A Gynocritic Reading of Selected Filipino Women Writers' Short Stories

Stella May Aricheta-Cabeliza
Rizal Technological University
31 Countryside Subdivision, Barangka Ibaba, Mandaluyong City
smcabeliza@gmail.com

ABSTRACT

Philippine feminism began with the founding of Asociacion Feminista Filipina in 1905 and Asociacion Feminista Ilongga in 1906 to seek women' s right to vote. Women's literature began in 1859 when Leona Florentino, considered "the mother of women's literature", started writing poems and later exhibited her work in Madrid and Paris. In 1925, Paz Marquez Benitez wrote the first English modern short story, "Dead Stars". Merging feminism and women's literature, this qualitative study assessed the projection of women in selected short stories written by Filipino women writers in three feminism waves, namely, First Wave (1800-1928), Second Wave (1960-1980) and Third Wave (1990-present). It also threshed out similarities and differences in projection and proposed a new feminist model. Directed Content Analysis, one of Content Analysis' approaches, was used to analyze these stories. American feminist Elaine Showalters' Gynocriticism, a kind of feminist criticism, was employed as a framework. Results using its Biological Model showed that women's bodies had different meanings, such as bodies for domination and reproduction. Employing its Linguistic Model, women were depicted to have reinforced and also opposed previous related studies regarding women's language. Women were projected as ambitious, egoistic and erotic through its Psychoanalytical Model. Women portrayed positive and negative cultural values in its Cultural Model. A new feminist model who is socially aware was proposed based on the study findings.

Keywords: Feminism, women's literature, gynocriticism, feminist model

Introduction

The researcher used feminist criticism in general and Gynocriticism in particular, to assess selected short stories published during the three feminism waves. Gynocriticism created by American feminist Elaine Showalter (1981) was chosen as feminist lens because it captures the essence of being aware of the literature produced by Filipino women. This study deals with a gynocritic reading of selected short stories written by Filipino women within the three feminism waves: the first wave which happened in 1800s- 1928; the second in 1960-1980; and the third, in 1990 to current period.The First Wave fought for woman's right to vote and other political rights. The Second Wave emphasized education, work and reproduction. The Third Wave deals with respect for women's individuality, such as lesbianism, women of color, Black feminism, Third World feminism, among others. Selected stories were chosen based on specific criteria. These are the following: 1) the theme must be about love, 2) the female character must be a protagonist,   3) the story must have won a literary award, and 4) the story must be published within the three feminism waves.

Theoretical Framework

American feminist Elaine Showalter (1981) created Gynocriticism which has four models: biological, linguistic, psychoanalytical and cultural.

Conceptual Framework

In the Biological Model, this study identified the various messages inscribed on the female bodies. These are: 1) body as silenced, 2) sites of sexual and sensual pleasure, 3) site of alienation, 4) site of domination, 5) site of social deviance, 6) source of imagery, 7) site of social neglect and, 8) body as site for reproduction. In the Linguistic Model, Using the Linguistic criticism, the conversations of female characters were studied. Form, Content, Topic and Use (pragmatics) of language were analyzed. In the Psychoanalytical Model, the female Id composed of being ambitious, egoistic and erotic were examined. In the Cultural Model, values significant to women were studied.

Statement of the Problem

The study conducted a gynocritic reading of selected short stories written by Filipino women using Gynocriticism. The First Feminism Wave (1800-1928) stories are "Dead Stars" and "The Small Key" published in 1925 and 1928 respectively. The Second Wave (1960-1980) stories are "The Sounds of Sunday" and "Unfinished Story" published in 1961 and 1979 respectively. The Third Wave (1990-present) stories are "Welostit" and "At Merienda" published in 1997 and 2005 respectively. Specifically, the study sought answers to the following questions:

1. How are women projected in selected short stories in the three waves using the Gynocriticism theory as to:
   1.1. Biological Model of Criticism,
   1.2. Linguistic Model of Criticism,
   1.3. Psychoanalytical Model of Criticism, and
   1.4. Cultural Model of Criticism?
2. How do women writers project women in selected short stories from the three waves as to:
   2.1. similarities and
   2.2. differences?
3. What feminist model was projected from the three waves?

Research Methodology

The study aimed to conduct a gynocritic reading of how women are projected in short stories written by Filipino women writers. The study is qualitative in nature and employed descriptive design. It used Qualitative Content Analysis, particularly Directed Content Analysis. Using existing theory, researcher identified key concepts or variables as initial coding categories. Next operational definitions for each category were determined by using Gynocriticism. Key concepts were identified. These are the Biological Model of Criticism, Linguistic Model of Criticism, Psychoanalytical Model of Criticism and Cultural Model of Criticism. These are called predetermined categories. These categories yielded subcodes, as follows: in the Biological Model, readings on the body of female characters were used. In the Linguistic Model, form, use, topic and content of language were used. In the Psychoanalytical Model, the female Id, consisting of female egoistic, erotic, ambitious levels were examined. In the Cultural Model, cultural values of female

characters were analyzed. Data was obtained through the following procedures: 1) Selection of the sample, 2) Identification of predetermined codes, 3) Classification of the text data under each code,   and 4) Interpretation of the text using the feminist point of view. Based on the findings, a feminist model was created.

