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Gender Stereotypes
in the Language Picture of the World

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Abstract. The following work is a representation of theoretical grounds of gender stereotypes phenomena in language as well as an attempt to display concepts of femininity and masculinity in English language by means of such fixed language structures as phraseology. It argues that in the English picture of the world the concept of "Woman" is presented in more negative light in comparison to the concept of "Man" where the former is associated with natural weakness while the later with masculine strength.

Keywords: gender; stereotype; masculine; feminine; concept; phraseology.

Introduction.

The end of the 20th century was marked by an intensive development of research paradigms in linguistics, based on anthropological principle of language phenomena study. Great significance of human study in language is being gained due to individual characteristics of a language person and gender is regarded as one of the most important ones. Gender defines social, cultural and cognitive orientation of a man in the world where language plays one of the major roles.

Gender issues are found in the center of attention of a new inter disciplinary course in humanitarian studies named as "gender researches." Main notion of conceptual apparatus of the given course is "gender", which presupposes study of male and female behavior, cognition and communication depending on gender stereotypes designed not by nature but by society.

Gender possesses all penetrating ability which makes it fit into collective and individual consciousness. It gives an opportunity to view it as a cognitive phenomenon with feminine and masculine concepts in the basis of it. They are perceived as important elements of conceptual system with universal and culturally specific manifestations. Their characteristics containing an immediate content of gender stereotypes of a certain lingua cultural community could be studied by means of language structures for gender stereotyping is represented at all language levels and has an effect on certain evaluations. [1]

Methods and materials.

Gender content could be discovered by means of language structures analysis which explains an emersion of a new academic direction – the linguistic gendereorology. In linguistics the notion of a "gender" is correlated with constructed in the language and secured in cognition of native speakers' images, qualities and characteristics of behavior as well as with a complex of attributes that are registered to men and women to a certain socio cultural society.

In terms of linguistic paradigm of gender it is especially stressed that notions of "masculinity" and "femininity" at the same time with communicative behavior are exactly constructing and are not simply reflected within the language as language is represented by means of cognition formation mode [1].

While analyzing concepts of "masculinity" and "femininity" it is necessary to take into consideration a whole complex of indications covering:

1) culturally and socially conditioned representations of individual and physical characteristics of men and women;

2) representations of social roles and activities assigned to them (in society and family);

3) socially symbolical components of a "gender" concept, presupposing gendernization (correlation with masculine and feminine origins) of objects, phenomena, characteristics and relations which are not directly connected with gender.

In philosophy as well as in broad masses consciousness masculinity is correlated with a spirit, initiative, power, vibe, reason, culture and rationality; while femininity is correlated with substance, nature, pacifism, submission, emotion and instinct.

It is a system of objective meanings and stereotypes that is laid in the core of linguistic individuality perception as well as of gender linguistic individuality. Gender stereotypes are viewed as ciphered images represented within models of behavior and are realized in the language of a gender personality.

We have employed phraseological units as means of research field for gender stereotypes including paremeological fund of language for in our opinion they are especially informative materials for gender concept interpretation.

Discussion.

A "woman" concept is one of the basic cultural concepts for gender is regarded as combination of psychological, social and cultural characteristics consolidated in self knowledge of a certain nation and fixed in its language.

Woman's prototypical features constituting the core of the concept create a rather negative stereotype of a woman in particular together with other vises the following indications are strongly expressed. As the matter of fact "mind" – the mental indicator is extremely poorly presented at the level of phraseology. Ph. woman's wit, woman's reason defines woman's mind as irrational, illogical, based on intuitive comprehension of surrounding reality and not on implication of intellectual abilities. For example: The first advice, based on intuition, is more reliable than the second, based on inferior reasoning. Woman's intuition as the only socially approved attribute of a woman within cognitive arena is contrasted at the level of ordinary reasoning with man's reasoning which is limited at some extent with its exclusive rationality: Woman's instinct is often truer than a man's reasoning.

