A STUDY OF GENDER LANGUAGE OF SANATA DHARMA ENGLISH LANGUAGE EDUCATION STUDY PROGRAM STUDENTS USING DEBORAH TANNEN’S GENDER LANGUAGE THEORY

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

By

GABEY FAUSTENA ULRIKAYANTI

Student Number: 07 1214 101
A STUDY OF GENDER LANGUAGE OF SANATA DHARMA
ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
STUDENTS USING DEBORAH TANNEN’S
GENDER LANGUAGE THEORY

A SARJANA PENDIDIKAN THESIS
Presented as Partial Fulfillment of the Requirements
to Obtain the Sarjana Pendidikan Degree
in English Language Education

By
GABEY FAUSTENA ULRIKAYANTI
Student Number: 07 1214 101

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
SANATA DHARMA UNIVERSITY
YOGYAKARTA
2012
A STUDY OF GENDER LANGUAGE OF SANATA DHARMA
ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
STUDENTS USING DEBORAH TANNEN’S
GENDER LANGUAGE THEORY

By
Gabey Faustena Ulrikayanti
Student Number: 071214101

Approved by
Veronica Triprihatmini, S.Pd., M. Hum., M.A.

January 24, 2012
A Sarjana Pendidikan Thesis on

A STUDY OF GENDER LANGUAGE OF SANATA DHARMA
ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
STUDENTS USING DEBORAH TANNEN'S
GENDER LANGUAGE THEORY

By
GABEY FAUSTENA ULRIKAYANTI
Student Number: 071214101

Defended before the Board of Examiners
on February, 7th 2012
and Declared Acceptable

Board of Examiners
Chairperson : C. Tutyandari, S.Pd., M.Pd.
Secretary : Drs. Barli Bram, M.Ed., Ph.D.
Member : V. Triprhatmini, S.Pd., M.Hum., M.A.
Member : Ch. Kristiyani, S.Pd., M.Pd.
Member : Drs. Bambang Hendarto, M.Hum.

Yogyakarta, 7 February 2012
Faculty of Teachers Training and Education
Sanata Dharma University
Dean,

Kohandi, Ph.D.
"I am not a feminist. I do it because I am a woman."

(Gabey, 2010)

I dedicate this work
to my parents,
Priscilla Susi Siti Maryati
And
Bambang Poediyanto,
to my grandma,
Siti Sumariyah Soekamto
and to every woman who believes that
nothing can stop them to conquer the world.
STATEMENT OF WORK’S ORIGINALITY

I honestly declare that this thesis, which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

Yogyakarta, 24 January 2012

Gabey Faustena Ulrikayanti
071214101
LEMBAR PERNYATAAN PERSETUJUAN
PUBLIKASI KARYA ILAMIAH UNTUK KEPENTINGAN AKADEMIS

Yang bertandatangan di bawah ini, saya mahasiswa Universitas Sanata Dharma:

Nama : Gabey Faustena Ulrikayanti
Nomor Mahasiswa : 071214101

Demi pengembangan ilmu pengetahuan, saya memberikan kepada Perpustakaan Universitas Sanata Dharma karya ilmiah saya yang berjudul:

A STUDY OF GENDER LANGUAGE OF SANATA DHARMA ENGLISH LANGUAGE EDUCATION STUDY PROGRAM STUDENTS USING DEBORAH TANNEN'S GENDER LANGUAGE THEORY

Beserta perangkat yang diperlukan (bila ada). Dengan demikian saya memberikan kepada Perpustakaan Universitas Sanata Dharma hak untuk menyimpan, mengalihkan dalam bentuk media lain, mengelolanya dalam bentuk pangkalan data, mendistribusikan secara terbatas, dan mempublikasikannya di Internet atau media lain untuk kepentingan akademis tanpa perlu meminta ijin dari saya atau memberikan royalti kepada saya selama tetap mencantumkan nama saya selaku penulis.

Demikian pernyataan ini saya buat dengan sebenarnya.

Dibuat di Yogyakarta

Pada tanggal: 7 Februari 2012

Yang menyatakan,

(Gabey Faustena Ulrikayanti)
ABSTRACT


Interaction is one of socialization means. Interaction is used to communicate our ideas, thought, and feeling. Since interaction is one of socialization means, there are many social aspects that influence how people interact. According to Coates (1993) and Kuntjara (2003), the most influencing social aspect is gender. Gender is about how women and men behave based on the social interpretation of biological differences in terms of sex. Many studies and literatures observed how women and men interact with others differently. They may speak the same language, but they use language differently in interaction.

This research was aimed to find out whether or not the ways of fifth semester English Language Education Study Program of Sanata Dharma University students speak reflect gender language and what kinds of topic that trigger the existence of gender language.

This research was a case study research. In-depth interview was used as an instrument and strategy in this study. The interview was conducted on fifth semester English Language Education Study Program of Sanata Dharma University students, two male and two female students. The data were the responses of the students to the interview questions. The data were analyzed based on Deborah Tannen’s gender language theory (1991).

The results of this research showed that students’ speeches reflect gender language. However, there were only three from five constructions found in this study. There are lecturing and sharing, advice and understanding, and conflict and compromise. The research also discovered that there were some topics that trigger men and women gender language features. The kinds of topic that trigger men gender language feature on the way male students speak were the topic that they are interested in and know a lot about, the topic that enables them to show superiority as the solution giver, and the topic that enables them to establish relation and connection. The kinds of topic that trigger men gender language feature on the way female students speak were the topic that is interesting for them, topic that enables them to establish relation with people, topic about problem sharing, and the topic that is interesting for them, but oppose their own opinion.

Keywords: gender language, interaction between men and women, Deborah Tannen’s gender language theory
ABSTRAK


Penelitian ini bertujuan untuk mengetahui apakah bahasa menurut gender tercermin pada cara berbicara mahasiswa semester lima Pendidikan Bahasa Inggris Universitas Sanata Dharma dan topik apa yang memicu adanya bahasa menurut gender.


Hasil dari penelitian memperlihatkan bahwa bahasa menurut gender tercermin pada cara para mahasiswa berbicara. Tetapi, hanya ada tiga dari lima poin yang ditemukan pada penelitian ini. Poin yang ditemukan adalah mengulangi dan berbagi cerita, menasehati dan mengerti, dan berdebat dan berkompromi. Penelitian ini juga menemukan ada beberapa topik yang memicu kemunculan bahasa menurut gender laki-laki dan perempuan. Topik yang memicu bahasa menurut gender laki-laki yang tercermin pada mahasiswa berbicara topik yang menarik bagi mereka dan mereka mengerti banyak tentang topik tersebut, yang dapat memperlihatkan superioritas mereka sebagai pemberi solusi, dan yang dapat membantu mereka membangun relasi dan koneksi. Topik yang memicu bahasa menurut gender perempuan yang tercermin pada mahasiswa perempuan adalah topik yang menarik bagi mereka dan membantu mereka untuk membangun relasi, berbagi cerita tentang masalah, dan yang menarik untuk mereka tetapi berlawanan dengan pandangan mereka.

Kata kunci: bahasa menurut gender, interaksi antara laki-laki dan perempuan, teori Deborah Tannen mengenai bahasa menurut gender.
ACKNOWLEDGEMENTS

I would like to address my first and greatest gratitude to Heavenly Daddy who guides me all the time, gives me strength to finish all the things I have started, and answers all my prayers at the right time.

I address my gratefulness to my thesis advisor, Veronica Triprihatmini S.Pd., M.Hum., M.A., for her assistance in guiding me through the confusing and exhausting process of writing my thesis. I would like to express my sincere appreciation for her motherly patience, suggestions, and ideas to help me. I thank for her willingness to spare time to discuss and give me criticisms, advices, and corrections on my work even during her very tight schedule.

I would like to express my appreciation to Chrysogonus Siddha Malilang S.Pd., M.Phil. for his willingness to help me finding references and accompanying me when I worked on my thesis. I extend my thankfulness to all PBI’s lecturers for all shared knowledge and intellectual experiences. I would also like to express my gratitude to Mbak Dhanniek and Mbak Tari for their willingness and patience to help me during my study in PBI. I also appreciate for Sanata Dharma staffs, especially Dekanat and Library staffs for their willingness to give the best and friendly service.

I address my undisputed thanks to my papa, Bambang Poediyanto and to my mama, Priscilla Susi Siti Maryati, for their love, support, joy, and patience to discuss my thesis even in the very early morning and at night. They are the most inspiring parents in this world. I acknowledged profound gratitude for their hard
work, sacrifice, and support to pay my tuition fee, and to achieve my degree. I deliver my genuine thank to my sisters, Alene Rosabel Ulrikayanti and Aggie Jacenta Ulrikayanti, and my (soon) brother in law, Batista Ismoyo Sedjati for the joy, sorrow, happiness, proud, and confusion they bring to my life.

I would like to say thank to all my friends in PBI for all great moments during my study. I deliver my special appreciation to Yusak, Lita, Lala, mbak Riris 06, mbak Mamiek 03, and Zyco 06 for being my library partners. My deepest thank is addressed to Lucy “Lucey”, Atha “Tutun”, Adit Bezaliel, Edha, Ika, and Natalia Arista for memorable friendship and a great experience to know and work with them. My great appreciation comes to Dimas Merdeka, Tiara, Wisnu, and Efri for sharing their experiences, knowledge, passions, information, and love.

I also thank my partners “in crime”, Kezia Rosiana “Si Nok”, Rachma, and Widya, for their understanding, time, and non-stop support. I also would like to thank to Dwi Yulianto Nugroho, and Arina Isti’anah, as my proofreaders and language consultants.

Finally, I would like to show my appreciations and thankfulness to everyone who has been involved in my effort to finish my thesis. I realize that this research still has many weaknesses. Therefore, I openly receive any suggestions, and advices to improve my thesis. I hope that this research can be useful for all readers who are involved in the education, gender issues, and linguistics field.

Gabey Faustena Ulrikayanti
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>TITLE PAGE</td>
<td>i</td>
</tr>
<tr>
<td>APPROVAL PAGES</td>
<td>ii</td>
</tr>
<tr>
<td>DEDICATION</td>
<td>iv</td>
</tr>
<tr>
<td>STATEMENT OF WORK’S ORIGINALITY</td>
<td>v</td>
</tr>
<tr>
<td>LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI KARYA ILMIAH</td>
<td>vi</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>vii</td>
</tr>
<tr>
<td>ABSTRAK</td>
<td>viii</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>ix</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td>xi</td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>xiv</td>
</tr>
</tbody>
</table>

## CHAPTER I. INTRODUCTION

1.1 Research Background .................................................. 1
1.2 Research Problem ................................................................ 5
1.3 Research Limitation ....................................................... 5
1.4 Research Objectives ...................................................... 5
1.5 Research Benefits ................................................................ 6
1.6 Definition of Terms ....................................................... 7

## CHAPTER II. REVIEW OF RELATED LITERATURE

2.1 Theoretical Description .................................................. 10

2.1.1 Theory of Gender Language ........................................... 10
2.1.1.1 Topic ...................................................................... 11
2.1.1.2 Quantity of Talk .................................................. 12
2.1.2 Gender and Interaction Theory ....................................... 14
2.1.2.1 Lecturing and Sharing ........................................... 15
2.1.2.2 Independence and Intimacy ...................................... 16
APPENDICES

Appendix A: List of Interview Questions ........................................... 74
Appendix B: Gender Language Interview Guidelines ............................ 78
Appendix C: Gender Language Interview Transcript ........................... 79
Appendix D: Gender Language Interview Analysis .............................. 135
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1 Figure Table to Analyze the Data</td>
<td>23</td>
</tr>
<tr>
<td>4.1 Students’ Speeches for Question No.1</td>
<td>27</td>
</tr>
<tr>
<td>4.2 Students’ Speeches for Question No.2 point 1</td>
<td>29</td>
</tr>
<tr>
<td>4.3 Students’ Speeches for Question No. 2 point 2</td>
<td>31</td>
</tr>
<tr>
<td>4.4 Students’ Speeches for Sharing and Lecturing</td>
<td>34</td>
</tr>
<tr>
<td>4.5 Students’ Speeches to the Problem Story</td>
<td>35</td>
</tr>
<tr>
<td>4.6 Students’ Speeches to the Question No. 2 point 1</td>
<td>39</td>
</tr>
<tr>
<td>4.7 Students’ Speeches to the Question No. 2 point 2</td>
<td>42</td>
</tr>
<tr>
<td>4.8 Students’ Speeches to the Question No.2 point 3</td>
<td>43</td>
</tr>
<tr>
<td>4.9 Students’ Speeches for Conflict and Compromise</td>
<td>45</td>
</tr>
<tr>
<td>4.10 Male Student 1’s Speeches and Men Gender Language Feature</td>
<td>48</td>
</tr>
<tr>
<td>4.11 Male Student 2’s Speeches and Men Gender Language Feature</td>
<td>48</td>
</tr>
<tr>
<td>4.12 Female Student 1’s Speeches and Women Gender Language Feature</td>
<td>55</td>
</tr>
<tr>
<td>4.13 Female Student 2’s Speeches and Women Gender Language Feature</td>
<td>55</td>
</tr>
<tr>
<td>4.14 Male and Female Students Exchange Style</td>
<td>61</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

This chapter is divided into six sections. The first section is the research background. The section explains the background knowledge of the study. The second is the research problem that contains questions to be answered as the focus of the study. The third is research limitation that explains the focus and limit scope to discuss in the study. The fourth is research objectives. This section mentions the main purpose of this study. The fifth is research benefits. It discusses the advantages of this study. The sixth is definition of terms. In this section, the terms used in this study are explained to enable readers understand this study better.

1.1 Research Background

Lakoff (1975) proposed her theory about women language features. Lakoff’s theory is discussed in the Sociolinguistics class of Sanata Dharma English Language Education Study Program. However, many gender language theories have been proposed after Lakoff’s theory. Lakoff’s theory triggers many sociolinguists to study and discuss more about gender language. Tannen’s theory (1991) is one of the recent studies about gender language and gender conversational and interaction style. Tannen’s theory does not only focus on women’s speech, in which Lakoff’s did, but construct the differences between how men and women interact with others. The previous research of English
Language Education Study Program student about gender language (Ardiantika, 2005) also discusses about Lakoff theory. She focuses on the native speakers’ speeches. There is an urgency to study and find out the gender language in our own culture using recent gender language theory.

Interaction is a socialization mean. Since interaction is one of socialization means, how we interact with others is influenced by many social factors. The social aspects that influence the interaction include the relationship between speakers and social symbol of communication, the status of the people who join in the interaction, etc. According to Coates (1993) and Kuntjara (2003), the most affecting social factor to the interaction is gender. Gender is said to have the biggest influence among all the social factors how people interact.

In some areas, society treats a certain behavior toward men and women. It is caused by how culture interprets biological differences in terms of sex. Sex is biological categorization that is based on reproductive potential, whereas gender is derived from sex interpretation. Gender is about what we do (West and Zimmerman, 1987), but perform (Butler, 1990). Gender is not born with us, but it is about expectation on what to perform in life based on sex or biological differences.

The expectation to how men and women should behave in the society includes how men and women speak. When people speak, they actually produce some features of language that reveal their identity and character (Butler, 1990). It is observed, then, that some features of language indicate gender when men or women speak. Many literatures and studies observes how women and men use
language differently (Cameron and Kulick, 2003; Eckert and McConell-Ginet, 2003; Holmes and Meyerhoff, 2003; Tannen, 1991; Weatherhall, 2002). They may speak the same language, but use the language differently. Therefore, it is called as gender language. The differences include many points. There are politeness, the used of swear words or profanity, the amount of vocabulary, the quantity of talk, conversation topic, etc.

Tannen (1991) focuses on how men and women see the same point differently. She gives an example how interaction between men and women works or fails in reality. Interaction should be one of the ways to know each other. It is because when we communicate, we carry message to deliver so that we know and understand each other. However, in reality, interaction between men and women sometimes becomes the main reason of how a relationship is over (Tannen, 1986, p.19). Interaction becomes one of the most frustrating activities. When we have a problem, we should communicate to find a way to solve the problem. Nevertheless, communication is the one we avoid because conflict and misunderstanding always occur when the discussion or communication starts. It happens to the relation between men and women. Many relations are failed because of the interaction. Men say that they do not understand how women think. Women say that men are the one who misinterpret everything. Referring to such problem, Tannen (1991) specifies and contrasts gender language into five points of interaction style.

However, many studies discover that the differences are not about the gender. Communication and conversational style of individual are the main
factors that influence the way people interact. Some researchers also add that the social aspects, but not gender, have big contribution the way people interact (Anderson and Leaper, 1998; Cameron, 1985). The social aspects can be varied. The addressee, for example, affects the way people speak. The evidence was men and women exchange their conversational style. Cameron (1985) explains that men further how the addressee factor shows men and women exchange their conversational style. Men also produce the women gender language features when they are in conversation with their superiors. It is very interesting because in one side, women and men are said to have typical characteristic when they communicate and interact. However, it is also discovered that they exchange the way they communicate.

It is interesting to discover whether or not the ways of English Language Education Study Program of Sanata Dharma University students speak reflect gender language. Gender language may be reflected on the ways of English native speakers speak. However, how men and women communicate may be different in each culture because every culture has its own gender value to hold every member of the society.

English Language Education Study Program of Sanata Dharma University students learn English as foreign language. They live in the different culture from native speakers. If gender language is reflected on the way students speak, it is also interesting to find out what kinds of topic that trigger the existence of the gender language.
1.2 Research Problem

Considering the previous explanation, this study is aimed to answer questions that stated as follows:

1. Do Sanata Dharma English Language Education Study Program students’ speeches reflect the gender language?
2. What kinds of topic trigger the gender language?

1.3 Research Limitation

This research focuses on discovering, finding out, and proving whether the ways of English Language Education Study Program of Sanata Dharma University students reflect a set of gender language features based on Deborah Tannen’s (1991) gender language theory in the topic of Lesbian, Gay, Bisexual, and Transgender (LGBT).

In the second part, the research concentrates on the kinds of topic that trigger gender language.

1.4 Research Objectives

Considering the formulation of the problem, there are two objectives to be obtained. They are stated as follows:

1. To find out whether or not the ways of the students speak reflect a set of gender language.
2. To find out to what kind of topic that trigger the existence of gender language.
1.5 Research Benefits

There are some benefits that we can obtain from this study for both readers and scholars who are interested in a linguistic work. First, for the students who study gender language, this study can give the real portrayal of gender language so that they can understand more about gender language issues in real cases of daily conversation.

This study also helps the lecturers and teachers to broaden their knowledge when they teach a material about gender language. Sometimes, teachers and lecturers should provide the example of gender language. This study can be one of the examples. Since this research is conducted in our own culture, this study can be a good example of gender language from our culture point of view and social contexts.

This study can be one of the references for researchers who are interested in gender issues, especially gender language, and want to work on it. There is not much to find about gender language research in our culture and society. This study might trigger other researchers to conduct and gender language research, especially in our own culture. This study can also give the real portrayal for the readers about gender language whether women and men speak differently in reality. This study can be used also as one of the references of how communication and interaction between men and women can be very different.

This research could add the research list of English Language Education Study Program that is conducted by the students. Every thesis that the students make for their thesis or final paper would add the list of research in English
Language Education Study Program as the result of the study and the research documentation for study program.

1.6 Definition of Terms

Some specific terms will be used in this research. In order to make a better understanding and get the same idea during the research, this section will represent some definition of terms that are used in this research.

1.6.1 Asymmetrical Conversation

In this study, this term is used to discuss men gender language conversational style. Asymmetrical conversation is about two people who are in the different position when they have conversation. One is considered in higher position than the other one.

When the conversation is asymmetrical the person who gives advice is regarded in the higher position by knowing how to solve the problem, and the person who faces the problem, is regarded in the lower position by knowing less about the problem. When the conversation is about information, the one who tells more factual information is regarded in the higher position than people who just listen to the information.

1.6.2 Gender

According to Eckert and Mc.Gonell-Ginet (2003, p.13), gender is the process of categorizing characteristics based on social interpretation of biological similarities and differences. This categorization is the social decision (Fausto-Sterling, 2000) to label one is woman and the other one is man. The labeling then
focuses on what society expects somebody to perform (Butler, 1990) based on their sex.

Gender is defined broader as the social constructions of the characteristics, responsibilities, and roles for women and men, boys and girls (World Health Organization [WHO], 2012). The constructions are considered as the appropriate actions to perform. This definition shows that gender is derived from the way society is organized, not the biological differences.

1.6.3 Gender Language

Gender language literally can be defined as differences in language use to reveal the sex of the speaker or the author. From this definition, the language is seen as the media to see the style which reveals the sex of the author or the speaker. On the other hand, Lakoff (1975) defined the terms of gender language in broader area. She stated that gender language is defined as the way language is used for women and men. She also added that there were phenomena that men and women used the language in different way due to how society interprets sex differences and treats women and men based on the perception. In this study, gender language is defined as the ways of speakers speak that reveal his or her sex.

1.6.4 LGBT

LGBT stands for lesbian, gay, bisexual and transgender. LGBT is sometimes used to explain the state of youth who are still in the process of finding the sexual orientation and their gender identity (Los Angeles Unified School District [lausd], 2005). However LGBT is now used in broader meaning as a term
to explain the homosexual, bisexual and transgender people rather than to explain the condition of questioning the sexual orientation and gender identity of the youth. LGBT issues are inclined recently since many regulations (Equality Act Regulations, Sexual Offences (Amendment) Act 2000, Same-Sex Civil Marriage) are designed to support the rights of homosexual, bisexual, and transgender people. However, many people still believe that supporting LGBT people will cause many problems in society.

1.6.5 Superiority

Superiority is usually used to explain the action of displaying the state of being better than others. However, in this study, the word “superiority” is not defined as the action of displaying. In this study, the word “superiority” is defined as the state of being better than others (Scott and Marshall, 2009). In this study, this term is used to explain the characteristic of men gender language. Men gender language is typical with superiority in which gaining status is the main purpose of interaction.
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of two sections. The first section is the theoretical review, consists of two theories. Those theories are theory of language and culture and theory of gender language. The second section is the theoretical framework, which presents about how the theories will be used in the study to answer the problem formulation.

2.1 Theoretical Description

This section presents theory of culture and theory of gender language. The first is the theory of gender language and the second is the gender and interaction language theory. The gender language theory explains the background theory of gender specific language.

2.1.1 Theory of Gender Language

Many literatures and studies (Cameron and Kulick, 2003; Eckert and McConell-Ginet, 2003; Holmes and Meyerhoff, 2003; Tannen, 1991; Weatherhall, 2002) observe how women and men have different ways to use the language. The different ways of using the language are derived from the way they communicate to reflect and express their idea of thinking (Holmes and Stubbe, 2003). It can be seen in their interactions. The differences include some aspects: vocabulary, swearing words, the topic they talk, and the most common discussed aspect is the quantity of talk. In this section, the differences are discussed and
supported using some literatures and researches done by many research across culture and nations.

2.1.1.1 Topic

For most of women, talking is a medium to establish relationship and connection (Tannen, 1991, p. 36). Constant conversation, then, becomes one of the obligation to make sure that relationship is still bounded. If men confess that they rarely speak to their friends, but still have a good relationship with them, it does not work on women. Women establish and enhance their relationship with their conversation. Sharing about their life and telling details about their daily activities are essential for female friendship. Therefore, it seems that women are interested in talking about personal life. Personal life can be your secret. Telling secret is an evidence of friendship for women because when you tell someone your secret, you believe in and feel comfortable with them. For most of men, world is a place to gain status and compete. Therefore, as Tannen (1991) explains, men feel comfortable to talk when there is a need to establish and gain their superiority in the group (p.45). Men avoid talking about personal life because it will not uphold their status and superiority in the group. Instead, it makes them look weaker.

As quoted by Arliss (1991), Haas and Sherman had made a research about gender and conversational topic. The research tabulated the most common conversational topic of 110 men and 166 women of various ages, occupations, and social economic background. The result is in line with what Tannen (1991) says about gender topic conversational. The research reveals that women frequently
talk about family, relationship problem, other women, men, and clothing. Arliss (1991) reports that men frequently talk about work, money, and sports (p.49). The other research had been done in various place of the world and various subjects about gender and conversation topic typically had the same findings (Petit, 2005; Lee, 2000)

However, quoted by Arliss (1991, p.63), Hass and Sherman also note that in the same-sex conversation, relationship between two speakers played an important role to create situation and topic they talked about. Women who talk to female coworkers will talk about the work and men who talk to the member of family will talk about personal life and family matter. To this phenomenon, Arliss adds her own idea that the term of work-based topic as conversation topic between men and women is quite different. Her personal experience shows that the topic of work lead to the personal life problem and home matter discussion rather than carrier and task to do when they work as men always talked about in the topic of work (p. 51).

2.1.1.2 Quantity of Talk

Keith and Shuttleworth (2000, p.222) say that women talked more than men. This is the common perception we had about quantity of talk. However, in reality women and men talk in the same amount, but in different occasion and topic (Tannen, 1991; Bailey, 2009). As it is discussed above that men talked about work, money, sport and any other impersonal topic, and women talked about personal life issue, the length of speaking followed the topic that is discussed between the speakers. If the discussions are about personal life issue, women will
tend to be more talkative than men. When the discussion is about impersonal issue, such as work, money and sport, men will be dominant during the discussion.

Discussing about the quantity of talk, Tannen (1991) categorizes the conversation into two: rapport and report talk (p.36). Rapport talk, as its definition, is about establishing relationship. This kind of conversation is a purpose of friendship and relationship in which people understand and respond to each other. In this kind of conversation, the topic discussed is about personal issue, feeling, thought, and problem. Rapport talk is also called as private conversation. This is a kind of conversation in which women tend to be more talkative than men do. Women like to talk about their personal issue and share their problem. Women will be dominant when personal issue is discussed in the purpose of establishing relationship and friendship. Report talk is telling someone about certain topic. This conversation is in the purpose of giving and asking information, in which one becomes the source of information or the expert, and others become the listeners. In this kind of conversation, the topic discussed is about impersonal issue. Report talk is also called as public speaking. Most men will feel more comfortable to gain attention using talk than women (Tannen, 1991, p.42). As it had been discussed that men use conversation to gain status and privilege. They will be more talkative than women in this situation. It is because the situation enables them to get more attention and status if they can give more information on the topic.
As quoted by Tannen (1991), this idea is strengthened by Spender. Spender suggests that men’s assumption of women talk more than men do is created by women talk in the situation in which men do not. As it happens to women think that men are the ones who love to talk more. It is because women notice men talk more in the situation in which women choose not to be dominant (p.36). In this point, it had been clear that women and men talk in the same amount, but in different situation and topics.