Findings

Projection of Women

In the Biological Model, the First Wave female characters in the stories were described as having bodies as a site for domination as in the case of Esperanza and Julia; a body as the site for sensual pleasure and sexual attractiveness in the case of Julia; a body of being alienated and being silenced as in the case of Soledad herself. In the Linguistic Model women used language form, topic, content and use that are distinct and unique to women which confirm empirical studies that there are features of language unique to women only. The Psychoanalytical Model showed Esperanza and Soledad were ambitious while Julia was not. Esperanza and Soledad were while Julia was portrayed as not egoistic. All did not exhibit eroticism. The Cultural Model showed the values in high esteem were as follows: commitment to engagement and marriage, singlehood, and being submissive and domesticated. The Second Wave results showed that Second Wave female characters were described to possess bodies of domination in the Biological Model. In the Linguistic Model, similar to the First Wave, women in the Second Wave used features of language that were distinctly used by females only. The Psychoanalytical Model depicted that Emma and the usherette were ambitious. Both were not egoistic. Both did not show eroticism. In the Cultural Model, women held values of being dutiful and forgiving and being strong. Third Wave findings showed that in the Biological Model, the Third Wave characters were described to have bodies as sites for reproduction, bodies as evidence of social neglect, as site for sexual and sensual pleasure and as site for alienation. In the Linguistic Model, **Third Wave women used obscene language such as "fucking". In the** Psychoanalytical Model, Third Wave women were ambitious. In the Cultural Model, Third Wave women are strong despite male dominance.

Similarities

Similarities in the Projection of Women in the Biological Model showed that the body as site of domination is the common similarity among all the three waves. In the Linguistic Model, similarities were observed among all three waves in Language Form, Topic, Content and Use. In terms of Language Form, women in the selected stories used expressive words, superpolite words (euphemism), adverb of intensity, psychological state verbs, adjectives and tag questions. They were all impolite, even if they used euphemisms or words that replaced other words to make the word pleasant. With regard to Topic, women discussed separation in marital and boyfriend relationships among the three waves. In terms of Language Content, the use of figures of speech is similar among all the three waves. Women used hyperbole, metaphor, personification and simile in their conversations. With regard to Language Use, similarities between two waves (Second and Third Waves) showed that the Conversational Maxims of Quantity and Quality were violated in the conversations between characters. In the Psychoanalytical Model, being ambitious is the similarity of the Id across all the three waves. In the Cultural Model, being a strong woman is the similarity among the three waves.

Differences

Differences in the Projection of Women in the Biological Model revealed that there are two unique readings: the First Wave women were read as having a silent body while the Third Wave women were perceived to have bodies as sites for reproduction, sources of imagery and evidence of social neglect. These readings were not present in the Second Wave. The Second Wave women did not exhibit any unique qualities.

The Linguistic Model yielded results. In terms of Form, each wave presented differences which are unique to that particular wave. The First Wave women used indirect request, by asking questions so that the men will help them. The Third Wave women spoke obscene language such as "fucking". The Second Wave did not have any unique features. With regard to Topic, the First Wave women talked about another woman, clothes to be ironed and their hometown. The Second Wave women talked about bribery, corruption, and pressuring boyfriend to find work. The Third Wave women talked about their favorite food, husbands' mistress, pregnancy, childbirth, death of a child, desire to work outside the home, desire to visit husband's parents and friends, lovelife and education. In using the first-person and third-person points of view, women who talked to men discussed about different topics. This implies that women in all the three waves are knowledgeable about various topics. Furthermore, women are more talkative than men. There are no differences in Language Content among women in the three waves. This implies that females use figurative language, indicating that they do not want to offend the listener during conversations. This indicates that women are not frank and direct. In Language Use, the First Wave women used performative verbs and felicity conditions which other women in other waves did not utter. This implies that women have strong emotions and they say words appropriate to the situation. In the Psychoanalytical Model, there were no observed differences among the three waves. In the Cultural Model, the First Wave women believed in the commitment to engagement and marital vows, singlehood, and being submissive and domesticated. The Second Wave women held the belief that a wife should be forgiving and dutiful and be strong despite male dominance. The Third Wave women held a similar belief that the woman should be strong despite male dominance.

New Feminist Model

Based on findings, a new feminist model was created in terms of the following: 1) Based on the results culled from the Biological Model, the feminist knows how to take care of herself. 2) Findings from the Linguistic Model the feminist speaks out her feelings and ideas. 3) Based on the results of the Psychological Model, the feminist strives to reach her dreams because she is ambitious. 4) The Cultural Model findings show that the feminist knows how to keep relationships with other people harmoniously.

