

## MEANS OF FORMAL EXPRESSION OF GENDER STEREOTYPES IN LANGUAGE

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**Abstract.** Recently, in linguistics, such areas of research are increasingly developing, which depend on the anthropocentric approach to the study of linguistic phenomena. A special place in such linguistic areas is occupied by gender studies, one of the problems of which this article is devoted to. The article says that gender relations can be identified in the language with the help of culturally defined stereotypes, which are implemented in the process of verbalization, depending on the gender of the individual and the process of his linguistic socialization. Saying gender stereotypes we mean culturally and socially conditioned opinions and presuppositions about the qualities, attributes and norms of behavior of representatives of both sexes and their reflection in the language. So we can say that gender stereotypes are associated with the linguistic expression of femininity and masculinity, but are not necessarily identical to them. Gender stereotypes can be calculated according to language; they exhibit both stability and a certain variability and dynamics. It can be assumed that in different cultures and languages there are different dynamics of gender stereotypes and a qualitative change in the emotional-evaluative component of gender stereotypes. Stereotypes works as mental formations in which a rather complicated fact of reality is reflected schematically, simplistically and emotionally, the image of a social community is distributed to all its representatives.

In this regard, the study of femininity and masculinity includes a description of the stereotypes associated with them and the means of formal expression of these stereotypes in the language. It is very important to study the concepts of masculinity and femininity of verbal communication in order to identify standard ideas about behavior patterns and character traits that are influenced by gender stereotypes.

**Key words:** anthropocentric approach, gender studies, gender category, gender stereotypes, concepts of masculinity and femininity, choice of language tools.

### Introduction

At the beginning of the twentieth century, the theme of the reflection of sex in a language attracted well-known linguists like O. Jespersen, E. Sepir, F. Mautner, who were the founders of a number of directions in linguistics in the twentieth century. Those researchers began to look at the language in the context with society and the person living in it, some modern branches in linguistics began to develop such as sociolinguistics, psycholinguistics, neuro-linguistics. We should also mention here that during this period the differences between male and female versions of European languages began to be studied.

The last decades have seen significant changes in getting the rights and opportunities for men and women, mostly with the regard to access to economic, political and educational sources, as well as great shifts in overcoming traditional ideas about social roles, personal characteristics of women and men. The language means which are used by females and males have become one of the main factors in determining gender identity as well.

The relevance of the research work under consideration sums up the growing interest in studying the gender aspects of the communication process. It is very important to study the concepts of masculinity and femininity of speech communication to find out standardized ideas about patterns of behavior and character traits influenced by gender stereotypes. Besides, outstanding shifts in the sociocultural society, the interference of gender roles, the democratization of society and relations significantly affect the

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences dynamics of gender stereotypes, which is reflected in the choice of language tools for the realization of masculinity and femininity. Gender relations can be identified in the language by means of culturally determined stereotypes that are realized by the process of verbalization, depending on the gender of the individual and on the process of his/her linguistic socialization. In this regard, the study of femininity and masculinity must include a description of the stereotypes associated with them, and means of formal expression of these stereotypes in the language.

### **Materials and methods of research**

What is valuable for our research work is the number of methods to the definition of the term *gender*. Taking into consideration the theoretical material, we have found out that there is no clear definition of this term contemporary linguistics. In spite of the fact that this term is recognized by most researchers and linguists and it is widespread in the sense of usage, there are a number of drawbacks that arise while reading special literature and associated with some differences in understanding of gender, as well as the comparative originality of this concept. As a result, the terminological problems of linguistic gender study are currently being realized, here we can name the first «Dictionary of Gender Terms» that has been published recently, as well as the interest in the lexicographic issues of gender has been increased significantly, that can indicate the growing up the level of theoretical development of a new scientific discipline. Nevertheless, scientists underline the inadequate development of the methodological foundation, the system of terms, and a set of specialized gender study techniques.

The study of gender stereotypes in terms of their language content involves the use of methods of linguistic description, as well as semantic-syntactic, quantitative and linguocultural analysis, methods of statistical processing of practical research result.