Widely spread for the past decade an ethnocentric phenomenon in a certain degree has influenced the formation of women stereotype. It is granted that in various cultures women are incapable to comprehend complex professions. It is presumed that majority of women do not have the ability to think logically.

A "woman" concept is generally characterized as mentally negative sign of "foolishness", such as a dumb dame, dumb Dora: a stupid or scatter-brained woman. As a rule, an elderly woman is associated with a being of poor intelligence in English linguistic consciousness: A woman of sixty, the same as girl of six, runs to the sound of the. A number of phraseology units depict outward appearances of a woman. An image of a "beautiful woman" is denoted in English language with the help of a term lady. Comp.: like lady, ladylike behavior, to live like a lady. It is a worth of notice that in terms of etymology lady meant "a maker of bread" from loaf and dige relating to a gothic deigan which is "a household head" - a "housewife". Still this connotation is employed in vulgar expression "your good lady" meaning "your wife". A common characteristic for unattractive woman is thunder chicken with chicken denoting a woman; a thunder, i.e. a woman meeting with whom is as shocking as a thunder in a bright sky for she is so much unpleasantly looking. In English imaginary metaphorical system a hen zoon is applied in relation to a mother woman, the originator of race. Imaginative comparison is based on a specific habit for a hen to bustling care for an egg with specific sounds following.

Comp.: as fussy as a hen with one chick.

In English society elderly women dressing out of their age standards are ironically called mutton dressed like a lamb. At times, details attracting men's attention are described within outward appearance characterization: all tits and teeth, phraseological comparison flat as a flounder stands for a small-breasted woman.

All in all, physical attraction becomes a relevant characteristic for representatives of the "second" gender: A man is as old as he feels, and a woman as old as she looks.

However, there are no any examples found among PU to contain stereotypical characteristics of feminine beauty for this linguacultural community. Linguistic material contains just general evaluations. Comp.: as pretty as a picture, as fresh as a rose (daisy). Beauty factor has a graduate relevancy, it is recognized as one of the desired ones but not as a required characteristic for a young, single woman, a bride: A fair bride is soon busked (blessed), and a short horse is soon whisked.

English linguistic consciousness does not relate an attractive look of a woman to significant values. It is not the beauty that is important but rather moral characteristics. First of all, such qualities as virtue, thrifty are appreciated which play a more essential role while evaluating woman's personality: A fair woman without virtue is like palled wine.

Woman's major priority is family. Describing a wife's image her main obligations of diligence, humility and thrifty are stressed for they happen to be useful for men and provide them with easy and comfortable existence: A house without a woman and fire is like a body without soul and spirit; The wife that expects to have a good name, is always at home as if she were lame; and the maid that is honest, her chiefest delight is still to be doing from morning to night.

There is a dominating thought of necessity of a marriage for men as well as for women in English culture: A man without a woman is like a ship without a sail. Moreover, some advices on a choice of a life spouse are given. Ex.: Choose a wife on a Saturday rather than on Sunday; I rather would a husband wed with a beetle brow than a bettle head.

There are many more comparative praseologisms for a bad and angry wife which have favored to formation of a "submissive wife" image. A woman unsatisfied with her position and speaking against male despotism was strongly criticized. Physical abuse of women used to be a common thing in England. Ex.: Women, like gongs, should be beaten regularly; A woman, a dog and a walnut tree, the more you beat them the better they be.

Such conduct and violence against women was justified by men's strive to keep women in submission. A rather cruel treatment of women was encouraged as a guarantee of family well being.

Man's view of woman as a sexual partner was exclusively defined by means of "male" discussion: A woman that loves to be at the window is like a bunch of grapes on the highway.

A greater number of phraseological comparisons is devoted to psychological aspect of woman's character with an evident prevalence of negative connotation. Mostly portrayed features of women's character are

1) Garrulity: A woman's tongue wags like a lamb's tail; to chatter like a magpie. A major seme is an idle and empty talking of women's conversations. Connotations assigned for certain images demonstrate that garrulity causes disapproval, disdain and irritation.