Summary of Findings

Based on the data analyzed and interpreted, the summary gave an overview of the findings of this study.

Projection of Women in Selected Short Stories in Three Feminism Waves
Biological Model

The First Wave women were characterized as having bodies as silenced; as site of sexual and sensual pleasure, as site of alienation, site of domination and site of social deviance. The Second Wave women were portrayed to possess bodies as site of

domination and social deviance. The Third Wave women were represented to have bodies as site of sexual and sensual pleasure, alienation, domination, reproduction, source of imagery and evidence of social neglect.

Linguistic Model

Form, Topic, Content and Use (Pragmatics) were components studied. Findings showed that a female language exists.

Psychoanalytical Model

The Psychoanalytical Model of Criticism depicted women as ambitious in all the waves. Each woman had a goal that she worked hard to achieve in the selected stories.

Cultural Model

The Cultural Model of Criticism projected women as having different cultural values.

Similarities and Differences in the Projection of Women in the Three Feminism Waves

Similarities were shown in all the three waves. In Biological Criticism, women were revealed to possess a body as the site of domination, in which they were dictated by society to wear things that are presentable to society such as make up and clothes. Women in all the waves were characterized to use language that implied tentativeness. They were emotional, evaluative and used adjectives and figurative language to impart their feelings and ideas. They used language appropriately in some situations and inappropriately in other situations. Based on Psychoanalytical Model, women were illustrated to be ambitious in all the three waves. In Cultural Model, they were featured to own certain cultural values depending on their situation in life.

Differences in each wave were illustrated by each Model of Criticism. Biologically, the First Wave women possessed a body as silenced, which other women did not own. The Third Wave women were represented to own a body as site of reproduction which other waves did not discuss even though the Second Wave had a mother character. The Third Wave women were detailed to drink and eat in excess, so they had bodies as site of social neglect, which other waves did not own. The Third Wave women were illustrated to have bodies as source of imagery because they treated their body parts as human beings.

The Feminist Model

Based on the projection of women in this study, a feminist model was developed. The feminist knows how to take care of herself, speaks out her feelings and ideas, strives to reach her dreams because she is ambitious and knows how to keep relationships with other people harmoniously.

Conclusions

This study was tasked to achieve a projection of women in selected short stories written by fellow women. To achieve this aim, through the Directed Content Analysis, data was gathered, analyzed and interpreted according to the Gynocriticism lens. In view of the findings of this study, the following conclusions were drawn:

1. Women are projected in various images, based on different gynocritic readings, such as Biological, Linguistic, Psychoanalytical and Cultural Models.

2. Gynocritic reading revealed that there are similarities and differences in each wave. The women in all the waves have learned to cope with changes in their lives and adjust to these changes.
3. The feminist model was created based on the Biological, Linguistic, Psychoanalytical and Cultural Models of Criticism.

Recommendations

Based on the findings and conclusion of this study, the following recommendations are humbly suggested by the researcher for the specific stakeholders:

1. Students should have an appreciation of works created by Filipino women writers. Currently, the curriculum exposes them to Western writers' works.
2. Teachers may be able to present various reading materials written by Filipino women writers, so that their students would gain knowledge regarding Philippine literature.
3. Curriculum developers would include gender in general and women studies in particular in the curriculum for better understanding.
4. Writers may showcase literature showing the Philippine culture, language and psyche of Filipinos.
5. Readers may develop a sense of nationalism and pride in reading works created by Filipino women writers.
6. Future Researchers may want to explore the new feminist model in criticizing literature.

References

Books

Abad, Gemino and Hidalgo, Cristina (2003). *Our People's Story: Philippine Literature in English*. University of the Philippines Open University.

Ang, Jaime, ed. (2009). Kritika. Manila: Mindshapes Company, Inc.

Benitez, Paz Marquez (1925). "Dead Stars". In Abad, Gemino, ed. (1998). *The Likhaan Anthology of Philippine Literature in English from 1900 to the Present.* Quezon City: University of the Philippines Press, 152-163.

_____. In Florentino, Alberto (1973). Story Masters I. Metro Manila: Cacho Hermanos, 1-18.

Benson, Eugene and Conolly, L.W., ed. (2005). *Encyclopedia of Post-Colonial Literatures in English.* 2nd ed. Canada: Routledge, 57.

Bressler, Charles (2011). *Feminism. Literary Criticism: An Introduction to Theory and Practice.* 5th ed. Boston: Pearson Longman.

Chodorow, Nancy (1989). *Feminism and Psychoanalytical Theory.* New Haven, Conn.: Yale University Press.

Croghan, Richard V. (1975). *The Development of Philippine Literature in English (since 1900).* Metro Manila: Alemar-Phoenix Publishing.

Cruz, Isagani, ed.(2000). *The Best Philippine Short Stories of the 20th Century. An Anthology of Fiction in English.* Manila: Buchanan Books.

