

LINGUISTIC STEREOTYPE vs. GENDER STEREOTYPE

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Abstract

The fact that the Romanian society values more the features associated with masculinity, manifesting attitudes strongly flanked by stereotypes and prejudices regarding gender, beliefs related to gender differences, can easily be justified by linguistic stereotypes – expressions belonging to the repeated discourse – proverbs, sayings, phraseological expressions etc. We started from the fundamental idea that language is not only an instrument, but also a deposit and form of thought, and proverbs, beyond the fact that they are universal and are transmitted over time from one nation to another, yet they reflect the local, historical, and linguistic specificity.

*In order to put ourselves in line with the mutations of the extralinguistic context on which it is projected, in our research we have resorted to the correlation of the cognitive and cultural dimensions, with the purpose of highlighting the peculiarities of linguistic **coding** of the concepts related to gender, which provides access to cognitive structures and schemes involved in the conceptualization of the **woman**. For this purpose, **we** have used the data of the “Associative Dictionary of the Romanian Language”.*

Keywords: *stereotype, linguistic stereotype, repeated discourse, linguistic universals, cognitive scheme*

Rezumat

Faptul că societatea românească valorizează mai mult trăsăturile asociate masculinității, manifestând atitudini puternic flancate de stereotipuri și prejudecăți referitoare la gen, credințe legate de diferențele de gen, poate fi cu ușurință justificat de stereotipuri lingvistice – expresii aparținând discursului repetat – proverbe, zicători, expresii frazeologice etc. Am pornit de la ideea liminară că limba nu e doar un instrument, ci și depozit și formă a gândirii, iar proverbele, dincolo de faptul că sunt universale și se transmit de-a lungul timpului de la un neam la altul, totuși reflectă specificul local, istoric și lingvistic.

Pentru a ne pune în acord cu mutațiile contextului extralingvistic pe care se proiectează, în cercetarea noastră am recurs la corelarea dimensiunii cognitive și a celei culturale, pentru evidențierea particularităților de codare lingvistică a conceptelor referitoare la gen, ceea ce oferă accesul la structuri și scheme cognitive implicate în conceptualizarea femeii. În acest scop, am apelat la datele „Dicționarului asociativ al limbii române”.

Cuvinte-cheie: *stereotip, stereotip lingvistic, discurs repetat, universalii lingvistice, schemă cognitivă*

The concept of stereotype has come to the attention of several categories of researchers, the generally accepted definition of most being that of "a set of beliefs shared with regard to personal characteristics, personality traits, but also behavior, specific to a group of people" (Bourhis et al., 1997, p. 98).

In other words, stereotypes are preconceived ideas about facts, people, actions, etc., which are not caused by our personal experience regarding them, but are impregnated/imposed in our mind by society (the cliché that the Germans are punctual, the Roma are thieves, the Jews are good merchants and run the world, the lawyers lie, the teachers are serious, etc.) One of the most widespread stereotypes is that of gender. Gender stereotypes define themselves as organized belief systems and consensual opinions about the characteristics of women and men, as well as about the supposed qualities of masculinity and femininity.

Starting from this fundamental idea that language is not only an instrument, but also a warehouse and form of thought, in this material we have proposed to reveal the way in which the problem of gender is reflected in the Romanian mind based on the linguistic material: thus, the experience and knowledge of past generations are accumulated in language and through it are transmitted to the next generations, and a nation not only thinks in a particular language, but thinks through it, submitting all thoughts to a pattern. We set out to analyze the way in which the social (gender) stereotypes are reflected in the popular mind and, respectively, in the facts of language (clichés/linguistic stereotypes) expressions, stable combinations of words, called by the linguist Eugen Coșeriu deeds of "repeated discourse" (proverbs, sayings, phraseological expressions etc.).

