

# Theoretical Prerequisites for the Study of Male and Female Discourse in the Context of Masculine Cultural Pragmatics

Gunai Gumbat Babayeva <sup>1</sup>

<sup>1</sup> *Baku Slavic University*

33 S. Rustam Street, Baku, Azerbaijan

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Corresponding Author:  
[rektor@bsu-uni.edu.az](mailto:rektor@bsu-uni.edu.az)

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**Abstract.** Gender linguistics is an essential part of gender discourse. The main reason is the fact that people understand and create the world through the language they speak. In this context, "masculinity" and "femininity" are formed and developed differently due to languages and cultures. Studying languages from the perspective of gender linguistics is essential for understanding the peculiarities of cultures and intercultural relations. Within the framework of cross-cultural pragmatics, we analysed the discourse of men and women at the theoretical level and studied the causes of gender differentiation in language. To study gender differentiation in language, we analysed male and female discourse within the framework of intercultural pragmatics at the theoretical level of the cognitive paradigm and pragmatic semiology. The article deals with the practical value of addressing from the point of view of the cultural code, that is, the semiotic expression of national cultural norms. The cognitive-discursive analysis is carried out based on gender representations. The author uses the type of discourse, which is reflected at the level of topics, communicative methods and tactics, and national concepts, to demonstrate the conditionality of the functioning of gender representations. The language society uses for men and women varies from society to society and culture to culture. The fact that the dominant ideology in society is determined mainly by men makes women passive and condemns them to live in a language defined by men. The article is based on studies from a feminist perspective on language and gender relations. It shows that women are more prone to inflectional sentences because of the sense of insecurity attributed to them.

**Keywords:** discourse; cognitive paradigm; intercultural pragmatics; feminism; gender; culture.

## INTRODUCTION

We tried to study the causes of gender differentiation in language by analysing the discourse of men and women within the framework of intercultural pragmatics. To explore the grounds of gender differentiation in the language, male and female discourse within the framework of intercultural pragmatics is analysed at the theoretical level of the cognitive paradigm and pragmatic semiology. The practical value of the address is examined from the point of view of the cultural code, that is, the semiotic expression of national and cultural norms. Since the research was interdisciplinary, it was conducted in the context of the cognitive-discursive method. Gender is seen as inextricably linked to communication, which

strongly impacts how gender concepts are actualised and expressed linguistically.

We proceed from several basic working principles that determine the direction of linguistic research. Discourse is a dynamic and flexible space of texts reflecting cultural values. Discourses exist as a system of active and relaxed readers. On the one hand, natural languages, and the other, the cultural environment determines discourses' content and social values. Discourses are a product of time and space, they are generated by public opinion and mass consciousness, but at the same time, the formed discourses, in turn, affect public consciousness and play an essential role in its formation. The manifestation of social consciousness is manifested primarily in language norms and gender culture. From the point of view of intercultural pragmatics, the cultural and

cognitive essence of the norms being studied is determined by comparing linguistic means.

Culture means a system of material and moral values. Since the main focus of the study is on male and female stereotypes in the perception of the surrounding world, it is mainly about moral values. Material culture values are also perceived as moral values since knowledge about them is encoded in a semiotic system. It is presented as a fact of mass comprehension of their creation, existence and values. Intercultural communication implies "mutual understanding of cultures", not just tolerant, favourable communication. All language units are evaluated only in terms of the communicative effect. The concept of a cultural code presupposes the uniqueness of evaluative trends. There are two stages of cognition in this field. The first stage is associated with the expression of facts not reflected in other languages. They provide information about the uniqueness of the ethnic experience and habitat. The second stage is connected with the specific ethnic specifics of the universal human experience. Finally, "masculinity" and "femininity" are displayed differently in the world's languages.

In a broad sense, pragmatics is a branch of semiotics and focuses on the relationship between a person and a sign. When this idea is taken as a basis, the organic connection of discourse with practical problems is manifested. Language means are never independent. They are implemented only in a specific national-cultural, historical and social environment. The main task of language tools in any speech situation is to ensure the adequacy of meaning. The value of phraseology and discourse as an integral system of phraseological units can be measured only by one criterion. Since our research is intercultural in its communicative effect, the practical value of discourse is studied from the point of view of the cultural code. That is, the semiotic expression of national and cultural norms becomes the focus of attention.