Davis, Kathy (1997). Embody-ing Theory. Beyond Modernist and Postmodernist Readings of the Body. In Davis, Kathy, ed. (1997). *Embodied Practices: Feminist Perspectives on the Body.* London: Sage Publications.

Dayrit, Joy (1979). "Unfinished Story". In Manlapaz, Edna(1994). *Songs of Ourselves: Writings by Filipino Women in English.* Pasig: Anvil Publishing House, 124-129.

De Klerk, Vivian (2010). Corpus Linguistics and World Englishes: An Analysis of Xhosa English. New York: Continuum.

Delmar, Rosalind (2005). What is Feminism? In Kolmar, Wendy and Bartkowski, Frances (2005). *Feminist Theory*. 2nd ed. New York: Mc Graw Hill.

Donovan, Josephine (1987). Toward a Women's Poetics. In Benstock, Shari, ed. *Feminist Issues in Literary Scholarship*. USA: Indiana University Press.

Feria, Dolores Stephens. 1991. *The Long Stag Party*. Manila: Babylan Women's Publishing. Collective, Institute of Women Studies, St.
Scholastica's College.

Florentino, Alberto (1963). *Midcentury Guide to Philippine Literature in English*. Manila: Filipiniana Publishers.

Gonzales, Ma. Romina (1997). "Welostit". In Gonzales, Ma. Romina (2003). *Welostit and Other Stories*. Quezon City: University of the Philippines Press.

Hau, Caroline (2004). *On the Subject of the Nation: Filipino Writings From the Margins, 1981-2004*. Quezon City: Ateneo de Manila University.

Hughes, Christina. (2002). *Key Concepts in Feminist Theory and Research*. London: Sage Publications.

Kintanar, Thelma, ed. (1992). "From Formalism to Feminism: Rereading Nick Joaquin's The Woman With Two Navels." *Women Reading: Feminist Perspectives in Philippine Literature Texts*. Quezon City: University of the Philippines Press and University Center for Women's Studies.

Latorena, Paz. "The Small Key". In Yabes, Leopoldo, ed. (1975). *Philippine Short Stories (1925-1940)*. Quezon City; University of the Philippines Press, 37-42.

Landau, Idan (2010). The Locative Syntax of Experiencers. Massachusetts: Massachusetts Institute of Technology.

Leventen, Carol. "Patrimony and Patriarchy in the Merchant of Venice."In Wayne, Valerie. ed. (1991). *The Matter of Difference: Materialist Feminist Criticism of Shakespeare*. Great Britain; Harvester Wheatsehaf, 65.

Manlapaz, Edna (2003). *Filipino Women Writers in English: Their Story, 1905-2002*. Quezon City: Ateneo de Manila University.

_____. Paz Latorena. *Filipino Women Writers in English: Their Story, 1905-2002*. Quezon City: Ateneo de Manila University, 23.

_____. Paz Marquez, Benitez. *Filipino Women Writers in English: Their Story, 1905-2002*. Quezon City: Ateneo de Manila University, 22.

Mills, Sara & Kadar, Daniel (ed.) (2011). "Politeness and Culture". *Politeness in East Asia*. Massachusetts: Cambridge University Press.

Moi, Toril. (2008). *Simone de Beauvoir: The Making of an Intelligent Woman*. 2nd ed. New York: Oxford University Press.

Moll, Maryanne. (2005). "At *Merienda"*. In Moll, Maryanne (2011). *Married Women: Short Stories*. Naga City: Ateneo de Naga University Press.

Polotan, Kerima (1998). "The Sounds of Sunday". *Stories*. Quezon City: University of the Philippines Press, 36-54.

_____. (1964) "The Sounds of Sunday". In Croghan, Richard (1975). *The Development of Philippine Literature in English (since 1900)*. Quezon City: Alemar-Phoenix Publishing House, 237-246.

Roberts, Edgar and Jacobs, Henry (1998). *Literature. An Introduction to Reading and Writing*. 5th ed.New Jersey: Prentice Hall.

Rodell, Paul (2002). *Culture and Customs of the Philippines*. USA: Greenwood Publishing Group.

Sellers, Susan (2001). *Myth and Fairy Tale in Contemporary Women's Fiction.* New York: Palgrave.

Serrano, Josephine and Ames, Trinidad (1988). A *Survey of Filipino Literature in English: From Apprenticeship to Contemporary.* Quezon City: Phoenix Publishing House.

Shaw, Susan and Lee, Janet. (2009). *Women's Voices, Feminist Visions. Classic and Contemporary Readings.* 4th ed. New York: McGraw-Hill.

Showalter, Elaine (1979). A Literature of their Own. In Eagleton, Mary. "Literary Representations of Women". In Plain, Gill and Sellers, Susan. (2007). *A History of Feminist Literary Criticism.* New York: Cambridge University Press.

_____. (1981). Feminist Criticism in the Wilderness. Critical Inquiry. Vol. 8. No.2. *Writing and Sexual Difference (Winter 1981).* The University of the Chicago Press, 179-205.

