Wears Jump Suit.

SOME YEARS AGO I was at a small working conference of four women and eight men. Instead of concentrating on the discussion I found myself looking at the three other women at the table, thinking how each had a different style and how each style corresponds.

One woman had dark brown hair in a classic style, a cross between Cleopatra and Plain Jane. The severity of her straight hair was softened by wavy bangs and ends that turned under. Because she was beautiful, the effect was more Cleopatra than plain.

The second woman was older, full of dignity and composure. Her hair was cut in a fashionable style that left her with only one eye, thanks to a side part that let a curtain of hair fall across half her face. As she looked down to read her prepared paper, the hair robbed her of bifocal vision and created a barrier between her and the listeners.

The third woman's hair was wild, a frosted blond avalanche falling over and beyond her shoulders. When she spoke she frequently tossed her head, calling attention to her hair and away from her lecture.

Then there was makeup. The first woman wore facial cover that made her skin smooth and pale, a black line under each eye and mascara that darkened already dark lashes. The second wore only a light gloss on her lips and a hint of shadow on her eyes. The third had blue bands under her eyes, dark blue shadow, mascara, bright red lipstick and rouge; her fingernails flashed red.

I considered the clothes:

Deborah Tannen, a fellow at the Center for Advanced Study in the Behavioral Sciences at Stanford University, is the author of "You Just Don't Understand: Women and Men in Conversation." (Continued on page 52)
or a three-piece suit or a neckaced hippie in jeans. But there wasn't. All eight men wore brown or blue slacks and nondescript shirts of light colors. None wore sandals or boots; their shoes were dark, closed, comfortable and flat. In short, unmarked.

Although no man wore makeup, you couldn't say the men didn't wear makeup. In the sense that you couldn't say a woman didn't wear makeup. For men, no makeup is unmarked.

I asked myself what style the women could have adopted that would have been unmarked, like the men's. The answer was none. There is no unmarked woman.

There is no woman's hair style that can be called standard, that says nothing about her. The range of women's hair styles is staggering, but a woman an whose hair has a particular style is perceived as not caring about how she looks, which can disqualify her for many positions, and will subtly diminish her as a person in the eyes of some.

Women must choose between attractive shoes and comfortable shoes. When our group made an unexpected trek, the woman who wore flat, laced shoes arrived first. Last to arrive was the woman in spike heels, shoes in hand and a handful of men around her.

If a woman's clothing is tight or revealing (in other words, sexy), it sends a message — an intended one of war. That is attractive, but also a possibly unintended one of availability. If her clothes are not sexy, that too sends a message, bent meaning by the knowledge that they could have been more revealing. There are thousands of cosmetic products from which women can choose and myriad ways of applying them. Yet no makeup at all is anything but unmarked. Some men see it as a hostile refusal to please them.

Women can't even fill out a form without telling stories about themselves. Most forms give four titles to choose from. "Mr." carries no meaning other than that the respondent is male. But a woman who checks "Mrs." or "Miss" communicates not only whether she has been married but also whether she has conservative tastes in forms of address — and probably other conservative values as well. Checking "Ms." declines to let on about marriage (checking "Mr." declines nothing since nothing was asked), but it also marks her as either liberal or rebellious, depending on the observer's attitudes and assumptions.

I sometimes try to discount these variously marked choices by giving my title as "Dr." — and in so doing risk marking myself as other uppity (hence sarcastic responses like "Excuse me!") or an overachiever (hence reactions of congratulatory surprise like "Good for you!").

All married women's surnames are marked. If a woman takes her husband's name, she announces to the world that she is married and has traditional values. To some it will indicate that she is less herself, more identified by her husband's identity. If she does not take her husband's name, this too is marked, seen as worthy of comment: she has done something; she has kept her own name. A man is never said to have "kept his own name" because it never occurs to anyone that he might have given it up. For him using his own name is unmarked.