2) Quarrelsome, cantankerousness: Women are like wasps in their anger; to swear like a fishwife. One of basic metaphors in linguistic competency of English culture native speakers is that "Woman is a cantankerous being".

3) Craftiness, cunning, danger proceeding from women. Example: Sorrow for a husband is like a pain in the elbow, sharp and short. Huge influence on modern gender stereotypes content had a Christian tradition viewing woman as a source of evil. Basic metaphor for a woman stereotype is: "woman is a danger, evil, cause of man's sufferings and troubles". This spoken is to observe a clear relation of woman with devil, demon: A woman can do more than the Devil.

Being morally and intellectually disabled a woman happened to be an excellent tool at devil's disposal. Therefore, the fact that women had constituted a major contingent of victims for inquisition is not coincidental.

Images of women witches could be met in many fairy tales. These are insidious women, the witches making magic spells. And the worst thing is that in ancient time majority believed in a real existence of these women, the devil's accomplices. If a child or an animal got sick, it seemed to people that curse was invoked. There were looking for a culprit, a witch. In the 17th century witch hunting became a mania. There were hang over 200 women charged with witchcraft in England within two years only [2: 69].

There is a number of gender marked phraseological units originated from biblical texts and church dogmas. In mythology women in times were compared with harpies, the goddesses of abductions depicted as some monsters, half birds and half women. Comparison was with gorgons, terrifying women with snakes instead of hair, with wings and terrible teeth. For example: Hell has no fury like a woman scorned. Fury is an evil woman, one of the three goddesses in Greek mythology with snakes as her hair and who punished people for their crimes.

4) Woman as personification of dissipation belonged to demonic powers in mythology: Better dwell with a dragon than with a wicked woman.

5) One of woman's vices is squandering: A woman can throw out on a spoon more than a man can bring on a shovel. A woman can throw out of the window more than a man can bring in at the door.

6) Tearfulness has always been considered as a working tool in relationships as well as critical situations: A great pity to see a woman cry as a goose go barefoot.

7) Positive connotation in English phraseologisms devoted to the image of a woman is less spread. In category of a character there is courage stressed as one of women's most distinctive features: Women in mischief are wiser than men.

Feminist movement connected with a progressive relation to womanhood has brought essential alterations into marriage of man and woman as well as into traditional distribution of gender social roles. Tendency towards increasing frequency of woman's depiction as self confident, independent, successful and etc. is been noted. For example: A woman needs a man like a fish needs a bicycle; A woman without a man is like a fish without a bicycle; Like a self-respecting modern woman.

If femininity was represented with two opposite poles – role of a respectable woman and role of a prostitute in the beginning of the 20th century, then roles were reversed in the beginning of the 21st century (role of a housewife and role of a woman striving for career promotion) [3: 123].

In respect to role differences, the situation in public life is quite contradictory in our opinion. Britain is one of the first European countries where top offices of prime minister and parliament speaker were occupied by women. Nowadays almost all public institutions of the country are opened for women. Still, there are some organizations that do not accept women. These are Oxford and Cambridge clubs in London, alumni association of these two universities.

As the examples witness, the notion of a "woman" in English culture is quite indistinct. Gender stereotypes set which is in the foundation of a "woman" concept define specific character of a culture representation of gender in language. Majority of PS attribute negative moral qualities and poor intellectual abilities to women. Accentuation on a woman's craftiness in English language contributes to her perception as a representative of "another" world.

Language consciousness of English people was mainly formed due to Jewish Christian and antic traditions influence as well as in a result of a lesser contamination of national and religious views related to an early urbanization and English society education. All in all this caused anti women tendency in language objectification of a woman image and absence of woman's view of the world. Family life privacy conditioned a weak subject matter of women roles and woman's invisibility in English language picture of the world as a whole.

It is of great interest to notice that "ability" and "effort" might have different evaluation meanings when women's and men's behaviors are interpreted. For instance, while explaining woman's success the effort factor is considered as "unstable" and as a whole has a negative coloring. But in respect to professional success of men this very factor is interpreted as "stable" with positive coloring valiancy as a necessary condition of male's natural need of achievement.