2.1.2 Gender and Interaction Theory

The different point of interaction between men and women proposed by Tannen (1991), starts with the idea that women and men see the world differently. Men see the world as a place to compete and to gain status, whereas women consider the world as a space to look for intimacy and support. The different perspective to see the world makes women and men produce the different language features. Fishman (1983) also strengthens this theory. She stated that the main differences how women and men communicate is about respond and do not respond. Respond is about how they react to what have been said before. The respond reveals what they think and feel about particular topic. According to Tannen, the difference between men and women use the language is derived from how they see the world they living for. This difference creates different way to see the same thing between women and men. Tannen then contrasts several points of interactions between men and women. The point of the different way to use
language is how men and women communicate. The five points of interaction between men and women are stated as follows:

2.1.2.1 Lecturing and Sharing

Men see the world as a place for competition. Competition is about how to gain status, whereas women consider the world as a space to seek for relationship. Relationship is about support and consensus. The different paradigm of to see the world affects toward how they use the language to speak. Men see talking as a mean to look for achieving higher position than others or preventing others from dominating them. On the other hand, women consider talking as one of the ways to get confirmation and support for ideas.

The same term of sharing can be practically different for men and women. Since gaining status and achieving higher position are the main purposes for men to communicate, they tend to tell all they know about the topic. Men will like to play the role as expert on topic. They want to be seen as the ones who really know about that topic. When they are seen this way, they can gain status and feel superior.

On the other hand, women who look for support will avoid the role of expert about particular topic even though they really know and understand about it. They will play down the expert role to minimize differences between the expert and common people who just come up with common knowledge. Women will prefer to gain the support than to achieve status. If people look at them as an expert, they tend to lose the support. Support is not given to those who are experts. Instead of telling the audience about everything, women will only support
with “Yes, it is.”, or “Yes, absolutely true” when someone tells and explains the topic they know well to the audience. This is what this theory explains as play down their role.

**2.1.2.2 Independence and Intimacy**

As women see the world as a space to seek for support, they struggle to preserve intimacy. Men who concern with status tend to focus more on independence. These traits can lead women and men to have different views of the same situation. Tannen (1991) gives the example of a woman who will check to her husband before inviting a guest to stay. The woman does so because she likes telling friends that she has to check with him. However, the man invites a friend without asking his wife first because he will lose his status by checking with her wife first.

**2.1.2.3 Advice and Understanding**

Tannen claims that for men, a complaint is a challenge to find a solution. Women make complaint to gain sympathy, caring, and attention. For men, sharing about problem is a way to get a solution. They rarely need understanding and support when they talk about their problem. On the contrary, women will feel irritated when the response of the sharing problem is giving solution. For most of women, sharing their problem is a way to get attention and support. What women do when they talk about their problem is understanding of the feeling. Confirming the feeling and giving understanding are the points of sharing. Women do not
need any solution. For men, they focus on what he can do, whereas women expect sympathy and caring.

2.1.2.4 Orders and Proposals

As men prefer brief informative conversation and focus on what they can do, they may use a direct imperative to ask someone else to do something. Direct imperative is considered as effective, more simple and informative. Women tend to suggest people doing things in indirect ways - “let's”, “why don't we?” or “wouldn't it be good, if we...?” because feeling is considered more important for them and giving direct imperative can hurt feelings sometimes. Men tend to use order for asking people to do something, whereas women prefer to use proposal than order.

2.1.2.5 Conflict and Compromise

Men are said to vocally protest on what they do not agree or like. They openly declare their dislike and opinion about something. Since independence is their concern, they are said to keep mindset that they will prefer have conflict by saying their opinion openly than compromise for what they do not want to and never declare their ideas. Men think that differences do not preclude good and close relationship. Sometimes, men use friendly confrontation to know their friends. For most of men, a friendly debate and confrontation are ways to establish relationship. For women, they are considered to avoid and prevent fight by refusing to oppose the will of others openly. Women may appear accede, but complaint subsequently to the unattractive environment that they do not like.
2.2 Theoretical Framework

This research is intended to find out and to discuss the phenomenon of gender language that occurred on students' speech. The first question in problem formulation was the beginning of the investigation to see whether male students and female students use the language differently. To answer the first research problem, gender language theory of Deborah Tannen (1991) is used. According to her, there are six points of interaction between men and women.

The second problem formulation is to find out what kind of topic that triggers gender language on Sanata Dharma English Language Education Study Program students’ speeches. After analyzing the gender language on students’ speeches, the researcher discovers the topic that triggers the gender language. The gender and interaction theory of Tannen were combined with the theory of topic and the quantity of talk to analyze and discuss in this part.
CHAPTER III

METHODOLOGY

This chapter is divided into five parts. The first is research method. The section explains the type of research chosen. The second is research participants. This section elaborates on the participants of the research and the method of sampling. The third is instruments and data gathering techniques. The section describes kinds of instruments being used in this study. The fourth is data analysis. The section describes how the findings are analyzed so as the answer the research problems. The last is research procedure that explains the steps of the research.

3.1 Research Method

Patton (2002) explains that qualitative research is a kind of research focuses on the exploration of fieldwork descriptive data rather than numerical data (p.4). According to Zainal (2007), a case study research allows an in-depth exploration and understanding about particular social and behavioral problem. The case study tries to answer the question how and why to several phenomena in life and enables the researcher to understand the behavioral conditions through the actors.

This study focused on the responses of the students toward the open-ended interview questions. Since this study observed on how students responded toward several questions, in order to understand and to explain the phenomena, this study
used qualitative methodology of case study. Because it uses qualitative methodology, this study is considered as a qualitative research.

3.2 Research Participants

Since it is a qualitative research, this study focuses on in-depth exploration of the detail, and context on small samples. Nonprobability sampling is used as the sampling method in this study. According to Krathwohl (1998) nonprobability sampling is a kind of sampling procedure that does not include random sampling (p.171). Nonprobability sampling is also called as a purposeful sampling (Patton, 2002, p.230). The purposeful sampling is the type of sampling when researcher chooses the respondents based on several criteria that will help researcher gains the information about particular topic. The chosen variation of purposeful sampling is a critical case sampling. According to Patton (2002), the respondents of critical case sampling “permit logical generalization to other cases” (p.243).

Respondents of this research were four students of English Education Study Program of Sanata Dharma University who were on their fifth semester. The research was aimed to discover the gender language. Therefore, the respondents consisted of two female and two male students to see whether the gender language was found in the female and male students’ language. The fifth semester students were chosen because they were just learning several issues related to English linguistics during their linguistics classes whereas most of the upper semester students more focused on their teaching practice (PPL) and thesis.
They were considered of having good skill in speaking to state their opinion about several issues and to express themselves at the same time. In addition, they have already learnt many issues concerning to English phenomena. The participants were also considered as good samples for Indonesian culture because they were from four different cities of four different provinces of Indonesia, there are: Yogyakarta (Special District of Yogyakarta), Lubuklinggau (South Sumatera), Kraksaan (East Java), and Bekasi (West Java).

3.3 Instruments and Data Gathering Technique

This section is divided into two sections: Instrument and Data Gathering Technique. The Instrument section presents research instrument of in-depth interview to collect the data. The Data Gathering Technique illustrates on how the data were gathered from the students as the participants.

3.3.1 Instrument

The in-depth interview was chosen as the instrument and strategy to collect the data. Ary, Jacobs, and Razavieh (2002) explains that interview is the most used method to obtain data for qualitative research (p.434). Interview is said to provide more information than observation. Moreover, it can be used to verify what observation has collected. There are three types of interview: open, semi-open, and semi structured. In-depth interview is included in the semi-open interview.

In-depth interview is a kind of interview when the respondents are given open-ended questions in order to get the personal information about particular situation or point of view (Boyce, 2006). In-depth interview was conducted in
personal interview guide approach, which resembles a casual chat between the students and the researcher, but the topic and the major questions has been decided before. The casual topic was used to avoid bias gender by using the particular topic which only male or female students are attracted to.

In this research, the in-depth interview, as Ary, Jacobs, and Razavieh (2002) call it, “conversation with a purpose” (p.434), was chosen because it allows respondents to express and respond naturally. This interview is more similar to daily conversation than research interview. The interview should be as convenient as possible to make the students feel relax to answer the questions. The casual chat was begun by several particular topic and followed by the other questions that flew from the conversation context. The interview stopped when the point to analyze was found.

Students were given several open-ended questions that required them to state and explain their opinion about several issues. The questions were aimed to trigger students’ responses on particular topic. The questions were also expected to help students to express themselves during the interview. The questions were designed in the ordinary and casual topic.

The major questions were only three. However, the first and second questions had three points to discus. It means that the students answered seven questions for overall. The follow up questions were also used to elicit further responses from the respondents. Further responses are used as a media to get the insight and to understand the students’ language. the first and second questions were about LGBT issues. The third question is the problem sharing topic.
3.3.2 Data Gathering Technique

This section illustrates how the data were gathered from the students. At first, issues on the topic were discovered. The issues were discovered from the forum discussion, news, and research in the internet. The questions about the issues were designed to oppose students’ perception about the topic.

After the issues were discovered and questions were designed, students were interviewed. The interviews were recorded using a voice recorder, pc webcam, and noted as well. It was aimed to provide the researcher lots of data for this study.

The entire recordings on students’ responses during interview were later transcribed into conversation transcription. The responses were also categorized into each question and analyzed using Tannen’s conversation and gender language theory (1991). Figure 3.1 shows the table that is used to analyze the data.

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Lec</td>
<td>Intim</td>
</tr>
<tr>
<td>Ind</td>
<td>Und</td>
</tr>
<tr>
<td>Adv</td>
<td>Prop</td>
</tr>
<tr>
<td>Orders</td>
<td>Comp</td>
</tr>
<tr>
<td>Conf</td>
<td></td>
</tr>
</tbody>
</table>

Figure 3.1 Table to Analyze the Data

| Lec : Lecturing | Intim : Intimacy |
| Ind : Independent | Und : Understanding |
| Adv : Advice | Prop : Proposal |
| Conf : Conflict | Comp : Compromise |

3.4 Data Analysis Technique

The data analysis used inductive analysis. Inductive analysis (Johnson & Christensen, 2004) is an analysis in which researcher is involved in the details and
specifics of the data to discover important relation. The analyses of the respondents’ responses were derived from the gender language theory. First, the data, which had been recorded, were transcribed. Second, the transcript was analyzed using the gender and conversation points that have been contrasted in the gender language theory (Tannen, 1991).

Example:

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Male</strong></td>
<td></td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

3.5 Research Procedure

The interview was conducted in five steps. The first was the identification of the participants. In this step, fifth semester Sanata Dharma English Language Education Study Program students were chosen. Two female students and two male students were chosen as the participants in the research. The second step was
instrument preparation to collect data. In this step, the topic was chosen by the students. Four students chose the same topic that they were interested in. As female and male students chose the same topic, it was not gender bias. Then, the issues about the topic were discovered.

The third step was data collection. In this step, the data were obtained by recording the students’ responses and making the transcript of the interview. In this step the interviews were conducted personally in the casual situation, one by one. The interviews were conducted in personal because the target point to analyze was one-by-one response of the students. The students were explained the purpose of the interview, that was to see gender language reflected in the students’ responses. The questions were used to elicit students’ responses, so it was not about answer to the questions, but how they responded the questions. The follow up questions were used for each major question to elicit further responses from the students. The interview lasted around 40 until 60 minutes. The duration depended on the interview. If the points to analyze have not yet revealed in the interview, the interview would be extended.

The fifth step was data analysis. Researcher compared students’ responses in the transcript with the five constructions of gender and conversation based on Deborah Tannen’s (1991) gender language theory. Then, it was continued with analyzing kinds of topic that trigger gender language existence.
CHAPTER IV

RESEARCH FINDINGS AND DISCUSSIONS

In this chapter, the data obtained are analyzed and interpreted. This chapter is divided into three subchapters according to the problem formulation and the other findings. The first section discusses the findings of gender language in the ways of the students speak. The second section discusses the topic that triggers the existence of gender language. The third is the other findings found in the research.

4.1 Gender Language Reflected in Students’ Speeches

This section discusses whether English Language Education Study Program students’ speeches reflect a set of features of gender language styles. The results of interview were examined using three points of gender language features based on Tannen’s theory. The first point is lecturing and sharing. The second is advice and understanding. The third is confrontation and compromise. Those features reveal some differences on the way men and women speak. In the results of interview, students’ speeches also reflect those features. It was also focused on the consistency of the way of each student speaks whether the men or women features of gender language reflect most.

4.1.1 Lecturing and Sharing

Lecturing and sharing are the first points used to examine the result of the interview. The main difference between lecturing and sharing is how men always deliver one or some points of factual information related to the topic of the
conversation that requires further explanation (Tannen, 1991, p.60). Women share the common thing that everybody has known before so that they understand each other.

<table>
<thead>
<tr>
<th>What do you know and think about LGBT issue?</th>
<th>MS1 (male student 1)</th>
<th>FS1 (female student 1)</th>
<th>MS2 (male student 2)</th>
<th>FS2 (female student 2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecturing</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Sharing</td>
<td></td>
<td>✓</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Figure 4.1 Students’ Speeches for Question No.1**

From the figure 4.1, it shows that only one student whose response reflects sharing features in her speech. Other students’ speeches reflect lecturing features. Sharing is the conversation in which two speakers only stating the common point without new point to explain. In answering the first question, the Female Student 1 did not mention any new point related to question. The answer was only the common thing to discuss.

LGBT stands for lesbian, gay, bisexual, and transgender. I knew this term in Jogja and in my hometown, there is not that kind and I think all people there make it as stereotype because the society hardly to accept them. They cannot accept them, but in Jogjakarta, I change my mind. At the first time, I am also part of those people who cannot accept them, but I get some references and my friend told me about this and that about LGBT and the other people. I also watch video given by my friend and I see that LGBT are, for example homosexuality is just another kind of love. Yeah, another kind of love. The essential is love itself. The difference is about the gender. I really open my mind about the idea. I see they are same as us and actually they are not different, they are also smart, they are nice to be friend, they are not different. (Female Student 1, question number 1, Interview)
It is different from those three other students that delivered one or two points of factual information related to the question. Those points made the answer longer than the answer of the Female Student 1. Longer was not the only point to examine, though it made a significant difference in the terms of the length of the explanation. The main point to differentiate was the new point to explain.

Male Student 1 delivered the new point about what homosexual people intended to do when they conducted campaigns and afterwards the explanation followed. He stated, “What they are trying to do is the base thing to make them know that they were born that way. They are not in condition to choose upon their sexual orientation…” (Male Student 1, question number 1, interview). The new point to explain was the first sentence and the following sentences were intended to explain the first sentence.

The response of Male Student 2 gives the best portray how lecturing is reflected on speech among three answers. He delivered not only one, but also two points of factual information to explain. He started the answer by stating his opinion about the topic and developed it by adding two new points. He mentioned about Harvey Milk School in US and turned the topic into discussion about the school and the background why the school had been built there. Finished explaining about the school, he gave the metaphor about diversity in our life was just like roses. The answer of the question became very long with the additional information about the school and roses. That the sharing turned into lecturing moment was clearly seen when he stated “..Oh ya, I also heard about Harvey Milk School in America. .. what I learn is actually the diversity in this life. This life is
actually like roses.” (Male Student 2, question number 1, interview). The answer of Male Student 2 is similar to the example of lecturing moment from Tannen when she talked with her neighbor about the fireflies in the large yard in front of them. The neighbour started to give her long details about the fireflies (p.60). The additional information was about the topic, but it started too much to impart.

The response of Female Student 2 also reflects the feature of lecturing when she started to bring the idea of transgender organization in Yogyakarta, *Kebaya*, after she explained her opinion. She started the answer with short statement of her opinion about the topic and continued with a long explanation about the transgender organization in Yogyakarta. She gave the detail about the organization and the members. That the sharing turned into the lecturing started when the student stated “. Of course I know that in Yogyakarta there are like group for *waria* transgender, and the group name is *Kebaya.*” (Female Student 2, question number 1, interview) and the following statements explained the organization.

<table>
<thead>
<tr>
<th></th>
<th>MS1 (male student 1)</th>
<th>FS1 (female student 1)</th>
<th>MS2 (male student 2)</th>
<th>FS2 (male student 2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecturing</td>
<td>√</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sharing</td>
<td></td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
</tbody>
</table>

“First, LGBT people violate the religious beliefs and morality. There is no reliable evidence that the bible or Koran can accept the LGBT people. Therefore, we should stop supporting them. Ok, what do you think about that?”

Figure 4.2 Students’ Speeches for Question No.2 point 1
Quite different from the question No.1, most of the answers from the students reflect sharing. The response of Male Student 1 consistently reflects men language features, lecturing. He gave one simple detail to explain when he answered the question. The response of Female Student 1 also consistently reflects women feature language of sharing. However, it is clearly seen that her response reflects women and men feature language at once, sharing and conflict, but so far from this lecturing and sharing point of view, the response of Female Student 1 reflects women feature language. The topic was some people thought that LGBT people violate the religion and morality. The question would be what the students might think about it and how they responded toward the argument.

Male Student 1 explained his opinion about the topic that he disagreed about the idea. For strengthening his opinion, he gave one detail to explain that ‘being gay is not an option’ (Male Student 1, question No.2 point 1, interview) and began explaining the detail that being gay is not an option. The point he delivered was about the topic discussed at the moment. What made it was categorized as lecturing was the given detail required the further explanation.

The Female Student 1 explained the argument to oppose the idea delivered to against the LGBT people. She also added a detail to strengthen her opinion. However, it was quite different from the Male Student 1 because the detail delivered by the Female Student 1 was also her main opinion and gave significant differences to the answer. The detail was also her opinion. Male Student 2 and Female Student 2 gave shorter answer to the question No. 2 point 1 than they did to the question number 1. They delivered their opinion without giving any new
detail to explain. Male Student 2 and Female Student 2 added two or three points to strengthen their opinion that did not require further explanation. It was different from their previous answers in which the discussion about the topic turned into the discussion about their new point.

“Second, a man and a woman get married, and they make a perfect couple. If a man gets married with a man, or a woman gets married with a woman, how come one of them becomes a good mother or a father for the children? How about the gender roles? It is said that children of 7 from 10 homosexual families in US experience the sexual abuse. It is because the masculine one of the homosexual couple would be attracted to the feminine character. Immature children, no matter what their sex are, tend to be feminine rather than masculine. Therefore, this phenomenon occurs in homosexual family life. So, how about that?”

<table>
<thead>
<tr>
<th></th>
<th>MS1</th>
<th>FS1</th>
<th>MS2</th>
<th>FS2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecturing</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td></td>
</tr>
<tr>
<td>Sharing</td>
<td></td>
<td></td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>

Figure 4.3 Students’ Speeches for Question No. 2 point 2

The question no 2 point 2 was about how same-sex couples can be perfect mother and father for the children and how about the psychological and social effect to the children. The question was also followed by a fact about homosexual family. Due to the fact that all of the students supported the existence and the right for LGBT people, this question and fact were aimed to see how the students explained, expressed their disagreement, explained and defended their argument. For this question, there was only one student, whose response reflects women feature language. The rest of them reflect the men gender language features.

Male Student 1, Female Student 1, and Male Student 2 did not only respond and deliver their opinion, but also gave new points to strengthen their opinion. Those points required further explanation. The interesting thing was
Male Student 2 first seemed having different opinion about equal marriage and homosexual parentage, but at last, he changed his own opinion. Male Student 2 insisted that it was not that he changed his mind or he got confused about whether to agree or disagree about the homosexual parentage or homosexual marriage. He explained that he just had different opinion about those two things because for him those two points were different. Those two different points would give different effect also. Therefore, he had different opinion also about that.

For overall, their speeches clearly reflect lecturing language features when they used some new points to strengthen their opinion, began to explain and turned the conversation from the discussion about the topic into the discussion about their new points. Male Student 1 strengthened his opinion by giving two new points: “it is hard to be homosexual where people in that place are still narrow-minded” (Student1, question No.2 point 2, interview) and the video about homosexual family that showed how the couple managed their family and their children could grew up well as children from heterosexual family. The rest of his answer explained those two points. Female Student 1 implicitly stated her opinion about the topic while she was explaining her point about a life of a homosexual family she watched from the same video that was shared by Male Student 1 and trying to analyze the opposition’s opinion.

Male Student 2 made a confusing opinion about his position toward the topic. At first, he appeared as if he disagreed with the opposition’s opinion about the topic. In the point of having relationship and getting married, he supported. He stated that it was everyone’s right to have relationship and get married. He tried to
elaborate the goodness of homosexual couples with a video he watched on television show two days before the interview, but then he stopped explaining about the video because he forgot the details about the video. However, he continued with the point in which he explained that he disagreed that the homosexual couples started to make a family by having and raising children. For him, getting married is a good idea for homosexual couples. However, the idea of having or raising children is not good. That having children and raising children would give many negatives effect was clear for him. Therefore, he should disagree about that. Asked about the changing opinion, Male Student 2 explained that getting married and raising children were different things. He continued explaining the new points, that indicated lecturing language feature, in which getting married and raising children were different.

Female Student 2 actually delivered a new point, information related to the topic. However, the point did not require any longer and further explanation. Even though at last, Female Student 2 explained the information, the information did not turn the discussion about the topic of homosexual marriage and parentage into the discussion about the point she made. Therefore, the answer of Female Student 2 was categorized as sharing. Female Student 2 only explained her opinion about the question of the topic while analyzing the opposition’s opinion without making long explanation about the point she proposed to support her opinion.
Figure 4.4 Students’ Speeches for Sharing and Lecturing

Figure 4.4 shows that the speeches of Male Student 1 do not reflect women gender language feature at all. The way he delivered his opinion and answered the question reflects men gender language feature of lecturing. Female Student 1’s speeches mostly reflect women gender language feature. From three answers, two of them reflect women gender language feature of sharing. Male Student 2’s speeches mostly reflect men gender language feature. Two of three answers reflect men gender language feature of lecturing. Female Student 2’s speeches mostly reflect women gender language feature because two of three answers reflect women gender language feature of sharing.

From the first language gender language feature, lecturing and sharing, Male Student 1 is the only student whose speeches or speeches consistently reflect men gender language feature of lecturing. On the other hand, none of them consistently reflect only women gender language feature of sharing.

<table>
<thead>
<tr>
<th></th>
<th>Q1</th>
<th>Q2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>W</td>
</tr>
<tr>
<td>MS1</td>
<td>√</td>
<td></td>
</tr>
<tr>
<td>FS1</td>
<td>√</td>
<td></td>
</tr>
<tr>
<td>MS2</td>
<td>√</td>
<td></td>
</tr>
<tr>
<td>FS2</td>
<td>√</td>
<td></td>
</tr>
</tbody>
</table>
4.1.2 Advice and Understanding

Advice and understanding are almost similar with sharing and lecturing. Women and men have different ways to deal with problems. Women tell and share their problems to their friends. Sharing and telling their problems are not about looking for suggestion. Women need someone to tell them that people understand their feeling. The point is to confirm the feeling. Men will see women’s story about their problem as a complaint that requires a solution. Told about the problem, men would response by giving solution. The different speeches between men and women toward the story of problem are caused by the different purpose of conversation. Men use sharing or conversation mainly to solve and fix problems. Women use sharing and conversation to express understanding.

The students were told about a problem-based story. How the students responded to the story was the focus in this point. Their speeches were examined using the point of advice and understanding. When their speeches focused on the feeling, they reflect women gender language feature of understanding. When their speeches focused on the solution about what to do, they reflect men gender language feature of advice.

<table>
<thead>
<tr>
<th></th>
<th>MS1</th>
<th>FS1</th>
<th>MS2</th>
<th>FS2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advice</td>
<td></td>
<td></td>
<td></td>
<td>√</td>
</tr>
<tr>
<td>Understanding</td>
<td>√</td>
<td>√</td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>

Figure 4.5 Students’ Speeches to the Problem Story
The speech of Male Student 1 reflects understanding. Even though Male Student 1 pointed out to the fault, he did not focus on what should do. Instead of telling what to do, Male Student 1 stated that he understood the condition and told that many people would just experience the same thing of not being able to understand mute man. He showed that he understood the feeling of failed to understand and help mute man by saying:

Your fault is you don’t understand the mute person. Ok, I see, I understand. Many people would not understand, too. Perhaps you were really met a mute person at that time and you just can’t understand the sign and it’s normal. Not everybody had sensitive vision about sign language. (Male Student 1, question No.3, Interview)

Female Student 1 did not clearly state that she understood. However, that she said “I think it is normal for us not easily understand what the man really ask.” (Female Student 1, question No.3, Interview) was an evidence of understanding. She tried to ensure that everyone would experience the misunderstanding with mute man too. Female Student 1 went further by discussing the story in her point of view. Her point of view was not far from the topic of feeling that a simple little thing, for example the mute man, can touch us and make us think further. She also tried to ensure that everything happened for reasons, so there is no need to get disappointed of not being able to help mute man. To ensure that there was no need to get disappointed, Female Student 1 also said that the mute man could understand if there had been misunderstanding. Female Student 1 actually gave a solution, but she did not discuss the solution further. Instead of discussing her solution, she discussed the feeling again.
Female Student 2 was the only one who stated clearly that she understood the feeling. She focused on the feeling of sad for not being able to understand and help mute man. She expressed her understanding by saying, “Don’t be sad. You still have a positive action” and “We never get education about the sign language, so I know what you feel” (Female Student 2, Question No.3, Interview). It is evidence that the speech of Female Student 2 reflects understanding. being asked about the solution that she might propose, Female Student 2 appeared reluctant and preferred to focus on the feeling than to give a solution to understand the mute man. It was shown after she stated the solution she proposed, she tried to ensure that the action of the woman in the story was the best solution.

Female Student 2’s speech is the best example how women usually avoid telling the solution when their female friends tell their problem. It is because they know that telling the solution about what someone should do would irritate them. Female Student 2 was reluctant to tell the solution because her focus was the feeling. She tried to express her understanding about the feeling. Telling what to do is usually not only avoided, but also considered as unthinkable for most of women. Those three students gave us real example how expressing understanding could be varied in terms of the way, but similar in purpose, understanding the feeling.

Different from those three students, Male Student 2 responded differently by pointing out what should do. From the beginning, Male Student 2 responded showing understanding by saying “I think it is not good if you blame yourself” and “It is actually a misunderstanding. Such people, who cannot speak clearly,
will be understand that” (Male Student 2, Question number 4, Interview). However, he continued his understanding by elaborating it with the solution. It was just a trivial misunderstanding. Therefore, such misunderstanding should not have bothered anyone. Male Student 2 continued it with a long explanation about what should do. He also said that those mute people usually used their body carefully, so that everyone can understand them. He pointed out that the fault was no guessing when the mute man tried to explain what he needed. At first, Male Student 2 appeared as if he tried to ensure that such misunderstanding was just normal and the mute man would understand. Male Student 1 and Female Student 1 did the same thing too. However, Male Student 2 emphasized his response into the solution. It was clearly seen when he said:

Did you mention something at that time, which looks like that? No? well, it’s your fault. .. Usually, people who speaks in sign language will very, very careful in signing, in using their body. .. And it’s actually very easily to understand. ..And it’s actually very clear. I’m sorry you don’t know that one thing that you could do actually, just guessed that. (Male Student 2, question No.3, Interview)

The speech of Male Student 2 gives the best example of how male gender language feature of advice is reflected in the response toward a problem-based story. Considering about feeling and understanding only at the beginning, Male Student 2 clearly pointed the fault out and explained what should do. According to Tannen, this is what men usually do. They focused on the solution and solved the problem when they know about complaints.

