



Ministry of Higher Education and Scientific Research
University of Diyala
College of Education for Humanities sciences
Department of English



CONCEPTUALISATION OF GENDER AS A SOCIAL IDENTITY

A Research

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Presented By:

Maha Khudair Abbas & Hitham Shukat

Supervised by:

Asst. Inst. Abeer Hadi Mukheef

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Dedication

To...

- who has gone beyond the veil, for his endless and infinite love, dedication, and support for his family;

To...

our mothers, - who never get tired of being the world's coolest mums, for their blessings in every choice that we make and every action that we take; To every blunt person with loving hearts

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Section One

1.1 Introduction

Everything in the universe is in a state of change through the ages. Like the other things in the universe, language transforms itself over the centuries. There are many interesting facts about language, and the most pleasing part is the rapid change of the language through the pass of time as a result of a great number of aspects. Thus, there are many factors that have core roles in language change, and one of these factors is the gender. Through the previous centuries, gender tries to come in with new forms especially women who always tend to use new styles that are changeable from one time to another.

Gender is an element of both socially and culturally constructed men and women. Gender is also having some important role which is influenced by some factors in order to give impact in learning process. In some facts, there are some phenomena where gender influences the result of aspect of life.

This paper is divided into two sections, section one sheds light on definitions of gender in English with indication to the definition of identity. It is also concerned with social identity and women and social identity.

The second section focuses on The relationship between socialization, culture, and gender. Finally, there is a conclusion at the end of the research and a list of references.

1.2 Definitions of Gender

Gender typically refers only to behavioral, social, and psychological characteristics of men and women. Sex is a given: a natural phenomenon, a reproductive duality, an 'irreducible fact' in need of no explanation beyond its biology, anatomy and reproductive functioning. Gender is determined socially; it is the societal meaning assigned to male and female. Each society emphasizes particular roles that each sex should play, although there is wide latitude in acceptable behaviors for each gender (Merchant,2012:4).

According to Burke (2009:43) as the relations between men and women both perceptual and material, gender is not determined biologically, as a result of sexual characteristics of either women or men, but is constructed socially. This means that gender is not aspect that perfectly addressed for relation between woman and man biologically like sex, gender has different role. Gender is developed by the process of sociality.

Robert Stoller (1987:2) has drawn that 'gender' be used in connection to the behaviour and cultural practices of men and women. It means that gender related with behaviour of women and men in their society. So, sometime, we can see that there are some differences between women and men in their life.

In addition, according to Moore (1994:45) gender has been defined as: "The commonly shared expectations and norms within a society about appropriate male and female behavior, characteristics and roles". That means that gender can be considered a social and cultural construct that differentiates females from males and thus defines the ways in which females and males interact with each other.

Zimmerman (1987:34) states that gender is not something we are born with, and not something we have but something we do. That means gender is about characteristics, aptitudes and likely behaviours of both women and men in their life and thus creates some differences between them.

Meanwhile, Sugihartono *et al.* (2007: 35) state that sex and gender are two different things, but still interrelated. In general, sex is defined as individual differences based on biological factors brought about by birth, namely the differences between male and female sex, while gender is a psychosocial aspect of men and women. This means that gender is psychology aspect in woman and men, aspect whose can influence their behaviour or their aptitudes. While sex is biological aspect that both of women and men bring since they born.

1.3 Definitions of Identity

Identity is a set of meanings attached to the roles occupied by individuals in social structures (role identities), the group they come from (group identities), and their unique way of seeing themselves (people's identities) (Stets & Serpe, 2013:8). The set of meanings is the response of individuals when they reflect themselves regarding people's role, social, or identity (Burke and Stets, 2009:7). For example, a man may become friendly when he considers himself a receptionist and becomes accurate when he considers himself an accountant. What is more, identity helps people to place themselves in an interaction.

Organizing identity consists of three bases, namely, roles, groups, and people's identity. This categorization helps us understand group, while at the same time they are trying to build their distinctiveness as humans (Burke & Stets, 2009:8). The first is role identity. To understand role identity, we first need to understand social roles and positions. Roles are

expectations that come in social positions of society, such as teachers, students, and parents. For example, expectations related to student position are to be actively involved in class, such as accomplishing assignments, passing courses, and getting a degree.

The second is about group identity. Group identity is different from social identity, where it addresses individuals with social categories (Hogg, 2006:111-136). Social categories are created by the community to build a stratification and are often originated from one's race/ethnicity or gender. Such categorization makes it easy for us to understand the status of groups of people in social structures and allows us to know how they should be treated. This helps make the conversation predictable and smooth. When social identities are established, they are presented to determine the perceptions and values of the group. Therefore, individuals may not be based on their self-definition, but based on their knowledge as their membership to a social category.