### **Results and discussion**

According to E.S. Petrova: «gender studies remain extremely relevant in all areas of humanitarian knowledge» [1, 320]. That means that the focus of gender studies shifted to the cultural and social factors that identify the attitude of society towards men and women, the behavior of individuals due to their gender, stereotypical ideas about femininity and masculinity which transmitted the problem of gender from the field of biology into the sphere of social life and culture.

The emergence of sociolinguistics and feminist movements played an important role in the formation of gender linguistics in the late 1960s and in the early 1970s, which spread across the widest scope of the United States of America and Germany and that was expressed in linguistics in the form of feminist criticism of the language, representing gender asymmetries in the language and aimed at eliminating them, which brought to the reform of the official language in a number of countries such as the USA, Germany, etc. we should also note that in the late 1960s and the early 1970s of the twentieth century the New Women's Movement, which was founded in the USA and Germany, actively declared itself into being. It was this movement that gave powerful stimuli to the development of gender studies and developed the foundation for a new direction in linguistics i.e. feminist linguistics, or feminist criticism of the language. This direction was the beginning of gender linguistics development.

Having touched upon the issue of the unequal situation of women and men in society, representatives of both opposing directions of the new women's movement and other scientific disciplines came to the conclusion that the reason for this unequal position is not the biological gender, but the different social status of men and women.

The information taken within several studies give us the chance to conclude that the degree of the focus on mankind of different languages and cultures was not the same and that the degree of distinctiveness of gender expression was fairly different. The cognitive and pragmatic as well as stylistic models to depict gender had been proposed, and types of gender distinction in the language had been established. We can see an increasing number of cases of studying the gender aspects of communication though this issue was still under development. The study of the gender aspect of professional communication, the relationship of the character and logical features of the language and the

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manifestation of gender in it was a far going issue. If to speak about the post-Soviet linguistic area, the researchers were mostly interested in the quantitative social and psychological linguistics, though at the moment the great deal of studies in the field of vocabulary and paremiology was increasing with the aim of identifying gender asymmetries, the degree of androcentricity of various languages was under study.

The western linguists who studied the relationship between gender and language find the origins of its existence in folk linguistics that noted the stereotypical representations of masculinity and femininity in the language. That means that J. Coates paid close attention to the fact that the differences between men and women have always been of great importance and gives as examples in the form of proverbs and sayings that reflect the characteristics of female speech:

*The North Sea will be found wanting water than a woman at a loss for a word;*

*A woman's tongue wags like a lamb's tail;*

*Three women make a market [2, 16].*

The German grammarian of the nineteenth-century J. Grimm believed that the grammatical category of the genus acquired a metaphorical meaning in depicting the picture of the world as a whole. Where such characteristic features as firmness, activity, speed, flexibility and creativity were used in relation to the male gender; as for female gender they were decrease, softness, passivity. Some other grammarians taking the path of J. Grimm emphasized the superiority of men over women and believed that a woman should take care of home and family, because the word family in German and French is feminine; men should be engaged in public affairs, because the word *state* in German, French, and Spanish is masculine [3, 53].

We can say that at the beginning of the XX century, interest in the gender aspects of language and communication increased due to the works of E. Sepir, O. Jespersen, F. Mautner. F. Mautner published his work criticizing the language, where the scientist recognized gender differences in the language in 1913, and justified it by social and historical reasons. According to his observations, a strong language was exclusively used by men among factory workers. As for the aristocratic layer of the society, men used euphemisms, instead of abusive words and vulgarisms, women often used words of foreign origin, that was explained by the scientist by the fact that women were not educated, as a result it was more difficult for women to find an equivalent to the words in their native language. Besides, the language full of figurative words was considered the exclusively prior to men, whereas women, in his opinion, only used what was created by the stronger gender. According to O. Jespersen, women tend to use diverse vocabulary more than men, and more prone to euphemisms and less abusive language. Women were more conservative in the use of the language than men [4, 230].

In the late 1980s and at the beginning of the 1990s there was the hypothesis of *the subculture of gender*, which was described in the work of J.J. Gumperz on the study of intercultural communication [5,150], as well as in the earlier works on ethnology, ethnography, and cultural history. The given hypothesis claim that men and women experience language socialization in different ways, since childhood they are mostly in different sex groups, where different tactics of speech behavior are adopted.

