Zimmerman, in Thorne, Kramarae, & Henley, 1983:106)

Having chosen the respondents based on those criteria, they would be categorized into 3(three) types of context:

1. A male and a female of the same age, 25 years old.
2. A 25 year old male and a 30 year old female. Thus, the female is five years older than the male.
3. A 25 year old female and a 30 year old male. Thus, the female is five years younger than the male.

There are 6(six) respondents for each age group; 3 males and 3 females. Thus, there are 3 male respondents and 3 female respondents aged 25, 3 male and 3 female respondents aged 30. The male respondents aged 25 would be coupled with the female respondents of the same age (context 1). Then they would be coupled with 30 year old respondents from different sex (context 2 and 3). The total number of respondents are 12 (twelve).

I.6.3 Limitation

Limitation is important to clarify the core of the research and the matter of the study. In this study the analysis is only on interactional patterns of male and female which have been mentioned in Theoretical Framework: the patterns of asking-question, minimal response, topic-initiation, and interruption. Other patterns occur in the conversations would not be analysed.

Only the first 12 minutes of initial conversation is being analysed - "a brief enough interval to assume that the interactants are still on their best behaviour" (West & Zimmerman, in Thorne, Kramarae, & Henley, 1983:106). By analysing the initial 12 minutes of conversation, their patterns of interaction have already been able to be analysed.

I.6.4 Technique of Data Collection

In collecting the data about interactional patterns of male and female in a mixed-sex conversation, firstly the respondents that fulfil my requirement would be found from various areas in Surabaya. A couple of the same age are chosen first in order to know the pattern of the same age level. Then for the next the same respondents aged 25 would be paired with 30 year old respondents.

The place of the recording process is in the terrace of the writer's house (in the front part of the house). The terrace is chosen rather than an isolated room to make the respondents become relaxed. It is managed that there would not be any interruption on the 12 minutes initial conversations of the respondents to make a better recording. Two recorders are used; the first recorder would be hidden to record the 12 minutes initial conversations without the respondents' knowledge; and the second recorders would be used to record the last 12 minutes conversations (done in front of the respondents).

They are taken into the place of recording process and are told to be relax and get to know one another. They are left alone for 12 minutes because 'the writer would do something important' and, without their knowledge, their conversation would be recorded. The recording process is without their consideration to prevent unnatural conversation since, according to Deborah Tannen (1984:34), "so long as participants are aware of the presence of the tape recorder, their talk is not natural".

After 12 minutes, the writer comes and gives them a topic to be discussed for about 12 minutes. The topic to be discussed is 'finding a job after graduates from university' (for the first contexts), and 'David Copperfield's magic' (for the second and third contexts). For

this time, with the writer's presence and their knowledge, they are recorded. This second session of conversation is only to give the subjects reason for doing such study.

If the recording is not a good one for the analysis, the couple keep silent for more than a minute, for instance, another couple would be found to be analysed.

The same steps are also done for other types of contexts, in which the couple have different age dimension, until there are three couples for three types of context.

Thus the technique of data collection in brief are:

1. Find the respondents
2. Leave them alone and record their 12 minutes initial conversation with free topic (without their knowledge of being recorded)
3. Give them a certain topic to be discussed
4. Record their 12 minutes discussion with the writer's presence and with their knowledge of being recorded.

I.6.5 Technique of Data Analysis

After recording and selecting the data, the initial fifteen minutes of the respondents' conversation would be transcribed. The transcription would be ana-

lysed by using the qualitative method. The qualitative data would be processed in the descriptive way, by using words in describing interactional patterns between male and female respondents.

Each pattern is analysed based on the theory; tables and percentage are made to clarify and compare men's and women's pattern.

In short, the technique of analysing the data are:

1. Transcribe the recording
2. Tabulating each of the patterns to know their frequency of occurrence
3. Making percentage
4. Analyse the patterns

CHAPTER II

GENERAL DESCRIPTION