The last is people's identity. People's identity is based on the definition to distinguish each person as a unique individual, not as a person who holds a particular role or as a member of a certain group (Burke & Stets, 2009:13). People's identity recognizes the characteristics that are internalized and define the person in a culturally different way. For example, people can see themselves as moral and internalize the cultural meanings associated with this identity (Stets & Carter, 2011:192).

1.3.1 The Relationship between Socialization, Culture, and Gender

Gender expression, gender role, and gender presentation all refer to the behaviors used by an individual to communicate a gender identity to the social world outside oneself. This is communicated in both conscious and unconscious ways. It involves many microdecisions every day, from clothing, to hair, to makeup, to manner of speaking. However, an

individual's gender expression may not always be an exact representation of one's identity because of the social expectations and pressures that individuals feel to conform to the gender that is deemed congruent with their physical markers. In addition, gender role and expression are not causally related to gender identity (i.e., one can present as very gender nonconforming in one's role but still identify as the gender assigned at birth) (Wrigley,1995:113).

1.3.2 Social Identity

Social identity is a perception, knowledge or view about who they are which is owned by people who have a relation to a particular group or become a member of the group. Tajfel (1979:71) confirms that the group in which someone engaged to become the critical place where she/he can get his/her self-esteem. This self-esteem may build a sense of social identity to the people who have been the member of the group. In addition, people that are involved in the group may get a sense of social identity of that group.

In addition, a social identity is also considered a person's knowledge or awareness of themselves being a member of a particular social category or group (Hogg, 2006:22). Furthermore, the social group is a set or a group of people holding the same view as the common identification of each member of the group. The people in it may have the same social identification due to their interaction in the group. By this social identification, some different categories, and groups may come up along with their diverse members.

1.3.3 Woman Social Identity

Tajfel (1982:44) defines social identity as part of one's self concept related to his membership in a group of social categories. Gender identity

refers to one's self concept shared with others of the same gender. Gender identity is linked to certain expectations of beliefs, behaviors, and feelings associated with male and female social categories (Deaux and Stewart, 2001:85-97). One in the same social group will have the same beliefs, behaviors, and perception with other individuals. Burke and Stets (2009:76) say that the member of a particular group identifies himself by producing similarity in perception and behaviour.

Rudman and Glick (2008:87) illustrate that when we identify women, it is related to every attitude toward group characteristics, such as femininity and self-stereotyping. These group characteristics are parts of a cultural definition shared of social category of "woman". It means that women will tend to identify who they are based on the shared definition about themselves as a member of the social group. It is about how important it is to be a woman for their self-concept, how socially they see women as and how proud they are as group members (Tajfel, 1979:87). The issue regarding women identity is often arisen by feminists as one part of social groups. Many young women agree with feminist ideals but do not agree with personal identity of feminist (ibid). Many feminists also believed women still faced inequalities in some aspects of life. Speake (2015:22) shows that woman identity has challenged by gender inequality beforehand.

Woman social identity is a perception or knowledge of who she is according to her membership or relationship with a group, especially woman social identity. Fearon (1999:76) states that woman identity can be investigated by considering two types. The first is finding woman identity from a personal concept. It relates to any beliefs, principles or actions that distinguish women from other individuals or collectives based on their own experiences in woman's life. The second is seeing woman identity from a

social concept. It is about the beliefs, principles or actions that distinguish woman from other individual or collectives, which involves an explanation from society that derives woman as her membership to a social group. Then, woman social identity may be influenced by any beliefs, principles, and actions that owned by woman based on her experiences as well as behavior and perceptions that she got from community.

Woman identity can be seen from two senses: social type and personal type (Fearon, 1999:76). In social type, identity is a social category in which a group of people is designated or marked by the same label (or labels). This social category comes from our membership in a particular social group. Thus, society has a prominent role in creating someone's identity, including a woman. Therefore, woman social identity is highly influenced by the work of society including behaviour, views, perception, and many other aspects. Besides, personal type deals with a belief that a woman identity can be seen based on her thoughts and experiences. These theories matched the research topic since the investigation was going through the data from Emma Watson speech based on her thoughts and experiences.

1.3.4 Man Social Identity

Holmes (1997:195-224) states that the social construction of the hegemonic masculinity is an invisible process since qualities and attitudes are “naturalized” and “essentialized” as inherent to male nature and essence. For men, assuming what has been assigned means a set of expropriations that go consciously unnoticed but have a very high cost in terms of health.