In gender picture of the world for English society the image of man is formed due to such notions as "courage", "abundant life" and "power".

"Man" component is generally met in cases when a special accent of male appearance, wealth and relationship between man and woman should be stressed:

1) Great value for the English has social standing that man enjoys in public together with money and wealth: to live like a lord, as rich as a king, to feel like a king, to be educated like a gentleman, as good as a man as ever trod shoe-leather.

2) Appearance features: built like a brick, fat as an alderman

3) Positive connotation is given to such quality in man's behavior as courage which is formed in such phraseologism as brave as a lion, like a Trojan.

4) In terms of stereotype presentations men are the bearers of sexism while women are considered to be victims. At times, man's image is presented in a negative light condemned by the society: (there is) no fool like an old fool. It is interesting that this expression having emerged in 1546 for the first time in John Haywood's collection of proverbs is still actual till nowadays. For example: He's marrying a woman fifty years junior – there's no fool like an old fool. Irony could be perceived in a widely spread definition of aging by means of characteristics of sexual abilities of an old person.

Modern society has cultivated stereotypes giving rise to the set of negative expectations in respect to aging. Even in the ancient civilized countries aging was viewed as a negative process. In many developed countries people of an elderly age suffer from decrease of social status, income and unfavorable social climate.

English culture belongs to male dominance culture proclaiming superiority of husband over wife. Some praseologisms actualizing leadership feature are connected with family dominant position: A man is a king in his home.

In English culture proverbs with a man component are met much seldom. It appears as if this could be explained by anthrocentric fund of paremiology with exception of so called feminine proverbs to be perceived as a male one. In English language man besides meaning of "male" also has a meaning

of a "person" and does not have male grammar gender and therefore its implication with he, his, him, himself pronouns leads to perception of the entire proverb as the one spoken about a man.

Comp.: Look rather on the good of evil men than on the evil of good men;

A man can do no more than he can;

His room is better than his company;

As the touchstone tries gold, so gold tries men.

Conclusion.

In spite of the existence of firm images of men and women in the language picture of the world modern English language has a peculiarity of feminine lexics to dominate within lexical phraseological fund. This is to stress significance of a woman in various spheres of life. The femininity stereotype is defined clearly in comparison with the maleness stereotype. In greater degree personal rather than biological characteristics are fixed. Analysis of PU witnesses of a high relevancy of mentally negative characteristics of a "Woman" concept which have been fixed in English language consciousness, mentality and culture as well as objectified in language at the phraseology level. Negative evaluation of instructions of women's qualities in relation to man testifies of maintaining survivals with male preference as granted.

Therefore, gender relations which are fixed in language by means of culturally conditioned stereotypes of "masculinity" and "femininity" have a certain nationally cultured specificity in spite of conventional universality of these stereotypes.

On the grounds of phraseological stereotypes analysis related to reflection of the concept of gender in English language it is possible to conclude that in gender picture of the world of English speaking society the image of a man is formulated due to such notions as "masculinity", "career", "abundant life"; the image of a woman is defined by such notions as "socially biological functions of a woman", "age", "housewife".

One of the main ethnically cultural specifics of English common mentality is attribution of femininity as prototypical, mostly negative characteristic conditioned by natural weakness and contrasting to masculine physical strength.

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Гендерные стереотипы в языковой картине мира

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Аннотация. Представленная работа содержит теоретическим обоснования понятия гендерный стереотип в языке, а также демонстрирует концепты феминности и маскулинности в английском языке посредством такой фиксированныой языковой структуры как фразеологизм. В ней также утверждается, что в английской языковой картине мира концепт «Женщина» представлен в более негативном свете в сравнении с концептом «Мужчина», причем первый ассоциируется с естесвенной слабостью, в то время как второй с мужской силой.

Ключевые слова: гендер; стереотип; маскулинность; феминность; концепт; фразеологизм.