Healed by the irrational idealization of the past, devoid of scientific rigor, from whose perspective we would look at the history of civilization, we must admit that, although a pious being, much closer to the sources of the sacred than the man, the woman was viewed in a discriminatory way, being subjected for millennia to violence and humiliation, which would implicitly explain the multitude of wars and even the collapse of civilization. The idea of the inferiority of the woman to the man is deeply imbued in the collective subconscious. Thus, no matter how harsh the statement may seem, philosophers of all times hated the woman: or, Aristotle states that "the silence of the woman is her glory", Plato considers that "the woman is a woman for her lack of qualities", and the man must thank the gods that he is not a woman.

In the Old Testament, in the Roman Code, etc., the woman is a being inferior to the man, and he can abuse her in any way. Since he had a "placid" existence, according to Hegel, the distinction between man and woman is that "between animal and plant". Such opinions no longer arouse perplexity as long as religious writings, such as the Quran, the Bible, the Talmud, etc. contain in abundance defamatory statements referring to the woman. It is enough to remember how the disciples of Christ become outraged when he speaks to the Samaritan woman. So, gender inequality is an idea deeply imbued in the collective subconscious, which has generated a multitude of stereotypes, which have been perpetuated over the centuries. The stereotypes

in question are some "cognitive filters" (Stănculescu, p. 5), which impose a certain way of seeing things.

Of course, the mentalities of traditional societies have evolved, but nevertheless, the view of gender has remained in the everyday collective mind, constituting a resistance to the change of stereotypical constructs. Even today, the traditional images about man and woman are a tribute to stereotyped representations, according to which masculinity is associated with such qualities as competitiveness, aggressiveness, assertiveness, objectivity, rationality (all determined by hormones), and femininity, on the contrary – obedience, sensitivity, passivity, emotiveness, compassion, which is due to oxytocin.

We mention that the relationship between gender and language has always been controversial. A full understanding of gender-building is reflected, in particular, in the understanding of the relationship between language and ethnicity. The sociology of language is related to gender issues. In today's linguistics it has already become common ground that the social role played by language has as a result the creation of a mentality common to all speakers of that language. So, the internal structure is shaped from the sum of peculiarities adopted and transmitted throughout history and from the permanent reinterpretation of the linguistic material within an ethnic pattern. Peoples have a fundamental, essential, archetypal structure of correlation of language with the world, but it is equally obvious that there are nuances specific to each people. Language is the lord of science. It designates "the limit and outline of all human knowledge" (as "We are not the masters of the language, but the language is our master", Eminescu warned us).

The fact that the Romanian society values more the features associated with masculinity, manifesting attitudes strongly flanked by stereotypes and prejudices regarding gender, beliefs related to gender differences, can easily be justified by linguistic stereotypes – expressions belonging to the repeated discourse – the fact that the Romanian thinks stereotypically (including ideas about gender). Beyond the fact that proverbs are universal and are transmitted over the time from one nation to another, however, each people adapts them according to their own customs, therefore, it is often possible to reflect the local, historical and linguistic specificity. Being short phrases/idioms, which express gnomic truths, outside of historical time, paremies represent a code of culture that they reflect. Therefore, the collections of proverbs and sayings are true and authentic anthologies of popular common sense, resulting from the experiences of each people and being representative of the different languages (cf. (Dragoș Vlad Topală)).

The first finding regarding the material under investigation is that, from a competent point of view, the inventory of expressions related to the concept of woman is much more representative than the one regarding the man, and

the terms of reference for the former are neutral or have a negative connotation (girl, woman, old woman, blowjob), and for the latter they are neutral (man or boy). Most of the qualities (traits) revealed in women are related to the depreciative register, the most manifest is the feminine malice and cunning:

Cu o femeie rea să trăiești e mai rău decât toate relele din lume (= Living with a bad woman is worse than all the evils in the world)¹.

Ferește-mă, doamne, de foc, de potop și de femeia rea (= Protect me, Lord, of fire, of flood and of the bad woman).

Mai bine manânci numai pâine cu apă decât să trăiești cu o femeie rea (= Rather than living with a bad woman, you better eat only bread with water).

Cu femeia rea îmbătrânești, cu cea bună întineriești (= Living with a bad woman you get old, with a good one you get younger).

Ce e mai rău decât o femeie? Două (= What's worse than a woman? Two women!).