## METHOD AND MATERIALS

Socially and culturally constructed gender differences and linguistic peculiarities are one of the most exciting problems of modern society. In recent years, an increase in interdisciplinary research on gender relations in various fields of science has attracted attention. The formation of objects and concepts in our consciousness and

everything we receive from the outside is achieved through language. Using two research methods, the historical-comparative method and descriptive method, in this article, the reason for the emergence of gender linguistics is being studied as the language a phenomenon that forms and is influenced by patriarchal culture.

Our understanding of the world is possible through culture and language. That is, if there were no language, there would be no mind. Thanks to the culture and intelligence we acquire through language, each person exists as a reflection of the prevailing worldview. Each stage of cultural development is connected and realised by language. Language is not a tool for describing the known but for discovering the unknown. The true power of language lies in its constructiveness.

Numerous studies in this area confirm that gender discrimination in languages somehow exists. Historically, women have suffered the most from this discrimination. They were isolated from society by men and the patriarchal system and forced to realise themselves within the framework of family life. Men mostly controlled the fields of thought, art, politics and science, and the "male word" was valued in society.

Gender is the construction of social differences between boys and girls, men and women. Language is the most essential tool in this construction process, which plays a crucial role in our relations with society and forms our thoughts. Patriarchal culture, isolating women from all spheres of society, has developed its language. In a language created by men, women cannot express themselves as they are. As a result, women are forced to speak and live in this language created by the patriarchal system. This compulsion is not rational but irrational. Because according to Wittgenstein, language traps us in the rules we think about ourselves. These rules are patterns of behaviour that we are taught in childhood and are reflected in society for the rest of our lives. Language makes us products of a patriarchal society, not independent-minded individuals [3, p. 645-647].

Language defines the boundaries of thought through socially determined words. According to Heidegger, who said: "Language is the house of existence" language creates its existence through us, and we make our existence through it, passing it from generation to generation [6, p. 254]. That is why Foucault says that man always remains in

the dimensions of discourse. Because he thinks with the memory given to him by speech. As a result, people of any age cannot say something new. Since innovation in language is impossible, and language is a product of social memory, people cannot create new expressions. They belong to an order that repeats within the same limits [9, p. 120].

Gender culture is formed and developed in consciousness through language. Jean Piaget believed that language helps a child add meaning from the outside world to his ability to think abstractly; he feels as much as language allows. The child transitions from abstract to concrete thinking at twelve or thirteen. After this period, the child begins identifying ideas with society's values and socialising. A child mingled through language becomes a part and a product of his environment [11, p. 140]. Thus, persons acquiring culture through language, on the contrary, play an essential role in preserving patriarchal culture and strengthening the place of gender inequality in society.

Our thoughts, formed in the language we study, are not independent of the society with which we speak the same vocabulary. Since language cannot be separated from the political ideologies with which it coexists, language cannot be considered separately from the dominant political ideology and the prevailing gender culture of the society that speaks it. Therefore, the use of language always has a political and ideological content. The language used by individuals is a reflection of its social meanings. The meaning lies not in what the person who says this means but in the equivalent of discourse in society. Society and language give people a system of thinking. We can learn the worldview and culture of a nation by studying the forms and meanings in the structure of the language it uses.

According to Saussure, language is not in a person but in a person in a language. Language is a product that an individual passively assimilates from the outside. This product contains an unchanging historical background and heritage. Over time, language increases this heritage and strengthens the place of the existing heritage in society. Therefore, the changes that will occur in the community meet language resistance. Mixed with social life, language resists the stagnation of society to preserve the existing [12, p. 119].

For this reason, the language is connected with the past and tradition. A person is also faithful to

traditions and resists changes. This attachment to the past hinders a person's freedom of choice. Thus, the thought formed in people through language develops as a product of a society closed to change, bearing all the historical traces of language. From this point of view, gender reconstruction in the culture of any community is challenging. Proponents of feminist linguistics and deconstructivism raise the question of language reconstruction.

The people who created the language and culture achieved their advantages in society with the help of the language they made, defined their experience as the norm and built all social institutions and practices to protect it. They listen to each other, praise each other's words with this order they have created, and women remain outside the culture. As women continue to acculturate this way, men reproduce language and culture by changing dynamics and dominating society. This historical process ensures that men have a pen and a word, continue to be "speakers" in the community and, ultimately, ensure that the world remains men's property [8, p. 109].

Another reason the world is seen as the domain of men is that people with language and culture have naturally made names for themselves throughout history. It is men who give names to all existing objects and events taking place in our consciousness. This designation indicates that the world is viewed as a human possession. More precisely, men are positioned as the owners of the world. Because the name gives people a sense of ownership of the object they call.