From this point of advice and understanding, it shows there is only one student whose speech reflects men gender language feature, advice. The speech
clearly focused on the solution even though the response was also showing understanding about the feeling at the beginning. It was the speech of Male Student 2. The other three students’ speeches reflect women gender language feature of understanding. Each student gave different speeches. However, the focus of the response was similar, understanding the feeling. Female Student 2’s response is the clearest example of a response reflects understanding. It was because she stated clearly that she understood the feeling.

### 4.1.3 Confrontation and Compromising

In this point, the speeches of the students were examined using the point of confrontation and compromise. The questions were designed to oppose students’ point of view about LGBT people. The point differentiates confrontation and compromise is whether to state disagreement openly or not. The focus was the students would openly oppose, state their own point of view about LGBT people, or appear accede, but implicitly state that they disagreed were the focus points. When the students preferred to analyze the opposition while implicitly state their opinion, it would be considered also as compromise (Tannen, 1991, 85).

<table>
<thead>
<tr>
<th></th>
<th>MS1</th>
<th>FS1</th>
<th>MS2</th>
<th>FS2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confrontation</td>
<td></td>
<td>√</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Compromise</td>
<td>√</td>
<td></td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>

Figure 4.6 Students’ Response to the Question No. 2 point 1
The speeches of Male Student 1 and Female Student 2 reflect the compromise of gender language feature. One point to remember is that trying to understand the opposition while explaining their own stance is one of the actions of avoiding the conflict by vocally protest the argument against them (Tannen, 1991, 85). When they have to face their opponent, they prefer to analyze the opposition’s argument and explain their stance than to vocally oppose the opposition. At first, Male Student 1 started his response by saying: “It is interesting when..”, and “It is interesting also when..” (Male Student 1, Question No.2 point 1, Interview). It showed that Male Student 1 avoided the words that might appear rude and openly confront his opponent. He chose the words that might appear friendly to oppose the opponent. The response of Female Student 2 also reflects the compromise. Female Student 2 appeared accede at first, but then she explained her stance and implicitly stated her disagreement toward the opposition. She did not vocally protest the opposition or openly fight the different argument against her point of view about LGBT people. From the whole response she made, it could be seen that she tried to analyze the opposition while explaining the reason why she took her stance by saying:

In religion I know that God just created the man and woman. Yeah, from the physical they are woman and men, but who knows in our heart, in ourselves, so I think from the religion maybe we know that if in religion they judge, and they do not see the differences about the people like LGBT that because maybe in long, long, long time ago there is no lesbian and gay people. Maybe, they do not knows. Because in religion, bibles I made in a long, long, long time ago. The quotation created maybe to judge for homosexual, but of course in the bible God did not create Adam and Steve, but who knows about that. For example the church, it get revision, revision, revision and revision. Maybe something like that. In the church, we also have law, and it can be changed and it can change many times. So
I think about the quotation we do not know about the quotation. I do not say that the bible changes so many times, but the law, the rule that changed. Yes, the rule, not the bible. Not the content of the bible, it can’t be, I think. (Female Student 1, question No.2 point 1, Interview)

The speeches of Female Student 1 and Male Student 2 reflect the confrontation when they argued the argument that opposed their opinion. It was clearly seen from the way they stated their opinion and how they responded the opinion. They preferred to openly state that they disagreed with opinion, protested in which point they disagreed and told why than to compromise. The word “impossible” reflects how he had different opinion about the idea. Female Student 1 showed her disagreement directly by saying: “Can people show which verse state that GOD cannot accept the homosexual people? God doesn’t accept homosexual people, who said that?” (Female Student 1, question No.2 point 1, Interview). It shows that her response reflects the confrontation. She openly protested the different argument. Male Student 2 might less appear emotional, but still protested the opposition openly. He started his response by vocally saying what he thought about the opposition: “OK, for me, the reason from the bible is just classic reason”, “I don’t know why people often abased their thinking on the bible. For me it is so narrow-minded”. (Male Student 2, question No.2 point 1, Interview). He openly opposed and stated his different point of view. This point differentiates the confrontation and the compromise. The confrontation was about to openly state the disagreement. The compromise would find a way to avoid quarrel by not stating the disagreement.
Second, a man and a woman get married, and they make a perfect couple. If a man gets married with a man, or a woman gets married with a woman, how come one of them becomes a good mother or a father for the children? How about the gender roles? It is said that children of 7 from 10 homosexual families in US experience the sexual abuse. It is because the masculine one of the homosexual couple would be attracted to the feminine character. Immature children, no matter what their sex are, tend to be feminine rather than masculine. Therefore, this phenomenon occurs in homosexual family life. So, how about that?

<table>
<thead>
<tr>
<th></th>
<th>MS1</th>
<th>FS1</th>
<th>MS2</th>
<th>FS2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confrontation</td>
<td></td>
<td></td>
<td>√</td>
<td></td>
</tr>
<tr>
<td>Compromise</td>
<td>√</td>
<td>√</td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>

**Figure 4.7 Students’ Speeches to the Question No. 2 point 2**

In this second point, it was clearly seen that only one student whose response reflects the confrontation. The other students’ speeches reflect the compromise. Male Student 1 appeared accede to the opposition, but then giving example to show that the opposition could be wrong. The example was given to support his idea. Without openly stating that he had different idea with the opposition, he gave new information to explain that the different opinion could be wrong.

When homosexual couples decide to adopt children, they must have thought about the children, the perception from the society, what the children would be in the future. It is weird actually for not having one of the parents, mom for example but you have two dads. There is a video, a report of gay couple’s family from Manchester. .. The children grow naturally. It depends on the person, the homosexual one to explain to children. Being a mother or father is about your nature. (Male Student 1, Question 2 point 2, Interview)

Female Student 1 also came with the same approach as Male Student 1. Without openly stating that she disagreed with the opposition, she gave information (the same information that Male Student 1 used) that supported and
gave a bridge to her opinion. The fact was also used to say that the opposition could be wrong about the homosexual family. Female Student 2 did not give any information to support her idea, as Male Student 1 and Female Student 1 did. She did not say that the opposition’s wrong according to her opinion. She analyzed why the opposition could get such opinion and she explained her opinion.

Male Student 2 was the only one who vocally stated that he disagreed with the opposition and, somehow, agreed also. He openly stated that he supported those homosexual couples who wanted to have relationship, or get married. He said that it was everyone’s right to do so. However, he also explained that personally, he thought that raising children was not a good idea for homosexual people. For him, it was fine if the country said yes for equal marriage and homosexual parentage, but he said: “I’m sorry I think it’s not that good” (Male Student 2, question No. 2 second point, Interview).

| In US, 71% men who live with HIV/AIDS are gay. Therefore, people believe that gay people spread the HIV/AIDS. How you relate that survey with your argument? |
|---------------------|---------------------|---------------------|---------------------|
| **MS1**             | **FS1**             | **MS2**             | **FS2**             |
| Confrontation       |                      | √                   |                    |
| Compromise          | √                    | √                   | √                   |

**Figure 4.8 Students’ Speeches to the Question No.2 point 3**

Just as it was on the second point, in this third point, only one student whose response reflects the confrontation and the others’ reflect the compromise. Male Student 2’s response reflects the men gender language feature of the confrontation. The other students’ speeches reflect the women gender language
feature of compromise. Male Student 2 is the only one who states clearly that he had different opinion and disagreed with the opposition. When the other students chose not to vocally protest or state their disagreement, Male Student 2 seemed to have his own way to deal with the different opinion and how to stand for his opinion against others’.

The topic was about the 71% men in USA who suffers AIDS were gay. People think that it is one of the reasons, why people should stop support homosexual people. Homosexual people spread the diseases. Male Student 1 did not try to deny or oppose the argument. He just explained why such percentage could be that high. However, he implicitly stated that it was not gay’s fault. The percentage could be that high was not only because of them, but also about the lack of information about the AIDS itself and how to prevent it. Male Student 1 did not openly protest the different argument, though he had different point of view. Instead of openly protesting the opposition, he took the way of analyzing and understanding the argument while implicitly stating his stance. Female Student 1 and Female Student 2 show the same way of responding the topic. They did not openly oppose the opposition. Female Student 1 and Female Student 2 focused on the point that not all HIV AIDS sufferers were homosexual people. For Female Student 1, those homosexual people who live with unhealthy sex life made the bad paradigm about homosexual people. For her, many good homosexual people live in healthy sexual life. She did not blame the opposition for making wrong judgment about homosexual people, which is totally different with hers. Female Student 2 analyzed how people could be lack of information...
about the HIV AIDS and how behavior of each person could influence it. However, the same thing was they tried to understand the different opinion and build a bridge to find a way to understand each other. They tried to understand the opposition and explained that their opinions were possibly right.

Male Student 2 is very different from the others. He vocally stated that he disagreed with the opposition. He also corrected some facts that the opposition used. That homosexual people only have relationship with homosexual was an important point. Therefore, the percentage of spreading and disseminating the HIV AIDS was quite small. He also said that HIV AIDS was spread by not only sexual intercourse, but also the usage of injection also, and many other ways.

<table>
<thead>
<tr>
<th></th>
<th>Point 1</th>
<th>Point 2</th>
<th>Point 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>W</td>
<td>M</td>
<td>W</td>
</tr>
<tr>
<td>MS1</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>FS1</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>MS2</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>FS2</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

Figure 4.9 Students’ Speeches for Conflict and Compromise

Male Student 2 was the only student whose response consistently reflects the men gender language feature of the confrontation. The way he responded the topic by openly opposed and protested the opposition. He vocally stated his disagreement. It shows there were two students whose speeches consistently reflect women gender language of the compromise. They never openly fought the
different opinion which against them. They preferred to use the nice words to understand the opposition and explained their stance implicitly than to fight openly. However, Female Student 1’s speeches also mostly reflect women gender language feature of compromise. From three speeches, two of them reflect how she avoided vocally protested and openly fought the different argument. She preferred to build the bridge of understanding each other than to debate it.

Most of the results of the interview reveal that students’ speeches reflect gender language. Most of the ways the male students speak reflect men gender language features. On the other side, most of the ways female students speak reflect women gender language features.

Students’ speeches only reflect three constructions: lecturing and sharing, advice and understanding, and conflict and compromise. Students’ speeches do not reflect and show other two constructions: independence and intimacy, and orders and proposals. There are several possible reasons why students’ speeches do not reflect the other two constructions.

Independence and intimacy are most reflected in making decision (Tannen, 1991, p.10). When the decision about two or more people should be made, women like to confirm and discuss before make decision whereas men like to make decision without confirming to anyone. The reason why students’ speeches do not reflect independence and intimacy is probably students did not think they should make any decision during interview. However, if they should make decision, they did not think that the decision they made would influence other people.
Men like to be leaders in their group (Tannen, 1991, p.75). They like to tell what to do and manage everything. This enables them to gain status and get “upper-hand position” (Tannen, 1991, p.9). According to Tannen (1991), the main difference is about how men and women ask someone to do something (p.74). How men ask others to do something reflect it. They use the imperative statement, the order, to ask people doing something. Women who focus on relationship prefer to use proposal by saying “let’s..”, using subject “we”. When women use imperative, they do not use it as order, but as invitation to participate. In this interview, students did not state any orders or proposals. They used statements of expectation such as “..I hope that one day Indonesian people could stabilize such school..” (Male Student 2, question no.1, Interview), and “I hope we can have broad mind to look something from the different side..” (Female Student 1, question no2. Point 2, Interview). The reason why students preferred to use expectation statements than to state orders or proposals is probably they would like to focus on their expectation rather than telling what should do concerning the issues that were discussed in the interview.

4.2 Kinds of Topic That Triggers Gender Language

This section discusses what kinds of topic that trigger gender language on the English Language Education Study Program students speak. The focus of this point was to discover the topic that triggers the gender language existence. The first point was to discuss the topic that triggers men gender language features. The second was to discuss the topic that triggers the women gender language features.
4.2.1 Kinds of Topic that Triggers Men Gender Language Features

To know what kind of topic that triggers men gender language features, the researcher focused on the point that male students’ speeches reflect men gender language feature.

<table>
<thead>
<tr>
<th>Lecturing</th>
<th>Advice</th>
<th>Conflict</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topic1</td>
<td>Topic2</td>
<td>Topic3</td>
</tr>
<tr>
<td>√</td>
<td>√</td>
<td>x</td>
</tr>
</tbody>
</table>

**Figure 4.10 Male Student 1’s Speeches and Men Gender Language Feature**

Male student 1’s speeches reflect men gender language only on the point of lecturing and sharing and in the topic 1 of conflict and compromise. The rest of the speeches do not reflect men gender language feature.

<table>
<thead>
<tr>
<th>Lecturing</th>
<th>Advice</th>
<th>Conflict</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topic1</td>
<td>Topic2</td>
<td>Topic3</td>
</tr>
<tr>
<td>√</td>
<td>x</td>
<td>√</td>
</tr>
</tbody>
</table>

**Figure 4.11 Male Student 2’s Speeches and Men Gender Language Feature**

Most of Male Student 2’s speeches reflect men gender language. There is only one response that does not reflect men gender language feature. It is on the second question on the point of lecturing and sharing. The rest of the speeches reflect men gender language feature.
First, from the point of lecturing, most of male students’ speeches reflect men gender language feature. Each of student gave three speeches. There is only one response from six speeches that does not reflect men gender language. It is interesting to know why it seems that male students’ speech reflect lecturing rather than sharing. Both of Male Student 1 and Male Student 2 thought that they understood and knew many things about the topic discussed in the interview. It is clearly seen how they gave much information when they answered the questions. They added some details to explain. It was seen when the Male Student 1 stated, “What they are trying to do is the base thing to make them know that they were born that way” (Male Student 1, question No.1, Interview) and started to explain that point. It was also seen when Male Student 2 added the point of Harvey Milk School “Oh ya, I also heard about Harvey Milk School in America” (Male Student 2, question No.1, Interview) and started to explained the Harvey Milk School. The finding is in line with Tannen’s theory about how men tend to have information to impart in the discussion that interesting for them and they know about (p. 60). Men will tend to play the role as the expert of the interesting discussion by telling factual information related to the topic.

Male Student 2 seemed trying to turn the discussion that did not go as he expected before into the discussion that he knew very well. He realized that he had no more information to impart about the issue of LGBT and started turning the discussion on the diversity in life. It was exactly what Tannen stated about how men often change the subject of the discussion, which they do not know to something that they know more about using her own experience (p. 60-61). Male
Student 2 tried to relate the topic about the diversity in life with the LGBT issue. However, Male Student 2 had changed the focus of the discussion from the discussion about LGBT into the discussion about the diversity in life. It is seen when he stated:

Well basically, I don’t learn anything deeply from LGBT, what I learn is actually the diversity in this life. This life is actually like roses. Roses is not merely red, we can also find them in white, yellow, and pink. People are not always straight, we can find them in gay, bisexual (Interview, Male Student 2, Question No.1).

Second, from the point of advice and understanding, the only response that reflect men gender language feature was the response of Male Student 2. Responding a story of a problem, men gender language feature would appear as giving advice. The focus of the response given to the story was not about the understanding how the problem affected, but how the problem should be solved. Male Student 2’s response was about what should do to help the mute man. In this case, the topic enabled Male Student 2 to play asymmetrical position. Male Student 2 thought the question was about asking and giving suggestion to solve problem. Male Student 2 even thought that the problem was trivial and very funny by saying “Because it’s actually a very trivial thing” and “..because it is indeed a very, very, very, very funny experience” (Male Student 2, question number 4, Interview).

This was the evidence of asymmetrical how Male Student 1 considered the problem as something trivial that he could solve and no one should be bothered by this problem. When a story of a problem was told, men would see it as a
complaint. Therefore, it required a solution. Men would give solution instead of listen to the story and give the sympathy statement. As the giver of the solution, men would take higher position than the one who asked for the solution. This was the asymmetrical act that Tannen explained about how men tend to use the topic which enables them to act as superior by giving suggestion when someone shares their problem (p. 25-26). It shows how men use sharing moment to take superior position, which is regarded as higher than the one who shared their problem.

Third, from the point of conflict and compromise, the response of Male Student 1 that reflects men gender language feature was only one, whereas all of the speeches of Male Student 2 reflect men gender language feature, the conflict. The conflict is about men fight openly when they disagree about something. Men would not pretend as if they agreed. They would friendly and openly state that they disagree. Male Student 2 openly stated that he disagreed. It was seen when he stated that the reason about the bible was just like “classic reason” (Male Student 2, question number 2 point 1, Interview). The phrase “classic reason” implied how he disagreed to the old reason used to counter the other argument. He even stated clearly that he disagreed about what the opposition said about the bible and LGBT issue by saying “Until now I don’t believe that people cannot find it in the bible” (Male Student 2, question number 2 point 1, Interview). The compromise language feature would not express their disagreement openly.

The point of confrontation was about whether or not the student would openly state their disagreement and debate or fight to the different argument, but in friendly way by using friendly argument. Male Student 2 stated that he had
different opinion about homosexual couples for raising children. He said that “It’s not that good” (Male Student 2, question 2 point 2, Interview). Male Student 2 openly stated that he disagreed. He did not appear as if he agreed, but actually he did not. He stated his disagreement in a friendly way. Even though Male Student 2 stated it friendly, it was still considered as confrontation because the point was not about whether the student stated it friendly or rudely, but whether or not they openly stated it. The friendly way of stating the disagreement was also found on the way Male Student 1 stated that he had different opinion about certain topic. It was when he explained how he believed that the internal factor was the only factor that might cause people become homosexual. He stated that being a gay because of external factor was “impossible” (Male Student 2, question number 2, point 1, Interview). He even repeated that it was “impossible” twice. It was seen from the start that Male Student 1 avoided using insulting and harsh statement to state that he disagreed. The word “impossible” was the friendly way to state that it was illogical for him and he had different opinion about that.

The question would be why men gender language feature appeared when the Male Student 2 answered the question. If women engaged their relation by avoiding being different from others, men established their connection by fighting (Tannen, 1991, p.79-82). The friendly argument was socialization mean. According to Tannen (1991), there was only one reason why men would openly state their disagreement in a friendly way: the topic enabled them to establish intimacy with the people who joined in the discussion by sharing what they know and how they see the topic (p.78-79). In terms of relationship, with the friendly
way of stating their disagreement and starting the debate about different opinion, men would easily know each other because as Tannen said, for men, fighting and debating would not preclude good relationship, yet somehow, the good ways to know each other (p.79). If they think, the topic was not interesting or they could not establish any relation from the discussion by telling what they know and how they see the problem, men would feel reluctant to join in the discussion.

Comparing to his other speeches, the first response about conflict and compromise of Male Student 1 included more points. In the second response, Male Student 1 delivered two points information: how hard to be homosexual was where people could not accept them and a video about homosexual parentage. The third response he even made only one point of information and he did not talk much about the topic. In the first response, Male Student 1 made three points to explain: about *Pancasila*, being gay is not an option, and that being gay was caused by external factor was impossible. It showed how he appeared very eager to share what he knew and how he saw the problem.

Male Student 2 even made it clear to see how he really wanted to share how he saw the problem by emphasizing some points when he answered the question. He emphasized two points when he answered the first and third question of conflict and compromise. In the first question, he emphasized that he did not understand why people abased their thinking on the bible only and that people did not find anything about homosexual in the bible. In the third question he emphasized that people could not easily blame homosexual people due to the HIV AIDS and that the repeated action of abusing boys done by the ex sexual abuse
victim was traumatic and domino effect rather than homosexual effect. The
response of Male Student 2 on the second question was clear enough to see how
he really wanted to share that he had different opinion. He even tried to make it
clear by explaining his opinion three times. He really tried to make the point he
made clear about on what he thought about equal marriage that he completely
disagreed with this idea because of many factors.

It shows how this theory is in line with the result of the discussion. If the
topic was not interesting for them, Male Student 1 and Male Student 2 would not
openly state their disagreement and explained in which point they disagreed. The
different reaction how Male Student 1 answered the first and third questions was
the clear examples how the interesting topic that enabled to share the different
opinion triggered men gender language of conflict. In answering the third
question, Male Student 1 might have different opinion about how people thought
homosexual people spread HIV AIDS. However, he did not openly state that he
disagreed, yet he made short response how it was very risky to have intercourse
without having enough knowledge about HIV AIDS.

4.2.2 Kinds of Topic that Triggers Women Gender Language Features

Most of female students’ responses reflect women gender language. Those
speeches became the main point to focus in this discussion. It was because this
discussion would like to focus and see what kind of topic that triggers women
gender language features.
Figure 4.12 Female Student 1’s Speeches and Women Gender Language Feature

It shows that most of the Female Student 1’s speeches reflect women gender language feature. There are only two from seven speeches that reflect men gender language feature.

<table>
<thead>
<tr>
<th>Sharing</th>
<th>Understanding</th>
<th>Compromise</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topic1</td>
<td>Topic2</td>
<td>Topic3</td>
</tr>
<tr>
<td>✓</td>
<td>✓</td>
<td>x</td>
</tr>
</tbody>
</table>

Figure 4.13 Female Student 2’s Speeches and Women Gender Language Feature

Most of Female Student 2’s speeches reflect women gender language feature. The only response that reflects men gender language feature is the first response from the first question.

First, from the point of sharing, most of female students’ speeches reflect women gender language feature. From six speeches, there are only two speeches reflect men gender language features. The speeches that reflect men gender language feature were the response of Female Student 1 for the third topic question, and the response of Female Student 2 for the first topic question. The difference between the way Female Student 1 and Female Student 2 answered the first question is on the point they delivered. Female Student 1 reflects what
Tannen mentioned as “play down their expertise than display it” (p.60). Female Student 1 actually knew more than what she had said. It was seen from her answer to the further questions. It was because she avoided of being the expert in the conversation. The answers of Female Student 1 and Female Student 2 for the second question of lecturing and sharing also reflect women gender language in which they did not deliver any new point that required long information. They just delivered the basic knowledge to answer the question without adding some new points related to the topic. The basic knowledge appeared again when Female Student 2 answered the third question. Female Student 2 did not mention any new information. She only stated what she thought as the answer of the question. The simple answer was the key of sharing feature.

It was neither because they did not have any more information to answer the questions nor get no interest to the topic. Tannen explains that it is not because the uninteresting topic that triggers the simple answer. If a woman does not know anything or get interested about the topic, she will state that she does not know anything and state anything, but only assenting behavior from the beginning until the end of the conversation (p.61). The simple answers reflect how women usually incline toward what other people might say and avoid being superior by telling more than what people usually know about. Further, Tannen explained that avoiding being superior or expert is the way women establish relationship (p.60). When they are interested in the topic of the discussion or they know much about the information, they will join in the discussion. The difference between sharing and lecturing was how women and men involve in the discussion. Sharing means
minimizing the expert role and information to tell that might differ them from others.

When the topic is interesting for them and it enables them to establish relationship, women always join in the discussion. However, they might appear as if they know less about the topic and prefer listening to the discussion than being the expert even though they actually know a lot about the topic.

Second, from the point of understanding, both of Female Student 1 and Female Student 2 expressed understanding toward the story of problem. Female Student 1 expressed her understanding by saying “I think it is normal for us not easily understand what the man really ask” and “But from the little thing, it can touch, it can make you think further” (Female Student 1, question number 3, Interview). The response she made did not focus on the solution that might be good for the problem. Instead of giving solution, she expressed the understanding. She even later discussed the story how people could touch us by saying:

Perhaps, if the person, not him, you will not feel regret. Yeah because they are mute and they need a little help, only a small help and we cannot do that for him. But from the little thing, it can touch, it can make you think further. From that story, from that event, you can get some new things. New things that you have never thought before, for example learning about sign language. (Female Student 1, question number 4, Interview)

The response of Female Student 2 is clearer than the response of Female Student 1 to reflect women gender language feature of understanding. The sentences of “If I was you at that time, maybe I also will be so sad” and “Yeah, I know what you feel” (Female Student 2, question number 3, Interview) clearly reflect the understanding. The focus of the response was clearly the feeling about
the problem, not the solution for the problem. When Female Student 2 was asked to give possible solution, she answered “Maybe I become you maybe, I will just be wait and didn’t do anything” (Female Student 2, question number 4, Interview). The answer does not reflect the solution. Further, the answer is followed by the statement that reflect understanding “That’s not bad. I think it’s the best because you don’t understand that. We never get education about the sign language, so I know what you feel” (Female Student 2, question number 3, Interview).

Responding to the discussion about problem, women would response the story by telling their understanding. Tannen mentioned that as “dramatized in a short story” (p.26). It is because the focus was on the feeling about the problem. Telling about the problem is not about how women complained about the problem in life. Telling about problem implied a mutual understanding showing good relationship. The theory is in line with the result of the interview. Both Female Student 1 and Female Student 2 expressed the understanding on the topic about problem.

Third, from the point of compromise, most of the speeches reflect compromise. The only response that does not reflect compromise was the response of Female Student 1 when she answered the first topic question about the compromise and conflict. The compromise speeches try to understand and analyze the opposition. They would not state openly that they disagreed. They would prefer to understand the opposition and analyze why the opposition has such different opinion than to openly state their disagreement even though in friendly
way as what men usually do. It was seen from the response of Female Student 1 and Female Student 2 when they answered the question. When answered the first question, Female Student 2 analyzed the opposition, instead of openly opposed them by saying “..and they do not see the differences about the people like LGBT that because maybe in long, long, long time ago there is no lesbian and gay people” (Female Student 2, question number 2 point 1, Interview).

Avoiding the openly disagreement even though in the friendly way is also reflected on the way Female Student 1 and Female Student 2 answered the second and third topic question about conflict and compromise. Women avoid stating openly that they disagree by analyzing their opponent. That Female Student 1 said “Those people who say about that fact perhaps experience the sexual abuse from the gay couple” (Female Student 1, question number 2 topic 2, Interview) reflects how women avoid openly stating disagreement. Analyzing the opponent was a bridge to find mutual understanding instead of debating. The response of Female Student 2 also reflects the analyzing opponent. Further, from the response she appeared acceding to the opponent, but then she turned to her own opinion. She preferred to appear acceding than to openly oppose when she said “For the psychological for the children, who has homosexual parents, for mother and father, he or she will feel so difficult, sad, but if he feel happy and he love her or his parents, I think he can accept the parents.” (Female Student 2, Question number 2 topic 2, Interview)

The rest of the answers of Female Student 1 and Female Student 2 consistently reflect the women gender language feature of compromise. Instead of
stating that she totally disagreed to the opinion, Female Student 2 preferred to oppose their opponent by stating the factual fact that “It is not only in the homosexual relationship, but in lesbian, in the normal people also get HIV” (Female Student 2, Question number 2 topic 3, Interview). Stating the factual fact that everybody know was enough to state that she disagreed even tough implicitly.