Femeia a scos pe om din rai (= Man has been brought out of heaven by woman).

Se poate păzi un sac de purici, o turmă de iepuri, dar nu o femeie (= One can guard a bag of fleas, a flock of rabbits, but not a woman).

Femeia și câinele să nu-i crezi (= Do not trust a woman and a dog).

Iușcă de femeie (rar) (= A she-devil (rare)).

De nebun și de muierea rea fiece înțelept fugе (= Every wise man flees away from the fool and the bad woman).

Muierea rea, război la casa ta (= A bad woman is war at your own home).

Nicio muierе fără fiere (= No woman without bile).

Precum la haine molia, așa și la bărbat muierea rea (= As the moth is for the clothes so, is a bad woman for a man).

Muierea multe face și bărbatul vede și tace (= A bad woman does lots of things, while man sees it and keeps silent) etc.

We even emphasize a diabolizing trait of the woman, admitting that it is a possible reminiscence of the medieval era:

Chiar și cea mai bună femeie are o coastă de drac într-însa (= Even the best woman has a devil's rib).

Femeia are nouă suflete, ca pisicile (= A woman has nine souls, like cats).

The series of ratings for women continues with qualities that define or characterize femininity depreciatively:

¹We propose here and below our translation in English of the cited Romanian fixed units.

- laziness:

Femeia care nu vrea să frământa, toată ziua cerne (= *The woman who does not want to knead, sifts all day*) is said of those who waste time; it is also said about the lazy ones, whom the heart does not pull to work.

- anger:

Cu muierea² să umbli ca cu o bubă coaptă, că îndată se sparge (= *With a woman one should deal as with a ripe boil, as it suddenly might break*).

Femeile sunt ca norii: cand se întâlnesc, tunetele nu întârzie (= *Women are like clouds: when they meet, thunder is not late*).

- weakness:

Muiera poale lungi, minte scurtă (= *Woman, long skirt short mind*).

Muiera, minte ușoară (= *light mind*) shows the mind weakness of a woman.

Muiera de la cap răcește (= *A woman starts getting cold from the head*) shows the mind weakness of a woman.

Muiera ca un vas slab, de nimic se necăjește și cu nimic se îmblânzește (= *A woman is like a weak vessel, troubles about nothing and is tamed with nothing*) shows the weak and changeable nature of the woman).

Sfatul muierii muierilor folosește (= *The advice of a woman is useful to a woman*).

- greed:

Muiera pofteste și la urdă de curcă, și la lapte de cuc (= *A woman lusts both at the turkey cheese and the milk of cuckoo*) shows the insatiable nature of women, who covet even things that are not from this world.

Muiera înghite o mare întreagă (= *A woman can swallow a whole sea*) shows the insatiable woman.

Ce se naște în cap de muier, într-înșa neistovit nu pier (= *What is born in the head of a woman does not perish easily*) shows the perseverance with which a woman follows her decisions.

- avidity:

Ochii muierii sunt la pungă (= *a woman eyes are on the purse*) indicates that a woman values the man for the wealth he has.

- inconsistency:

Muiera te iubește/Până ce altul găsește (= *a woman loves you until she finds another one*) or *Inima femeii este ca timpul de primavară* (= *The woman's heart is like spring time*) indicate the changing nature of a woman.

- the trait of being gossipy/of judging:

²The designation *muier*, although neutral at origin cf. lat. *mulier* (female), potentiates the depreciative character.

Unde s-au strâns zece femei, gata și tribunalul (= there where ten women gathered, the court is ready) or Femeia judecă pe dracu' și-l scoate dator (= a woman judges a devil and sets him in debt).

- the tendency to be quarrelsome:

Cearța fără femeie nu se poate (= There is no argument without a woman).

- Other features – in the Romanians' view, at a first glance, stereotype about a woman is part of the positive register, however, at a second look it reflects her inferior position as related to man:

- obedience:

Femeia cea mai laudată este cea care nu vorbește nimic (= The most praised woman is the one who speaks nothing).