The work «You Don't Understand Me» [1990] by D. Tannen analyzed male and female speech styles and the author came to the conclusion that men and women pursue different goals of communication and, therefore, the conversation between them is similar to intercultural communication, with all the ensuing problems that accompany her [6].

I.A. Sternin shares the same point of view as the scientist notes: «The education of men in society is primarily aimed at developing certain masculine qualities: strength, tolerance, the ability to hide one's feelings, to be calm, not to cry, the ability to achieve one's own, actively competing with others, the ability to be an expert on the outside world. Women, in the process of communication, demand from men showing the opposite qualities: a woman wants a man to be emotional, to show his feelings, so that the man is not competing, but cooperating, so that he is more oriented not to work, but to family. That means that in the field of communication, the interests of women and men can be directly opposite, which will

G.G. Slyshkin emphasizes that the differences that exist in male and female speech are a kind of tendency and depend on the level of education of the individual: the higher the level of education, the smaller the difference in speech [8, 39].

Gender relations are fixed in the language and communicative behavior in the form of stereotypes based on both universal and specific features of a particular linguo culture. Gender stereotypes act as schemes - cognitive categories of the tender that control the processing of incoming information in such a way that the communicants begin to perceive, remember and interpret it in accordance with their expectations and their ideas about the tender. Gender stereotypes are directly related to the social roles of men and women. Different types of experience for the two sexes, resulting from gender roles, lead to the fact that the skills and perceptions of men and women are somewhat different, and this is the basis for differences in their behavior, including verbal. These differences have a multidimensional nature. The gender factor biologically, psychologically, socially and culturally influences the cognitive sphere, behavior, perception and use of the language by heterosexual partners.

The term *stereotype* (from Greek - *a solid imprint, a fixed integrity*) it is a standard image of phenomenon, people, and country, usually emotionally colored. It shows the attitude of a person or group of people to any phenomenon, another person, group of people, and country, formed under the influence of social, political, historical conditions and based on previous experience.

The concept of stereotype was introduced into scientific circulation by the American journalist W. Lippman in 1922. The culture of human being is mainly based on selection, reorganization, tracking of different models of the environment. That means that the formation of stereotypes is a saving effort, as the attempt to see all things rather close as types and generalizations is hard to experience and for a busy person, it is almost doomed to failure [9, 25]. According to W. Lippman: «stereotypes are biased opinions that decisively govern the entire process of perception. They mark certain objects as familiar or unfamiliar, so that hardly familiar ones seem well-known, and unfamiliar ones are deeply alien». W. Lippman anticipated the basic meanings that linguists define as stereotypes, and the concept itself became firmly established in everyday language.

Stereotypes works as mental formations in which a rather complicated fact of reality is reflected schematically, simplistically and emotionally, the image of a social community is distributed to all its representatives. Stereotypes accumulate social and psychological experience of communication and relationships between individuals and people.

Stereotypes can help people to systemize process and remember huge amounts of information that arrives every minute. Thus, an important precondition for the formation of stereotypes is a psychological quality of a person that helps cope with much information and simplify it, classify it into more convenient models, which become stereotypes. If to speak about the similarities and differences between the image and the stereotype, one should take into account the fact that the image is more mobile and dynamic, and the stereotype is rather stable.

Consider the following examples:

1. *I married him. I thought he was a gentleman.*
2. *His taste and opinion are those of a gentleman.*

The statement is stereotyped due to the element of universality of a gentleman. The statement is also expressive; expressivity is given through lexical means. It also allows one to distinguish two types of women - women who are worried that they were unable to arrange their personal lives and start a family, and women who believe that having a husband and children is not the best the main thing in life.

The gender concept sphere of the word «еркек» (a male) according to the worldview, traditional values and spiritual life of the Kazakh people can be introduced by a range of words as жігіт (a young man), күйеу (a husband), әке (a father), ата (a grandfather), аға (a brother), жезде (a brother-in-law) and others [10, 105].

1. The meaning of the word «еркек» or «ер» is defined not only as a representative of a male sex but by the concepts батыр (a hero), қаһарман (a courageous man), мерген (an accurate shooter), аңшы (a hunter), жау жүрек (a brave man.).