According to Tannen, many women learn to avoid confrontation in every way, even though in friendly way one. She also stated that openly opposing others was something “unthinkable” (p.91) for women. It is because women establish relationship by avoiding any conflict. The other reason is women establish their relationship by avoiding any differences. For most of women, differences create conflict (Tannen, 1991, p.60). When the topic of the discussion is interesting for women, but the focus of the topic oppose their own opinion, women would appear acceding, but then they implicitly state their disagreement. Instead of stating that they disagree, women will find a bridge for mutual understanding by analyzing their opponent. It is the way women state their disagreement. It is clearly seen that from the way Female Student 1 and Female Student 2 responded the question reflect how women avoid conflict. They avoided stating openly their disagreement. They analyzed their opposition and found the reason why they had such different opinion from them and state their own opinion.

4.3. Other Findings

From the result of the interviews, the speeches of female students do not always reflect women gender language feature. On the other hand, the speeches of
male students do not always reflect men gender language. It is found that they exchanged the styles. The speeches of female students do not strictly reflect women language features and the speeches of male students do not only reflect men gender language feature. Each of them sometimes expressed men gender language.

<table>
<thead>
<tr>
<th>Students</th>
<th>Lecturing and Sharing</th>
<th>Advice And Understanding</th>
<th>Confrontation and Compromise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Point 1</td>
<td>Point 2</td>
</tr>
<tr>
<td>MS 1</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>FS 1</td>
<td>x</td>
<td>x</td>
<td>√</td>
</tr>
<tr>
<td>MS 2</td>
<td>x</td>
<td>√</td>
<td>x</td>
</tr>
<tr>
<td>FS 2</td>
<td>√</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>

**Figure 4.14 Male and Female Students Exchange Style**

√ : exchange style
x : did not exchange style

Referring to the figure 4.14, the speeches of male students sometimes also reflect women gender language. Four of seven speeches of Male Student 1 reflect the style exchanging. Female Student 1 exchanged the style two times from seven speeches. One response from seven speeches of Male Student 2 reflects conversational style exchanging. There is also only one response from seven speeches of Female Student 2 reflects style exchanging.

According to the theory of Tannen (1991), and Coates and Johnson (2001), communication deals with many aspects, such as status, connection, the
topic of the discussion, the setting of place and time, etc. Those aspects influence the way people speak as it was on the students. Men do not always dominate the conversation. Sometimes their speeches to a topic of the discussion do not reflect lecturing. The speeches would reflect sharing if men are in the lower position of asymmetrical conversation. The person to whom they talk to is in the higher position in terms of social status. The other possibility is men are interested in the topic, but the person to whom they talk to know better than they do about the topic (Tannen, 1991, p.67). If they are not interested in the topic, they will mind to listen. They will turn the topic discussion instead of listening. This is what Male Student 2’s speeches reflect from the conversational style exchanging. Without adding more factual information about the topic, he stated what he knew about how blaming homosexual spreading HIV AIDS was irrelevant and paid attention to the explanation about it (Male Student 2, question number 2, point 1, Interview). If he got no interest with the topic, he would turn the topic as he did when he answered the first question by saying “Well basically, I don’t learn anything deeply from LGBT, what I learn is actually the diversity in this life. This life is actually like roses” (Male Student 2, question number 1, Interview).

Men also do not always express advice when their friends tell them about problems. Most of them see the problem sharing as the moment when their friends need solution. Men can show understanding also. However, men do not show understanding by saying that they understand their friends’ feeling or show such expression. Tannen explains that men show their understanding by reassuring their friends that their condition is not that bad and everyone experiences the same
thing (p.27). That Male Student 1 said by saying “Many people would not understand, too” and “.you just can’t understand the sign and it’s normal. Not everybody had sensitive vision about sign language” (Male Student 1, question number 3) shows that the result is in line with Tannen’s theory. The speeches showed how men usually express their understanding. This is what men do in common to show their understanding. Tannen added that men show their understanding if they think their friends do not seek for solution or the problem does not require any solution. They would show their understanding when their friends seem to need friends to talk to about the problem (p.20-21). Male Student 1 and Male Student 2 actually had the same speeches in the beginning. They showed their understanding. Male Student 1 showed his understanding by saying “.you just can’t understand the sign and it’s normal. Not everybody had sensitive vision about sign language” (Male Student 1, question number 3). Male Student 2 expressed his understanding by saying “It is actually a misunderstanding. Such people, who cannot speak clearly, will be understand that” and “You don’t have to blame yourself, it’s frequently happen. And such people will accept it easily” (Male Student 2, question number 3). The difference occurs when Male Student 1 only expressed his understanding, but Male Student 2 elaborated his understanding with the solution. It might be because Male Student 1 and Male Student 2 had different perceptions on the problem-based story. Male Student 1 had a perception that the sharing was something only to share. It did not require any solution. Whereas Male Student 2 had perception that this problem as “trivial
thing” (Male Student 2, question number 3) that everybody should know what to do at that moment.

Men sometimes also avoid conflict. Bailey (2009) explains that the point is men avoid talking about the problem. They may show their disagreement openly, but they avoid talking about the problem deeply. Male Student 2 might see the discussion as a chance to share what he knew about the issue and ignored the fact that the discussion might be a chance to seek different point of view about the problem. Male Student 1 whose speeches reflect compromise might see the discussion as the moment to talk about the different arguments and to find a bridge about the issue. This is what men usually do, as Bailey says as avoiding to talk about the problem.

The speeches of both Female Student 1 and Female Student 2 express men gender language feature of lecturing. Each of them has one response from three speeches that reflect men gender language feature. Tannen (1991) explains that how women dominate conversation is quite different in terms of reason and background from how men dominate the conversation. Women see the conversation as a mutual interaction. Each of them has their own time to tell their own stories. Their speeches reflect lecturing when they think that it is their turn to tell their story and the rest of the time is others’ (p.70). This is in line with the speeches of female students. Female students’ speeches that reflect lecturing only appeared once from three speeches of each student. The rest two speeches of each of them show that they avoid telling too much information to impart.
Women also express conflict sometimes. They appreciate relationship, but sometimes they express conflict as men do. Eckert (2003) explains that women sometimes think that they should show their independence in two or more cases. When they show their independence about certain topic, it is seen as “blunt and to the point” (p.143). In line with Eckert’s explanation, Bailey (2009) mentions that women are “more critical to address conflict” in which men are not. This is the point in which women’s speeches can be categorized as reflecting the conflict.

Women directly point out the problem that men usually do not. The response of Female Student 1 shows what Eckert and Bailey explain about how women’s speeches reflect conflict. Female Student 1 openly showed her disagreement by pointing out in which point she disagreed. Without giving any introduction about her reason of disagreement, she said “Can people show which verse state that God cannot accept the homosexual people?.. who said that?” (Female Student 1, question number 3, Interview) to show her disagreement. Female Student 1 shows what other women do in common: Women avoid conflict, but once they express conflict, they directly point out the point of the problem they disagree. Bailey (2009) mentions that this maybe because women concern with the emotional aspect, so they really know in which point the problem occur.
CHAPTER V
CONCLUSIONS AND RECOMMENDATIONS

This chapter consists of two sections: conclusions and recommendations. Conclusions deal with all summaries drawn in the research. Recommendations, later, become the place for the researcher to share her suggestions regarding the problems discussed in the study.

5.1 Conclusions

This research examined the gender language reflected students’ speeches from their responses toward the questions. The study was limited to the students whose cultural backgrounds are described in Chapter III. Therefore, the findings reflect only based on the four participants. Students’ speeches were analyzed according to Deborah Tannen’s theory of gender language. The analysis shows that the ways students speak reflect gender language proposed by Tannen (1991). The result shows that the ways of the students speak reflect two categories of gender language. The first is men gender language features category. Lecturing, advice, and confrontation were found. The second is women gender language features category. Sharing, understanding, and compromise were found.

The research reveals that students’ responses only reflect three constructions: lecturing and sharing, advice and understanding, and conflict and compromise. Students’ responses do not reflect and show other two constructions: independence and intimacy, and orders and proposals. The possible reason why
students’ speeches do not reflect independence and intimacy is probably students
did not think they should make any decision during interview. However, if they
should make decision, they did not think that the decision they made would
influence other people. The possible reason why students’ speeches do not reflect
orders and proposals is because probably they would like to focus on their
expectation rather than telling what should do concerning the issues that were
discussed in the interview.

The research also reveals that there were some topics that trigger the
gender language. Male students’ responses reflect men gender language features
when they talked about some certain topics. First, the topic is about what they are
interested in. Moreover, their responses reflect men gender language when they
know a lot about the topic. Second, the topic enables them to show superiority as
solution giver. Third, the topic is interesting for them and it enables them to
establish relationship with people who joined the discussion.

For female students, there are also certain topics that trigger women
gender language feature. First, women gender language feature appears when the
discussion topic is interesting for them. The responses also reflect women gender
language when the topic enables them to establish relationship with people.
Second, the responses reflect women gender language when they share about
problems. Third, the responses reflect women gender language when the topic of
the discussion are interesting for them, but the discussion opposes their own
opinion.
However, the other findings in this research reveal that men gender language features are not only reflected and found on the way male students speak. On the other hand, women gender language features are not only reflected and found on the way female students speak. Sometimes they exchange the styles. From the result of the analysis, it reveals that women also used men gender language features and vice versa.

Male students’ responses reflect women gender language feature when first, they were in the lower position of asymmetrical interaction. Second, they thought that their friends only need someone to talk to, not solution of the problem and expressed the understanding to their friends’ problem. Third, when the discussion pointed out the problem in which two different arguments meet. Female students reflect men gender language feature when first, they thought it is their turn to speak up, and second, when she tried to point out the core of the problem.

There are several points that can be concluded from this discussion. First, students’ speeches reflect gender language. Gender language exists in our interaction and conversation. Gender language shows the different ways men and women express their idea and way of thinking in the way they speak. The difference is about the way they speak or the conversational styles as the focus of this research.

Second, male students’ speeches reflect men gender language when the topic is interesting for them. Their speeches reflect men gender language features when the topic enables them to take higher position of asymmetrical conversation,
and to establish relationship. On the other hands, female students; speeches reflect women gender language feature when the topic is interesting for them, especially about personal problem. Their speeches also reflect women gender language features when the topic enables them to establish relationship with people who join in the discussion. Third, the speeches of male and female students are not strictly confined to particular features. Male and female students sometimes exchange their styles of speaking due to the context of their interaction. Female students do not always use the women gender language features. In addition, male students do not always use the men gender language features. They exchange their conversational styles.

5.2 Recommendations

Considering the findings provided previously, the researcher proposed recommendations. The recommendations are aimed to the English teachers, other researchers who are interested to conduct similar research about gender language, and the readers.

The researcher recommended English teachers to read the current research about gender language. There are many studies that have been conducted from all around the world and from interdisciplinary perspectives. Those studies bring new paradigm about the gender language and interaction. The teachers can facilitate the students about the gender language and avoid the gender bias about this issue.

The researcher recommended future researchers who are interested to conduct the similar research to focus on two possible options: the gender language
in our own culture and the social contexts that influence the exchange of the
gender language between men and women especially in our own culture. There is
not much to find study about gender language in our own culture. The exploration
to the exchange of gender language is the most recent issues in gender language
study. It is also good for the future researchers to pay more attention to the other
discipliners that may help them to discover more about the gender language
features. The further researcher might consider adding more research subjects.

The researcher recommended common people who are interested in how
men and women use language differently in their interaction to understand that
men and women really have different point of view in seeing the same issue. Men
and women have different style to express themselves. Having a good
understanding about how our friends, partners, and strangers behave the way they
do is a good solution for every problem. We may still see the things differently,
but it is a good start to make the world a better place to live in together (Tannen,
REFERENCES


Lee, C. (n.d.). How does instant messaging affect interaction between the genders?. The Mercury Project for Instant Messaging Studies. Retrieved on December 1,


APPENDICES
Appendix A

List of Interview Questions

1. What do you know and think about LGBT issue?

2. there are some arguments about LGBT issues. Those arguments are delivered to oppose the opinions which support the LGBT issue.

First, LGBT people violate the religious beliefs and morality. There is no reliable evidence that the bible or Koran can accept the LGBT people. Therefore, we should stop supporting them. Ok, what do you think about that?

Second, a man and a woman get married, and they make a perfect couple. If a man gets married with a man, or a woman gets married with a woman, how come one of them becomes a good mother or a father for the children? How about the gender roles? It is said that children of 7 from 10 homosexual families in US experience the sexual abuse. It is because the masculine one of the homosexual couple would be attracted to the feminine character. Immature children, no matter what their sex are, tend to be feminine rather than masculine. Therefore, this phenomenon occurs in homosexual family life. So, how about that?

Third, in US, 71% men who live with HIV/AIDS are gay. Therefore, people believe that gay people spread the HIV/AIDS. This is the argument why they think they should stop support homosexual. What do you think about that?
3. It is a little bit sad story, it’s a little bit disappointing, actually I got disappointed with myself. It was my experience a year ago, eee, it was after the thesis writing class, at 5pm, I got out from the library, when a handsome man ran to me. He spoke something. bla, bla, bla, then I got something that he needed me, to help him. He needed a help, but I just couldn’t understand what did, eee, the man really mean. Then, I asked him, “what?? Hee? Hee?” then he explained, and explained, then I think that he was very tired of me, then he walked away. Then, I followed him. I tried to figure out what he need while I was paying attention to the what he and his friends doing. When I realized, oh, he needed this one, then I asked him, he nodded angrily. He was still tired of me. Because it was very late, and I had to go somewhere, I went to the securities, I asked them to help them, then, yes, then I got home. When I was riding my motorcycle, he waved his hand, and he said teriam kasih but only in lips. So, what made me disappointed was yes, he is actually a mute man, he really needed me, but I cannot help him. He actually asked me whether I had ruler or not. Whether I had stick or not. He parked his car in front of BAA. He is actually a lecturer from other universities. Yes, psychology faculty conducted a seminar for mute people and he was one of the mute lecturers and also the speaker. Yes, he was, he was one of the speakers in the seminar. He actually made a sign, like this. “my car is locked, the keys are inside the car, do you have any ruler? Or stick? To open the door.” well, I didn’t understand the sign language. And it made me very sad. I keep
blaming myself for not knowing, for not understanding what he meant. From the day on, I learn about the sign language. Yeah, to prevent if it happens again, I can help those people. So, what do you think about my story?
Appendix B

<table>
<thead>
<tr>
<th>Gender Language Interview Guidelines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender Language :</td>
</tr>
<tr>
<td>Place :</td>
</tr>
<tr>
<td>Interviewer :</td>
</tr>
<tr>
<td>Date :</td>
</tr>
<tr>
<td>Start :</td>
</tr>
<tr>
<td>End :</td>
</tr>
</tbody>
</table>

(Question 1)
You said that you are really into the idea of LGBT, the right they own, the recognition, etc. Would you like to explain about that?

(Question 2)
So, what is your stand, agree or disagree about that? Well, there is a different perspective about the issue. Juz like ………, they say that ……… so, what do you think?

(Question 3)
Just at the moment when you explain your stands against the arguments, I remember something. I would like to tell you a story of mine, a story about disappointed. I would like to know anything comes up in your mind about my experience, so it is like a curcol.. so, it was on Monday afternoon after the thesis writing clas…………. So, what do you think I supposed to do??
Appendix C

Gender Language Interview Transcript

Gender Language Interview 1

Site: Library of Sanata Dharma University  
I = interviewer

Interviewer: Gabey Faustena Ulrikayanti  
S = Student

Transcriber: Gabey Faustena Ulrikayanti

Date: August, 25th 2011

Start: 09:03:13am  end: 09:45:03am

I: eee, Good morning, Dimas.. 
S: Morning.

I: eeeemm, today, we would like to share about something. Eem, this is actually for my thesis. My thesis is about gender language. So, I would like to, eeee, interview, and focus on how male and female interact. So, it is not about your answer toward my question, but how you response toward my question. Do you get it?

S: ok.

I: ok, so, we have agreed that we would like to talk about the LGBT.

S: yeah,

I: yeah, So, before we start today I would like you to know that I record everything here.

S: heem

I: the video, and your voice. So, eem, make sure that really speak up to make sure that it is really recorded

S: OK.

I: soooo, to begin our interview, I would like to know, we would like to underlie the LGBT. Lesbian, Gay, Bisexual, and …

S: transgender.

I: Ok, transgender. So, can you explain anything you know about LGBT issue?

S: well, I think ee, it, it, it’s been about two years ago when I, when I first eek, when I first knew about LGBT and what it stands for. And, and I became more interested in it, eee, because eee, it’s always been something, it, it always become something, extraordinary when you are talking about eee, minority and other eee, group that belong to some certain area which is and for me
personally, the most important thing and the most interesting thing is the way they trying, they way they are trying to defense their right and eee, toward the society.

I: ok.. the way they defense their right?
S: yeah.
I: so, what do you think what they do? What they have done..
S: ee..
I: what..
S: aaa, aaa, I heard so many things that they have done eee.. Many events, eee, many fair, kind of charity,
I:he’em.. charity..
S: charities, ee, to the society not ol, ee, not only inside their group. But also to be out to the society, like aa, charity to the orphanage, I mean, what, what
I: orphanage.
S: what, you call it??
I: yes, yes, orphan.
S: orphan and yaa! The poor people they, they, they gave help. They help them. Support them, eee, economically.
I: economically, yaaa… then?
S: and for sure, it would, ee, they done it for, for free, I mean…… willingly. They done willingly.
I: so, they don’t think anything? You mean?
S: chem.
I: ok. so, do you think that they done it, eeee, to defense their right so, it’s, it’s like eeee, they do it so that people can get eee, certain … to give them something like knowledge or something like acquisition, something like that?
S: exactly. Eee, I mean, what they are trying to do is that the first thing, I mean, the best, the base thing, to make them know that eee, they were born that way, eeeee…. They are not, they are not in condition to choose upon their sexual or, orientation whether, whether they are gay, whether they are lesbian or transgender, eee, they’re, they’re being trapped, incapable to choose, I mean, it is like a gift, from God. God gives you to be….to be gay or, I mean you were born that way. I mean, you cannot, you cannot choose whether you have xx gene or xy gene, I mean, eee, you can be born with xy gene then you probably might be a gh, then you were, then you were born as man. And if you are born, if you were born with xx gene, then you were, you were born to be a girl. Then if you are have xxy, gene, then you might be gay.
I: okey, so, it should, so, it is about the nature, you think.
S: yaaa.
I: so, it’s about nature, not eee, not only they choose become gay or transgender or bisexual…
S: exactly.
I: ..and the lesbian. Okey. Before we go, it explains your stand that you.. accept them.
S: I do accept them.
I: you don’t against them. You support their right. Ok.
S: I have no reason to.. against them.
I: okey, you have no reason to against them. But actually there’re many people, you know, against them. They don’t, they don’t think that this is, eee, the, the good idea, about LGBT. You know, some, eee, I’m now, ee I’m trying to be eee, as objective as possible, okey, so I don’t support, I don’t stand for them, and I don’t against them. So, I would like to read some opinions, firstly about the religion. You know that the quote God created Adam and Eve, not Adam and Steve, for example, then errr, in Indonesia, eee, we belong to the religious country, okey? Not the secular country. The sec, the secular countries have already accepted them. Since we belong to the religion-based country, and we have “Ketuhanan Yang Maha Esa” as the first sila, then, in our religion, eee, there is no, there is no, any bibles or Koran, saying that we can accept LGBT. That is the first.
S:ehem.
I: the first opinion. then the second is that, emm, many people say and believe that men, men and women make a perfect normal family. When children belong to a family, there’re a mother figure and father, and how bisexual, no, I mean, lesbian and gay family can accept that, can be a perfect and normal parents for that children. Is that El emmm, like a abuse?? And recruit the children to become like, their parents. Eee, I mean, the sexual orientation. Oke. That is the first.
S: that is the second actually.
I: aaah???oh yaa, the second sorry, hahaha!! Ok, eeee, 7 from 10 gay families in America abuse to their children. Wow!! Eeemm, that’s ironic . . ok.
S: OK.
I: then, eee, 71 percent of men whoooooo have HIV AIDS in their body are gay. Ok, so, they, they say that, you know MM? Men sex with Men? Ok, they belong to the 71 percent. So, the, the the 71 percent of men whio live with HIV are gay. That is why people reject them. OK, what do you think?
S: well, for the first question, it rather interesting when we talk about Pancasila. You know, ee, one of, one of, the, one of the .. what dyu, what you, what you, what do you call Sila? Sila? One of the sila we have national equality for all, I mean that’s what they are trying to, trying to get, trying to get. I mean, eq, equality is not a special right. Equality is, is, just an ordinary right given by God. It is just like human right, that every people are the same.
I: key.
S: and that is the base for the Pancasila, I guess. Eee, eee,. and then, eee, it quite interesting also when, when people trying to judge eee, those who are different from them. eee, but they trying,
not trying to foc, not trying to mmmm, to, be, their, be their, be their, be their, be in their shoes, I mean, eee, just, imagine that eee, when eee, if you are have, if you have a baby burn with hydrocephalus how can you help that? Hydro, eee, I mean, it, it’s in, it’s in the baby’s gene, I mean, the baby gets the gene for the hydrocephalic.

I: hmm, then?

S: then, you were born, he will, he will become, eee, he will suffer hydrocephalic, eee hydrocephalus, just the same as LGBT people. I mean, I don’t believe in the, I just believe in theeeee internal factors, and I don’t believe in the external factor, what, which is, which, which, that become a gay isn’t option that because they, they, they have been abused on their childhood. I mean, it, it, it doesn’t make sense. I mean, if you’re, if you’re, if you were a victim of gay abused in your, your childhood. How can, how can, how can it make you to be a gay in, in, in the future? I mean, eee, it was impossible you something you hate become one of them. What the second question actually?

I: the second question would be, mmm, when men and women married, they fit together, make a perfect mother and father figure in a family emmm, normal family, I mean.

S: oke

I: here you are talking about the marriage equality, right?

S: yes, exactly!

S: he’em. Eeeee, I don’t really get the point of marriage equality actually, but I, I, I’m trying out, I will try to, eee, spirit out as clear as I can.

I: OK.

S: emm,

I: just speak up, then.

S: I mean, marriage is something we prop, we, we, eee if we have married, we, marriage is a happiness, one of the happiness.

I: yes, exactly.

S: eee, happiness is above all. happiness is above all and eee, it is up to a person when, when, eeee, if he, if he or she happy with their child then what, what, what on earth can make, can stop them from being happy. I mean, eee, being gay are girls marriage, girls marriage girl, man married man, it’s not, it’s not, something, we need to, to, blow up. I mean. Ok, we, we talk about, talk about, we talk about, environment in Indonesia. Eeee, I know, I can’t be too imaginative, I can’t be, eee, too far from, from where stand now. Mm, here is Indonesia that not every people are open-minded, not every people are accept eee, homosexuality and eee. It’s kinda hard, you know, being gay in, in a some certain area which, which eee,

I: which cannot

S&I : which cannot accept

S: which cannot accept you, which cannot accept your homosexuality, you are hard to have a get passport, you’re difficult to..
I: really?
S: yeah, you’re difficult in many things. Eee, it is like aaa, the world doesn’t fair. It is like... ee, like that.
I: ok. The point is that how can the father and the mother of the eee, homosexual, couple can be, can be a perfect father and mother just like a normal, I mean, just like a straight couple.
S: eee
I: I mean, I’m not talking about the happiness, I mean, marriage, yes, marriage is about happiness, but you see that happiness, can be, can be reached because of something like that. I’m not talking about the happiness. I mean, how can women and women can be a perfect mother and father.
S: ehem.
I: how can woman can be a father? Like that.
S: well, when a gay couple decide to adopt children. They, I think it’s just, it’s just like my thought. I mean, I mean, when, when, when, gay people decide err, decide to, to adopt children, they must really think about what, what the perception from the society.
I: heem
S: what the children would be, in the future, how, how, they would, feel, if they know that they don’t have mother or dad. It is weird actually.
I: yeah, hahahaha.
S: ee, eee, I, I, I, I’ve watched a video that eee, a report a gay couple family.
I: ehe, okey?
S: eee, I think the title is my weird and wonderful family.
I: my weird and wonderful family?
S: yeah.
I: ok. Then?
S: it tells, it tells, it tells, it tells a family, from Essex, I mean, from London, from Manchester.
I: ok, go on.
S: eee, and eeee I forgot the name, but it’s, it’s, eee he is a billionaire in English. And he had married the partner for, for 10 years, I guess.
I: ten years?!
S: yes, they have three children.
I: adopt?
I: eee, surrogacy?
S: surrogacy, yeah! Exactly.
I: ehe? Oooww..
S: from surrogate mother.
I: OK!
S: three children from surrogate mother and two twin and..
I: oh so sweet.
S: a daughter. Eee, twin, twin, twin sons from surrogate mother also. And then it makes a, make a, make a, make a wonderful family, I mean, they know, it’s kindda weird for the society that I mean the children calling not, not, not calling, not calling ya, mommy. But you have dad, and you have daddy.
I: dad….?? Oh yeah…. So, the children call them dad..
S: dad, dad and daddy.
I: ok, then..
S: and, and they grow, I mean, I see them naturally, normally, I mean I think it’s more depend on the, on the personal, on the personal of the, LGBT person.
I: Ok, then?
S: if they are good, then, if they, I mean, it is your nature being a mother, being a father. It is in your, it is, it is, it is nature. Eeee, you can be taught and I think there are, there, there are heterosexual couple also done abuse to their children, their own children.
I: yeah, yeah, they also abuse them.
S: a, a, a, how can you say that, that, yeah, I think that my opinion about adopted children for gay people.
I: ok, so how about the… oke, so you also answer that the also they abuse.
S: chem..
I: so, how about the HIV?
S: ok, about the HIV, exactly, the HIV, hmm, we live in Indonesia. HIV is a taboo.
I: OK.
S: that’s what makes. That’s what makes it eee, that’s what makes them lack of information about HIV. That’s why they can’t prevent it.
I: OK..
S: I mean, ok. Gay people only, I mean, we know that gay people have sexual intercourse using their own way.
I: OK.
S: eeemm, and actually, it kindda risky way to have sexual intercourse without the information to do it in the right and safe way.

I: eheem..

S: and, and there, there are, there are still, we can, we can, we can uuuu, uuu, I mean, uuu, mmm, the information about, about the HIV and how to prevent it. And I think that’s what makes them lack of information.

I: Ok, so, eee, let me see. So you think that it makes the HIV spread more because the gay, the gay couple cannot get enough appropriate information about HIV…

S: ehem.

I: .. and how to prevent it, how to make it secure..

S: it, it, it is because keep shut it down. If you talk about eee, talk about sex, oh no, you’re, you’re, you’re silly and let, let, let, let talk about HIV, oh shut it. And that, that what happen to you.

I: ok, so you think that it is about emm, taboo or not taboo, so they lack of information, and that’s why the HIV spread. OK, a very good point. And I, see the point when you say that when you experience the sexual abuse in your childhood…

DS: ehem.

I: it may be, yeah, it may not influence your sexual orientation. So, do you, do you remember about something like, ummm, years, oh, several years ago, about robot gedek n babe? Old men who abuse children, boys. Do you know that they, they do sexual anal..

S: I know..