Femeia care știe să se supună soțului, face să se răsucescă luna pe degetul ei cel mic (= The woman who knows how to obey her husband, makes the moon twist on her little finger).

Femeilor le plac mâncărurile acre și picante și soții autoritari (= Women like sour and spicy dishes and authoritarian husbands).

Femeia care tace, mai deșteaptă-i ca savantul (= The woman who is silent, is smarter than the scholar).

Diligence is the quality that reflects the condition of the woman in the traditional family, since the basic role of the woman was to serve the family, respectively, the man: Cf.:

Femeia îngrijită se cunoaște după hainele bărbatului ei (= The neat woman is known by her man's clothes).

Femeia harnică ține casa cu fusul (= The hardworking woman keeps the house with the spindle).

La omul care este harnic / Întotdeauna este praznic (= The industrious man, always feasts).

Omul harnic, muncitor / De pâine nu duce dor (= The hardworking man, never lacks bread).

Femeia gospodină e coroana casei (= A good housewife is the crown of the house).

La gospodina bună, / Mulți vecini s-adună (= The good housewife gathers many neighbors) refers to the women who "take good care of their home").

O femeie vrednică e coroana casei (bărbatului) (= A worthy woman is the crown of the house (of the man)).

It is worth to mention the fact that a series of stereotypical representations about women are related to the concept of „fata mare” (meaning *virgin girl*), which is a "stone in the house" (Chirița's saying), as it involves the care of the parents for gathering the dowry, the search and the choice of the future son-in-law and the phobia of remaining an unmarried girl: *Fetele mari numai după*

urși nu merg (= *Virgin girls would go for anyone, except for a bear, with the meaning "girls marry not at will, but as the parents want"*). *Cine are fete multe, însoară mulți măgari* (= *Whoever has many girls, will get many donkeys married, in the sense that he gives them to whoever happens, or however stupid*). *Fete multe, sărăcie la casă* (= *Many girls, poverty at home, because they need dowry*). *Cine are fete multe, adună nebunii de pe drumuri* (= *Who has many girls, gathers the fools on the roads, in other words "he gives them to whoever happens, or however stupid"*). *A fi ca fata nemăritată* (= *to be like the unmarried girl*), meaning to be pointless in the world). *Fată mare, minte n-are* (= *Virgin girl, she has no mind*) meaning "the girls have no mind, for whoever can deceive them". *Fată mare, grijă mare* (= *Virgin girl, great worry*), meaning that "they have an easy mind and anyone can deceive them". *Fata mare, ispravă n-are* (= *Virgin girl, no achievement*), meaning good for no business). *A fi fată la cap* (= *virgin at head only*) meaning to "have lost her virginity" a.s.o.

It would be unfair not to mention that there are also Romanian proverbs that highlight the positive features of the woman, such as:

- *beauty*:

La femeia frumoasă e bine să privești, cu cea deșteaptă e bine să întinerești (= *It's good to stare at the beautiful woman, with the smart one it is good to rejuvenate*).

Fără bărbat, e ca fără cap, fără femeie, e ca fără minte (= *Without a man, it's like without head, without a woman, it's like mindlessness*).

Și deșteaptă, și frumoasă și devreme acasă (= *Smart and beautiful, and early at home*).

- *kindness*:

Muirea bună, ca pâinea caldă (= *A good woman is like warm fresh bread*).

- *cleverness*:

Femeia vede chiar și unde bărbatul abia zărește (= *The woman can see even there where the man barely notices*) shows the keenness of the woman's mind. *Femeia care-și cârmuiește bine casa este o aouție de neînlocuit* (= *The woman who steers her house well is an irreplaceable wealth*).