## RESULTS AND DISCUSSION

While gender refers to the physical and biological characteristics that make a person male or female, gender is used to respond to culturally and socially defined gender roles. From this point of view, gender is a social construction of biological differences, the development of gender – appropriate behaviour of women and men. It can be said that this difference is related to social value judgments and gender role expectations. Men and women undergo different socialisation processes, acquire other behaviours reflected in their language, and differentiate their languages.

Sexism in language is not always explicit. These expressions are so ingrained in everyday conversation that they are used without realising that they are sexist. Inequality is a characteristic

structural feature of language. In addition, if it is known that some expressions are sexist, and they are aware of this situation, it is taken for granted by society, or the fact that they are sexist does not cause problems for those who use these expressions. Some expressions and sayings are preferred because they are sexist. In this regard, women begin to hear men's words from the moment of their birth. The fact that other women are the speakers does not change the situation.

Since language and culture are fields created by men, the speaker is a man, even if the speaker's gender is female. All the stories we hear are men's stories, men's lives and experiences. A woman carries the whole of society. Therefore, wherever men see women in society, wherever they position themselves, women also see themselves there because he looks at the world through the eyes of men. Women are trying to exist in this language, in which no words, expressions, or boundaries are associated with themselves. In this sense, language is a discriminatory tool that teaches women their place in society. Because language defines men and men's speech as the norm, those with power can keep language under control, considering the connection between language and thought. Both genders can create new meanings and expressions. But women do not have the opportunity to add these new meanings to society.

It is convenient for men to talk about general topics in large companies. They try to show their knowledge and skills in their speech because speaking on their behalf means achieving a goal in a hierarchical order, achieving a higher position or maintaining it. Women prefer to talk about personal matters more at home, in small groups. For them, communication is a means of building and maintaining relationships.

R. Lakoff, who was the first to address the problem of women and language seriously, argues that women's powerlessness and subordinate position in society is reflected both in the language they should speak, and in the language they are talked about. According to her, a woman expected to behave like a lady prevents her from clearly and powerfully expressing her feelings and thoughts, communicating essential issues of the male world. Emphasising the standard features of the female language and its differences from the male language, she states that the female language is quite polite ("please", "... it

would be very nice to me") and expressed in an apologetic tone [10, p. 45].

R. Lakoff, who examined in detail the differences between the female language and the male, formed in the context of various gender-conditioned socialisation processes, made observations about the peculiarities of the female vocabulary. Lakoff, who discussed in detail the differences between the female language and the male, formed in the context of various gender-conditioned socialisation processes, made the following observations about the characteristics of the female language: lexical additions, related issues, ascending melody in the language, narrative sentences, the use of empty adjectives, obvious highlighting of coloured words, intensifiers, the use of correct grammar, the use of subtle forms, avoidance of profanity, percussive speech [10, p. 75]. Studies in gender and language relations have revealed that women use swear words and obscene expressions less often than men or do not use them more often but more often use polite terms, relative words, encouraging words and behavioural adjectives (Table 1).

Table 1 – Features of male and female language (according to R. Lakoff)

Male language	Female language
Greater use of non-standard language forms (dialects, simplified, hidden prestige styles)	Greater use of standard language forms, correct grammar and frequency of use of stress, amplifiers, accentuated speech
Monologue	Dialogue
	Interrogative forms are constructed to obtain confirmation (turning a statement into a question, for example, "Isn't he?"), listening and indirect expressions (the presence of words and phrases that soften the power of saying something)
Dominating the conversation and using direct commands	Using empathic language and less humour
More jokes and humour	Frequency of use of vague adjectives ("so beautiful", "so cute"), avoidance of profanity

So, according to Table 1, R. Lakoff defines female language as "the language of weakness" and says that female language reflects female subordination to men because gender is a set of values. The language in which people are born and develop carries these meanings. Language makes its meaning constant over time. Since these meanings belong to the person who created the language, all social institutions work for people's benefit. Therefore, according to Lakoff, the language of women is the language of weakness. Language is unsuitable for expressing women's experiences and is incompatible with the participation of women. The main reason a woman is thus excluded from the language is that when a woman speaks, she changes all the balances of the order established by a man. When you take something from the tongue, it disappears over time. Just as something is represented in language, it will exist in reality.

