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المجلة العلمية لكلية التربية

تعنى بالدراسات والبحوث الإنسانية والعلمية المختلفة

تصدر عن كلية التربية

جامعة ذمار

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قواعد النشر

المجلـة العلميـة لكليـة التربيـة هي مجلـة علميـة نصـف سـنوية، تصـدر عـن كليـة التربيـة – جامعـة ذمـار، الجمهوريـة اليمنيـة، تحمل الـرقم الـدولي الآتـي: (ISSN: 2617-4294). وتعنى بالدراسـات والبحوث الإنسانية والعلمية المختلفة، باللغات العربية، والإنجليزية، وتقبل نشر البحوث وفقًا لقواعد النشر الآتية:

- أن تتسم الأبحاث بالأصالة والمنهجية العلمية السليمة.

- أن لا يكون البحث قد سبق نشره، أو إرساله للنشر إلى جهة أخرى، ويقدم الباحث إقرارا خطيًّا عن ذلك.

- يكتب البحث بلغة سليمة، ويراعى فيه قواعد الضبط ودقة الأشكال -إن وجدت- في صيغة Word ويكتب البحث بخط Sakkal Majalla وحجم 15 بالنسبة إلى الأبحاث باللغة العربية، وهوامش بحجم11، وخط Sakkal Majalla للبحـوث بالإنجليزيـة وحجـم 14، وهـوامش بحجـم12، وتكون العناويـن الرئيسـة بخـط غـامق، و حجـم14، على أن تكون المسافة بين الأسطر 1 سم، ومسافة الهوامش 2,5سم من كل جانب.

- لا يتجاوز البحث 10000 كلمة، ولا يقل عن 6000 كلمة، بما فيها الأشكال والجداول والملاحق.

- يتجنب الباحث الانتحال أو اقتباس أفكارهم الآخرين وآراءهم دون الإشارة إلى مصادرها الأصلية.

ثانيا: إجراءات التقديم للنشر:

يلتزم الباحث بترتيب البحث وفق الخطوات الآتية:

- يقوم الباحث بتصفيف بحثه في نموذج المجلة word، بتنزيله من موقع الجامعة قسم المجلات العلمية رابط: https://www.tu.edu.ye/ أو طلبه عبر إيميل المجلة: journal_sei_edu2006@tu.edu.ye

- تحتوي الصفحة الأولى على بيانات البحث والباحث يكتب فيها العنوان بالعربية واسم الباحث ووصفه الـوظيفي، والمؤسسـة التي ينتمي إليها، وبريده الإلكتروني، وترجمة كل ذلك إلى الإنجليزية، ثم ملخص البحث في عمودين: الأول: عربي ، والعمود الثاني ترجمة إلى اللغة الإنجليزية لمحتويات العمود الأول، والكلمات المفتاحية.

- يوضح الباحث هدف البحث، والمنهجية، وأهم نتيجة في الملخص (على ألا يزيد الملخصان بالعربية والإنجليزية، كل منهما عـن170 كلمـة، ولا يقل عـن 120 كلمـة، في فقـرة واحـدة، ويرفق معهما كلمات مفتاحيـة بحيث لا تزيد عـن 6 كلمات.

- **المقدمة:** يحتوي البحث على مقدمة يستعرض فيها الباحث: نبذة عن الموضوع، الدراسات السابقة، ثم الجديد الذي سيضيفه البحث في مجاله، إشكالية البحث، أهدافه، أهميته، ومنهجه، وخطة سيره في بحثه، بشكل مترابط ومتسلسل.

- **النتائج:** يتم عرض النتائج بشكل واضح ودقيق.

- **الهوامش والمراجع:** توثق الهوامش في نهاية الأبحاث حسب الآتي:

- يبدأ الباحث في الهوامش بكتابة لقب المؤلف، ثم اسمه العلم، ثم عنوان البحث/الكتاب مختصرا، دار النشر، مكان الطبع، ومن ثم الجزء إن وجد، وإذا لم يجد جزءا يكتب رقم الصفحة مباشرة، مثلا: المقري، 2009، نفح الطيب، دار الكتب العلمية-بيروت، ص: 1. وسوسير،2022، علم اللغة العام، عالم الكتب- عمّان، ص: 100.

- يتم ترتيب المصادر والمراجع ألفبائيًّا، على أن لا يدخل في الترتيب أل، وأبو، وابن، فابن منظور مثلا يرتب في حرف الميم.