I: ..ok, and it makes them, eeee, the boys, become gay. They do it to the children. Other children. Not, not gay, but, they do it to the children, other children. so they are, they are interviewed. And they say that by emmm, having sex that way, in that way, it can give them, emm satisfaction? It is not only about the sexual orientation, but how they, they, they get the satisfaction, if they do it to the children. How can you elaborate that?

S: well, exactly. I think that more kind of psychopath, psyco, psychopath, psychotic. Ee, emm, I mean, you don’t know he, whether he gay or not, and he just done it to the children. He might perhaps, perhaps, eee, pedophile. And he just like children. So, I have no idea about that, that I think ee, when the groups show many action done by man, by man and they refer it to gay.

I: ehem

S: and I don’t think so. I think it’s more like psychopath. And, and unfortunately perhaps, emm, the doers, of the psychopath think it’s gay! Then it, it makes, it makes the, the gay image in the society worse.

I: OK. So, you think that they are not gay. You just think that they like mmm,

S: perhaps they’re gay. I don’t know.

I: oke. OK. That’s vey interesting. Eee, then, OK. How about the bisexual?
S: bisexual?
I: bisexual. So, then, even though homosexual people say that bisexual is something like confused people. They cannot make it clear, they are too coward to say that they’re gay so that they say that they’re bisexual. Like that. What do you think?
S: I would say it as emm, confused, emm, emm, emm, or something just because eee, I don’t know much about bisexual.
I: ehem.
S: eee, the, I think, human needs variation.
I: human need variation??ohh, yeah okay..
S: I can tell you that when you fall in love with boy, you fall in love with boy. When you fall in love with a girl, you fall in love with a girl. You can’t help that.
I: ok, go on. So, how can bisexual, say that they can, they can be in love with female and male. It’s just like, I, I get confused about the idea of bisexual. How can people fall in love to male and female.
S: I think the words bisexual refers to those who are sex, those who are actively having sexual intercourse with both women and men and not for the relationship. Eee, but, it, it, if it is, kindda, I mean, what, what, what you call it? The relationship, real relationship, true love between bisexual.
I: hmm?
S: I don’t really get it. I mean, I think bisexual is just the way we call ee, those who are…
I: enjoy??
S: having, having inter, having sexual intercourse with both women and men.
I: umm, OK. So, let say, can we say that, eee, Lindsay Lohan, you know? Eee, Is she?
S: that’s interesting because we tend to judge Lindsy Lohan to be bisexual just because she was, she was a boyfriend ee,
I: she was dating..
S: she was dating many boyfriends before she dates with …
I: yeah.
S: .. that girl, with the DJ. I mean,
I: so, was that? Is that lesbian or is that bisexual?
S: I don’t know. Perhaps, it’s.. if after she get, get engaged with the girl, the girl, and after that they continue their relationship, it might be she is a lesbian, but if she is back to eee, in love to man. Then, perhaps she is bisexual.
I: ok, so. It is actually, bisexual, is actually so confusing.
S: aha.ok, just consider it’s confusing.
I: so, before we have this interview, eee, I have read many articles, eeee, if you think that bisexual is someone who actively, oh not actively, enjoy, yeah, really enjoy ee, having intercourse,

S: sexual intercourse

I: yeah, sexual intercourse with both men and women, so, there is a girl who claimed that, what we call it. She has boyfriend and she has girlfriend, and she enjoys the relationship ee, in different way. But, she stated that she didn’t, she doesn’t make love. So, how can you? What do you think?

S: oow, perhaps, it can, it can be eee, you can call it as bisexual, I think I don’t know much about that. Mmm, yaeh I think.

I: You think how about transgender?

S: the transgender actually a, the man who, who change their sexual thing, I mean their vital thing from the body into other gender, I mean, from men to women most of them. And, ee, most of the doers thought that they get, they, they, done it because they feel they’re stuck in the different body, in the wrong body, I mean, you feel like you’re woman, but you’re stuck in the man’s body. how can you help that? Because you was born eee, you were born in the male body. so, the only way perhaps they feel that the only way to, to make them full, as, as a person is just by changing their sexual, sexual, identity.

I: so, do you think how they think that the only way to make them fully live their life is changing their sexual organ. So, do you that it is right? Because, emm, I hear that in Thailand, and in Indonesia in Jakarta, there is, eee, I think that is eee, kinda therapy to make the man become a real man, like Be a Man, oh not the reality show one, I mean, it is like therapy, that someone or some people, eee, live together in a house, to be trained. Do you think that it is a good solution for that?

S: I think, it is called as therapeutic, therapy. And it, waste of time. It’s impossible to change somebody personalities that, that, that, eeeee, I can tell you that it is impossible.

I: OK. Eee, how can you say that it is impossible? Is there any, I mean is there any,

S: I forgot, I forgot that there’s a response that eee, if I say here it would eee, ruin the therapeutic,

S&I: therapeutic therapy..

S: theory.

I: ehem?

S: But, but eee, they, they, they eee, assume that they can change somebody’s personality from perhaps the way or into the real guy, or into the real girl. It is impossible. I can tell you that.

I: OK. So, you think that way. OK, very interesting. I find many, many, many new things. It is like uum, the fact that therapeutic therapy doesn’t work to help gay umm people become straight, then umm, and many things. About the passport that gay people eee, cannot, cannot get...
S: really.
I: really?
S: in the military America, open recruitment, so, have a problem. those who are gay, in the American military, there are, they keep their sexual identity. You know when you’re belong to, in the military you have card that..
I: yeah..
S: ..show eee anything to including your sex,
I: ehem..
S: ..or sexual orientation. And that’s an principal in the military : Don’t Ask, Don’t Tell.
I: I know that, eeh, about that.
S: that is made, to shut to, to those soldiers for, for, for telling the truth about their sex, sexual identity, eeh, and I, I think it’s on, it’s on the progress of being changed by the people and by the constitution.
I: I’ve read some articles about the American military and eeeemm, very interesting.
S: ehem.
I: eee, so, just at the moment you explain about the bisexual, something about that. Well, I would like to eee, sharing something a little bit. Ok?
S: ok.
I: just at the moment that, I remember something. Actually, it’s my real experience. It happened eem, a year ago. I would like to tell you a story. And please tell whatever comes up in your mind, just say it. Just like eee, I tell you something that really make me ee, it made me dissapponinted.
S: oh, okey??
I: so, it was 5 pm. Eee, I got uot from this library after the Thesis Writing class. It was a very dark evening, so cloudy. Because eemmm, I supposed the hard rain would start in 5 minutes, then eee, I came down from the library. And I saw, a very handsome man,
S: ahaaaa????
I: outside the library eee, ran to me.. ee, he asked me, a help. He asked me a help. I just could not get the point. I could not get what he really meant. Then, I just kept questioning eee, “Apa? Apa? ulangi apa?”, I just couldn’t make it. I think eee, he got tired of me, then, he walked away. He was ignoring me, then I followed him. I didn’t ask him any questions, I just waited, see what he and his friends did, and guessed what they need. Then, when I think I knew what they need, I asked him, and he nodded angrily. Then, I realized that I could not help him and I asked the security, to help him. Then I went home.
S: ehem…
I: when I rode my motorcycle, he waved his hand, and he said “terima kasih”, not no voice, only lips. So, what I would like to say is that I really get disappointed about myself because he’s eee, mute man.

S: mute? Mute man??
I: yeah, we call it, mute man, isn’t it? Ok.
S: I mena, he can’t speak, he can’t naturally speak?
I: mmm, no he can’t actually. Just a little unclear sound.. I think.
S: oh, OK.
I: so, what I really get disappointed about myself was I, I could not understand, he made a sign. He actually only needed a ruler!
S: ooooh, I see.
I: the car is locked, the key is inside the car
S: ohh.. eh…
I: he only asked me whether I have ruler. Eee, I just could not make it. Starting from that day, I learn sign language.
S: how can you know that he needs a ruler? He didn’t really, he didn’t really even say it that he needs ruler.
I: his friends told me that.
S: at the first time he just asked you, he asked you help?
I: yeah.
S: soundly, or just in sign.
I: eee, with sound. A little bit.
S: you’re, your fault is you don’t understand the mute person.
I: yeah. He, he said that he made it a sign, a long thing, but I could not make it.
S: ok, I see. I see, I see, and you don’t understand that.
I: yeah! This sign can be anything, many long thing, I didn’t understand. How can I understand that?
S: ok, I see, I understand. Many people would not understand, too. Emmm, perhaps you were really met a mute person at that time.
I: ok.
S: and you just can’t understand the sign and it’s normal. Everybody, everybody, eee, everybody, not everybody had sensitive, sensitive, vision about eee, language sign,
I: yeah, it was silly, hehe.. so what do you think? What should I do? What I supposed to do at that time?
S: Nothing, I think. If I were you, I would do the same thing if I, I, don’t really know about the long thing you need.

I: ahahahaha,

S: perhaps, I would just do, perhaps I would just say what comes up in my mind at that time. Perhaps, do you need a ruler or keys, or I don’t know the long thing.

I: yeah. eee, I don’t understand when he said he need the ruler, the car is locked and the keys were inside the car. I just got it at the very last time. Well, he made car, and the keys are inside, and he made something long.

S: oh, to open the door?

I: yeah, to open the door. A stick or a ruler. Oh, I got it! But it was too late.

S: yeah, yeah that’s normal.

I: but then when I, that’s normal, for you.. what makes me really disappointed to myself..

S: for not helping him.

I: for not helping them.

S: for not understanding them.

I: yeah. Then I realized that in this library there are many books about the sign language.

S: the sign, eee, the sign language.

I: yeah.

S: you should have learnt.

I: yeah, then I learn about the sign language. Well, I think thank you for helping me, make me relief.

S: yeah,

I: and you show you sympathize, about my story, hahaha!!

S: I mean, I mean, I mean, it’s normal. I would, I would, I would do the same thing if I were you at that time. I don’t know anything about sign language, sign language. And he, as you told me, he just made a sign of long thing, I don’t know exactly the long thing he made.

I: yes. What long think it is, yeah. Eee, maybe because, because he’s so handsome. Ehehehehehehe!

S: oh, and you’re amazed, huh??

I: yeah. Ahahaha, isn’t it silly?

S: yeah, silly, but eee, silly but sad.

I: silly, but sad, ehehehehehehe! Well, I think that’s all.

S: ehem.

I: for now, eee, I think I will show you the video. Thank you for your sharing.
S: it’s been my pleasure.
I: oh, so sweet. Thank you, Dimas.
Gender Language Interview 2
Site: Library of Sanata Dharma University
Interviewer: Gabey Faustena Ulrikayanti
Transcriber: Gabey Faustena Ulrikayanti
Date: August, 25th 2011
Start: 10:16:59 am    end: 11:02:10 am

I: oke, good morning, Tiara..
S: good morning, mbak Gabey.
I: so, today we would like to share some ideas about LGBT issues. I would like you know that I record this interview. To make sure that it is recorded, by phone, video, and notes. Do you mind?
S: No. No, I don’t mind.
I: ok, so, the major question will be only three. But the major questions would be eemm, followed by some questions eemm, related to eemm, the context, you know?
S: ok.
I: ok, so it is about LGBT. So, to begin our interview, would you like to explain anything you know about LGBT?
S: LGBT, yeah, it stands for Lesbian, gay, bisexual and transgender. Yeah, I just known this term, in Jogja.
I: ok, in Jogja.
S: yeah, in Jogja. And in my hometown, there is no that kind and I think all people there eee, still, make it as stereotype.
I: stereotype?oh really?
S:yeah. Coz the society hardly to accept them
I: ok, ok.
S: they cannot accept them. But, in Yogyakarta, I, my, my mind, eee, I change my mind.
I: u change your mind..
S: yeah, yeah, I change my mind. Eee, at the first time, I am, I am also part of those people who…
I: cannot accept them.
S: who cannot accept them. But, I, I get some references and my friend told me about this and that about LGBT and the other people, I also watch video given by my friend and I, I, I see that yeah, LGBT are, for example homosexuality, yeah, it just another kind of…… love.
I: another kind of love.
S: yeah, another kind of love. Eee, actually, yeah the essential, the essence is love itself.
I: yeah?
S: yeah. the difference is about the gender.
I: ok, so, you accept them? Because your friend ee, are one of them,
S: ehem
I: or because u clearly open your mind about the idea?
S: yak, I really open my mind about the idea. And I, I see the, yeah, they are same as us, and actually they, they’re not different.
I: they’re not different?
S: yeah. They’re not different. They are also smart,
I: ok?
S: they are nice to be friend.
I: ok, you find that they are not different.
S: yeah, they are not different.
I: ok. That’s interesting that they are not different. So, you think that the different point, I mean, the essence point is just the eeee, love.
S: yeah, just the love itself.
I: just the love itself. It is a different kind of love. Ok, you just knew that when you live in Yogyakarta.
S: yeah, when I live in Yogyakarta.
I: so, where is your hometown?
S: South Sumatra.
I: South Sumatra.
S: he’eh.
I: and you know about the issue in Yogyakarta, and you had known, had no idea about the LGBT before?
I: ok, when you came to Yogyakarta, you find that there are many new things for you?
S: yeah, I never knew it before, LGBT.
I: ok. It is clearly seen that you, stand for them, for this idea.
S: yak.
I: so, what do you think, ee if there are some different perspectives about the issue, such as people in your hometown, may eem, think differently. I have many things to share. Eee, there are many people who, cannot accept the homosexuality because of some reasons. The first one is about the religion.
S: yak.

I: ok, eee, this is the background, emmm, we belong to the religious country, all the things that we do is based on what is written in the bible, Koran, etc. and we can see that it is not written explicitly and clearly in any bibles, Koran that we can accept homosexual person. How can you explain that? If they say that the homosexual people ruining, or, what so called? Emmm, immoral just because there is bible state they can accept them, there is no bible said so.

S: ok, can they eee, explain, eee, show that, that the bible said that. Because once I read in Jakarta Post, magazine, magazine, then one of the correspondents said there, there is no statement that God said homosexuality is not accepted that God doesn’t accept homosexuality, eee itself. Who said that?

I: I think ee, that is the point people cannot find that homosexuality is accepted in the bible, I think that is the point, I mean, people say that there is no homosexuality mentioned in the bible, so homosexuality cannot be accepted. Homosexuality is not inside the bible, that is why it is not accepted.

S: mmmm, how to explain ya? About the religion,

I: because people say that religion, based on what bible say, doesn’t state anything clearly about homosexuality. Therefore, people should not be because religion never talks about that.

S: nah, that is why eee, eee, in the religion, in the bible, no statement that homosexuality, yak eee, in bible, there is not stated about homosexuality, but eee, why people should complain, should argue about the homosexuality. Well, in the aa, bible, well, I, although it is not stated clearly or, or there is no term about homosexuality, it means that yak, God, eee, accept everyone, accept all people eee, whoever they are.

I: ok.

S: whoever they are.

I: then, the second reason is that men and women, the real, I mean, the straight ones, married, then, they make a perfect normal couple. Women as the mother, and men as the father.

S: yeah.

I:...and if, I get married to a girl, then it means we have two mothers. How can one of us can be the father? And how come if man get married to man

S: ehem.

I: one of them can be the mother? You know,

S: no.

I: it is like, is that kind of family, ee, Can such a family be good for the children?

S: yak, I think it’s a good family, and it can be.

I: really? Why?

S: Because I, I, I’ve ever watched the video about the gay family, ee, who oow, one become the mother, eee, job. And one become the father, become the father, and their children, they, they have three children. One daughter and two sons, and they, they, give, eee, they give an opinion eee, about, about their family and they like, they, they, don’t eee, feel different with their, their parents, different with the others.
While the others have emm, a real mother and father, but they have two fathers, one become a mother, one become a father.

I: OK. So, how about the children? The children grow naturally?
S: yaeh, the children grow naturally.
I: the popularity at school, they, are they bullied or not?
S: mm, no.
I: you guess no. just like another children?
S: their friends treat them emm, yak like other children.
I: so, they are accepted?
S: yeah.
I: yeah, you know when you belong to homosexual, no, a gay family. Well people say that eee, bullied them,
S: hmm..
I: or emm, something like make them down, something like that? So, they don’t experience that?
S: yeah, they don’t experience that. It happens in eee, UK. UK, maybe, not in Indonesia. Hahaha! Never happen in Indonesia maybe.
I: it might never happen.
S: yeah, hahaha never in Indonesia.
I: yeah, I read there are some countries in Europe; well, they have already accepted that.
S: Canada?
I: Canada?
S: yeah, Canada.
I: those Canadians are welcomed to the homosexual or eee, gay people. Ok, so the next will be according to the research, in USA, 7 from 10 homosexual families..
S: chem..
I: the father do the sexual abuse to the children.
S: ooowww….
I: based on the logical thinking, immature children tend to be feminine rather than masculine whatever their sex. The father, of the homosexual family, so it can be women or men, get attracted to the feminine side. They get attracted to the feminine side of their children. Therefore, the children get sexual abused by their father.
S: hmm..
I: therefore, people say that it is not good for the children with the gay couple, how can you elaborate that with your stand?
S: ehem, eem., those people who say that perhaps, eem, they, they experience that the society who, who have gay couple eee, attracted, do sexual abuse eee, to the children, but eee, why I can say that having a gay couple is, is, yak, is fine, and have the children with the gay couple is fine, because I, I, look the different side with the family eemmm, the family treat the children well like the other family treat their children. There, there is no ee, harassment, abuse, abuse about eee, the children.

I: so, do you believe that the gay couple will not do anything such as abuse, harassment to the children, sexual harassment.

S: ehem, probably, it, it still has eee, possibilities to do that for the gay couple, but, but not all. Not all.

I: not all.

S: Not all.

I: so, what do you think? Eee, do you think that it is still safe for the children?

S: yak. Certainly.

I: so, a research says that 7 to 10 homosexual family bla, bla, bla, bla..

S: ehem.. I still do believe that perhaps, to make sure, I have some videos about the gay family, and the children, who, who are still young, kids, and those who have grown up.

I: the next, the next reason will be do you know MM? Man sex with Man.

S: heee??

I: so, this is an American term to explain something like this reason. 71%..

S: ehem..

I: of men who live with HIV are gay. So, they stated that they, they are infected the HIV because they have ee, sexual intercourse with their partner.

S: with their partner.

I: that’s why people say that, you know something like, eee, “HIV clean the world from gay”. It is because they say that HIV is gay disease.

S: ooowww…

I: 71% of men who live with HIV are gay. That is why people think that everyone should not be gay.

S: hmm, should not be gay.

I: ok, because being gay couple will spread the HIV and make it worse. What do you think about that?

S: yeah, it’s hard to say that eee, in one hand someone say that most of the HIV suffer eemm, are gay. But, but not all. basically not all gay ee, suffer HIV. But those who ee, suffer HV, that make the conception of society eee, feel that yak, we should eee, we should not accept gay couple because of the, eee, that disease.

I: ok.

S: yak, I think eeem those, those, thiose gay couple who make sexual intercourse that makes others perception about gay couple itself worse. Yeah, become worse.
I: OK. So, I see here that some gays make the perspective..
S: ehem.
I: ..worse.
S: yeah! They make the perspective worse.
I: ok, so…
S: so, the society cannot realize that there are some others gay, who are gay, but they don’t do like the others…
I: oww..
S: ..do.
I: you say that, you try to say that there are “good gay”.
S: yeah.
I: …who committed not to do bad things.
S: yeah, but unfortunately, perhaps they are fewer than the number of the gay..
I: the bad one.
S: the bad one.
I: ok, so do you think that there is something which have to be changed about the perspective about gay in Indonesia? Especially in our society? or you think that it is just good to be like this.
S: for me, we should need change in Indonesia. Wieee, about LGBT, but the first thing that we have to do is we must be open minded. Yeah, we have to have a broad mind to look something from the different side not eeee, for example FPI.
I: ok.
S: it’s the real example. They want to stand for the right, but in fact they, in fact they do the opposite.
I: they do the opposite.
S: they mean they stand for the good things. But they, destroy everything, I think.
I: I see that some good people get the bad effect of what the bad people do. Like, for example, FPI. And we blame that Muslims are not good. But actually, they are many people who moslem..
S: ehem!
I: behave very good.
S: very good. Yeah.
I: and that happen with the gay.
S: with the gay. Yeah, the same analogy. Hehehe.
I: how about the bisexual?
S: bisexual..
I: I haven’t experienced that my friends’ experience. But, eem, bisexual..
I: eem, to prepare this interview, I learnt, I read, and I talked to many people about the bisexual, and transgender. The gay people say that, the bisexual is the coward one. Why because they’re actually gay or homosexual or lesbian, but they are too coward to state it clearly. So, they say that they are bisexual. That’s why many people don’t believe that it exists. It is like greedy, right?
S: ahahahahahahahaha!!!!
S&I: they like both men and women.
I: it is like they are greedy, right? That’s why many homosexual people say that the bisexual is about the confused people…
S: ehehehe…
I: …or the coward one. What do you think about that? Do you think it exists or not?
S: it, it, it, it exists. But my friend from Stece told me that her friends’ and she said that her friends; perhaps bisexual.
I: bisexual..
S: yeah, bisexual.
I: you, are you, you, from stece?
S: no.
I: oh, you’re friends from stece.
S: yeah. Then, for explanation, perhaps about the gene, the gene. Yak, bisexual.. I don’t know ya about the bisexual. Xxxy, xy, I don’t know because for female xx, male xy, for bisexual, I don’t know.
I: xyz, maybe. It is confusing right? I joined a discussion about the bisexual. There was a girl stated that she is, bisexual. She said that eee, she enjoys very much having relationship with man and woman in different way. So what do you think, is bisexual is only about the enjoy the sexual intercourse or bisexual is also about relationship, love?
S: emm, sexual intercourse I, is.. it can be, one of the point of the bi, bisexual, but the feeling itself also plays the role.
I: oow, feeling plays the role.
S: how about eem, Lindsay Lohan?
S: Lindsay Lohan, yaaa…
I: is she? Do you think she is bisexual? Just probably or she is just confused. What do you think about that?
S: I forgot, Dimas, Dimas told me. But I forgot whether she is bisexual or lesbian. I for sure, she is lesbian, but I don’t know whether she is, she is also bisexual.
I: she dated eee, she dated some guys, but now she is engaged or not? Is she engaged?” no, I think, but she has girlfriend, but she dated some guys before dating this girl. So, what do you think? Is she just confused or is she bisexual?
S: I can see she, she only have some fun.
I: she only has some fun.
S: yeah, although I don’t really know about Lindsay Lohan but he, she did many bad things. And it’s shown on entertainment.
I: so, what do you think? If you think Lindsay Lohan just make eee, have some fun, do bisexual people only have some fun, it’s only about the ee, variation? They only need some variations or they’re really bisexual?
S: yeah.. there are two sides again.
I: OK.
S: for Lindsay Lohan, I think she only want to have some fun, but for the other perhaps they really have such feeling.
I: such feeling?
S: yeah, such a feeling.
I: ok
S: to men and women.
I: ok, because, eee, for the recors, personally, I don’t, I don’t believe that bisexual exist.
S: bisexual exists.
I: yah, personally I don’t believe it exists. but don’t know I never fall in love with girls.
S: yeah, I, so do I.
I: yeah, I only fall in love with man. But some people say that we are bisexual in different way. I mean, woman will attract other women, but in different way.
S: haaa????
I: when you have close relationship with your woman, best friend, there is a kind of sexual attraction that works between you, and ee, her. She is attracted to you. When you fall in love with man, there is more sexual attraction involved. Like that.
S: oow, like that.
I; but it’s in the different level, you know.
S: chem.
I: yeah, we are bisexual but different. I mean, I don’t believe that people can fall in love with male and female.
S: male and female..
I: at the same time. Or when you have broken up with man, then you have relationship with women, I don’t believe in such thing. What do you think?
S: eemm,
I: do, do you still believe that it exists or just sometimes people just need some variations, some different taste.

S: some different taste, hahaha.. I think just some people. Eee, some people ee, have reason for eee, variation or some fun.

I: ok.

S: but, I, I, I’m still confused about bisexual, yeah like what you said, that, it, it’s hard to believe that ee, one person has feeling toward two different gender, yeah, man and woman.

I: have you watched the movie, The Duchess?

S: emm, no.

I: the Keira Knightley’s movie.

S; no.

I: No, it is not about the bisexual actually. She is eee, heterosexual. But when her friend, a girl, touched her, it aroused her eee, desire, lust. Is it bisexual or just because she imagined that a man touched her, I don’t know. Ou shoud watch the movie.

S: Ok, I will.

I: ok now, we turn a little bit from the topic of LGBT. Eee, I would like to share a story to you. It’s actually my experience, I remember that at the moment when you explain about your friends from stee.

S: emh, ehem.

I: it’s a little bit different from LGBT issue, so we leave the LGBT. It’s my experience, I would like you to state, tell, and say whatever comes up in your mind about this story. What I supposed to do, at that time, and this is the story.

S: ehem, ok.

I: it was 5pm in the afternoon. Eee, it was very dark and cloudy. I got out from this library after the thesis writing class. And eeeem, I met a very handsome guy. Eee, he was bald, he was very tall, he came to me and said something. I thought he asked some help. I just didn’t understand what he was talking about. I couldn’t make it. I just really didn’t understand what he said. Yes, he needed my help, but I didn’t understand what he really meant, or what I could do for him. Then, he might be tired of me, because I didn’t understand what he meant. Then, he walked away. I followed him. I just watched what he and his friends did. They ee, come closer to a car and I was just there watching what they did and guessing what they needed. Then when I thought I understood finally, I asked him and he nodded angrily. Realizing, that I couldn’t help them, I called securities to help them, then I went home. The man, the handsome one, waved his hand, and he said “terima kasih” on his lips, without voice. What I mean here is that it was very disappointing. When I could not…

S: help.

I: yes, help a mute man. He is mute, he made sign but I didn’t understand that. I get disappointed with myself. I, I, I, it is not because he is very handsome, but he is mute man, he needed me, but I could not help. He actually asked me whether I had ruler or not. He made a sign, a car…
S: oooohh…
I: is locked, the keys are inside..
S: inside, oooohh….
I: he asked me whether I had ruler or not. That’s all, and I could not make it. Then, when I got home, I realized. Ooohh, this is a car, it is locked. The keys…
S: the keys are inside..
I: yes, inside, and do I have a ruler or not.
S: then, finally the securities help’em?
I: yes, in the next day, when I went to the library, the securities said that after 5 minutes I got home, they can, they can, they could open the car and got home. So what do you think? Is there any comment? Or what do you think I supposed to do? If you were me… was it silly?
S: no, not silly. Eem, I think it’s normal for us to, to, to, eee, not easily to understand what the man really ask. But, but from from, your story, I can, I can learn something. That some, that eee, that a little thing, even eee, even gay who yak, who are a little bit different from us, they can touch us. Yeah, we can learn from them. From a little thing, I can, I can, I can learn that mmm, they can touch us.
I: what do you mean by “touch”?
S: yak, eee, for the first time, he only asked you for a help.
I: yak.
S: perhaps, it’s only eee, like an ordinary help like others ask your, ask for your help.
I: ya.. then?
S: but, eee, at the end, you feel regret. Eee, why I cannot help him.
I: yah.
S: perhaps, if, if the person, not him, you will not feel regret. Yeah?
I: yeah, maybe it is because he is mute.
S: yeah, because they are mute and they need eee, a lil, a little help, only a small help and we cannot do that. We cannot do that for him. But from the little thing, it can touch ya, it can touch ya. Yeah, it can make you think, think, think further, yeah..
I: yeah, starting from that day, I learn a sign language actually.
S: see? Ya, eee, from that story, from that event. You can eee, get some new things. Yak new things, eee, that you have never thought before. For example learning about sign language.
I: there were actually a seminar from psychology faculty. And he was a lecturer. He joined a seminar, for the mute lecturers and teachers, and he was one of the member of the lecturers. So, eem, what do you think what I supposed to do?
S: at that time?
I: yes at that time.
S: eeeemmm, if I were you… yak, I would like to ask him again, what he really means, what he really meant by sign language, can, can he write some notes?