_____. (2012). Towards a Feminist Poetics. In Jacobus, Mary, ed. *Women Writing and Writing About Women.* New York: Routledge.

Weekes, Karen(2003). "Postmodernism in Women's Short Story Cycles: Lorrie Moore's Anagrams." In Farhat Iftekharrudin, et.al. (eds.),

The Postmodern Short Stories: Forms and Issues. Connecticut: The Society for the Study of the Short Story.

Woolett and Marshall. (1997) "Young Women's Accounts of Their Bodies in Relation to Autonomy and Independence". In Davis, Kathy, ed. (1997). *Embodied Practices: Feminist Perspectives on the Body.* London: Sage Publications.

Young, Iris. (2005). *On Female Body Experience: "Throwing Like a Girl" and Other Essays.* New York: Oxford University Press.

Yabes, Leopoldo, ed. (1975). Philippine Short Stories (1925-1940). Quezon City; University of the Philippines Press.

Yu, Hope. (2009). Women's *Common Destiny: Maternal Representations in the Serialized Cebuano Fiction of Hilda Montaire and Anstregelina Espina-Moore.* Quezon City: University of the Philippines Press.

Journals

Billanes, Lorna (2004). "Images of Women in the Selected Novels of Gabriel Garcia Marquez". *Review of Women's Studies.* UP Center for Women's Studies. Vol. 14. No.1 (2004), 30-44. Retrieved from
http://journals.upd.edu.ph/index.php/rws/article/viewFile/2920/2693

Bloom, Lois (1980). Language Development, Language Disorders Learning Disabilities. *Bulletin of the Orton Society.* Vol. 30, 115-133. Retrieved from http://www.academia.edu/22933834/Language_development_language_disorders_and_learning_disabilities_LD3

Brandis, Walter and Henderson, Dorothy. (1970). Social Class, Language and Communication. London: Routledge & Kegan Paul. In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". *Psychological Bulletin* 1979, Vol. 86. No. 3, 616-626. Retrieved from http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_spoken_language_differences-_stereotypes_and_evidence.pdf

Cavanagh, Stephen (1997). Content Analysis: Concepts, Methods and Applications. Nurse Researcher, 4(3). In Hsieh, Hsiu-Fang and Shannon, Sarah (2005). "Three Approaches to Qualitative Content Analysis." *Qualitative Health Research.* Volume 15. No. 9, 1277-1288.

Chusna, Aidatul and WAF, Lynda (2015). The Hunger Games: Representing the New Image of American Popular Heroes. *Celt,* Vol. 15. No.2, 118-133. Retrieved from http://journal.unika.ac.id/index.php/celt/article/view/468

Dasgupta, Neelam and Sharma, Jyoti (2013)'s study on Anne Sexton's Poetry Tested on the Axis of Elaine Showalter's Gynocriticism. *The Criterion: An International Journal in English.* Vol. IV. Issue III. Retrieved   from   http://www.the-criterion.com/V4/n3/Neelam.pdf

Farb, Peter (1974). Word Play: What Happens When People Talk. New York: Knopf. In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". *Psychological Bulletin* 1979, Vol. 86. No. 3, pages 616-626.   Retrieved   from http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_ spoken_language_differences-_stereotypes_and_evidence.pdf

Grice, H. Paul (1975). " Logic and Conversation". In Syntax and Semantics. Cole, Peter and Morgan, Jerry, ed. (1975). *Speech Acts*. Vol. 3, 41-58. Retrieved from http://www.sfu.ca/~jeffpell/Cogs300/GriceLogicConvers75.pdf

Haas, Adelaide. (1979). Male and Female Spoken Language Differences: Stereotypes and Evidences. *Psychological Bulletin*. Vol. 86. No.3, 616-626. Retrieved from

http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_spoken _language_differences-_stereotypes_and_evidence.pdf

Hartman, Maryann. A Descriptive Study of the Language of Men and Women Born in Maine around 1900 As It Reflects the Lakoff Hypotheses in "Language and Women's Place."In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". *Psychological Bulletin* 1979, Vol. 86. No. 3,   616-626.   Retrieved   from http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_ spoken_language_differences-_stereotypes_and_evidence.pdf

Joffe, Natalie (1948). "The Vernacular of Menstruation". Word 1948. Volume 4.In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". Psychological Bulletin 1979, Vol. 86. No. 3. Retrieved from http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_ spoken_language_differences-_stereotypes_and_evidence.pdf

Jones, Claire and Goulding, Anne (1999). "Is the female of the species less ambitious than the male?" *Journal of Librarianship and Information Science.* Volume 31, 7-19.