2. *Ер жігім, емі тірі жігім (a man should always be brave and nimble) [11, 46].*

The heroes of the novel while discussing the heroic acts of women during hard times compared women to men i.e. emphasizing their deeds as brave as *еркек* (males) can be, that is also a stereotypic attitude towards women as well. The main character uses the word *ерлік* (great courage in the face of danger, especially in battle) in combination with *еркек* underlining masculinity of the word *ерлік* though describing a woman:

3. *Еркекше ерлік көрсеткен. (being as brave as a man) [11, 253].*

4. *Еркекке тіс те керек, іс те керек. Білек те керек, жүрек те керек [12, 375].*

One more example of gender stereotyping can be seen in the following utterance, when Sarybai, a son of an associated ruler, asks Botagoz to be his friend and trust him as he respects her in spite of her being a woman because she has manhood character traits: bravery and courage:

5. *Досың да, дұшпаның да ер болсын! (only males can be friends and enemies) [11, 353].*

As we have already indicated the word *еркек* has positive notions and portrays in most cases rather brave and mighty men which is sometimes quite stereotypical. The hero of the novel Amantai uses that word referring to a girl, therefore, expressing his admiration to a girl who has more masculine character traits than those of women's and the author uses an exclamatory sentence.

6. *Әттең еркек болып туылмағаны-ай! (I wish you were a man) [11, 126].*

Stereotypes that we note nowadays get the basis for image formation and can be used as a powerful means of manipulating the consciousness of individuals, groups and masses in politics. According to this point of view, the stereotype can be defined as standard uniformly imposed on people, ways of understanding social and political phenomena, seeing the truths; constantly repeated and used by the political elite, supported and broadcast by the media.

A.V. Kirilina explains gender stereotypes as «culturally and socially conditioned opinions and presuppositions about the qualities, attributes and norms... [13, 99].

In the cognitive linguistics, a stereotype is described as «a standard opinion about social groups or about individuals as representatives of these groups» [14, 89]. It is also noted that the stereotype «has a logical form of judgment, in a sharply simplifying and generalizing form, with an emotional tone having certain properties or attitudes to a certain class of persons or depriving them of these properties or attitudes».

### **Conclusion**

Any language at all its stages of formation, from its origin to its present state, was constantly subjected to infrastructural and functional differentiation, as a result of which gender stratification did not acquire such a significant role as to classify (distinguish) languages by gender. However, for some social reasons, among which the main ones are social organization, social inequality, psychological characteristics, any language reveals the presence of male / female variability.

Due to the fact that the first natural division within society was separation based on gender and age, the initial differentiation of the language was based on the dichotomy «male» - «female» language.

Gender stereotypes reflect not only the totality of biological characteristics and social roles, but also, most importantly, the characteristics of the emotional behavior of the two sexes within a certain culture and era.

Saying gender stereotypes we mean culturally and socially conditioned opinions and presuppositions about the qualities, attributes and norms of behavior of representatives of both sexes and their reflection in the language. So we can say that gender stereotypes are associated with the linguistic expression of femininity and masculinity, but are not necessarily identical to them. Gender stereotypes can be calculated according to language; they exhibit both stability and a certain variability and dynamics.

It can be assumed that in different cultures and languages there are different dynamics of gender stereotypes and a qualitative change in the emotional-evaluative component of gender stereotypes.

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## ТІЛДЕГІ ГЕНДЕРЛІК СТЕРЕОТИПТЕРДІ ФОРМАЛЬДЫ ТҮРДЕ БІЛДІРУ ҚҰРАЛДАРЫ