Ignoring these functions will have negative effects both for men themselves as for the development of the personality of their children, family harmony and societal health(ibid).

Traditional role models derived from this process influence the personality integrity of the subject; create conflicts between what men and women feel, think, and do; and impose the same constraints on their personal development, placing them in opposite positions with negative consequences for their children (Holmes,1997:200).

Something that has hindered the inclusion of men is the fear, in terms of axiological disorientation, to get involved in spaces till now considered feminine spaces like the reproductive and domestic domains, because of the implications in terms of social stigma, the pressure of groups of origin, social sanction by other men, and so forth (ibid).

Evidently, the armor of internalized masculine beliefs prevents men from seeing their own needs no matter how obvious these may be. Changing this order of things requires fostering men's critical reflection on their own identity and the ways they relate. Not doing so becomes an obstacle for their effective involvement in the revolutionary transformation of the socially established gender order. According to Bucholtz, (2005:585), this implies the challenge of men also rejecting hierarchy between genders in the public and private domains in which they are involved and collectively join the efforts to put an end to it.

Section Two

2.1 Gender Identity

Warin (2000:209) says that gender identity can be conceptualized as an individual's subjective sense of oneself as a gendered person (e.g., male, female, or another gender entirely). Gender identity is sometimes conflated with gender expression, gender socialization, and sexual orientation. This entry explores the ways in which gender identity is distinct from, and interacts with, these other elements of human experience. First, the basic components of gender are reviewed. Subsequently, the relationship between gender identity and sexual orientation, the effects of socialization and culture on gender identity, and models of gender identity development are discussed.

Gender identity refers to a person's own view of oneself as a gendered being. It can be described as both a sensory and a psychological experience and includes one's internal sense of oneself as masculine and/or feminine. Like other identities, gender is neither binary (i.e., one fits into the category of either a man or a woman) nor a spectrum where in men and women are on opposite poles. Rather, gender identity can be considered a "multiverse" wherein there are infinite ways by which one can identify. Importantly, gender identity is a matter of self-determination. It is not determined by genotypes or phenotypes and cannot be confirmed or disconfirmed by another person, but rather, it is dependent on an individual's internal self (Satterwight, 1999:513).

Two terms most commonly used to refer to gender identity include transgender and cisgender. Cisgender refers to individuals whose birth assigned sex is congruent with their gender identity. Most broadly, the word transgender is used by people who identify differently than the sex

they were assigned at birth, or by those for whom the gender assigned at birth is an incorrect or incomplete description of themselves. Generally, an individual who was assigned the male gender at birth, but identifies as a woman or in a more feminine-oriented way, might self-identify as a trans woman, transgender woman, or woman. An individual who was assigned the female gender at birth, but identifies as a man or in a more masculine oriented way, might self-identify as a trans man, transgender man, or as a man(Satterwight,1999:514).

2.2 Components of Gender

2.2.1 Physical Markers of Gender

Physical markers of gender are often used to denote one's sex, a term used to refer to biological features (e.g., chromosomes, hormones, sex organs) used by many to label a human as a male or a female at birth. Gendered physical markers include phenotypes (i.e., observable characteristics) such as primary sex characteristics for reproduction (e.g., genitals, internal reproductive organs) and secondary sex characteristics that typically distinguish male from female (e.g., relative size, body hair, body fat distribution, vocal pitch, musculoskeletal differences). Genotypes (e.g., genes and chromosomes) and the presence or absence of various hormones also fall into the category of gendered physical markers. Given the variety of structures related to organic components of gender, it is perhaps not surprising that only two gender categories misrepresent the genetic and physiological diversity that actually exists in humans and many other species. For example, there is considerable variability in physical markers within the biologically defined population of females, such as the ability to bear children, the presence of a uterus, and the absence of a penis. Apart from the obvious problems with defining a group by an absence of a body part, the glans penis and the clitoris are analogous structures in both

form and function. Both exist along a range of sizes. Because of this, medical providers sometimes struggle to make gender assignments of newborns based on external genitalia, which can result in use of measurement benchmarks that can be somewhat arbitrary. Use of these specific measurement standards to define a clitoris versus a penis in infants can be especially problematic when it results in cosmetic surgical interventions before the child is old enough to consent to such a procedure. While an in-depth discussion of the extensive physiology that has been implicated in understanding human gender is beyond the scope of this entry, it is important to remember that there is no relationship between physical markers of gender and gender identity (Stotzer,2008:52).