- ترسل الأبحاث باسم رئيس التحرير على البريد الإلكتروني المحدد للمجلة PDF & و Word journal_sei_edu2006@tu.edu.ye

- تتولى هيئة تحرير المجلة إبلاغ الباحث باستلام بحثه، وإجازته للتحكيم، أو التعديل عليه قبل إجازته للتحكيم.

- تقوم هيئة تحرير المجلة برومنة المراجع وتنسيقها بعد اعتمادها وتدقيقها في شكلها النهائي.

- يجوز لهيئة تحرير المجلة تعديل أي نص في البحوث بما يتوافق مع المراجعات اللغوية.

ثالثا: إجراءات التحكيم والنشر:

- بعد إجازة البحث للتحكيم من قبل رئيس التحرير، أو مدير التحرير تتم إحالته للتحكيم.
- تخضع الأبحاث المقدمة للنشر في المجلة العلمية للتحكيم العلي من قبل محكمين متخصصين.
- يصدر قرار قبول البحث بالنشر من عدمه بناء على التقارير المقدمة من المحكمين.
- تتولى هيئة تحرير المجلة إبلاغ الباحث بقرار المحكمين حول صلاحيته للنشر من عدمه، أو إجراء التعديلات الموصى بها.
- يلتزم الباحث بالتعديلات التي يوصي بها المحكمون في البحث وفقًا لاستمارة التحكيم المرسلة إليه، في أقرب أجل ممكن.

- يعاد البحث إلى المحكمين عندما تكون التوصيات جوهرية؛ لمعرفة مدى التزام الباحث بذلك.

- تتولى هيئة تحرير المجلة متابعة التقييم عندما تكون التوصية بإجراء تعديلات طفيفة، ومن ثم يتم

التحقّق النهائيّ، ويُمنح الباحث خطاب قبول بالنشر، متضمنا رقم العدد الذي سوف ينشر فيه وتاريخه.

-بعد التأكد من جاهزية المخطوطة بصورتها النهائية، يتم إرسالها إلى التدقيق اللغوي والمراجعة الفنية، ثم تحال إلى الإنتاج النهائي.

- يعاد البحث بصورته النهائية إلى الباحث قبل النشر للمراجعة النهائية وإبداء الملاحظات إن وجدت، وفق النموذج المعدّ لذلك.

- يتم نشر الأعداد إلكترونيًا في موقع المجلة، وترسل ورقيا لمن أراد من كل عدد وفق الخطة الزمنية المحددة للنشر، ويتاح تحميلها مجانا على الرابط الآتي:https://www.tu.edu.ye/journals/index.php/edu

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- لا يعاد المبلغ في حالة رُفض البحث من قبل المحكمين.

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المحتويات

The Rapport between Gender, Society and Language
العلاقة بين الجنس والمجتمع واللغة

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Abstract

This article reviews how gender and society interact in linguistic, social, and epistemic contexts to produce various structures that set one gender group apart from another. Gender, to some extent, influences word choice and the use of particular language patterns. However, society and culture are extremely important in differentiating male and female interactions, whether within the same gender group or in cross-gender encounters. This is explained by the fact that people are socially constituted. Depending on reviewing the approaches to gender and language, the conclusion reached was that men and women speak in distinct ways. It was noticed that women are corrected or mocked at if they seek to express themselves aggressively or use language that is similar to that of men because it is thought to be inconsistent with their personality. Male and female social power dynamics are thought to be the cause of this discrepancy. Men's interactions, for instance, are frequently marked by interruptions, silences during conversations, and unintentional conduct. This is due to the perception that men and women come from different cultures, leading to the description of interactions between men and women as cross-cultural communication rather than cross-sex conversation. However, depending on certain circumstances (variables), it is sometimes permissible for a person to behave in accordance with the gender group they are confronting.

Keywords: gender, gender identity, gender roles, language, sex, society

ملخص البحث:

يهدف هذا المقال إلى استقصاء العلاقة الرابطة بين الجنس والمجتمع في السياق اللغوي والاجتماعي والمعرفي الذي يؤدي إلى ظهور أنماط متعددة من التركيبات اللغوية التي من شأنها تميز نوع عن الآخر. ويؤثر الجنس ـ إلى حدٍ ما ـ في اختيار الألفاظ واستخدام أنماط لغوية معينة. بينما يعد المجتمع والثقافة هما العاملان المؤثران في إبراز الاختلاف بين الذكر والأنثى من جهة التواصل، سواء كان التواصل بين أفراد النوع الواحد، أو بين النوعين. وهذا يرجع إلى كون الفرد كائنا اجتماعيا. وبناء على استعراض نظريات الجنس واللغة تبيّن أن كلاً من الرجال والنساء يتحدثون بطريقة مختلفة. ولوحظ أن النساء يتعرضن للتقويم والسخرية في حال قيامهن بالتعبير عن أنفسهن بطريقة عدوانية أو لتحدثهن بطريقة مشابهة للرجال، ويعد هذا التصرف مناقضاً لشخصية الأنثى. ويرجع ذلك الاختلاف إلى القوة الاجتماعية بين الذكر والأنثى. فعلى سبيل المثال، يتميّز تواصل الرجال بمقاطعة الكلام، والصمت أثناء الحوار، والسلوك غير المقصود. وذلك يعود إلى أن الرجال والنساء ينتمون إلى عالمين وثقافتين مختلفتين عن بعضهما، الأمر الذي يؤدي إلى وصف الحوار بين الجنسين تواصل بين ثقافتين. ولكن وفقاً لبعض الظروف(المتغيرات) يمكن للفرد التصرف وفق النوع المخالف له، وليس بما يتناسب مع النوع الذي ينتمي إليه.

الكلمات المفتاحية: الجنس، هوية الجنس، أدوار الجنس، اللغة، نوع الجنس، المجتمع

Introduction

Language is a means through which people communicate their beliefs, ideas, norms, and feelings. It is viewed as a medium by which individuals express their identity, which distinguishes them from other groups. Additionally. language can be seen as a means for exercising power over a certain group. It is a linguistic mechanism by which we conduct social interaction and relationships and is a ubiquitous feature of our existence. Language is the most essential tool for human interaction. Along with reflecting social reality, it serves a variety of functions that support and uphold social existence. As a result, language reflects gendered viewpoints and has the power to construct and manipulate how people view gender.

Gender is still a major issue in studies since it has a considerable impact on language use. Determining the connection between gender and sex is one of the contentious issues regarding gender. That is to say, there are several questions regarding the definitions of gender and sex, including whether they can be used interchangeably, whether one is derived from the other, and whether they are truly distinct terms. Regarding this, the first section of this paper is devoted to delineating the significance of the social connection between these two concepts. Gender identity and gender roles are societal norms that require people to act and behave in ways that are consistent with the gender group to which they belong. The socialisation of gender is the main topic of the second section. The paper concludes by reviewing the major theories of gender and language, specifically the deficit approach, the dominance approach, the difference approach, and the constructionist approach, with an emphasis on elucidating the key distinctions between the use of language by men and women.

1. Distinguishing Gender and Sex

The distinction between gender and sex is contentious. It might be as a result of the term gender being introduced in literature as a key motif in many areas, including psychological, social, feminism, and linguistic studies. In this sense, this section is devoted to stating a few distinct perspectives about the historical context of coining the word gender; specifically, the first who addressed the word gender. Additionally, it offers a variety of viewpoints on how the distinction between the meanings of sex and gender has evolved.

In former times, sex and gender were used exchangeably. Richardson (2015) states that biologists, medical professionals, and psychologists dominated the knowledge of gender throughout the latter half of the nineteenth century and the first half of the twentieth century. The fundamental goal of these early reports was to establish natural or biological explanations for human behaviour. They made no distinction between the two when they spoke about sex and not gender. As a result, the concept of sex was originally intended to be a binary classification of human nature, i.e., male and female, man and woman, masculine and feminine. Accordingly, it was decided that gender may be used as a synonym for sex and also related to biological differences. A distinction between sex and gender has been made as a result of the shift from the biological explanation of gender to a social and cultural perspective in the latter part of the 20th century.

Between the years of 1955 and 1969, gender was a topic of inquiry. In his sexological analysis of *intersex and the sexually anomalous* individuals, John Money used the term gender to explain their gendered personalities and behaviours (Haig, 2004 cited in Crawford and Fox, 2007). Money was the first to use the term gender role, and Goldie (2014) claims that Money "considered himself to be the source of the concept of gender" (p. 6). The term gender roles is used by Money to refer to "all those things that a person says or does to disclose himself or herself as having the status of boy or man, girl or woman, respectively. It includes, but is not restricted to, sexuality in the sense of eroticism" (Money et al, 1955a, p. 302 cited in Cortez, Gaudenzi, & Maksud, 2019, p. 5).

The evaluation of gender role takes into account general mannerisms, behaviours, and attitudes; preferences for games and leisure activities; topics brought up in impromptu conversation; the content of dreams, ramblings, and fantasies; response to oblique surveys and projective tests; evidence of erotic practises; and, in the end, the person's own responses when questioned. As a result, one's biological sex is not the primary factor defining the gender to which they belong. Instead, their gender is acquired from the precepts they were taught as children that cause them to identify with a particular gender.