Lakoff, Robin. (1973) "Language and Woman's Place". Language in Society. Volume 2, 45-80. Retrieved from http://web.stanford.edu/class/linguist156/Lakoff_1973.pdf

Moore, Henry. (1922). "Further Data Concerning Sex Differences." Journal of Abnormal and Social Psychology. 1922, 4-81-89. In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". *Psychological Bulletin* 1979,   Vol.   86.   No.   3,   616-626.   Retrieved   from http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_ spoken_language_differences-_stereotypes_and_evidence.pdf

Jesperson, *Otto*. **(***1949***).***Language***.** *New York***:** *Macmillan***,** *1949*. (Originally   published, 1922.). In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". *Psychological Bulletin* 1979, Vol. 86. No. 3, 616-626.

Oksana, Yakushko (2007). Do Feminist Women Feel Better About Their Lives? Examining Patterns of Feminist Identity, Development and Women's Subjective Well-being". *Sex Roles*, Volume 57. Issue 3.   223-234.
Retrieved from http://link.springer.com/article/10.1007/s11199-007-9249-6#/page-1

Park, Gregory, et.al. (2015). "Women are Warmer But No Less Assertive than Men: Gender and Language on Facebook." *PLOS ONE*. Volume 11. No.5.Retrieved from http://journals.plos.org/plosone/article?id=10.1371%2Fjournal.pone.0155885

Permata, Vyola (2015). Female Voice About Love and Affair in Alice Munro's Three Stories in Hateship, Friendship, Courtship, Loveship, Marriage. Vivid Journal of Language and Literature. Vol. 4, No.2. Retrieved from http://download.portalgaruda.org/article.php?article=421721&val=7493&title=Female%20Voice%20about%20Love%20and%20Affair%20in%20Alice%20Munro%C3%A2%E2%82%AC%E2%84%A2s%20Three%20Stories%20in%20Hateship,%20Friendship,%20Courtship,%20Loveship,%20Marriage

Potter, W.J. and Levine- Donnerstein, D. (1999). Rethinking Validity and Reliability in Content Analysis. Journal of Applied Communication Research, Vol. 27. In Hsieh, Hsiu-Fang and Shannon, Sarah (2005). "Three Approaches to Qualitative Content Analysis." *Qualitative Health Research*. Volume 15. No. 9, 1277-1288.

Reik, Theodor. Men and Women Speak Different Languages. Psychoanalysis 1954, Volume 2, 3-15. In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". *Psychological Bulletin* 1979, Vol. 86. No. 3, 616-626. Retrieved from http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_spoken_language_differences-_stereotypes_and_evidence.pdf

Ritti, Alyce. (1972). Social Functions of Children's Speech (Doctoral dissertation). Columbia University, Teachers College, 1972.Dissertation Abstracts International, 1973. Vol. 34, 2289B. In Haas, Adelaide. (1979). "Male and Female Spoken Language Differences: Stereotypes and Evidence". *Psychological Bulletin* 1979, Vol. 86. No. 3, 616-626. Retrieved from http://www.communicationcache.com/uploads/1/0/8/8/10887248/male_and_female_spoken_language_differences-_stereotypes_and_evidence.pdf

Santiago, Lilia (1996). Roots of Feminist Thought in the Philippines. *Review of Women's Studies*. Vol. 6 , No.1. Retrieved from www.journals.upd.edu.ph/index.php/rws/article/download/3112/2929

Shams, Rabe'a and Afghari, Akbar. (2011). "Effects of Culture and Gender in Comprehension of Speech Acts of Indirect Request. *English Language Teachin*g. Volume 4 No.4. Retrieved from http://www.ccsenet.org/journal/index.php/elt/article/view/13384/9263

Tarrayo, Veronico (2015). The Woman in the Mirror: Imaging the Filipino Woman in Short Stories in English by Filipino Woman Authors. Intercontinental *Journal of English Language and Translation Studies*. Retrieved from http://www.eltsjournal.org

Vega, Veronica. (2014). "Beyond the Corset: On Tara FT Sering's Amazing Grace and Philippine Chick Lit". *Silliman Journal*. 2014. Vol. 55. No.2., 209-227.

Thesis/Dissertations

Ang, Aimee (2001). *Locating the Feminist Standpoint in Sophia Romero's "Always Hiding"*. (unpublished undergraduate thesis). De La Salle University Manila.

Craddock, Jade (2013). Women Poets, Feminism and the Sonnet in the 20th and 21st Centuries: An American Narrative (unpublished dissertation). UK: The University of Birmingham. Retrieved from http://etheses.bham.ac.uk/4158/1/Craddock13Phd.pdf

Denopra, Madeleine (2012). *A Feminist Stylistic Analysis of Selected Short Stories by Kerima Polotan- Tuvera*. (unpublished undergraduate thesis). Quezon City: University of the Philippines Diliman.

Dials, Jeanette. (2006). *Feminism in Philippine Contemporary Short Stories in English* (unpublished masteral thesis). Laoag City: Mariano Marcos Memorial State University.

Fischer, Sabrina (2010). *Powerful or Pretty: A Content Analysis of Gender Images in Children's Animated Films*. (unpublished thesis). Auburn University. Alabama.