D. Tannen stated that men and women use language differently. She then seems to be trying to explain the "gap between a man and a woman" by claiming that a conversation between a man and a woman is "cross-cultural communication". She stated that misunderstandings and conflicts arise because representatives of both sexes use language differently. Tannen evaluates the question "Why are the languages of women and men different?" more in the context of socialisation and states that the reasons for this are the socialisation process. She claims that in socialisation, boys and girls are taught when and where to show respect for each other and appropriate behaviour. According to her, this process begins in early childhood and is enhanced by some games. Boys prefer to play outside with older peers (and they have a leader and a "win" at their head), and girls like to play in smaller groups of peers. Boys focus more on fights and fights, and girls focus more on home games.

Consequently, these two sexes' language and language functions differ significantly. According to Tannen, men and women use language for different purposes. A researcher dealing with male and female languages emphasises their language differences [13, p. 125] (Table 2).

The differences between male and female languages are manifested at different phonetic, morphological, lexical and syntactic levels in other languages. When someone wants to explore social structures and social statuses in the context of men and women, it is often enough to look

at expressions in language. When studying a language that expresses women and men in society, it is noted that words, grammar or speech areas are categorised. In any society, many expressions are used against women, humiliating them in front of men and showing that they are inferior to men. For example, there are many examples of such expressions in the Azerbaijani language: "be a man" (adam kişi olar), "don't talk like a woman" (arvad kimi danışma), "male word" (kişi sözü), etc.

Table 2 – Differences between male and female languages (according to D. Tannen)

Woman	Man
Before making a decision, they want to discuss it with others, ask and share their opinion.	Men get tired of consulting and like to make decisions on their own.
To talk about a problem is to want to be understood	To talk about a problem is to ask for its solution
They want to share their feelings.	They like to give advice.
They use language to strengthen relationships and increase intimacy.	Language is a means of displaying status and power.
They see the world as an environment of equal relations.	They see the world as hierarchical.
Friendship and sharing are essential.	
In a world where relationships matter, building intimacy is essential.	Strength is important.
She speaks to express her feelings.	In a world where power and status matter, it is important to be independent.
The world is a world of compromises and cooperation	It says to give and receive information.
They express more positive emotions.	The world is a world of competition and conflict.
They make suggestions.	They show more aggression.

Language is codified, on the one hand, by the physiological and psychological characteristics of

the individual and, on the other - by the influence of socioeconomic (belonging to a particular group and class) factors. People reflect the norms of sexual behaviour in their mental picture of the world in their language. Most languages have no "female" or purely "male" language. The biology and physiology of men and women are being formed, which contain absolute differences in speech styles and their learned behaviour. In many societies, men's speech is considered the primary language because it is more formal, and women's speech is marked as a "different" language because it differs by adding informal changes.

The sources of different reflections on gender differences in languages are as follows:

1. Gender indicators at the phonetic level of a language are mainly gender differences arising from the biological and physiological origin of men and women and affecting the entire language system through the formation of male-female speech styles. They manifest themselves in taboo words and descriptive expressions forbidden to be pronounced by women, in the need to replace them with new terms, in differences in voice characteristics, unique accents and different intonations.
2. Grammatical categories that include gender characteristics in the language system are linguistic patterns based on the dialectical perception of the world by society, including the bipolar worldview.
3. Including gender indicators of the linguistic level of the language in their semantic connotations shows that the linguistic dimension is level with a higher gender indicator.

Ethnographic data clearly shows a ban on pronouncing certain words used by men for women in many ancient and modern peoples. Research shows that women in many countries have developed their language styles. Various religious and cultural factors and historical development processes determine differences in male and female languages among some peoples. For example, in Japan, men's and women's literature, based on different writing systems and other languages, was formed in the court environment in the XIX century. Medieval Japanese men used Chinese characters to create scientific words in commerce and religion. At the same time, court ladies wrote their literature using the Japanese hira-kanu alphabet (since it was inappropriate

for women to know hieroglyphs). Despite a significant display of education and talent, women's literature was also considered a meaningless profession, unworthy of men because women were not equal to men. Although men and women write the same way in modern Japan, remnants of ancient traditions in the spoken language still have distinctive features [14, p. 20-21].