In the 1960s, influenced by Money's work, Robert Stroller's work *Sex and Gender* was the first to use the term gender identity (Cortez et al. 2019; and Mikkola 2019). He uses the terms sex and gender to refer to the psychological and

behavioural distinctions between men and women. He also uses the term sex to refer to the biological differences between men and women. Gayle Rubin distinguished sex from gender in 1975, defining gender as sex-based divisions imposed by society. Rubin (1975) uses the phrase sex/gender system to emphasise the social creation of persons. She claims that the sex/gender system is "a set of arrangements by which the biological raw material of human sex and procreation is shaped by human, social intervention and satisfied in a conventional manner, no matter how bizarre some of the conventions may be" (Rubin, 1975, p.165). She believes that these societal distinctions are inequitable because they confine men and women to specific behaviours. Therefore, She advocates for a genderless (but not sexless) society in which one's sexual anatomy has no bearing on who one is, what one does, or with whom one falls in love (Rubin, 1975 cited in Mikkola, 2019).

Although Money was the first to adopt the term gender, Rhoda is credited with being the first scholar to distinguish between gender and sex. Her work was featured in the respected psychological journal "American Psychologists." As a result of this research, psychologists may be able to rely on social learning and social context rather than biological features to interpret gender-related cognitions, attitudes, and actions. While Money defines gender as "characteristics and traits socio-culturally considered appropriate to males and females" (Unger, 1979, cited in Morawski, 1994, p. 152), Rhoda Unger defines gender as "characteristics and traits socio-culturally considered appropriate to males and females" (Unger, 1979, cited in Morawski, 1994, p. 152)

She breaks the link between the social perceptions of femininity and masculinity and their biological basis; in other words, Unger's definition doesn't include biological differences as a component in how men and women interact with one another. Scholars, particularly psychologists, offer detailed definitions of the terms in response to Rhoda Unger's 1979 essay "Towards a Redefinition of Sex and Gender", in which she draws distinctions between the two concepts. In contrast to sex, which was used to describe a person's biological maleness or femaleness, gender was used to describe the cultural standards for femininity and masculinity.

Rhoda Unger's definition of sex and gender leads Lips (2017) to the conclusion that the behavioural and emotional differences between men and women are a result of their differing biological make-up. Therefore, gender is more concerned with what and how people behave than it is with what a person is. Many academics have relied on this idea while attempting to define, explain, and distinguish between the terms gender and sex. Salih, for example, describes gender as "an act, or more precisely, a sequence of acts, a verb rather than a noun, a doing rather than a being" (Salih, 2006, p. 55).

Before the med of the twentieth century and the emergence of feminist movements, gender was not addressed as a significant issue in academic research; it was hardly used as a core in studies (Coulthord & Castleman, 2006). Coulthord and Castleman emphasise West and Zimmerman's notion which reveals that "most traditional social theories simply assumed that conventionally understood differences between men's and women's experiences were the result of their respective innate characteristics and did not require any theoretical explanation. Traditional social theory accepted the view that men and women were natural categories with different behavioral and psychological dispositions" (Coulthord & Castleman 2006, p. 31). Goldie (2014) asserts that "feminism would soon embrace gender as a term for the social construction of masculinity and femininity, as opposed to the biological term sex. Much of feminist thought, particularly in the 1970s, treated gender as completely independent of biology" (p.6).

In the late 1960s, the second wave of feminists is credited with establishing the separation between sex and gender from a feminist standpoint. The term gender was once used to describe the linguistic disparities between men and women, i.e., the varied ways in which men and women use language. This was before the second-wave feminist movement emerged. Second-wave feminists, on the other hand, broadened the definition of the term to encompass the examination of the characteristics and actions of both sexes. Feminists use the concept of gender to distinguish between an individual's cultural traits and their biological makeup, drawing inspiration from Simone de Beauvior's assertion that "one is not born, but rather becomes, a woman" (Encel et al., 1974; and Fedigan, 2000).

Gender, however, was never used to replace the word sex because it was thought to be a schism of the term. So, rather than taking the place of sex, the concept of gender was created to enhance it. Furthermore, "sex" played a key role in the concept of gender, since gender was not only believed to complement it but also as a distinct concept from it (Nickolson, 1999). It is abundantly obvious from Rubin's justification that cultural perceptions of people's acts are predicated on their biological and sexual differences. In line with Gayle Rubin's definition of gender, Eckret and McConnell-Ginet (2003) assert that gender is the socialisation of biological sex, whereas sex is a biological classification primarily based on reproductive potential. That is to say, gender enhances biological differences and extends them into social and cultural contexts.