Another stereotypical representation of the woman, which has biblical support, implies the fear of the man: *Femeia trebuie să se teamă de bărbat, că i se suie în cap* (= *A woman must be afraid of the man, otherwise she may start having funny ideas*); *Muirea cât de bună să n-o slăbești din frâu* (= *No matter how good the woman is, do not weaken her from the reins*) etc., which may also involve coercion: or, the corrective „treatment” applied to the woman by the man is perfectly part of the specific Romanian rural mentality: *Femeia nebătuță e ca moara neferecată* (= *the woman that is not beaten is like a mill without a locker*), with the version *Femeia nebătuță e precum calul neșeselat* (= *The unbeaten woman is like the un-brushed horse*), meaning so as the mill must be protected to take

out the good cornmeal, so the woman must be beaten in order to be able to work with her" (Zanne, II, 1895, p. 278).

Noteworthy is also the term "old woman", which appears in a series of expressions: *taie-babă* (= *fighting an old lady*) it is said against boastful people; to be like a *Turkish old woman* is said about the hairless man and with wrinkles on his cheek; to *give the old woman's brook* signifies "to mess up things willingly or unwillingly"; to *toil in... like old women in puppies and tomcats* means "to love something at once and beyond measure" etc.

It is worth to mention, also, the fact that there are also units of repeated discourse that express personality traits:

Cât e baba de bătrână/Tot dorește ziua (voia) bună (= *As old as the old lady is/ She still wants the good day (will)*)! meaning that "a human, however old might be, still does not want to die".

Baba bătrână nu se sperie de drugă (druga) groasă (= *The old lady is not scared of thick log (beam)*), which means "the old man, being more tried in need, is not scared of anything (it is said about the one who has happened and knows a lot)".

A cășunat ca baba (mătușa) la mormânt (= *He fell like an old lady (aunt) at the tomb*) is said to the man who, being called somewhere, does not want to leave, as well as to the one who does not finish a thing quickly).

Baba e talpa iadului (= *Baba is the sole of hell*) meaning that "an old lady is a masterful of evil.

Știe cât baba mea (= *She knows as much as my old granny*), meaning little to nothing, when drawing attention to the identification of a notion with a value, in this case derisory or sanctioned by contempt (Zanne, II, 1895, p. 5).

A fi o babă (= *being an old lady*) they say, in mockery, to people devoid of personality).

The most widespread stereotype is related to the inferiority of the woman to the man, which is found in the following proverbs:

Muirea cât de puternică, bărbat pe jumătate (= *as strong as a woman might be, she is half of a man*) shows how much stronger a man is in many aspects compared to a woman.

Muirea e jumătate cruce, românul e cruce întreagă, cruce de voinic (= *A woman is half a cross, while the Romanian is a whole cross*) shows how much stronger a man is in many aspects compared to a woman.

In opposition to a woman, man in the collective mind is not endowed with complex meanings, except for a few indications of gender recognition:

Bărbatul după vână și femeia după dinți (= *The man by his arm and the woman by her teeth*) shows the gifts that are required of a man and a woman" (Zanne, II, 1895, p. 14).

Bărbatul să fie puțințel mai frumos decât Dracul (= *Man needs to be just a little more handsome than the devil*), which denotes the fact that the man is asked for more other talents than beauty, being allowed to be uglier, while the woman must be, first of all, beautiful.

A fi bărbat "un om cu vlagă" (= *To be a man "a human with strength"*) means to be a reliable man).

Bărbatul este cheia (stâlpul) casei (= *The man is the key (pillar) of the house*); the proverb emphasizes the meaning of the man).

Unde bărbatul lipsește, ca gândul când lipsește, pază nu se găsește (= *Where the man is missing, it's like the thought that is missing, the guard is not found/ the house is unguarded*) reveals the role of the man in the family).

In order to put ourselves in line with the mutations of the extra-linguistic context on which it is projected, in our research we have resorted to the correlation of the cognitive and cultural dimensions, in order to highlight the peculiarities of linguistic coding of the concepts related to gender, which provides access to structures and cognitive schemes involved in the conceptualization of the woman. For this purpose, we have resorted to DALR³ data, gathered through the method of associative⁴ experiment, elaborated in psycholinguistics, which ensures the conceptual-historical reflection of a certain cognitive model specific to a culture.