Psychological and social factors also contribute to gender differences in language. For example, when Azerbaijanis traditionally talk about their spouse or another person's life partner, they do not mean her directly, but indirectly, for example, "mother of children" (uşaqların anası), "mistress of the house" (evin xanımı). In general, it is considered unacceptable in society to speak directly about a woman who is a wife and to represent her as she is. Women also use expressions such as "master of the house" (evin kişisi) and "father of children" (uşaqların atası) when talking about their husbands. Traditionally formed gender roles in society create conditions for different words and phrases to appear. These statements show that family, home and children limit a woman's space. In this space, she is not a judge either. The owner of this place is the "owner of the house". Since a woman is isolated from social life, she is also in a subordinate position in the domestic family space. This is a sociocultural norm. Therefore, a man tries to protect his traditional social status by indirectly representing his wife. Today, under the influence of modernism in Azerbaijan, many traditions have lost their relevance but have retained their existence in the language. These gender codes present in the language prevent the potential oblivion of traditions.

The juxtaposition of male and female variants at the vocal level of the language is probably the oldest type of language differentiation. This differentiation is formed based on the biological characteristics of men and women. Over time it is symbolised by society and continues as a social indicator. Another reason for this difference between male and female languages is their biological features. Hormones are the main factor influencing the formation of sexual characteristics and behaviour in the nervous system structures formed at the initial stages of individual development [2, p. 201]. Women have higher levels of the hormone estradiol than men, which causes differences in behaviour and makes women more excited when talking. Women show this situation with the help of linguistic means bearing different emotional colouring [5, p. 20]. Alt-

though the phonemic composition of male and female languages seems to be the same, these differences are due to some biological and sociological factors. The presence of intonation differences in male and female languages in most languages indicates that intonation requires further study as a gender indicator. The fact that a woman has a different biological characteristic not only affects the historical development of humanity but also shows the sociocultural status and role of women in society in the historical development of humanity. Biological factors shaped the social hierarchy between men and women and the roles and behaviours people attributed to gender. This formation process directly influenced their use of the language.

As part of phonetics, intonation is one of the most common ways of expressing gender in a language. It is known that intonation has a gender-defining feature. In all world languages, the decisive difference between male and female speech is due to the difference in sound. In general, more diverse intonation patterns are associated with female speech. R. Lakoff argues that women have a higher vocal range than men and use higher tones [10, p. 56].

The first area where women are represented in the language is the family. The first duty of a woman is always motherhood. He's been preparing for this all his life. Society always expects this from him. Language teaches a woman to depend on her family. The only way for a woman to exist in the patriarchy is to obey and be faithful to her family, father and husband. A woman is never seen as an independent person from her family. The most well-intentioned place for a woman in the language is to appear naive, fragile, and needing protection in a discourse where she is valued and unable to provide for herself. This is one of the biggest obstacles to women being perceived as independent. A woman will always need others and her family to live because it is produced in a language and does not create a language. Language, which carries the accumulation of all history, teaches men to see women in the same way as it teaches women to live from childhood.

Patriarchal ideologies define women's existence with such concepts as secrecy, silence, and spontaneity. They limit them to a translanguistic, more precisely, a preverbal field, establishing them as the opposite of publicity. Since men in society determine norms and language, what belongs to women always remains outside the bar and lan-

guage. It seems private and worthless. The language also contains expressions that belittle feminine characteristics, experience, and femininity. Women's physical attributes, the female gender, are always used as a pejorative element in language. Jargon is the best example of this. It is used as a factor of strength and diminution. Because men create all languages, language is the most effective way to exclude women from norms, society and culture to maintain their power. Therefore, they ignored the presence of women in the language. A language that cannot express a woman's experience directly undermines a woman's existence. Men's expressions correspond to women's bodies and experiences, not to a mind forced to use a man's language, but to a mind that reflects human existence.

The concept of "mansplaining" used in recent years means that men constantly correct women, men give instructive explanations to women as if they understand the topic better, regardless of what is being discussed, and women are often interrupted. One of the most essential reasons speeches are political is that what matters is not how women speak but how women speak. The representation of women in the language is the representation of women in society. Men know how to use their advantage in cultural production to keep women where they want. They do this by the way they represent women in language.

Men and women who live differently in the language also perform differently in public. While a woman always uses the masculine vocabulary, men are despised and do not use the feminine word. While it is normal for a man to be more direct and demanding when speaking in public, a woman using the same expressions is considered authoritarian, aggressive and violent. The places men talk about the most are where they can respect their masculinity, influence society, strengthen their position and receive approval and appreciation. Conversely, women speak more to share, share their experiences and make connections [13, p. 65-68]. While men tend to talk more and even louder, strengthening their positions, women demonstrate the opposite. Men speak mostly in monologues and women in dialogues.