2.2.2 Linguistic Markers of Gender

Language style is an important aspect of one's speech because it reveals the lexical terms and structures that are used in various conversational contexts. The differences in conversational style between men and women have always piqued the interest of writers and researchers, who have attempted to identify which linguistic features are more associated with one gender than the other. To provide context for this item, some theoretical claims about how men and women choose number words, adjectives, pronouns, particles, emotion terms, tag questions, and hedges are presented (Spade, 2011:49).

Based on the elaborations above, it is possible that there are differences in how men and women apply a language when viewed from various perspectives such as health, biology, body, language, and so on (ibid).

Section Three

3.1 The Differences Between Man and Woman

Wardhaugh (2006:55) states that language style is an important aspect of one's speech, for it shows the lexical terms and structures used in different conversational contexts. The differences between women's and men's conversational style have always attracted writers and researchers' attention trying to specify what linguistic features are more associated with one gender than the other. In order to set a base for this item, some theoretical claims regarding the women's and men's choice of number words, adjectives, pronouns, particles, emotion terms, tag questions, and hedges are reported.

Based on the explanations above, it could be inferred that there are possibly differences of applying a language experienced by men and women viewed from the numerous perspectives such as in health, biology, body, language, and so forth. In term of a speech or interaction, Holmes in Wardhaugh (2006:56) offers some testable claims about gender differences in using language. Those cover men and women develop different patterns of using language, women usually focus on the affective functions of an interaction more often than men do, women tend to use linguistic devices that stress solidarity more often than men do, women usually communicate in some ways which will maintain and increase solidarity while men tend to communicate in some ways which will focus on the power and status and women are stylistically more flexible than men.

Wardhaugh's statements above show that there have been numerous ways of differences of the language use applied by men and women. These include language patterns, ways of interaction, topics or subjects, and styles of using language. The differences in the language use are accordance with the statements of Rasekh and Saeb (2015:200) emphasizing that men and

women are also different in linguistics. Gender differences in the use of linguistic forms exist in any speech community with varying degrees of intensity and the linguistic forms used by women and men contrast to some extent in all speech communities.

Humans could be different from one person to another in using language particularly in the way they speak. One of the aspects of differences is associated with a biological part, for instance their pitch differences. Besides Mesthrie (2011:67) emphasizes that in many societies some of the most important of the sociolinguistics divisions are associated with differences in social prestige, wealth, and power. Regarding this, humans identify themselves as belonging to a particular group and social identity for a number of reasons such as social, religion, politics, culture, family, and so forth.

The study of the class differences reflected in the language use was early conducted by Trudgill (1972:179-195) finding out that the calculation of the (ng) variables variants indicated that there were very marked differences between the usage of working-class males and working-class females: the (n) variant was favored by males, ie: pronunciations such as ‘singin’ rather than singing) much more than did females. This shows that women had stronger preferences for standard forms than men. Then, Labov (1981:12) points out that the highest status of group in society usually adopts a formal style. Further, women generally overcome men in term of tendency in adopting or supporting the correctness of behavior. In short, women get much more tendency to use language to show their social status than men.

3.1.1 Vocabulary Differences

Men and women had different style of choosing words in order to express their feelings. These differences of vocabulary choices can be seen in the numerous aspects as follow:

a. Adjectives

From the transcript, it shows that women preferers using more adjectives such as soft, wonderful, sweet, good, nice, and so forth. On the other hand, men seldom use adjectives. The use of more adjectives indicates that when women would like to describe their feeling and everything in the world, they tend to be more heedful and sensitive to the environment. In addition, women expressions (Labov (1981:13).

b. Colour Words

A sense of feminism usually belongs to women and they tend to use more colour words to make something more vivid and colorful that men rarely use. For example: amazing, extraordinary, unique, and so forth. This finding is in line with Wardhaugh's statement that women are more likely focus on the functions of affective in the communication more often than men do(ibid:14).

c. Adverbs

The language usage of differences between men and women could be seen in using adverbs. In this case, women more prefer using a number of adverbs as "so", "quiet". For instance: of course. Heeemmm so nyummy, it's so nice to be here, I'm quiet tired Ida. Meanwhile, men tend to prefer using adverb "very". For example: People say that the museum is very unique (Archer,2002:83).

d. Expletives and swear statements

Women perhaps are stylistically more flexible and gentler than men. Hence, they try to avoid uttering swear words because these words are considered to be uncomfortable and they belong to taboo words for women. Besides, those words are considered to be able to annoy the friendship with their friends. Indeed, women tend to apply linguistic devices that focus more on solidarity than men do. It shows that the woman rarely utters swear words as "damn". They used "oh my god" instead to express their feelings.