The analysis of the results of the psycholinguistic experiment, incorporated in the DALR, only confirms the findings made after the analysis of the expressions related to the repeated speech. Thus, for the word-stimulus BĂRBAT (= *man*), the following words-reactions were obtained: *femeie* (=

³Popa Gh., Sainenco A., Pritcan V., Trinca L. *et alii.* (2016). *Dicționarul asociativ al limbii române* (vol. I (de la stimul la reacție)). Editura Junimea.

⁴EA free was performed with young people aged between 18-25 years, whose mother tongue is Romanian. The respondents were asked to answer instantly with the first word that came to their mind when they heard the word-stimulus MAN/WOMAN (each proposed investigation contained 100 stimulus -words, selected and computer-generated from about 500 stimuli, which are part of the core and mass of the basic vocabulary of the Romanian language: the stimulus MAN/WOMAN appears, on average, in one of 5 surveys). However, compliance with this condition during the investigation allows to reduce to a minimum the time interval between stimulus and reaction: the respondent should not meditate on the reaction, as the concept of association excludes the idea of "reflection" on the answer (cf. Фрумкина/Frumkina). As respondents there were about 1000 students from several universities in the Republic of Moldova and Romania. It should be noted that the decisive actor for choosing students as respondents within EA is the fact that at the age of 17-25 years the formation of lingual identity is already taking place, and the associations, identified within EA, reflect the linguistic competence and are relevant for the Romanian mentality (Капулюв/Karaulov, 2011, p. 192).

woman) (134)⁵; *ființă umană* (= human being) (79); *putere* (= power) (75); *puternic* (= powerful) (44); *soț* (= husband) (30); *tata* (= father) (22); *fiu* (= son) (19); *înalt* (= tall) (19); *barbă* (= beard) (14); *mascul* (= male) (14); *băiat* (= boy) (13); *iubit* (= lover) (11); *masculin* (= masculine) (10), *masculinitate* (= masculinity) (8); *forță* (= potency) (7); *adevărat* (= true) (6); *sprijin* (= support) (6); *curajos* (= brave) (5); *prieten* (= friend) (5); *autoritate* (= authority) (4); *capul familiei* (= family head) (4); *iubire* (= love) (4); *mare* (= big) (4); *siguranță* (= security) (4); *tânăr* (= young) (4); *voinic* (= strong) (4); *inteligent* (= intelligent) (3); *protecție* (= protection) (3); *rău* (= mean) (3); *respect* (= respect) (3); *sex* (= sex) (3); *Adam* (= Adam) (2); *ajutor* (= help) (2); *bun* (= good) (2); *cap* (= head) (2); *domn* (= gentleman) (2); *dur* (= tough) (2); *duritate* (= hard) (2); *erou* (= hero) (2) etc. 790/201/72/129/1⁶ (DALR, 2016, pp. 44-45).