Lunagbas, Lily Beth. (2006). *The Concept of Soul in Plato's Phaedras and Republic: An Approach to Plato's Feminism.* (unpublished masteral thesis). Quezon City: University of the Philippines.

Negado, Christine (1998). *Gynesis in Selected Short Story Fiction in English by Filipino Women Writers.* (unpublished undergraduate thesis). De La Salle University Manila.

Osias, Portia (1999). *A Gynocritic Reading of Five Short Stories By Marianne Villanueva in Ginseng and Other Tales from Manila* (unpublished undergraduate thesis). De La Salle University Manila.

Stevens, Ann Elisabeth (2014). Short *Stories as a Source of Cultural Insight When Teaching English.* (unpublished undergraduate thesis). Hedmark. Retrieved from https://brage.bibsys.no/xmlui/bitstream/id/337286/Stevens.pdf

Trimble, Brittany Marie. (2012). *A Feminist Content Analysis of Seventeen Magazine* (unpublished thesis). Minnesota State University- Mankato.

Wright, Ma. Teresa (1990). *Woman's Place as Defined by the Nineteenth-Century Books of Conduct.* (unpublished masteral thesis). Quezon City: Ateneo de Manila University.

Online Sources

Baider, Fabienne and Gesuato, Sara. (2003). M*asculinist Metaphors, Feminist Research.* Retrieved from http://www.metaphorik.de/sites/www.metaphorik.de/files/journal-pdf/05_2003_baidergesuato.pdf

Baisnee, Valerie. (2012). "Bodies Revisited? Representations of the Embodied Self, in Janet Frane's and Lauris Edmond's Autobiographies." In Ruiz, Maria Isabel, ed. (2012). *Women's Identities and Bodies in Colonial and Postcolonial history and Literature*. Newcastle-upon Tyne: Cambridge Scholars Publishing. Retrieved from http://www.cambridgescholars.com/download/sample/61521

Bloom, Lois (2000). The Intentionality Model of Word Learning. How to Learn a Word, Any Word. In Golinkoff, Roberta. *Becoming a Word Learner: A Debate on Lexical Acquisition.* New York: Oxford University Press. Retrieved from https://books.google.com.ph/books?id=tOC4Jy0oj0gC&printsec=frontcover&dq=golinkoff+roberta+bloom+2000+how+to+learn+a+word&hl=en&sa=X&ved=0ahUKEwjcipegrMDPAhUBkJQKHSg7ChMQ6AEIHTAA#v=onepage&q=golinkoff%20roberta%20bloom%202000%20how%20to%20learn%20a%20word&f=false

Boland, Roland (n.d.). Events in the News. State Library. Government of South Australia. The Ron Boland Newspaper Reading Area. Retrieved from http://www.slsa.sa.gov.au/exhibitions/boland/WorldTLvertical.htm#1980

Cano Mora, Laura. (2014). Gender Styles in Teaching: The Use of Hyperbole I n Teacher's Follow-up Moves. In Macarro, Antonia Sanchez and Penuelas, Ana Belen Cabrejas, ed. *New Insights Into Gendered Discursive Practices: Language, Gender and Identity Construction*. Spain: University of Valencia. Retrieved from https://books.google.com.ph/books?id=EDGfBwAAQBAJ&printsec=frontcover#v=snippet&q=cano%20mora%20laura%20hyperbole&f=false

Christmann, U. & Göhring, A.-L. (2016). A German-language replication study analysing the role of figurative speech in reasoning. *Sci. Data* 3:160098 doi: 10.1038/sdata.2016.98.

Cook, Guy. 1989. *Discourse*. Oxford: Oxford University Press. https://books.google.com.ph/books?id=Q4VLKNdeEoQC&pg=PA14&source=gbs _toc_r&cad=3#v=onepage&q&f=false

De Beauvoir, Simone. (1949, translated 2009). *"The Second Sex"*. Borde, Constance and Chevallier, Shiela. USA: Random House. http://uberty.org/wp-content/uploads/2015/09/1949_simone-de-beauvoir-the-second-sex.pdf

Freud, Sigmund (1959)."Poetry and Fantasy". In Lipman, Matthew (1973). *Psychoanalytic and Gestalt Approaches to Art*. Contemporary Aesthetics. Boston: Allyn and Bacon. Retrieved from https://books.google.com.ph/books?id=SldKI_5HIhsC&pg=PA380&lpg=PA380& dq=freud+gestalt+approaches+lipman&source=bl&ots=ZCgBuuMLuZ&sig=GfL9 1wZF6zkaUPobtg36-xdD3k4&hl=en&sa=X&ved=0ahUKEwin3tGEmcDPAhWDwI8KHX8xDFEQ6A EIHzAA#v=onepage&q=freud%20gestalt%20approaches%20lipman&f=false