Regardless of gender, most people read men's texts and live in a man's world. Men, on the other hand, avoid watching or reading stories about women's experiences. Therefore, women's compositions are for each other. Women are often

minor characters in men's works. We can observe the same thing in the cinema. The 2017 film *Dialogue* by Hana Anderson and Matt Daniels compares male and female speech proportions in Oscar-winning films for best film between 1991 and 2016. Excluding the two films, this ratio is almost a third [1]. If we look at the idea that women talk a lot in society, the irony is that such a result arises.

Moreover, according to Dale Spendar, the notion that women talk too much is because talking is considered a man's job. There is no difference in the conversation time of women compared to men. However, women are deemed verbose when speaking because they do things they shouldn't do [13, p. 61].

Although some social dialectologists agree that women are aware of their societal position and reflect this in their standard speech models, American linguist Robin Lakoff argues the opposite. According to her, women use language that strengthens their secondary status. She argues that the secondary social group of women in American society is reflected in the use of language [10, p. 44].

In the context of language use, studies conducted to determine the influence of the gender factor on language behaviour also revealed differences between male and female speech. In this context, we were looking for an answer to who speaks more, men or women. Holmes refuted this "myth of language". According to Holmes, men talk more than women. It's men who claim that women talk too much. They claim that women talk a lot to protect their position [7, p. 196-197]. There are many sayings and anecdotes that women talk too much. But when men and women are in the same environment, men speak more. Deborah James and Janice Drakic, who researched this topic, interviewed men and women in 63 different contexts and found that women talk more than men in only two. Studies have shown that men are more dominant in speech [13, p. 44].

According to Lakoff, while women use beautiful, terrible, excellent and other adjectives, men use more short adjectives (for example, good or bad) (Lakoff 2009, 34). This question attracted the attention of some researchers, and they conducted research based on computer compilation. Based on a computer compilation, Barchevskaya and Agata Lakoff developed a topic for studying adjectives attributed to women and men. They

aimed to determine whether gender adjectives were present in the relevant study. In their analysis, they came to different results. This study found that some adjectives attributed to women and some adjectives attributed to men are used by men [4, p. 16].

## CONCLUSIONS

We proceed from several basic working principles that determine the direction of linguistic research. Discourse is a dynamic and flexible space of texts reflecting cultural values. Discourses exist as a system of active and relaxed readers. On the one hand, natural languages, and the other, the cultural environment determines discourses' content and social values. Discourses are a product of time and space, they are generated by public opinion and mass consciousness, but at the same time, the formed discourses, in turn, affect public consciousness and play an essential role in its formation. The manifestation of social consciousness is manifested primarily in language norms and gender culture. From the point of view of intercultural pragmatics, the cultural and cognitive essence of the norms being studied is determined by comparing linguistic means. Considering the primary characteristics of discourse, it is determined that women's discourse reflects a unique picture of the world, peculiar primarily to women, and is a sign of socio-historical and cultural transformations that cause a change in gender roles.

Some studies show that the female language is different from the male. It turned out that the reason for this is the position of women in society, economic power, temperament and other characteristics. The language society uses for men and women varies from society to society and culture to culture. The difference between male and female language can result from predominantly male perception. The fact that the dominant ideology in society is determined mainly by men makes women passive and condemns them to live in a language defined by men. Studies from a feminist perspective on language and gender relations show that women are more prone to inflectional sentences because of the sense of insecurity attributed to them. Their softer and less offensive speech continues the social roles expected of them. The idea that women speak more than men is an exaggerated statement made by men to silence women that men constantly harass women with language and are

concerned with creating a female image corresponding to the patriarchal structure.

Culture means a system of material and moral values. Since the main focus of the study is on male and female stereotypes in the perception of the surrounding world, it is mainly about moral values. Material culture values are also perceived as moral values since knowledge about them is encoded in a semiotic system. It is presented as a fact of mass comprehension of their creation, existence and values. Intercultural communication implies "mutual understanding of cultures", not just tolerant, favourable communication. All lan-

guage units are evaluated only in terms of the communicative effect. The concept of a cultural code presupposes the uniqueness of evaluative trends. There are two stages of cognition in this field. The first stage is associated with the expression of facts not reflected in other languages. They provide information about the uniqueness of the ethnic experience and habitat. The second stage is connected with the specific ethnic specifics of the universal human experience. Finally, "masculinity" and "femininity" are displayed differently in the world's languages.

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