I: yah, but that..

S: but, at that time, eee, you and he

I: I, I didn’t think about the notes actually.

S: but, I think everything happens for a good reason. If, if at that time you gave him a note, perhaps you will not learn something new.

I: ok, ok..

S: we cannot get, we cannot get eee, something yak..

I: so, if one day you err, you want to get home and meet a mute man. Do you think that you will directly think about the notes?

S: emmm, I think I will give him a note, if I bring it. But if I don’t bring it, I will ask someone, someone near, close to me, and ask, eee, does, he, eee, whether he knows whether he or she knows what the person yak, really means.

I: I was thinking about asking somebody else, but I guessed he would be eem, insulted because eem, I left him.. would he be insulted or not? It’s just like I ignore him.

S: I don’t think so. Perhaps, eee, he, he could accept, he could accept it. Why? Because it is not the first experience ee, in which someone who are asked for help by him do not or does not really, does not know, does not understand what he really means. I think he, he will not feel insulted.

I: is that silly?

S: not silly. I think not silly. No, it’s not silly. But, you cry ya? After that..

I: yeah, I cried a lot and aloud. Because I…

S: it was so touching for you ya.. I think. But thank you anyway for your stories because it’s, it’s become my inspiration for doing something. Yak I need a story, I need a real story, yak whatever story but yak your stork eee, araise in mind to do something.

I: to do something? Something like what?

S: yak.. in vihara, I get a job as master ceremony but before, ee, going further to the bimbingan dharma, I should give eee, intuition or something like that, that inspire others.

I: oooowww….

S: at the previous time, I, I inspired by Bu Marnie quotation. About “impossible”. Impossible is actually im and possible. If between I and m, we put apostrophe.

I: oh, I see..

S: Yes, aha! It become I’m possible. I old it, eee, to, to them in vihara and I think, ee, I saw expression motiva.. eh, they are encouraged and they are motivated from the ee, to the simple story and I think your story will be the next.
I: it is very nice for me to share many things with you about this sa and silly story and LGBT issue. Ok I think that’s all, Tiara. Thank you for all ideas and new things you share with me for this precious 45 minutes.

S: very welcome, mbak gebi.
Gender Language Interview 3
Site : Library of Sanata Dharma University  I = interviewer
Interviewer : Gabey Faustena Ulrikayanti  S = Student
Transcriber : Gabey Faustena Ulrikayanti
Date  : August, 26th 2011
Start  : 09:29:42 am   end:10:26:41 am

I: OK, good morning, Wisnu.
S: good morning.
I: we will have eee, gender language interview today.
S: ehe.
I: so, we would like to discuss about LGBT issues.
S: ehe.
I: the focus is not, this interview does not focus on the answer ..
S: ehe.
I: toward the question, but how you response to the question.
S: OK.
I: it is your response, not your answer.
S: I could an, answer whatever I want?
I: yeah, you just have to eee, make it clear everything in your mind.
S: OK.
I: everything is acceptable. OK?
S: chem.
I: the major questions will be only three,
S: chem.
I: but the eee, following questions will support the eee, context, OK?
S: eeeww..
I: it is recorded, and I will take note, if you don’t mind . .
S: yes, that’s OK. Sure.
I: yep, OK. So, any questions so far?
S: No.
I: can we start now?
S: yes, sure!
I: OK, so, to begin our interview today, would you please explain everything, anything you know about LGBT issues.
S: OK. LGBT stands for eeeeeL, what is it? I forget. Bisexual, eem, lesbian, bisexual, eee,
I: G
S: gay, and eee, transgender.
I: OK.
S: and it becomes an apparent more thing to discuss and debated special in America and the western part in the world. But I think in Indonesia, people might think it’s like a weird thing to be debated so, it’s not a common thing in Indonesia.
I: ok, why?
S: because I think Indonesian people is still narrow-minded. To the differences, and the differences that we can find in Indonesia is not only that kind of gender but also religion and something like that and I think the most different, differentiation in Indonesia should be, apa ya, should be, should be seen as the whole thing, so we, we, we, have to be open-minded and broader-minded.
I: ow, so, what you really make is eee, we, as Indonesian, should be open-minded, more open-minded.
S: ehe. To the differences
I: so, anything else?
S: eem, oh ya, I also have heard about Harvey Milk School in America. So it is actually a scholl for such people.
I: such people?
S: aha. It is good actually.
I: only, only for those people?
S: aha.
I: there is no straight people.
S: yes, no. no straight people.
I: what school?
S: Harvey Milk School. You could..
I: Harvey Milk School.
S: yeah, you could google it and you could find it. It’s actually a very good, great school in ame, ame, America, it is designed for such people and I hope that one day Indonesian people could stabilize such school, so that yak it shows our ck, maturity in thinking.
I: OK, Ok. That’s good. So, Harvey Milk School. So, there are no straight people there?
S: perhaps ya, but only a few of them. Mostly, they consist of bisexual and something like that.
I: do you think that it’s like emm, make them separate or something like that?
S: yes,
I: from the society.
S: yes, it is actually ee, a form of alienation for, from such people, right? But the thing is actually the main purpose of establishing that school is to save those people because American people is still trying to deny them, trying to avoid them, from the society well actually they are still the society, so basically, the main purpose to establishing Harvey Milk school is to accommodate..
I: to accommodate..
S: those people to have educated without any em, what is it? Without any bullying by straight people, something like that.
I: ok, so..
S: it is, it is established by one of, one of the …
I: gay?
S: member of the parliamentary.
I: oh, oh, so, is the member gay or straight or eerr…
S: yes.
I: gay?
S: he is, he is.
I: oh, he is gay. Ok, then eee, wow! So, here it is eee, where is the school? is it in the country where the regulation accept the homosexual?
S: yes, it is established in America and we, we have known that America is eeem, you know, a very freedom country, but still Aerican people cannot easily accept them. So, it is, as I’ve told you before, it is a form of, you know, government’s willingness to accept them. To eem, do one of constitution, one of the constitution.
I: eee, have you heard about how they struggle their rights, something like that?
S: yes,
I: so?
S: eee, they have decided to so many things, they have done so many things to, to be acknowledged as the, eee, common people. As, to be, to be accepted by the people such as doing some eee, demonstrations?
I: demonstration. Ok.
S: and they also decided some symbols, like eee, rainbow, rainbow. It is actually one of eee steps, one of the actions from them to ack, to eee, to be famous, perhaps ya.
I: ok, then, demonstrations, symbols, is there any eee, something like charity, do you think?
S: charity? I don’t think so perhaps it, we could find it, but I have never it, I have never heard it.
I: OK, so anything else you learn about LGBT?
S: well, eem basically, I, I, I don’t ay, I don’t learn anything deeply from LGBT, what I learn is actually about the diversity in this life, you know. We cannot accept, this, this, this life is actually like a roses, right? Roses is not merely red, we can e, we can also find them in white, yellow, pink and something like that. People are not always straight, right?
I: hmm?
S: we can find ‘em in ow, gay, bisexual, something like that. So, it is acceptable. We cannot, we cannot deny them to be a part of us.
I: ok, so it also explains your stand. You stand for them.
S: yes.
I: yes, ok so, you know that not all people have the same perspective..
S: ehem.
I: ..as you, as you do. So, there are many reasons why eee, they have to against them, against the homosexual, bisexual, and transgender. So, before we start to the reason, can you explain why should we stand for them?
S: because they are still human as us. Ok, and we don’t have any, we don’t have any eee, rights to judge them as bad people or something like that, we cannot d, deny them, we cannot separate them from us in fact they are still human, they are, they are, they are us, you know. They’re us. They’re no different with us. So, yak, eee, I think it is, it is, it is un, unjustifiable if I eh, if we, deny them, if whoa, if we separate them.
I: OK. So, let’s hear the reasons why eee, they against them. Are you ready?
S: yeah.
I: OK. There are many reasons to against them. The first is that do you know about the religion?
S: eng OK yes.
I: the first one is about the religion. Eee, these people say that there are no statements in bible said so that eee, we should accept them. So, the bisexual, homosexual people are immoral. Something like that.
S: oww, OK. For me, the reason from the bible just like, you know, classic reason.
I: classic reason?
S: it is classic reason, it is, it’s truistic. But then we have eeee, what is it? to be able to understand and also to interpret the, the bible. Perhaps, many people said well, eee, rr, there’re, there are no bibles stated that LGBT..
I: ehem..
S: is acceptable something like that.
I: yeah, then?
S: but then, we have to be very careful, we have to be very broadly minded, in life. So, life is not merely based on the eee, what is it? Bible, something like that.
I: OK.
S: right? For example, like eee, do you know pasal or something like that? Act? KUHP and segala macem, we cannot find it in the, in the bible, bu, but we still establish them. OK?
I: OK.
S: it is actually like, I don’t know why but eee, but people often abased their thinking on the bible. For me it is so no, narrow-minded. In fact, we could find many differences in the world. And perhaps it is not described in the bible.
I: eem, OK. What you make is that there are many things that is not written in the bible…
S: chee.. 
I: …and we still establish that is why we should stand for them.
S: perhaps, it, it is written, right? But you know the language is the eee, the language of the bible is quite very poetic, very, very deeply un, eee, we need deeply understanding to understand the full meaning of the bible.
I: ehem.
S: you know it is like eee, it is like a root, right? Root which grows very big, huh?
I: OK.
S: so, we have to be able to understand it. Perhaps, it is stated there. Who knows, right? Because people, people are not God, right?
I: OK.
S: OK, the one who can interpret it clearly and correctly is only the writer, who is God.
I: OK.
S: and we’re just the reader and the reader could have different opinion, could have different interpretation, something like that. OK, so until now I don’t believe that per, I don’t believe that people cannot find it in the bible. Perhaps it is stated there, but people cannot find it. Because it is implicitly stated, perhaps, I don’t eee,
I: secretly..
S: secretly, aha.
I: ow, OK. How about this one. Eee, man and woman fit together. If they get married, they make a perfect couple to be father and mother. If I marry my girlfriend,
S: ehem,
I: how, how, how, how one of us will be a perfect father? For the children. So it is a gay couple, how come the man become a mommy,..
S: ehem.. 
I: ..for the children.
S: yes?
I: OK.
S: it is hard to be understand for us. Since we are straight.
I: OK.
S: but, for them, who is lesbian, gay, something like that it is not a big problem because, you know, not all the people act like male. Not all the people act like eee, female. From them, right? From gay. Wee, usually, they will easily eee, they will easily deciding which one is .. 
I: are you sure?
S: …male, yes. That’s, that’s the fact.
I: oh, really?
S: aha. I have written it, I, I, I have eee, read it once in, in internet if I am not mistaken...
I: aha..
S: So, I thought it is not, I, it is not a big problem to decide whether aaaoww, who is the father, and who is the mother. In fact, the, the, the most important thing is not deciding which, who is the father, who is the mother, but how we could establish the relationship.
I: how, how they behave..
S: nah, how they behave
I: ..influence the children.
S: haaa??
I: it is confusing, right?
S: yes, it is confusing.
I: how your daddy ss, behaves like a mommy.
S: ehe..
I: ee, your friend’s mommy. Is that confusing?
S: perhaps, it is confusing. But it is depend on eee, they, eee, it’s depends on their, their ability to explain it to the, to the children, I, I don’t really know that because I haven’t found such family in Indonesia.
I: of corse.
S: but, I do believe that they could, they could be a good family.
I: do you believe that?
S: aaahh!! OK. Once I watch…
I: the video?
S: ehee, in trans apa ya, if I am not mistaken, right?
I: in trans7?
S: he’eh in trans7 if I’m not mistaken. There’s a family, so the man, the man is actually female, right? So eee, he did transgender
I: oh ya, oh ya ehe..
S: right? Then, eee, he marr, he married a man, right? He married a man, if I am not mistaken. Yeah, he married a man. And then, the man, the man who transgender is just expecting a baby.
I: expecting a baby? Pregnant?
S: he’eh, because basically, she is female.
I: he’eh, she is female.
S: female, and she married, eh, eh, she did, she did transgender to be a male, so physically, eeee, she or he ya? She look, she looks like a male.
I: a male.
S: and she married a woman. She married a woman, she married a woman.
I: ooow.. how come, how come she gets pregnant?
S: I don’t really know that. Perhaps tha, the, eee, that’s just a mistake of mine. Or I, oow. I, but I, it’s the truth. She is pregnant.
I: oh, maybe like ee, sperm donation?
S: yeah, perhaps, per, perhaps, sperm donation perhaps.
I: OK.
S: ehe.
I: wow, so..
S: yes, sperm donation.
I: ..still pregnant.
S: he’eh.
I: ooowww..
S: two days ago, perhaps.
I: two days ago?
S: ehe.
I: very interesting. So, is that all from “fits together as man and woman”. Is that all?
S: yes, I think it is.
I: OK. So, eee, do you think that the family can be an appropriate family? For the children, I mean, how about the development of the eee, character?
S: OK.
I: will the children get bullied? Because we have two daddy.
S: yes. Indeed, indeed. Perhaps, if we are talking about a good family, such, such couple cannot, cannot make a good family for the children.
I: hmm
S: because, you know, they are, well, sadly to say, they’re different, right? They’re different. Eee, comparing to the straight couple. And it is indeed become a main thing which affect the students, eee, the students, the children’s mind.
I: so, will, will it be good for them? For the children?
S: no.
I: being bullied, and..
S: no, no, no..
I: so, what do you mean is that you, is that the family still good or not or you against or still stand for them?
S: yeah, I still stand for them.
I: but?
S: yak, eee, OK, this is actually a different thing.
I: emm, OK.
S: the first thing, we’re, we’re talking about the rights.. ok?
I: OK.
S: the second thing is we’re going, we’re talking about the children. About the rights, I agree.
I: you stand for them. OK.
S: for that, and about the children, the development of the children, I’m sorry I think..
I: it’s not that good.
S: ehe, it’s not that good.
I: so, have you ever found any research that found, show us that the eee, such family, homosexual family..
S: ehe..
I: is not good for the children. Have you?
S: No, I haven’t..
I: So, I have some facts…
S: but I do believe that.
I: ok, I will tell you something. The children of 7 from 10 gay families in Unites States, experienced sexual abused.
S: ooh, OK.
I: Why? Because the father, the fathers tend to ee, get attracted to the feminine side. And immature children, tend to be feminine rather than having masculinity in their personalities.
S: Ok, so it affects children’s maturity.
I: OK. Ok, how you can explain that, if you still stand for their rights, how can you, how can you against their right to be a family?
S: OK. That’s good question.
I: really?
S: that’s a good question. If I stand for them for, eee, for upholding their rights…
I: yes!
S: to have relationship, why don’t I eem, stand for them to have a good family.
I: yeah, what do you think?
S: OK, OK.
I: have relationship without married, or something like that?
S: well, eem, the thing that I want to accentuate here is I just want to uphold, I just want to stand for their rights to have relationship.
I: OK.
S: because there’s something that we have to say ‘yes’, and eee, there’s something we have to say ‘No’.
I: OK.
S: we say yes, if there’s some others, if there’s some positive things we can get, and we eee, we have to say ‘no’, if there’s negative thing that we get.
I: OK.
S: right? For the having eee, having relationship is OK, I say yes. It is humanity rights. For the having family, I say no why? Because first, eee, it gives many negative effect such as the children development, also perhaps, it will ee, increase the diseases, you know? Illness or something like that. So, I just say yes for them to have relationship, but for the having family? No.
I: No? No?
S: No.
I: exactly no?
S: No.
I: have you ever watched the video, the British family..
S: ehem.
I: gay British family. They have eem, three children..
S: ehem..
I: two twin sons and one daughter, well, I believe that in that video, they become a very perfect..
S: happy family?
I: ..happy family. So, that’s in UK. And the sad facts of seven from 10 families is in US.
S: ehem.
I: so, how about that?
S: again, it is actually depends on the ability of eee, of the couple, OK? The LGBTs couple to explain to the eee, to the children to eee, help the children has, the children have eee, broadly-minded to see the differences.
I: OK, so how if the homosexual couple eee, hear about your opinion, and they finally decide to have relationship, to live together, but not get married.
S: OK?
I: so, so they have relationship, they think that owww, Wisnu is right then we have to have relationship, but we should not get married. How about that?
S: get married is OK. Because it is eee, eee, if, if you know if, if the country say yes to eee, to such family, eee, to such relationship, it will be acknowledged, right?
I: OK,
S: eee, either it is in the eee, ID card or something like that, right? We can find it, but for the family… eeee, I think we have to, to be very careful in deciding that.
I: OK, so,…
S: first, perhaps, perhaps ya, if, if, if we can eee, if we would, if we would, if we want to say yes to eee, such couple eee, to have children, we have to be very careful in deciding and teaching them up to eee, you know, wise children.
I: OK
S: right? Because as you have told eee, what you said before, in America there’s seven bla, bla, bla.. something like that, but it’s only in America, right? In UK you can find, eee, the good example, right? So, it is actually merely about how the couple, eeeh, perhaps the government teach the couple gives influence eee, to the couple to act like, like, normal couple, they raise their children eee, full-heartly, yak..
I: so, what, what you propose is that it’s OK
S: it’s OK..
I: to get married, but for having children, you think, maybe you think twice.
S: haaa, we have to think twice, I guess.
I: OK, very interesting. That’s a very interesting proposal from you. OK, you know that, we now don’t focus on the family, we focus on the having relationship. As a couple, do you know MM? Men have sex with men.
S: ehe.
I: so, 71% men in United States who live with HIV are gay.
S: hmmm? Yes, I know about that.
I: so, you’ve seen that. OK, that’s why people believe that HIV would make the world clean from all gay.
S: aha.
I: OK, that’s the first perspective, the second is that why we should against them because those guys, gay, not guys, those gay, would spread the HIV.
S: OK? Do you know that the gay is only have relationship with gay?
I: yes! Of course yes. Ok, then?
S: so, eem, I think for the, for the, for the what is it? For the percentage of spreading, eh oh, HIV dissemination to the people is quite small. Unless...
I: ehem.
S: the people, the straight people have relationship with the gay.
I: so they become a gay also.
S: he’eh.
I: Ok.
S: right?
I: Ok, OK, so how about...
S: and, in, in, in fact, HIV and eee, HIV and AIDS and something like that is not only caused by, by the LGBT, so we can, so we cannot easily blaming them.
I: OK. So, it is not only them, who spreads the HIV.
S: ehem. The use of what is it?
I: injection?
S: injection, something like that. Bi, one of the pe, one of the eee, causes of HIV, so, so we cannot blaming them.
I: OK. So, how about if one day, eee, you know, wait, it’s a personal experience, I knew that one day, a lesbian, fall in love with a girl, the girl is actually straight.
S: ehem.
I: but somehow, it’s very strange that the girl cannot, cannot, cannot ignore, the lesbian. Something like, something like they feel they belong together, but the straight girl do not fall in love with the lesbian. You know, it’s something like, oh it’s very weird.
S: but they don’t have any relationship?
I: No, they don’t.
S: they don’t have right?
I: no, when the lesbian told the girl, the straight girl that she actually has HIV, then the straight girl..
S: leave?
I: yes, there’s something…
S: ooowwww…
I: like that, but the straight girl talked to me that eee, “I never, I would never find someone like her.” not because she is lesbian or something like that, but how she treated the girl, something like that. Now, what I really mean and try to make is that eeeem, do you, do you believe that homosexuality can be, eeem like disseminated?
S: eeeem, I don’t think so.
I: you don’t think so.
S: I don’t think so.
I: it’s about the gene or something like that?
S: no, no, no, no, no, oh perhaps it’s about the gene, but I think it is not eee, it is not something which is easily disseminated. To the people. No, it is , it is not something like that. If, if it happen, indeed, there’s some genetically reason for that. Perhaps, for example, your friend, right? Become a lesbian because eee, she eee, has a friend, who is a lesbian, I think that one, that you say the straight girl.
I: perhaps..
S: perhaps, there’s some, you know, bibit-bibit.
I: OK. So, how about the, eeeem some years ago, we see that thre’s an old man who abused the children sexually, doing anal sex, something like that.
S: ehem..
I: The victims, they’ve grown up, they do the same thing to the children.
S: ehem.
I: ..and we see that the children are only male.
S: the children are only male?
I: yes.
S: so, the father..
I: the bad one abused to the boys, only boys.
S: only boys..
I: and those boys..
S: and they are male? Eh, and he is male?
I: yeas.
S: OK.

I: and the boys, do the same thing to the boys, to the other boys.

S: hmm, OK. This is actually what we call as you know, domino effect. Domino effect, right? OK?

I: domino effect. Then?

S: eem, hmm, this is quite hard to be explained.

I: OK.

S: because oowww,

I: break it down.

S: no, no, no, no.. yeah perhaps it is,eek, eek, eek, it, it, it is, there, the, there has to be eek, something which is stoped.

I: OK.

S: either it is, sh, should be eee, there is some interferences from the outside I don’t really rrrr…

I: do you think that it is…

S: it’s quite hard..

I: disseminated or something?

S: it is eee, it is eee, it is not disseminated like that, it is…

I: traumatic?

S: haaa, this is the traumatic.

I: oh, oh, it is traumatic.

S: yes, yes, it is, it is traumatic. It is more than like traumatic, not disseminated. Disseminated is like you know, influence to the..

I: oh ya, influence, ooow, it’s traumatic.

S: yeah, it is traumatic.

I: rather than influenced,

S: eeh, no.. eh yes, it is traumatic, it is more than to traumatic.

I: you believe so?

S: yes, I believe that.

I: OK. Very good, so how about against the bisexual? Eee, I’ve learnt a lot about bisexual before, to prepare this interview, before we have this interview, so, I have heard about many homosexual people think that bisexual’re just confused people or just coward people. Why? Because they’re actually homosexual, lesbian or gay, but they’re too coward to speak up. What do you think?

S: I think it is different. They are different. Bisexual, we love male and female, mostly, usually. And, it is actually the fact.
I: so…

S: but gay, is only falling in love with male. And lesbian always falling in love with female. And bisexual both of them.

I: both of them? It’s like greedy.

S: yes, like greedy. So, they’re different, that’s why the term “LGBT”.

I: does, does it look like eem they cannot make their mind up?

S: eem, no, no, I don’t think so.

I: No? so you believe, really believe that bisexual actually really exists.

S: yes, it exists. Yaps.

I: yeah?

S: yes, once I ever met.

I: can you explain, can you explain why you believe so? I mean, is there any something like eee, scientific research?

S: No, I don’t have any dee, the scientific, but I do believe that not all the people love the different gender, first, and not all the people love the same gender. So, they, perhaps, love both, male and female. And they are, indeed, many people love female, as they’re male, ok? I love female. And perhaps they are some people love female and male. So, it is not, it is not something which is impossible to be done. To be eee, to be existed in this world.

I: hmm..

S: only like that. There are many possibilities in this world. Nothing’s impossible.

I: OK. So, here it is the scientific research. We are actually bisexual in some ways. For the straight people, eem, for example, me, as a girl, eee, of course, ee, I get attracted to the handsome sexy guy, and you as the straight boy, for example, eee, you get attracted to the eee, sexy beautiful smart..

S: women.

I: something like that, but we actually, get attracted also to the same sex, not only to the opposite sex.

S: OK?

I: for example, I have eeem, a close relationship with female friends,

S: heeeem?

I: sghe actually gets attracted to me,

S: oooowww…

I: but in different way.

S: OK.

I: that happen to men also, something like that. And also for the men, that’s why men also have men as their friends and women have friends women also.
S: aha.. yes.
I: something like that. And how about the bisexual? Do they, something like chem., chemically attractive for both or something like..
S: No, no, no, no. usually, such people will be easily identifying the same people. Will be very easy. If, if, if you, if you have a friend who is gay, he will be very easy identifying who is gay and who is not.
I: OK.
S: bisexual, also have the same ability. I don’t why, I don’t know how they’re identifying each other, but that’s the truth. Believe it or not. Once, I have friend who is guy, and he’s easily identifying “oh, this one is gay.”.
I: how about bisexual? Eee, gay only, have only relationship with gay.
S: he’eh.
I: lesbian also. But, how about the bisexual?
S: they have eee,
I: with straight or only with the bisexual.
S: usually only with the bisexual.
I: only..
S: because the straight people will not accept “who are you, guys?”.
I: OK.
S: but, but if the people, for example, there’s a man, and that man is bisexual, right? And and he eee, what is it? Falling in love with someone who is female, this is, this is actually happen. But once, he will, eee, he, the bisexual will find a man, to express her, eh his lust.
I: OK. Eh, Ok.
S: thus, it is, it is frequently happen. It is frequently happen. Bisexual is you know, perhaps, the, the, the percentage of bisexual is bigger than gay.
I: OK.
S: che.
I: OK, OK. It’s actually a little bit confusing about the bisexual.
S: yeah.
I: because personally, I don’t believe that it exists.
S: oh, OK.
I: yes, because it’s like greedy. It’s like con, it’s like confused people.
S: yes, it is.
I: who can’t make their mind up, something like that. You love me or you love him, something like that.
S: ehe, but indeed we cannot deny that. I mean, it is, it is, something which is not from outside, it is something which is from inside.

I: OK.

S: it is just like your lust to eat, you know, it is like your lust to take a bath something like that, it is, they have lust to have relationship to, to male, to have relationship to female, and they cannot deny that. Right? I, as a, ee, staraight people, straight person, who will very hard to eee, you know, deny, to have lust to have relationship, to have sex with my girlfriend, OK? Really hard. and they also find it difficult to avoid their lust.

I: OK. Oow, that’s a new thing for me, thank you.

S: ehe. It is, it is, it is happen.

I: OK, because eee, previous time, I thought that they’re just confused people..

S: hmm, no, no..

I: ..who cannot make their mind up: you love me or you love him, you love her or you love him.

S: No, no.

I: OK, just at the moment when you explain about eee, the bisexual, I actually remember something. We would stop the LGBT issue here. Is there any eee, something that you would like to add?

S: I think don’t.

I: tha’s enough?

S: oh ya, one message.

I: ok, what is it?