For the word-stimulus FATĂ (= girl), the following reactions have been recorded: *frumoasă* (= beautiful) (101), *băiat* (= boy) (88), *frumusețe* (= beauty) (40), *domnișoară* (= Miss) (28), *femeie* (= woman) (24), *bună* (= good) (14), *gingășie* (= sensitive) (14), *om* (= human) (14), *prietenă* (= friend) (14), *femininitate* (= femininity) (10), *feminin* (= female) (10), *chip* (= face) (8), *cuminte* (= being good) (8), *gingașa* (= delicate) (8), *ea* (= she) (8), *inocență* (= innocence) (8), *păr* (= hair) (8), *deșteaptă* (= smart) (7), *drăguță* (= pretty) (7), *păr lung* (= long hair) (7), *persoană* (= person) (7), *sensibilitate* (= sensibility) (7), *iubire* (= love) (6), *rochie* (= dress) (6), *veselă* (= happy) (6), *delicatețe* (= delicacy) (5), *codițe* (= hair) (4), *dragoste* (= love) (4), *finețe* (= fine) (4), *haine* (= clothes) (4), *tinerețe* (= youth) (4), *blondă* (= blonde) (3), *curată* (= clean) (3), *dragă* (= dear) (3), *dulce* (= sweet) (3), *elegantă* (= elegant) (3), *floare* (= flower) (3), *inteligentă* (= intelligent) (3), *mamă* (= mother) (3), *mic* (= small) (3), *ochi* (= eyes) (3), *roz* (= pink) (3), *sexy* (= sexy) (3), *slabă* (= skinny) (3), *soră* (= sister) (3), *spate* (= back) (3), *urâtă* (= ugly) (3), *atracție* (= attraction) (2), *bărbat* (= man) (2), *blândețe* (= kind) (2), *cochetă* (= good looking) (2), *coșuri* (= pimps) (2), *elegantă* (= elegant) (2), *fetiță* (= little girl) (2), *firavă* (= weak) (2), *fustă* (= skirt) (2), *gagică* (= lover) (2), *gingașă* (= kind) (2), *iubită* (= loved) (2), *înaltă* (= tall) (2), *machiaj* (= make up) (2), *mireasă* (= bride) (2), *modestă* (= modest) (2), *papușă* (= doll) (2), *sex* (= sex) (2), *sex feminin* (= female) (2), *simpatică* (= attractive) (2), *adolescentă* (= teenager), *plăcere* (= pleasure), *plăpând* (= weak), *plete* (= long hair), *plimbă* (= walking), *prieten* (= friend), *probleme* (= problems), *prunc* (= infant), *pur* (=

⁵You see here the number of reactions to the word-stimulus *bărbat* as a *femeie* (= woman).

⁶Here and below the first number (for example 790) indicates all the reactions to the word-stimulus. The second number (for example 201) indicates the different reactions. The third number (for example 72) indicates the reactions which have a frequency more than 1. The fourth number (for example 129) indicates the reactions which have the frequency 1. The fifth number (for example 1) indicates the absence of any reaction.

pure), *puritate* (= purity), *rafinament* (= refinement), *Raluca* (= Raluca), *răutate* (= malice), *rea* (= bad), *regină* (= queen), *relație* (= relation), *responsabilitate* (= responsibility), *ruj* (= lipstick), *saturație* (= saturation), *scumpă* (= expensive), *secret* (= secret), *sens* (= sense), *sensibilă* (= sensible), *sexul frumos* (= beautiful gender), *soție* (= wife), *sprințară* (= lively), *suferință* (= suffering), *suflet* (= soul), *șatenă* (= brown hair), *școală* (= school), *șmecheră* (= Tricky), *Tamara* (= Tamara), *tatei* (= father's), *tânăr* (= young), *tot* (= all), *trăsături* (= features), *tristă* (= sad), *vagin* (= vagina), *verde* (= green), *viață* (= life), *cu viață* (= alive), *viitoarea mamă* (= future mother), *viitor* (= future), *vio Viorela* (= vio Viorela), *wow* (= wow), *zâmbet* (= smile) (1) etc. 826/232/76/156/0 (DALR, 2016, pp. 107-108).

Upon a comparative analysis, we can easily see that associations are tributaries to stereotyped representations, thus, the MAN associating himself with strength, power, masculinity, authority, and the WOMAN with beauty, tenderness, femininity, sensitivity, her physical appearance having an important role (long hair, dress, skirt, skinny etc.). Of course, the female movement and the aspirations to acquire rights and freedoms that have been denied to them for centuries could not fail to influence the less discriminatory way of thinking of the Romanians today. However, contrasting-pattern ideas do not imply the relativization of prejudices that hover over gender relations, on the contrary, they have produced unfavorable attitudes towards emancipated women. Moreover, the courage of defying the rules of traditional behavior was harshly sanctioned by the common mind, by labeling it with depreciative features, such as: masculinized woman, coldness, work/career dependence at the expense of the role of mother.

In conclusion, it is worth to be mentioned that the study of linguistic stereotypes regarding gender denotes a stereotypical mentality of the Romanian regarding the issue of gender. However, each language constitutes a certain model of everything that exists by interpreting the world according to its own semiotic system that is affected by the individuality of each cultural code, and linguistic stereotypes are only a reflection of stereotypes in the collective mentality.

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