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**Андатпа.** Соңғы уақытта лингвистикада тілдік құбылыстарды зерделеудің антропоцентрилік көзқарасына байланысты зерттеулердің бағыттары барған сайын дамып келеді. Осындай лингвистикалық салаларда гендерлік зерттеулер ерекше орын алады, олардың проблемаларының бірі осы бапқа арналған. Мақалада гендерлік қатынастар жеке адамның жынысына және оның тілдік әлеуметтену процесіне байланысты вербализация процесінде іске асырылатын мәдени айқындалған стереотиптердің көмегімен тілде сәйкестендірілуі мүмкін екендігі айтылған. Гендерлік стереотиптер деп біз екі жыныс өкілдерінің мінез-құлқының сапасы, белгілері мен нормалары туралы мәдени және әлеуметтік негізделген пікірлер мен болжамдарды және олардың тілде көрінісін білдіреміз. Сондықтан гендерлік стереотиптер әйелдік пен еркектіктің тілдік көрінісімен байланысты деп айтуға болады, бірақ міндетті түрде оларға ұқсас емес. олар тұрақтылықты да, белгілі бір өзгермелілікті де көрсетеді.

Осыған байланысты, мінез-құлық үлгілері мен гендерлік стереотиптер әсер ететін мінез-құлық белгілері туралы стандартты түсініктерді анықтау үшін сөйлесу қарым-қатынасының маскулинділігі мен феминділігі тұжырымдамаларын зерделеу өте маңызды. Стереотиптер ақиқаттың біршама күрделі фактісі схемалық, оңайлатылған және эмоциялық көрініс табатын ментальдық құрылымдар ретінде жұмыс істейді. Стереотиптер жеке адамдар мен адамдар арасындағы қарым-қатынас пен өзара қарым-қатынастың әлеуметтік және психологиялық тәжірибесін жинақтайды. Стереотиптер адамдарға процесі жүйелеуге және минутына келіп түсетін ақпараттың үлкен көлемін есте сақтауға көмектеседі.

Бұдан басқа, әлеуметтік-мәдени қоғамдағы белгілі бір ілгерілеулер, гендерлік рөлдердің ауысуы, қоғам мен қатынастардың демократиялануы гендерлік таптауындардың серпініне айтарлықтай әсер етеді, бұл ерлікті және феминизмді іске асыру үшін тілдік құралдарды таңдауда көрініс табады.

**Түйін сөздер:** антропоцентристік көзқарас, гендерлік зерттеулер, гендерлік категория, гендерлік стереотиптер, еркектік пен әйелдік ұғымдары, тілдік құралдарды таңдау.

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**Аннотация.** В последнее время в лингвистике все чаще развиваются такие направления исследований, которые зависят от антропоцентрического подхода к изучению языковых явлений. Особое место в таких лингвистических областях занимают гендерные исследования, одной из проблем которых посвящена данная статья. В статье говорится о том, что гендерные отношения могут быть идентифицированы в языке с помощью культурно определенных стереотипов, которые реализуются в процессе вербализации в зависимости от пола индивида и процесса его языковой социализации. Под гендерными стереотипами мы подразумеваем культурно и социально обусловленные мнения и предположения о качествах, признаках и нормах поведения представителей обоих полов и их отражение в языке. Поэтому можно сказать, что гендерные стереотипы связаны с языковым выражением женственности и мужественности, но не обязательно тождественны им. Гендерные стереотипы можно исчислять по языку; они демонстрируют как устойчивость, так и определенную изменчивость, и динамику. Можно предположить, что в разных культурах и языках наблюдается разная динамика гендерных стереотипов и качественное изменение эмоционально-оценочной составляющей гендерных стереотипов.

В этой связи, очень важно изучить концепции маскулинности и фемининности речевого общения, чтобы выявить стандартные представления о моделях поведения и чертах характера, на которые влияют гендерные стереотипы. Стереотипы работают как ментальные образования, в которых схематично, упрощенно и эмоционально отражается достаточно сложный факт действительности. Стереотипы аккумулируют социальный и психологический опыт общения и взаимоотношений между индивидами и людьми. Стереотипы могут помочь людям систематизировать процесс и запомнить огромные объемы информации, поступающие ежеминутно.

Кроме того, определенные сдвиги в социокультурном обществе, смещение гендерных ролей, демократизация общества и отношений существенно влияют на динамику гендерных стереотипов, что отражается в выборе языковых инструментов для реализации мужественности и фемининности.

**Ключевые слова:** антропоцентрический подход, гендерные исследования, гендерная категория, гендерные стереотипы, концепции маскулинности и фемининности, выбор языковых инструментов.