S: do not see differences as something which is so, you know, dangerous for our human entire. The, there are too many people who is, ee, who has, you know, narrow minded, so we have, from now on, we have to be, broadly-minded to see in differences, including the differences in religion, the differences in sex, gender, something like that. So, ee, that’s the final words.

I: OK. Very interesting. Very, very interesting. Do not see the differences as the dangerous thing for our entire, life.

S: it makes us, you know, our life beautiful. Yeah, it is lie the roses, right?

I: yeah, nature celebrate the diversities, human don’t.

S: yak, that’s good, that’s a good thing. I like.

I: OK, so we leave the LGBT issues. OK?

S: OK.

I: we would like to focus on my experience. It’s actually eeee, a year ago. Ee, it’s not about LGBT. It’s a sad story, very disappointing.

S: oh gosh, it’s so heart touching.

I: eh? Are you OK? I haven’t told you.
S: oh you haven’t, you, you haven’t told me.
I: OK, I got disappointed to myself.
S: oh gosh, ok, I’m sorry to hear that, but that’s the past right?
I: yeah, it’s the past.
S: OK, that’s the past. That’s the past.
I: yeah, and I learnt a lot from that.
S: and noy you don’t, you don’t have any feeling like that.
I: eee, I still.
S: oh OK, OK.
I: OK, so..
S: I’ll pray for you.
I: so, whatever comes up in your mind, please state it clearly. So, what you think about the story or how and what I supposed to do, something like that, please whatever comes up in your mind, please state it clearly.
S: this is really true your story.
I: yes, this is my story. This is a very sad story of mine. And anything is acceptable here, oK?
S: OK.
I: eeemm, it was about 5pm. I would like to go home from this library. When I got out from this library, a very eee, gorgeous guy ran to me, then he eee yak, he actually …
S: he wanted to get your signature?
I: No!
S: OK.
I: not to get my signature, no!
S: oh, OK, OK,Ok
I: aduuh, he actually eeee, spoke something.
S: ehe.
I: bla, bla, bla, then I got something that he needed me, to help him. He needed a help, but I just couldn’t make it, what does, what did the man really mean. Then, I tried to ask him, “what?? Hee? Hee?”, then he explained, explained, and explained, then I think that he was very tired of me, then he walked away.
S: is he strangers or not?
I: yes, he is a stranger, he is a stranger.
S; he speaks English, speaks bahasa Inggris?
I: No, actually, he is Indonesian, but he is stranger for me.
S: OK. And then?

I: then, he walked away, and I followed him. I was just curious, I got curious about what he really meant. Then, when I paid attention eee, to him and his friends, what they did, what they needed actually. Then, when I could guess “oh, I think you need this one, ya?” , because it’s already late for me and I had to go somewhere, I had to get home, then I called the securities to help them. Then I..

S: to, to do what?

I: to help them. Wait, wait, ok, wait you will understand later.

S: OK. Alright.

I: then I rode my bicycle, my motorcycle..

S: aha.. I cannot imagine you ride bicycle, you know, OK?

I: and he waved his hand, and he said terima kasih, only on lips, no voice. Yes, then I got home to my boarding house,

S: ehem

I: and I cried a lot and aloud.

S: ehe? Why?

I: because he actually asked me whether I have ruler or not. Ruler or stick. He is a mute man. He is mute.

S: oh, I get it.

I: The car was locked, the keys were inside the car, and he asked me whether I had ruler, or stick to open the door.

S: oh, my gosh, OK? And then?

I: he made the sign language, but I cannot understand it. I could not understand it.

S: he cannot speak? He couldn’t speak?

I: he made voice,

S: aha, but it is unclear? It’s ahaaaaa, haaaaa, haaaaaa?

I: yes, something like that.

S: oh, ok.

I: he is actually a lecturer, there’s a seminar from..

S: woooohhh…

I: psychology faculty here..

S: aha?

I: ..and he was one of the invited lecturer, the speaker for the seminar. So, …

S: eh, eh?
I: I was so, I think I was so silly. I was so stupid that I didn’t understand it. He made sign language, kamu punya, panjang, panjang,.  
S: oh, oh, OK.  
I: then he made car, the keys are inside the car, and it is locked, then I understood when I got to boarding house  
S: oh, hahahahaha.  
I: oh, this is the car, this is the keys, and the keys are in the car, and it is locked. So he just asked me whether I had ruler or not or just stick. You see? I just don’t understand that.  
S: and you blame yourself.  
I: yeah, it’s pathetic.  
S: hmm, ehem, OK.  
I: from that day, I learn sign language to, to prevent that it will..  
S: OK, it will happen to you. Trus?  
I: So, that’s all, what do you think? What I supposed to do? What do you think about the story.  
S: well, I think it is not good if you blame yourself. Right? Me, because it is actually a very trivial thing. It is actually a misunderstanding. The people, such people cannot speak clearly, will be understand that. OK? It’s actually, it’s actually because of your, sorry, your thought.  
I: ehe. OK?  
S: because perhaps you think “oh my gosh she is so handsome, and gorgeous, why I was so stupid that I cannot understand that.” Basically it’s a very trivial thing, you know. You, you, you don’t have to blame yourself, it is frequently happen. And people, such people, will accept it easily. Oh OK. So, just change your mind. And that’s good actually, that’s a good effort to learn about sign language. So once, once you meet him again, “hi I eva, I could understand what you mean,.  
I: ah, you make it as joke.  
S: ..so, id f you need any help please let me know, OK? I could ow, speak with you.”  
I: OK, OK. So, what do you think what I supposed to do, on that time?  
S: on that time?  
I: yeah, on that time.  
S: yes, just say, I’m sorry sir, I could not understand what you mean. First, OK? OK, what do you mean by this one? Usually, usually, eee, did you mention something? Which, which looks like that?  
I: No.  
S: No? No? well, that’s your fault. That’s your fault.  
I: aaah, no, he said “eeeh, eeh, eeh”
S: usually, usually, people, usually, people who speaks in sign language will very, very careful in signing, you know, in using their body, right? Like talking, you know, something like that, and people will be very easily understand that, OK? Usually.

I: is it, oh, I did hope I understood that.

S: usually, you know, you know, aha, if we try to look it up in youtube, right? In some news channel, will be, ee, you’ll find eee, very small box there, and find someone, weee, weee, weee, right?

I: yes.

S: And it’s actually very easily to understand. Sometimes I just watch ya, OK? And I understand that. Oh OK, and it is actually very clear. I’m so sorry, you don’t, you don’t know that. OK? One thing that ..

I: ah, you make it as joke.

S: one thing that you could do actually, just guessed that, OK? Eehe, perhaps you can say “aaa, aaa, I could not understand what do you need by this one, is that something, which is long, and that what you mean is ruler?” or you may this, perhaps it is not ruler, it is obeng, you know, what he meant.

I: oh, yeah?

S: what he meant, “it is not ruler? Maybe he, “ruler?” Whe you mentioned ruler maybe he perhaps “haa? Ruler? It is not ruler, la, lady, it is not ruler, what I meant is obeng, screw, OK?”

I: ok, ok, but..

S: you, you, you could mention anything which looks like that, ruler is acceptable,..

I: ahaha, you make it fun of me.

S: even though perhaps, he will say no.

I: ah, then it will be more silly.

S: yeah, it is because it is indeed a very, very, very funny experience, haa..

I: is it funny?

S: yes, oh, oh my gosh. I could, I could imagine how panic you were. Ooh.

I: yes, yes, I was, I was, I was.

S: yes, be, be, because in one side do you, you look “oh my gosh, he is so gorgeous, but I cannot understand, but I cannot help.” Oooh.

I: oh, no. it is not because he’s actually handsome, but because he’s, he really needed me, but I cannot..

S: help.

I: help him.

S: OK.

I: eee, but yes, he is gorgeous.

S: but, one thing that I can get from you that you are a very great person who wants to be, who wants to help ee, the, the man.
I; actually, there was only me there.

S: *Nah, nah*, the ignorant, the ignorant person would just “OK, I could not help, Sir. I’m ee, I’m running of the time. Sorry.” Then just leave him. But you still try to call the securities, to help him and that’s good.

I: oh, thank you.

S: keep it exists.

I: I think that’s because it was very dark, everybody got home earlier, and there was only me there. I supposed the rain would begin in 5 minutes, very dark indeed.

S: I think that will be very greedy, if you asked him “so, why don’t you come to my boarding house, Sir..<n
I: oh, my God.

S: .. it’s very dark and, and will rain.”

I: oh my God, no, mean girl, you know. I could not do that, force him to my boarding house. So, you think that it’s not silly?

S: No, I think it’s normal.

I: I think eee, I’ve asked all my questions. I think that’s all.

S: oh, gosh. It only takes a few minutes.

I: I think that’s forty one minutes, almost forty one, I think.

S: OK. Will it broadcasted in SCTV or something like that? That will be eee, very

I: it will be played in my thesis defense.

S: OK, ow, will you show it to the lecturer?

I: of course, yes.

S: oh, gosh! Man! No!

I: of course yes.

S: oh really?

I: so, thank you, Wisnu..

S: oh, oh, wait, for the final story, is that any relation with your thesis? Or just for, breaking the ice.

I: not for breaking the ice. It’s really a..

S; part of your thesis?

I: yes, it is a part of my thesis. So, that’s all, I will stop it here. And I will stop the recording.

S: OK, see you, oh no.
I: so, good morning, Efri.
S: morning.
I: eee, as we have discussed before, we would have gender language interview, we would like to share about LGBT issues.
S: OK.
I: so, before we start, I would like you to know that I record the interview and I tape and I take note also, do you mind?
S: eem, no, I don’t.
I: OK, very good. So, Efri, eee, to begin our interview, I would you to eem, please would you explain what you know about LGBT, please?
S: uummm..
I: anything you want to share.
S: if I am not mistaken LGBT is about lesbian, gay, bisexual,
I: bisexual..
S: and transgender.
I: OK, transgender, then?
S: and then, ee, I know that they are different, because yah, people judge, eee, if yah, there is eee, bad person or yah, you know that, but, I think, aaa, of course God has created human eee, with their different,
so, I, don’t mind if eee, they have like eee, bad, bad, eee, what is it, what is it? Bad, bad things or ee, bad, bad attitude, or maybe from their, their, what they like, or yah, what their habit or yah, that’s.
I: so, what do you think about LGBT? Eee, do you know any issues overseas, in overseas, I mean, in USA, maybe, in UK, in..
S: oow..
I: in Netherlands, Danish people, something like that, have you ever heard about that?
S: eee, I have ever heard in, in Denmark, Denmark, the Danish people, eee, if ee from, for the.. like gay or lesbian if they want to get married, ee, it’s legal.
I: it’s legal?
S: it’s legal or something like that.
I: it’s legal for the same sex marriage.
S: yes, the same sex marriage.
I: OK. Have you ever heard about how they struggle, to get their right? Or something like, they struggle about getting like acknowledgement, something like acquisition from the society?
S: of course, eee, I know that in Yogyakarta, thee..
I: Yogyakarta.
S: yes, eee, there are like eee, group or for, eee, you know, like the waria?
I: ok, transvestite, the transgender.
S: transgender, and the eeee, group’s name is Kebaya.
I: kebaya? OK, so, what, what they do?
S: if I, if I am not mistaken, I ever heard if they, they are like hierarchy. They make hierarchy.
I: hierarchy, organization maybe?
S: yes, hierarchy in organization, as there are leaders, members, and there are like secretary and they also eee, explore ee, their skill in maybe, in, explore their skill in making like, eee, what is that?
I: make up or something like that?
S: like ee, make handmade, or...
I: oh, handmade..
S: yes, if I, if I am not mistaken.
I: so, they just like work together to enrich their skill?
S: yes, their skill and eee, and I, and I also know if they want to explore in barber or in business, they do that, something like that.
I: OK, Kebaya group, what do the Kebaya group do for the society? I mean, do they make some charity? Something like, demonstration, or something like eee, culture party?
S: eee, I know that they eee, give eee, you know that eee, many transgender have bad attitude,
I: OK?
S: and they give education, for them. Eee, so, eee, they can be a normal person with good attitude.
I: oh, they train them.
S: yes, with, without, so they do not, eee, they do not ee, do like defiance (should be defiance) or something like that.
I: OK. So, they actually ee, train the member, eee, among the transgender. To train them how to behave very good, how to be good people, something like that?
S: yes.
I: how about eee, their relation with or among the society, the straight people, I mean, the neighborhood? Do they interact with the government? For example, or with their neighborhood. Do they do something to the orphans? Do some social…

S: do some social actions, something like that?

I: yes.

S: I just know a little bit, eee, if they, they’re asked about, what about the transgender who has bad eee, bad attitude in the street, their answer a little, they answer that eee, we have, eee, we have given education, but some of them still do the bad attitude, but I think they have tried to make a good relation with another people.

I: OK, hoe about the bad, I mean, how about the bad behavior? The bad actions. What is considered to be bad, or to be good? I mean, which one is considered as bad, which one is considered as good?

S: ee, which one is bad is the transgender who cannot, who cannot eee, abdicate, cannot be addicated or they cannot, cannot be taught to be eee, good persons, example, they, they, ee, what is it? They ee, sing a song in the street.

I: oh, OK.

S: and then, they eee, disturb the others, man.

I: how about the good one?

S: the good one is for example eee, they make eee, they try to make eee, handmade, and then they try to explore their skill, or something like that.

I: oh, I see, so the bad eee, transgender people are whom we find in the street.

S: yes, we find, and they eee, they didn’t want to be better persons, and they, I think they didn’t eee, they didn’t want to study more or explore their skill, something like that.

I: OK, that’s about in the Yogyakarta. How about the issues in other countries?

S: you know, in Thailand?

I: Thailand.

S: there is Miss, they know Miss Waria, or for transgender people. I know that the, the contest is similar is eee, similar with, eee, eee, Miss Universe, something like that. And we know that eee, in the eee, in the eee, contest eee, we have to eee, have eee, something like, have to have skills, and.

I: brain.

S: yeah, three B. brain, beauty and behavior is something like that.

I: so, what do you think about the people who see this issues, I mean do all of the people accept them?

S: eee, most of them, yes.

I: OK.

S: most people who cannot, eee, who cannot eee, receive, receive them, and eee, just a little people can ee, receive them.
I: Ok, what do you think the Indonesian itself? We, as Indonesian, we see that it’s a little bit hard to accept them, as lesbian or gay and transgender. It’s a little bit easier to accept the transgender in Indonesia rather than to accept the lesbian and gay. What do you think about how people see the homosexual people? Some of them have bad perspective about the homosexual, eee, lesbian and gay. What do you think about that?

S: eem, eee, I think ee, people in Indonesia still eee, didn’t respect them.

I: he’em.

S: and for lesbian, and, bi, eee...

I: bisexual?

S: bisexual, they eee, people eee, still think that they still do the defiation, something like that. And they make a big sin or yaaah, and they have to yeah, a normal people, or something like that. So, we know that the people like them, eee, difficult to get eee, job.

I: yes, I think that’s what we call as discrimination.

S: yes, discrimination, yes. They discriminate them.

I: so, any other do want to add about the LGBT issues? Do you want to add 9or share something?

S: eee, I think for the normal people, eee, I hope that they can eee, accept, accept LGBT people because we are the same, we are human, and we are the eee, we are the sisters, brothers and something like that, so eee, even though they have eee, you know if there is positive and negative from each person, negative and positive side. But, I think we are the same, and even though eee, don’t, eee, even though they have eee, difference things from us, but they, eem, many of them still have eee, pressure, or thing pressure inside of, inside of themselves and eee, we have to be proud of them. Something like that and don’t discriminate.

I: OK, do not discriminate. I think that’s a good point from you. Do not discriminate them. OK, from the explanation we see that you stand for them, you don’t against them. You know, as we talked before, there are many people who see this issues in different perspective, the bad one. So, I try to be objective here, I neither stand for nor against them. So, you stand for them, you accept them, and I would like you to see these reasons, why they cannot accept, eem, homosexual, bisexual, and transgender, why they cannot them, such people. First of all, we would like to see the classic reasons, about the religion.

S: OK, religion.

I: yes, eee, as Indonesians, we see that people believe that in Koran or bible there is no statements that clearly stated that they can accept them. Therefore, people believe that we cannot accept them because there is no statement which says so. So, what do you think about that?

S: yah, in religion I know that God just created the man and woman, and something like that. So, eee, maybe, eem, yah, from the physical, they are woman and men. But, who knows in our heart, in ourselves, so I think eee, from the religion, uum, maybe we know that if eeee, in religion, they, they judge and they, they do not, they, the religion, do not, do not see the difference about the people like LGBT and something like that because maybe in long, long, long time ago, eee, there is not, eee, lesbian or gay person. Maybe, they do not knows. Because in religion, in bibles, it is eee, made in a long, long, long time ago. Yes, long long long time ago, and something like that.
I: ok, that’s why the religion reason fail to make us sure that we have to agaist the, you think? Do you know the quotation “God created Adam and Eve, not Adam and Steve.” Have you heard about that quotation?

S: yes, I, eee, have ever heard.

I: so, what do you think about the quotation? It’s actually an Anti-homosexual quotation.

S: it’s just eee, the, that quotation created maybe to ee, you know right, what is it? To, to judge or to just for the homosexual, but yah, of course in, in, in the bible eee, God did, did not create the eee, Adam and Steve, but who knows, who knows about that. About, you know, in our religion, ii, the our, fro, ee, for the example, church, it, eee, it get eee, ref, eee, revision, revision, and revision, you know that?

I: oh, yes.

S: yes. Maybe something like that. In the, eee, church, in the church, we also have eee, law, have a law. And you know that law, law is, it can be, it, it can be changed, and it can change many time. So, I think about the quotation, eee, we did, we do not know about the quotation. If maybe our, our, our rule, our law in our eee, religion eee, can change, something like that.

I: so interesting. So, it is about because maybe the bible eee, changes so many times, we may not see that it might be written there.

S: ops! Sorry, I do not, did not say that the bible changes, but the law, eh, the rule, the law, that changed, something like that.

I: oh, law in the church?

S: yes, the rule, but eee, do not the bible. Not the content of the bible. It can’t be, I think, it can’t be.

I: the law in the church, changed.

S: yes.

I: so, the second reason is about the men and women will make a perfect normal couple if they get married. The man become the father, and woman will become the mother, and if the homosexual couple, well, can we say that, eee, it is confusing right?

S: yeah.

I: the daddy will be your mommy, it is confusing right?

S: eee..

I: what do you think?

S: eee, yak, I have ever heard and read and watched, OK about that issue, ee, I think eee, I know that eee, I ever heard that in homosexual, ee, and lesbian, there are masculine and feminine, something like that, yes. So, eee, one of them, can be the masculine, and, and other can be the, eee, feminine, something like that. So, I think it’s OK, if th, they love each other and they want, eee, may, eee, what make a family, something like that. Because eee, because for the normal person, it, if you don’t have love, so what? Something like that.

I: so, can it be an appropriate family for the children? Will it be very confusing for the children to see their friends have female mother, but they have male mother, for example, or female father.
S: male mother something like that? Ya, for the children, yes we back again to the people perspective. So for the children, it can be so, eee, can be so difficult, eee, but back again if eee, if the family each other, eee, it’s something like eee, don’t, don’t care about the people say, don’t care about thy, yes.. if you happy, do that. Something like that.

I: OK, so, have you ever imagined when, when you have a child and your child enter the school where, eee, the homosexual couple also send their children there, have you ever imagined that the children from homosexual family, will get bullied, because it's a little bit difficult to see your parents are totally different with other parents. Have you ever thought about the psychological side of the children?

S: oh yes, for the psychological eee, psychological for the children, who has homosexual parents, for mother and father, is eee, I know that, eee, they, ee, he or she eee, will feel so difficult, sad, what is that, but eee, if, eee, if he, he feel, he can feel happy, and he love her, eh his parents, I think eee, he can accept eee, the parents well, like that, yeah. Maybe for the first, it will feel very difficult. But, if eee, they, their, if eee, they, if their family have a good behavior and ee, yeah good behavior I think yeah, eee, the people around them eee, will eee, accept them. Even in not, not in, in the short time, something like that.

I: OK, so the next question will follow this sad fact, it happens in US, 7 from 10 gay families, their children experience the sexual abuse done by their parents, whether the children are adopted children or from the surrogate mother. The parents abused the children sexually, because eee, the homosexual person, who become the masculine one, get attracted to the feminine side of people. And immature children tend to be feminine rather than masculine, even though they are boys. So, what do you think about that sad facts?

S: it is of course not good, but backs again in each behavior, so, eee, if we, ee, in, ee, in the family they have love and love each other, the parents eee, will not do that.

I: so, it is about “back to the love” if the parents love their children, there will be no sexual harassment and sexual abuse?

S: yes.

I: OK, so, eee, so it’s not about the marriage, it’s about HIV AIDS. Do you know MM? men have sex with men.

S: ok, yes.

I: ok, in US, 71% men who live with HIV AIDS are gay. So, people believe that HIV AIDS is homosexual disease. They believe that the HIV AIDS will make the world clean from homosexuality. But, but people believe if people are homosexual, eee, they would spread the HIV AIDS. So what do you think about the research and the facts?

S: it’s back again to the behavior.

I: OK.

S: it’s back again. If eee, maybe for the homosexual people ee, not all of them have bad behavior, bad attitude, eee, ya, yu, ee, I think they, eee, they same with us. There’re bad persons, and good person. But in, if in the homosexual family they, they try to be a good person, or something like that, I think they will be a good person, maybe they aorrr, maybe they, ee, didn’t know about the danger of the free sex, or like
that, and it not, only, eee, not only, eee, in the homosexual eee, relationship but in lesbian, in the normal, we, may people also eee, get HIV something like that.

I: OK, so, it depends on the behavior and attitude. It is very, very interesting when you think about it depends on the behavior..

S: and attitude.

I: and attitude. Now, we move to the bisexual and transgender. I, personally, personally, I don’t believe that bisexual exists. Before we have this interview, I read and learn a lot, and I call people many times to talk about bisexual. I also eee, read a blog and talked to the homosexual people, they believe that bisexual people are just coward or confused people. Why? They just, they just cannot make their mind up. something like choosing which one you love? Him or her.

S: yes.

I: yes, something like that. And it looks like they’re greedy. And they’re just coward because they’re actually gay or lesbian but can’t state it clearly and bravely. So, they say that they’re bisexual. So, what do you think? And why.

S: eee, I believe in eee, if that they exists, but I believe it just eee, it just shape, it just eee, like they do that because they, they’re influenced by the, maybe by the people around them, by the environment something like that. So, it’s just not pure of eee, inside of themselves because it’s shaped of eee, the people around them, something like that. Eee, the personality?

I: ehem.

S: influenced by their personalities are influenced by, by people around us, for example, something like that. So it, eee, it’s not pure, purely, purely eee, inside of them.

I: so, when I read the blog eee, a girl state that she is bisexual. She explains that she enjoys having love relationship both with man and woman. That’s why she calls herself ads bisexual. They make it clear to the people that bisexual exists. When one enjoys having relationship sexually or just romance relationship both with man and woman, do you still believe that it doesn’t exist purely from inside?

S: yes, because I think eee, they’re greedy. They are greedy people, they are. Eee, they cannot choose one, they want to get more, so, I don’t agree with their attitude.

I: OK, how about the Lindsay Lohan? Do you know Lindsay Lohan?

S: yes.

I: after dating Wilmer Valderama, and he is male.

S: yes, Leonardo Di Caprio male

I: but now, she’s dating the female DJ. Do you know the DJ?

S: eee, I, ee, I forget the name.

I: yes, but now Lohan has a girlfriend. But for the previous, she had dated many guys. What do you think? Do you think she is bisexual or just..

S: I think she just feel bored with men, if maybe he, eee, she ever get bad experience in her relationship with men, so maybe there, eer, she just want to get sensation or something like that?
I: oh, some variations?
S: yes, some variations and aah, yak. Yes, so, it’s not purely of bisex.
I: so, do you think that maybe Lindsay Lohan ee, is get tired with men.
S: yeah.
I: so, she’s just looking for variation and sensation, something like that. So, do you think that people who say that they’re bisexual also need some variations and sensation?
S: yeah. Maybe they. They’re just one of the reasons why they do that.
I: OK, very interesting. And eee, now we would like to turn a little bit from LGBT issues here. We stop here. At the moment eee, when you explain about the bisexual, I remember something, my personal experience.
S: yeees.
I: Not, it’s not abut the LGBT, OK?
S: ooh..
I: it’s far, far, far away from LGBT issues, eee, I would like to share something. I would like you to eee, state and say everything comes up in your mind about my eee, story, what I supposed to do on that time, anything is acceptable. Anything comes up in your mind please state it clearly. OK? So,
S: I’m ready, I’m ready, I’m ready.
I: it is a little bit sad story, it’s a little bit disappointing, actually I got disappointed with myself. It was my experience a year ago, eee, it was after the thesis writing class, at 5pm, I got out from the library, when a handsome man ran to me. He spoke something. bla, bla, bla, then I got something that he needed me, to help him. He needed a help, but I just couldn’t understand what did, eee, the man really mean. Then, I asked him, “what?? Hee? Hee?”, then he explained, and explained, then I think that he was very tired of me, then he walked away.
S: yeah?
I: then, I followed him. I tried to figure out what he need while I was paying attention to the what he and his friends doing. When I realized, oh, he needed this one, then I asked him, he nodded angrily. He was still tired of me. Because it was very late, and I had to go somewhere, I went to the securities, I asked them to help them, then, yes, then I got home. When I was riding my motorcycle, he waved his hand, and he said teriam kasih but only in lips. So, what made me disappointed was yes, he is actually a mute man, he really needed me, but I cannot help him. He actually asked me whether I had ruler or not.
S: ooohhh.
I: whether I had stick or not. He parked his car in front of BAA. He is actually a lecturer from another universities.
S: haa???
I: yes, psychology faculty conducted a seminar for mute people and he was one of the mute lecturers and also the speaker.
S: yah??
I: yes, he was, he was one of the speakers in the seminar. He actually made a sign, like this. “my car is locked, the keys are inside the car, do you have any ruler? Or stick? To open the door.” well, I didn’t understand the sign language.
S: oohh.
I: and it made me very sad. I keep blaming myself for not knowing, for not understanding what he meant. From the day on, I learn about the sign language. Yeah, to prevent if it happens again, I can help those people. So, what do you think about my story?
S: if I become..
I: if you were me..
S: yeah, if I, I, if I was you at that time, maybe I also will be so sad, but still there’s a positive side,
I: OK?
S: .. that I get from your story, you still try, followed him, and you still, want to tell the securities, to help him. So, actually, eee, your, your action is not, eee, not in the whole your what is? Not bad.
I: OK.
S: still, still you, still there is a positive side,
I: oh my God, thank you.
S: don’t, don’t be sad. You still have a positive action. But ya, we, we, need to learn about the, eee, eee,
I: sign language.
S: yes, to, to know what the mute person want as they say, something like that.
I: so, what do you think? What I supposed to do? What I had to do at that time?
S: eem...
I: if you were me, what did you do? What is wthe solution?
S: eehh, eem, eee, for the solution, think you have make a good action to, eee, to call the securities, but in other time, you maybe, ee, have to eee, follow that man directly, maybe follow him directly, and, eee, I think you still confused and wait, what he wants. And, maybe just do, eee, something that quickly, directly, I think. But that’s agood action from you. And learn about, eee, learn the, learn for the for the blind people, Braille letter, so, what about, for the?
I: sign language.
S: yes, sign language, yes something like that.
I: yeah, I was so panic at that time.
S: yes, I know what you feel. Maybe I become you maybe, I will just be, wait, like this and didn’t do anything. You have a good action with follow him and call securities. That’s not bad.
I: yeah, because I think I feel very bad because I did not understand what he meant, then I followed him. OK, I think we learn something here that we should understand the sign language. In case that we meet those people, we can communicate with them.