For example: Wow Oh, my God! It's so wonderful view!. Consequently, women more focus on the manners and politeness of using language. The linguistics also finds that man did not use swear words like "damn" at all (Archer,2002:83).

e. Diminutives

Bress (2000:15) says that apparently showed that women tend to like using words that indicate affections, as so sweet, oh dear. Such words will be problematic if they are uttered by the men particularly in accordance with psychological aspects and their manly characteristics. Besides, woman tend to appreciate politeness and increase solidarity such as please, sorry. It was definite that there are different ways in choosing vocabularies in order to get emphatic effects. Indeed, this finding is in line with Wardhaugh that women prefer focusing on the affective functions of an interaction more often than men do.

f. Pronouns

Consequently, linguistits are find women using first person plural pronouns to express something. On the other hand, the man students are more likely focus on using first person singular pronoun and the second person pronoun.

Women : **We** want to see more the identity monument.

Men : Next turn left until **you** find T-junction. Finally just follow the way around 200 meters and **you** will see Museum Kretek.

Men : No, **I** don't know. **I** need to ask someone(ibid)

3.1.2 Attitude Differences

Connell (2002:23) illustrates that man and woman tend to have different style and attitude when they express something. In certain moments, men and women show their differences in uttering the expression. Men usually try to find out solutions directly when they have problems. Meanwhile, women tend to show their sympathy by expressing

panic statements and melancholic gestures. Further, women often protest or complain when they find unlucky situations supported by emotional expression, instead of solutions. As in:

Woman 1: Emmm, I have a headache, help me friends!

Woman 2: Oh my god, where can we find a clinic here?

Different from women, men tend to find solutions when they face a problem. As it has been described by the following example:

Man 1: Do you know the way to Museum Kretek?

Man 2: No, I don't know. I need to ask someone. People say that the museum is very unique.

Man 1: ok, let's go.

It shows that men do not get panic when they find such problem. Indeed, they are fond of trying to find a solution by asking someone else. Besides that, women tend to get more attention to use standard language than men. Therefore, they are reluctant of breaking the language rules. It also indicates that power is quite fundamental for men's linguistic behavior. As stated by Kiesling (1998: 69-98) emphasizing that men struggle for powerful juxtaposition of roles because of a societal ideology of hegemonic masculinity. This shows that male students have power roles of taking decisions and risks.

3.1.3 Syntax Differences

The syntax differences showed by men and women include:

a. Modulation

Patrick (2004:45) says that women mostly take something into consideration. They seldom impose their own opinions and claims on others. In fact, they give an open decision for others. Further, they tend to use more modulation than men. On the other hand, men simply tend to express something directly. As it has been exemplified as follows:

Women : **Would** you please take a picture of us?

Men : Do you know the way to go there?

The above examples show that women much more focus on respecting politeness in asking something. Meanwhile, men tend to ask something in simple and direct ways. Simply speaking, it could be inferred that women tend to show the politeness than men.

b. Interrogative sentences

Women use more interrogative sentences than men. The use of interrogative sentences seems to have a meaning that women are more likely to continue more conversation with other people. As it has been exemplified by the following sentences (Patrick,2004:46):

Women: : Good morning, nice to meet you, miss. We want to see more the Identity Monument. **Could you help us?**

Women: : **Would you please take a picture of us?**

Women: Hey, **what is it?**

Different from women using more interrogative sentences, men merely used less as has been exemplified by the following sentences:

Men : **Do you know the way to Museum Kretek?**

Men: Excuse me, sir. My name is Ali. I wanna to go to Museum Kretek. **Do you know the way to go there?**

Men: Yes, from here, you go straight, and then you will find interjection. Next turn left until you find T-junction. Finally just follow the way around 200 meters and you will see Museum Kretek. **Do you understand?** (ibid)

Conclusion:

To sum up, people normally have different ways in using a language. These differences could be seen from the different aspects such as vocabulary, attitude, syntax and non-verbal differences. In term of vocabulary differences, women prefer using more adjective and vivid words that rarely men use such as soft, wonderful, good, extraordinary, and so forth. In term of non-verbal differences, women use more expressive gestures in their utterances by moving their hand, face, and other parts of body, while men use less gesture.

Although there are certain ways that gender identity is distinct from other ways that people categorize themselves, there is value in drawing on broader theories of self, identity, and social groups to best understand how people come to categorize themselves as male or female and associate that gender identity with some traits and not others.

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