A married woman who wants to have her cake and eat it too may use her surname plus his, with or without a hyphen. But this too announces her marital status and often results in a tongue-tying string. In a list (Harvey O'Donovan, Jonathan Feldman, Stephanie Woodbury McGillcuddy), the woman's multiple name stands out. It is marked.

I HAVE NEVER BEEN INCLINED toward biological explanations of gender differences in language, but I was intrigued to see Ralph Fasold bring biological phenomena to bear on the question of linguistic marking in his book "The Sociolinguistics of Language." Fasold stresses that language and culture are particularly unfair in treating women as the marked case because biologically it is the male that is marked. While two X chromosomes make a female, two Y chromosomes make none. Like the linguistic markers s, es, or ess, the Y chromosome doesn't "mean" anything unless it is attached to a root form — an X chromosome.

Developing this idea elsewhere, Fasold points out that girls are born with fully female bodies, while boys are born with modified female bodies. He invites men who doubt this to lift up their shirts and contemplate why they have nipples.

In his book, Fasold notes "a wide range of facts which demonstrates that female is the unmarked sex." For example, he observes that there are a few species that produce only female-like the whip-tailed lizard. This is to parthenogenesis, they have no trouble having many daughters as they like. There are no species, however, that produce only males. This is no surprise, since any such species would become extinct in its first generation.

Fasold is also intrigued by species that produce individuals involved in reproduction, like honeybees and leaf-cutter ants. Reproduction is handled by the queen and a relatively few males; the workers are sterile females. "Since they do not reproduce," Fasold says, "there is no reason for them to be one sex or the other, so they default, so to speak, to being female.

Fasold ends his discussion of these matters by pointing out that if language reflected biology, grammar books would direct us to use "she" to include males and females and "he" only for specifically male referents. But they don't. They tell us that "he" means "he or she," and that "she" is used only if the referent is specifically female. This use of "he" as the sex-independent pronoun is an innovation introduced into English by grammarians in the 18th and 19th centuries, according to Peter Mühłhäuser and Rom Harré in "Pronouns and People." From at least about 1500, the correct sex-independent pronoun "he" was still in use for all persons. In other words, the female was declared by grammarians to be the marked case.

Writing this article may mark me not as a writer, not as a linguist, not as an analyst of human behavior, but as a "feminist" — which is, perhaps, the only positive, but in any case powerful, connotations for readers. Yet I doubt that anyone reading Ralph Fasold's book would put that label on him.

I discovered the markedness inherent in the very topic of gender after writing a book on differences in conversational style based on geographical region, ethnicity, class, age and gender. When I was interviewed, the vast majority of journalists wanted to talk about the differences between women and men. While I thought I was simply describing what I observed — something I had learned to do as a research assistant — many women and men marked me as a feminist for some.

When I wrote a book devoted to gender differences in ways of speaking, I sent the manuscript to five male colleagues, asking them to alert me to any interpretation, phrasing or wording that might seem unfairly negative toward men. Eventually, when the book came out, I encountered responses like that of the television talk show host who, after interviewing me, turned to the audience and asked if they thought I was male-bashing.

Leaping upon a poor fellow who affably nodded in agreement, she made him stand and asked, "Did what she said accurately describe you?" "Oh, yes," he answered. "That's me exactly." And what she said about women — does that sound like your wife?" "Oh yes," he responded. "That's her exactly." "Then why do you think she's male-bashing?" He answered, with disarming honesty, "Because she's a woman and she's saying things about men.

To say anything about women and men without marking oneself as either feminist or anti-feminist, male-basher or apologist for men seems as impossible for a woman as trying to get dressed in the morning without inviting interpretations of her character.

Sitting at the conference table musing on these matters, I felt sad to think that we women didn't have the freedom to be unmarked that the men sitting next to us had. Some days you just want to get dressed and go about your business. But if you're a woman, you can't, because there is no unmarked woman.
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