S: yeah.

I: do you think that what I did was already good?

S: eee, I, I think eee, it’s the best because you don’t understand that. We never get education about the sign language. So, I know what you feel.

I: yes, yes, yes, yes.

S: yes, maybe you’re better in eee, the next tiem with sign language. And maybe, because he is a handsome guy, so you feel, you feel so sad.

I: OK, so, because I have asked all tehse questions to you, so, I think that’s all from me, thank you for eee, your time and eee, energy and also ideas. Thank you for sharing with me. I think that’s it, that’s all. is there anything you want to add for this interview?

S: No, that’s enpugh

I: No, so, we stop here. Thank you and have a nice day.
Appendix D

Gender Language Interview Analysis

Question number 1: What do you know and think about LGBT issue?

Male Student 1

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>It has been two years ago when I first knew about LGBT. And I became interested in it because it is always become extraordinary when you are talking about minority group that belong to the same certain area. Which is for me personally is the most important and interesting thing is the way they are trying to defend their right toward the society. I heard so many things that they have done many events, many fairs, charities, etc. to the society, not only inside their group. But also to be out to the society, like charity to the orphanage, to the poor people. They also support poor people economically. They done it willingly. What they are trying to do is the base thing to make them know that they were born that way. They are not in condition to choose upon their sexual orientation whether they are gay, lesbian or transgender. They are being trapped, incapable to choose. It is like a gift from God. You cannot choose whether you have xx or xy gene. You can be born with xy gene then you’re probably born as a man. And if you were born with xx gene, then you were born to be a girl. Then if you were xxy gene, then you might be gay. I have no reason to against them.</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>Lec</td>
</tr>
</tbody>
</table>
Female Student 1

LGBT stands for lesbian, gay, bisexual, and transgender. I knew this term in Jogja and in my hometown, there is not hat kind and I think all people there make it as stereotype because the society hardly to accept them. They cannot accept them, but in Jogjakarta, I change my mind. At the first time, I am also part of those people who cannot accept them, but I get some references and my friend told me about this and that about LGBT and the other people. I also watch video given by my friend and I see that LGBT are, for example homosexuality is just another kind of love. Yeah, another kind of love. The essential is love itself. The difference is about the gender. I really open my mind about the idea. I see they are same as us and actually they are not different, they are also smart, they are nice to be friend, they are not different.

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>LGBT stands for lesbian, gay, bisexual, and transgender. I knew this term in Jogja and in my hometown, there is not hat kind and I think all people there make it as stereotype because the society hardly to accept them. They cannot accept them, but in Jogjakarta, I change my mind. At the first time, I am also part of those people who cannot accept them, but I get some references and my friend told me about this and that about LGBT and the other people. I also watch video given by my friend and I see that LGBT are, for example homosexuality is just another kind of love. Yeah, another kind of love. The essential is love itself. The difference is about the gender. I really open my mind about the idea. I see they are same as us and actually they are not different, they are also smart, they are nice to be friend, they are not different.</td>
<td>Male</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Male Student 2

LGBT stands for Lesbian, gay, bisexual and transgender. It becomes an apparent more thing to discuss and debated special in America and the western part in the world. But I think in Indonesia, people might think it's like a weird thing to be debated so, it's not a common thing in Indonesia. Because I thing Indonesian people is still narrow-minded to the differences and the differences that we can find in Indonesia is not only that kind of gender, but also religion and I think the most

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>LGBT stands for Lesbian, gay, bisexual and transgender. It becomes an apparent more thing to discuss and debated special in America and the western part in the world. But I think in Indonesia, people might think it's like a weird thing to be debated so, it's not a common thing in Indonesia. Because I thing Indonesian people is still narrow-minded to the differences and the differences that we can find in Indonesia is not only that kind of gender, but also religion and I think the most</td>
<td>Male</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
differentiation in Indonesia should be seen as the whole thing so we have to be open-minded and broader minded. Oh ya, I also heard about Harvey milk School in America. So, it is actually a school for such people. No straight people. You could google it and you could find it. It’s actually a very good, great school in America, it is designed for such people and I hope that one day Indonesian people could stabilize such school, so that it shows our maturity in thinking. Perhaps ya, with straight people but only a few of them. Mostly, they consists of bisexual. Yes, it is actually a form of alienation from such people, right? But the thing is actually the main purpose in establishing that school is to save those people because American people is still trying to deny them, trying to avoid them from the society, well actually they are still the society, so basically, the main purpose to establishing Harvey Milk School is to accommodate those people to have educated without any bullying by straight people. It is established by one of the member of the parliamentary, and he is gay. Yes, it is established in America and we have known that American is a very freedom country, but still American people cannot easily accept them. So it is, as I’ve told you before, a form of government’s willingness to accept them. To do one of the constitution. They have decided so many things to be acknowledged as the common people. To be accepted by the people such doing some demonstrations and they also decide some symbols like the rainbow. It is actually one of the actions from them to be famous, perhaps. Charity? I don’t think so perhaps we could find it, but I have never heard it. Well basically, I don’t learn anything deeply from LGBT, what I learn is actually the diversity in this life. This life is actually like roses. Roses is not merely red, we can also find them in white, yellow, and pink. People are not always straight, we can find them in gay, bisexual. So, to be acknowledged. This life is just like rose. Rose has many colours: red, pink, white, yellow. Rose is not only red, and people are not all straight. So it is acceptable. We cannot deny them to be a part of us. They are still human as us. We don’t have any right to judge them as bad people.
We cannot deny them, separate them from us in fact they are still human, they are us. They’re no different with us. I think it is unjustifiable if we deny them if we separate them.

Female Student 2

If I am not mistaken, LGBT is Lesbian, gay, bisexual and transgender. I know that they are different and that’s why people judge them as bad person. But I think God has created human with their differences. So, I don’t mind if they have bad attitude. I heard in Denmark like gay or lesbian, if they want to get married, it’s legal. It’s legal for something like that, the same sex marriage. Of course I know that in Yogyakarta there are like group for waria, transgender, and the group’s name is Kebaya. If I am not mistaken, they make hierarchy in organization, as there are leaders, members, and there are secretary. They also explore their skill in making handmade, and I also know if they want to explore in barber or business. I just know a little bit. Many transgender have bad attitude in the street and if they are asked about that they answer that they have educated them. But some of them still do the bad attitude, but I think they have tried to make a good relation with another people. Which one is bad is the transgender who cannot be educated and taught, example they sing a song in the street and disturb man. The good one is for example they make handmade, try to explore their skill. Yes, the bad ones are we found in the street. They didn’t want to be better persons, and I think they didn’t want to study more and explore their skill. There is Miss Waria for transgender people. I know that the contest is similar with Miss Universe. And we know that in the contest
we have to have skills, yeah, three B: Brain, Beauty, Behaviour. Most of the people accept them. Most of people who cannot receive them, just a little peole can receive them. I think people in Indonesia still didn’t respect them. And for the lesbian and bisexual, they still think that they still do the *defiation* and make a big sin. And they have to be normal person. So, we know that the people like them difficult to get job. They discriminate them. I think for the normal people, I hope they can accept LGBT people because we are the same, we are human, and we are the sisters, brothers. There is positive and negative side from each person. But I think, we are the same, and even though they have differences from us, many of them still heve pressure inside of themselves and we have to be proud of them. Do not discriminate them.
Question number 2: there are some arguments about LGBT issues. Those arguments are delivered to oppose the opinions which support the LGBT issue.

First, LGBT people violate the religious beliefs and morality. There is no reliable evidence that the bible or Koran can accept the LGBT people. Therefore, we should stop supporting them. Ok, what do you think about that?

Male Student 1

It is interesting when people use the Pancasila, the first sila “Ketuhanan Yang Maha Esa” to deliver argument against the homosexual people. It is because the second sila is about equality for all. Equality is not something special. Equality is something that we get from God and everyone can get it. It is just like human right that everyone is the same. I think this is the base of the Pancasila. It is interesting also when people judge the different people as bad people without trying to be in their shoes. Being gay is not an option. When a baby was born with hydrocephalus, the baby has the gene for it. How can you help that? I believe what makes people gay is the internal factor. I think the external factor, that a child got sexually abused makes him gay when he is adult, is impossible. It is about the internal factor. It is impossible that you become one of something that you hate. For the research that reveal how men who experienced sexual abused in their childhood also abuse the boys, I think it is more about the psychopath. The doer might be pedophile, rather than gay because he abused children only. When a sexual abuse done by a man, people associate it with gay. Therefore, the image of gay gets worse.
Female Student 1

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can people show which verse state that God cannot accept the homosexual people? God doesn’t accept homosexual people, who said that? Once I read in Jakarta Post, one of the correspondents said that there is no statement that God cannot accept the homosexual people. The point that there is no statement whether or not God accept homosexual is the point in which actually God accept them. Why people should complain and argue about homosexual. I think God can accept everyone whoever they are.</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>Female</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>√</td>
<td></td>
</tr>
<tr>
<td>√</td>
<td></td>
</tr>
</tbody>
</table>

Male Student 2

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>OK, for me, the reason from the bible is just like classic reason. It is classic reason, it is truistic. But then we have to be able to understand and also interpret the bible. Perhaps, many people said, there are no bible stated about LGBT is acceptable something like that. But then, we have to be very careful, we have to very broadly-minded in life. So, life is not merely based on the bible, something like that. Right? For example, like, do you know pasal or something like that? Act? KUHP and segala macem, we cannot find it in the bible, but we still establish them. It is actually like I don’t know why people often abased their thinking on the bible. For me it is so narrow-minded. In fact, we could find many differences in the world. And perhaps, it is not described in the bible. Perhaps it is written there,</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>Female</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>√</td>
<td></td>
</tr>
<tr>
<td>√</td>
<td></td>
</tr>
</tbody>
</table>
right? But the language of the bible is quite very poetic. We need deeply understanding the full meaning of the bible. It is like a root, right? Root which grows very big. So we have to be able to understand it. Perhaps it stated there. Who knows, right? Because people are not God, right? OK, the one who can interpret it clearly and correctly is only the writer, who is God. And we’re just the reader and the reader could have different opinion, could have different interpretation. Until now I don’t believe that people cannot find it in the bible. Perhaps it is stated there, but people cannot find it. Because it is implicitly stated.

Female Student 2

In religion I know that God just created the man and woman. Yeah, from the physical they are woman and men, but who knows in our heart, in ourselves, so I think from the religion maybe we know that if in religion they judge, and they do not see the differences about the people like LGBT that because maybe in long, long, long time ago there is no lesbian and gay people. Maybe, they do not knows. Because in religion, bibles I made in a long, long, long time ago. The quotation created maybe to judge for homosexual, but of course in the bible God did not create Adam and Steve, but who knows about that. For example the church, it get revision, revision, revision and revision. Maybe something like that. In the church we also have law, and it can be changed and it can change many times. So I think about the quotation we do not know about the quotation. I do not say that the bible changes so many times, but the law, the rule that changed. Yes, the rule, not the bible. Not the content of the bible, it can’t be, I think.
Second, a man and a woman get married, and they make a perfect couple. If a man gets married with a man, or a woman gets married with a woman, how come one of them becomes a good mother or a father for the children? How about the gender roles? It is said that children of 7 from 10 homosexual families in US experience the sexual abuse. It is because the masculine one of the homosexual couple would be attracted to the feminine character. Immature children, no matter what their sex are, tend to be feminine rather than masculine. Therefore, this phenomenon occurs in homosexual family life. So, how about that?

Male Student 1

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Happiness is above all. It is up to the couple and their children, if the couple is happy living that way with their child, there is nothing in this earth can stop them for being happy. Equal married is not something which we need to blow up even though most of Indonesians are not open-minded. It is hard to be homosexual where people in that place are still narrow-minded. For example, you find it difficult to get passport. It is just like life is so unfair. In the US military recruitment, there is a rule for not revealing your sexual orientation. When gay people get the ID card that includes your sex identity and sexual orientation, it is not revealed there your sexual orientation. It is based on the “Don’t Ask Don’t Tell” principal. This rule is in the progress of being changed by the constitution, I think. When homosexual couples decide to adopt children, they must have thought about the children, the perception from the society, what the children would be in the future. It is weird actually for not having one of the parents, mom for example but you have two dads. There is a video, a report of gay couple’s family from Manchester. The title was My Weird and Wonderful Family. It is a billionaire family. They had been marriage for ten years. They got three children, one daughter and two twin sons from surrogate mother. The children called their parents: dad and daddy. The children grow naturally. It depends on the person, the homosexual one to explain to children. Being a mother or father is about your nature.</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>Lec</td>
</tr>
<tr>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>
sexual abuse, some of the heterosexual couples also abuse their children, their own children.

Female Student 1

The Answer

I watched a video about gay family. One of them become the mother, and the other as a father. They have three children: one daughter, and two sons. The children state their opinion about their family and like it. They do not feel different with others living in homosexual family. The children grow naturally. The other children treat them just like they treat one another. They do not get bullied at school. It is maybe because they live in UK. Those people who say about that fact perhaps experience the sexual abuse from the gay couple. But, why I can say the fact that gay couples have children is fine. It is because I see the different point of view about this family. The parents treat their children well, no harassment, no sexual abuse to the children. There are still possibilities for sexual abuse, but not all.

Male Student 2

The Answer

It is hard to be understand for us. Since we are straight, but for them, who is lesbian and gay, something like that it is not a big problem because no
all people act like male. Not all the people act like female. From gay, they will easily deciding which one is male. That’s the fact. I have read it once in the internet if I am not mistaken. So I thought it is not a big problem to decide whether who is the father and who is the mother. In fact, the most important thing is not deciding who is the father who is the mother, but how we could establish the relationship. Yes it is confusing. But it is depend on their abilities to explain it to the children. I don’t really know that because I haven’t found such family in Indonesia. But I do believe that they could be a good family. Aaah, OK. Once I watch in Trans7 if I am not mistaken. The’s a family, the man is actually female, so he did transgender. Then he married a man. He married a man. Yeah, he married a man then the man who is transgender is just expecting a baby. Because basically she is female. She is female and she did transgender to be male, so physically she looks like a male. I don’t really know how she gets pregnant. Perhaps that’s just a mistake of mine. But it’s the truth. She is pregnant. Yeah, perhaps sperm donation. Two days ago perhaps. Yes indeed, if we are talking about a good family, such couple cannot make a good family for the children because, sadly to say, they are different comparing to the straight couple. And it is indeed become a main thing which affect the children’s mind. Yeah, I still stand for them. This is actually a different thing. The first thing, we’re talking about the rights, the second thing is we’re talking about the children. about the rights, I agree for that, and about the children, the development of the children, I’m sorry I think it’s not that good. The thing that I want to accentuate here is just I want to uphold, I just want to stand for their rights to have relationship. Because there’s something that we have to say “yes” and there’s something we have to say”No”. we say yes if there’s some positive things that we can get and we have to say ‘no’, if there’s negative thing that we get. For having relationship is OK, I say yes. It is humanity rights. For the having family, I say no, why? Because first, it gives many negative effect such as the children development, also perhaps, it will increase the disease, illness or something like that. I just say yes for them to have relationship, but for the
having family? No. it is actually depends on the ability of the LGBT couple to explain to the children to help the children have broadly-minded to see the differences. Get married is OK, because if the country say yes to such family. I think we have to be very careful in deciding that. First, perhaps, if we would say yes to such people, to have children, we have to be very careful in deciding and teaching them up to be wise children. because a you have told about American family. In UK you find the good example. So it is actually merely about how the couple perhaps, the government teach the couple, gives influence to the couple to act like normal couple, they raise their children full-heartly.

Female Student 2

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have ever heard and watched about that issue. I think I ever heard that in homosexual ee, and lesbian there are masculine and feminine. So one of them can be the masculine and other can be the feminine. I think if they love each other and they want make a family. For the normal person, if you don’t have love, so what? Male mother? Ya for the children, yes we back again to the people perspective. So, for the children it can be so difficult, but back again if the family love each other, don’t care about what people say if you happy, do that. For the psychological for the children, who has homosexual parents, for mother and father, he or she will feel so difficult, sad, but if he feel happy and he love her or his parents, I think he can accept the parents. Maybe for the first time it will feel very difficult. But if their family have a good behavior I think the people around them will accept them. Even not in the short time. And it is of course back again in each behavior if in the family they have love and love each other, the</td>
<td>Male</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
parent will not abuse to the children.

Third, in US, 71% men who live with HIV/AIDS are gay. Therefore, people believe that gay people spread the HIV/AIDS.

Male Student 1

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td></td>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>We live in Indonesia. In Indonesia, HIV/AIDS is a taboo topic to discuss. Therefore, homosexual people get lack of information about it. Gay couples have their own way to have sexual intercourse. It is very risky to have sexual intercourse without knowing the information to do it in the right and safe way. In Indonesia, people are asked to shut it down when they want to talk about HIV/AIDS.</td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>

Female Student 1

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td></td>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>It is hard to say that. In one hand, most of the HIV sufferers are gay. But, not all. Basically, not all gay people suffer HIV. Those who suffer HIV creates the conception about gay in society that we should not accept gay couple because of that disease. I think those gay people who make sexual intercourse make perception about gay worse. It makes the society cannot realize that there are some other gay people, but they don’t do like the others do. But, unfortunately, perhaps they are fewer then the number of the bad gay people. For me, we should change in Indonesia about LGBT. We have to have broad mind to look something from the different side not</td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>
Male Student 2

The Answer

Do you know that the gay is only have relationship with the gay? I think for the percentage of spreading HIV dissemination to the people is quite small. Unless, the people, the straight people have relationship with the gay. And in fact, HIV and AIDS is not only caused by LGBT, so we cannot easily blaming them. The use of injection one of the causes of HIV. So, we cannot blaming them. It is not something disseminated like that. This is actually domino effect. There has to be something which is stopped. This is the traumatic. It is more than like traumatic, not disseminated. Disseminated is like, influence. When boy who experience sexual abused and then abused other boy is domino effect and traumatic.

Female Student 2

The Answer

It’s back again to the behavior. Maybe for the homosexual people, not all of them have bad behavior, bad attitude. I think they are the same with us. There’re bad persons, and good persons. But if in the homosexual family they try to be a good person, I think they will be a good person, maybe they didn’t know about the danger of free sex. It is not only in the homosexual relationship, but in lesbian, in the normal people also get HIV.
It is a little bit sad story, it’s a little bit disappointing, actually I got disappointed with myself. It was my experience a year ago, eee, it was after the thesis writing class, at 5pm, I got out from the library, when a handsome man ran to me. He spoke something. bla, bla, bla, then I got something that he needed me, to help him. He needed a help, but I just couldn’t understand what did, eee, the man really mean. Then, I asked him, “what?? Hee? Hee?”, then he explained, and explained, then I think that he was very tired of me, then he walked away. Then, I followed him. I tried to figure out what he need while I was paying attention to the what he and his friends doing. When I realized, oh, he needed this one, then I asked him, he nodded angrily. He was still tired of me. Because it was very late, and I had to go somewhere, I went to the securities, I asked them to help them, then, yes, then I got home. When I was riding my motorcycle, he waved his hand, and he said teriam kasih but only in lips. So, what made me disappointed was yes, he is actually a mute man, he really needed me, but I cannot help him. He actually asked me whether I had ruler or not. Whether I had stick or not. He parked his car in front of BAA. He is actually a lecturer from other universities. Yes, psychology faculty conducted a seminar for mute people and he was one of the mute lecturers and also the speaker. Yes, he was, he was one of the speakers in the seminar. He actually made a sign, like this. “my car is locked, the keys are inside the car, do you have any ruler? Or stick? To open the door.” well, I didn’t understand the sign language. And it made me very sad. I keep blaming myself for not knowing, for not understanding what he meant. From the day on, I learn about the sign language. Yeah, to prevent if it happens again, I can help those people. So, what do you think about my story?

Male Student 1

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>I mean, he can’t speak naturally? How can you know that he needs a ruler? He didn’t really even say it that he needs ruler. At first time he just asked you help? Soundly or just sign? Your fault is you don’t understand the mute person. Ok, I see, I understand. Many people would not understand, too. Perhaps you were really met a mute person at that time and you just can’t understand the sign and it’s normal. Not everybody had sensitive vision about sign language. Nothing if I were you, I would just do, perhaps I would just say what comes up in my mind at that time. Perhaps do you need a ruler or keys? Or I don’t know the long thing. I mean it’s normal. I would do the same thing if I were you at that time. I don’t know anything about sign language. And he, as you told me, he just made a sign of long thing, I don’t know exactly the long thing he made. Yeah it is silly, but sad.</td>
<td>Male</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Female Student 1

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>No, it is not silly. I think it is normal for us not easily understand what the man really ask. But, from your story, I can learn something. That a little thing, even guy who are a little bit different from us, they can touch us. We can learn from them. From a little thing, I can learn that they can touch us. For the first time, he only asked you for a help. Perhaps, it’s only like an ordinary help like others ask you for help. But at the end, you feel regret why I cannot help him. Perhaps, if the person, not him, you will not feel regret. Yeah because they are mute and they need a little help, only a small help and we cannot do that for him. But from the little thing, it can touch, it can make you think further. From that story, from that event, you can get some new things. New things that you have never thought before, for example learning about sign language. If I were you I would ask him again, what he really meant by sign language, can he write some notes? But I think everything happens for a good reasons. If at that time you gave him a note, perhaps you will not learn something new. I think I will give him a note if I bring it. But if I don’t bring it, I will ask someone near me and ask whether he or she knows what the person really means. I don’t think so, I think he can accept that. Why? Because it is not the first experience in which someone who are asked for help by him do not understand what he really means. I think he will not feel insulted. I think it is not silly, but you cry after that, ya? It was so touching for you. But thank anyway for your stories because it’s become my inspiration for doing something. In vihara, I get a job as master ceremony but before going further to the bimbingan dharma, I should give something that inspire others.</td>
<td>Male</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>√</td>
<td></td>
</tr>
</tbody>
</table>
I think it is not good if you blame yourself. Because it’s actually a very trivial thing. It is actually a misunderstanding. Such people, who cannot speak clearly, will be understand that. It’s actually because of your, sorry, your thought. Because perhaps you think “oh my gosh, he is handsome, and gorgeous, why I was so stupid that I cannot understand that. Basically it’s a very trivial thing. You don’t have to blame yourself, it’s frequently happen. And such people will accept it easily. So, just change your mind. And that’s a good effort to learn about sign language. So once you meet him again, “Hi, I could understand what you mean, so if you need any help please let me know I could speak with you” yes, just say “I’m sorry sir, I could not understand what you mean. First, what do you mean by this one?” did you mention something at that time, which looks like that? No? well, that’s your fault. Usually, people who speaks in sign language will very, very careful in signing, in using their body. like talking and people will be very easily understand that. If we try to look it up in youtube, in some news channel, you will find a very small box there and find someone there. And it’s actually very easily to understand. Sometimes, I just watch and I understand that. And it’s actually very clear. I’m sorry you don’t know that. One thing that you could do actually, just guessed that. Perhaps you can say “I could not understand what do you need by this one, is this something which is long, and that what you mean is ruler?” or perhaps it is not ruler, it is obeng, what he meant. Maybe you mentioned ruler he perhaps “haha? Ruler? It is not ruler, lady, it is not ruler, what I meant is obeng, screw.” You could mention anything which looks like that, ruler is

<table>
<thead>
<tr>
<th>Male</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td>✓</td>
<td></td>
</tr>
</tbody>
</table>

**The Answer**

<table>
<thead>
<tr>
<th>Male Student 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Answer</td>
</tr>
<tr>
<td>I think it is not good if you blame yourself. Because it’s actually a very trivial thing. It is actually a misunderstanding. Such people, who cannot speak clearly, will be understand that. It’s actually because of your, sorry, your thought. Because perhaps you think “oh my gosh, he is handsome, and gorgeous, why I was so stupid that I cannot understand that. Basically it’s a very trivial thing. You don’t have to blame yourself, it’s frequently happen. And such people will accept it easily. So, just change your mind. And that’s a good effort to learn about sign language. So once you meet him again, “Hi, I could understand what you mean, so if you need any help please let me know I could speak with you” yes, just say “I’m sorry sir, I could not understand what you mean. First, what do you mean by this one?” did you mention something at that time, which looks like that? No? well, that’s your fault. Usually, people who speaks in sign language will very, very careful in signing, in using their body. like talking and people will be very easily understand that. If we try to look it up in youtube, in some news channel, you will find a very small box there and find someone there. And it’s actually very easily to understand. Sometimes, I just watch and I understand that. And it’s actually very clear. I’m sorry you don’t know that. One thing that you could do actually, just guessed that. Perhaps you can say “I could not understand what do you need by this one, is this something which is long, and that what you mean is ruler?” or perhaps it is not ruler, it is obeng, what he meant. Maybe you mentioned ruler he perhaps “haha? Ruler? It is not ruler, lady, it is not ruler, what I meant is obeng, screw.” You could mention anything which looks like that, ruler is</td>
</tr>
</tbody>
</table>
acceptable. Even though perhaps he will say no because it is indeed a very, very, very funny experience. Yes, oh my gosh I could imagine how panic you were. Yes because in one side you “oh my gosh, he is so gorgeous, but I cannot understand, but I cannot help.” But one thing I can get from you that you are a very great person who wants to help the man. The ignorant person would just “OK, I could not help Sir. I’m running out of the time. Sorry.” Then leave him. But you still try to call the securities to help him and that’s good. Keep it exists.

Female Student 2

<table>
<thead>
<tr>
<th>The Answer</th>
<th>The Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>If I was you at that time, maybe I also will be so sad, but still there’s a positive side that I get from your story, you still try followed him, and you still, want to tell the securities, to help him. So, actually your action is not bad in the whole, still there’s a positive side. Don’t be sad. You still have a positive action. But, we need to learn about the sign language to know what the mute person want as they say. For the solution, I think you have made a good action to call securities, but in other time you maybe follow that man directly, do something quickly, directly, I think. But that’s a good action from you to learn sign language. Yeah, I know what you feel. Maybe I become you maybe, I will just be wait and didn’t do anything. You have a good action with follow him and call securities. That’s not bad. I think it’s the best because you don’t understand that. We never get education about the sign language, so I know what you feel. Maybe, you’re better in the next time with sign language. And maybe because he is a handsome guy, so you feel so sad.</td>
<td>Male</td>
</tr>
<tr>
<td>Lec</td>
<td>Ind</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>