Gramley, Stephen and Patzold, Michael (2004). *A Survey of Modern English*. 2nd ed. New York; Routledge. Retrieved from https://books.google.com.ph/books?id=EngRwHxhcJgC&printsec=frontcover&dq =Gramley,+Stephen+and+Patzold,+Michael+(2004).+A+Survey+of+Modern+Eng lish.+2nd+ed.+New+York;+Routledge.&hl=en&sa=X&ved=0ahUKEwigkb2Kr8D PAhUHLpQKHTaGAHMQ6AEIJTAB#v=onepage&q=overly%20positive&f=fals e

Hines, Caitlin (1999). Rebaking the Pie. The Woman as Dessert Metaphor. In Bucholtz, Mary, Liang, A.C. and Sutton, Laurel (1999). *Reinventing Identities: The Gendered Self in Discourse*. New York and Oxford: Oxford University Press. Retrieved from http://web.stanford.edu/~eckert/PDF/Hines1999.pdf

Larimer, Christopher, Hannagan, Rebecca and Smith, Kevin. (2006). "Balancing Ambition and Gender Decision Makers. " *DigitalCommons@University of Nebraska-Lincoln*. Retrieved from http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1010&context=political sciencehendricks

McIntyre, Kris (2015). "The Way of the Spiritual Feminist". *Sacred Women's Business blog*. Retrieved from http://www.sacredwomensbusiness.com/the-way-of-the-spiritual-feminist-2/

Radner, Joan and Lanser, Susan (1993). "Strategies in Coding in Women's Cultures." Radner, Joan, ed. *Feminist Messages: Coding in Women's Folk Culture*. Illinois: University of Illinois Press. https://books.google.com.ph/books?id=9fHhHegfP-MC&printsec=frontcover&dq=Strategies+in+Coding+in+Womens+Folk+Cultures &hl=en&sa=X&ved=0ahUKEwiZrYuvtsDPAhVHv5QKHfxtAI0QuwUIIDAA#v =onepage&q=Strategies%20in%20Coding%20in%20Womens%20Folk%20Cultur es&f=false

Shams, Rabe'a and Afghari, Akbar. (2011). "Effects of Culture and Gender in Comprehension of Speech Acts of Indirect Request. *English Language Teachin*g. Volume 4 No.4. Retrieved from http://www.ccsenet.org/journal/index.php/elt/article/view/13384/9263

Starko, Alane, ed. (2010). Creativity in the Classroom: School of Curious Delight. 4th ed., New York: Routledge. Retrieved from

https://books.google.com.ph/books?id=lwtCizhJ23MC&pg=PA46&lpg=PA46&dq=explain+human+behavior+Freud+psychoanalytic+theory+starko+alane&source=bl&ots=Z7_uoH1sbE&sig=kENsrzQ5cD5eq_EzBJQi408hapQ&hl=en&sa=X&redir_esc=y#v=onepage&q=explain%20human%20behavior%20Freud%20psychoanalytic%20theory%20starko%20alane&f=false

Sobhani, Arezou., & Saghebi, Ali. (2014). The Violation of Cooperative Principles and Four Maxims in Iranian Psychological Consultation. *Open Journal of Modern Linguistics*, *4*, 91-99. Retrieved from http://dx.doi.org/10.4236/ojml.2014.41009

Thomas, Ronald. (1990). *Dreams of Authority: Freud and the Fictions of the Unconscious.* New York: Cornell University Press. Retrieved from https://books.google.com.ph/books?id=hh9eQfSeUhMC&printsec=frontcover#v=onepage&q&f=false

Wang, Xiaol-lei (2016). *Maintaining Three Languages: The Teenage Years.* UK: Multilingual Matters. Retrieved from https://books.google.com.ph/books?id=V_XRCgAAQBAJ&pg=PP4&lpg=PP4&dq=wang+xiao-lei+maintaining+three+languages&source=bl&ots=SGPHC5OdwH&sig=QzlY6jQ2v6q4zOHkRGSXg8fG3Nw&hl=en&sa=X&ved=0ahUKEwjiobvXr8DPAhXJFJQKHa6fAVEQ6AEIJTAC#v=snippet&q=expletives&f=false

White, Andrew (2003). Women's Usage of Specific Linguistic Function in the Context of Casual Conversation: Analysis and Discourse. Module 5 Assignment. England: University of Birmingham. Retrieved from http://www.birmingham.ac.uk/Documents/college-artslaw/cels/essays/sociolinguistics/White5.pdf

Wollstonecratf, Mary (1792/1988). *A Vindication of the Rights of Woman*, in A. Rossi, ed., *The Feminist Papers,* Boston: North Eastern University Press. In Lennon, Kathleen (2010). "Feminist Perspectives on the Body". *Stanford Encyclopedia of Philosophy*. Retrieved from http://plato.stanford.edu/entries/feminist-body/

Periodicals

Claudio, Jessica (Interview, 2016). In Atrigenio, Nio and Martinez, Marc
(2016). Feminism at the Crossroads. Inquiry. *The Guidon* (official student publication of the Ateneo de Manila University). Vol. 86. No. 7.