According to some researchers, including Gilbert and Moore (1994), gender refers to "psychological, social, and cultural features and characteristics that have been strongly associated with the biological categories of female and male" (Gilbert & Scher, 2009, p.3). Additionally, it refers to features and characteristics that have been strongly associated with the biological categories of female and male. Since it links the biological and genetic distinctions between men and women with the methods individuals use to think and interact with one another, Moor asserts that the concept of sex is, in part, based on social elements. Moore supports Gilbert's perspective on gender by saying that it is a cultural fabrication brought about by the various sexes. According to Canary, Emmers-Sommer, and Faulkner (1997), Moore argued that the concept of sex includes both a reference to objective variations in the genetic / biological composition of men and women, as well as people's ideas associated with the term sex; gender refers to people's cultural interpretations and justifications of sex. As a result, sex is socially constructed.

Keller (1982) states that the gender gap serves as a socialising factor affecting the psychological growth of men and women as well as an organising force in the world of things and features outside of human bodies. On the contrary, feminism is concerned with critiquing and studying the cultural construction of people in terms of inequality issues associated with gender differences, according to Lancaster and di Leonardo. Gender is used to explore the social construction of males and females. Despite the connection between culture and gender differences, the word gender is sometimes used in feminist writing in place of the word feminism.

Bohan (1997), however, asserts that gendered behaviours are contextually determined. According to his analysis of some observed gendered behaviours, gendered behaviours are influenced by social context, interpersonal interactions, and environmental circumstances rather than sex. Henley also discovered that women in leadership or authority roles behave in a male way while dealing with their staff. Women are more likely to behave in gender-traditional ways while engaging with conservative males than they are when talking with liberal men, according to Zenna and Pack's study. According to Risman's research, single men behave more maternally with their children than married fathers do. They do this by responding to their children in a way that is appropriate for the circumstances. Thus, the factors that determine whether a specific transaction is feminine or masculine are not the performers' sexes but rather the situational context in which the performance takes place (Henley, 1977; Zenna and Pack, 1975; and Risman, 1987 cited in Bohan, 1997).

Identified by Kenscharf, Clarck, and Ciambrone (2016), there are seven perspectives—the essentialist, the constructive, the doubly constructive, the genderqueer, the transgender, the institutionalist, and intersectionality—that are considered lenses through which the meaning of gender might be examined. According to the essentialist perspective, there are fundamental differences between men and women in terms of their talent's preferences, aspirations, and destinies; these disparities are the result of both God and nature. As a result, the terms sex and gender can be used interchangeably; nonetheless, gender is preferred over sex since it is thought to be more of a euphemism than sex.

This viewpoint can be disproved by the observation that gender roles differ depending on the culture of each society; as a result, unlike sex, gender meaning is not constant and unchanging and draws its significance from a society's cultural perspective. The constructive viewpoint places a lot of emphasis on how culture created gender. Constructivists make a distinction between gender and sex; they hold that activities are understood as displays of a particular gender. A third type of sex is discussed from a doubly constructivist perspective. These people fall into the category of having genitals that are difficult to see or having genitals that are not consistent with their outward look. These individuals are described as intersex or hermapharoditic.

The term genderqueer perspective describes those who consider themselves androgynous. On the one hand, some of them think that they exhibit both masculine and feminine traits, which is referred to as being genderqueer, and they aspire to transcend the confines of gender. On the other hand, some people prefer to leave people guessing rather than identifying and associating themselves with a specific gender group through their choice of attire, hairstyles, and vocabulary. According to the transgender perspective, which rejects the idea that gender is determined by society, one's unique identity and psychological nature determine how they choose to identify as a particular gender. However, sex can be changed through surgery to transform a person's body so that it is consistent with how they perform in their gender, by hormone replacement therapy (incretotherapy), or by acquiring a birth certificate that has been verified by a court and shows that the person's sex has been changed to fit their gender identity.

According to the institutionalist viewpoint, concentrating on the level of individuals' identity and behaviour hides the true structures of gender. Instead, according to them, people should focus on social institutions, which are patterns of behaviour that last through generations, contain a lot of presumptions and rules, and control a network of activities. Social institutions like schools, colleges, religious institutions, organisations, and political parties all play a role in the construction of gender identity. Finally, the intersectionality approach holds that gender is shaped by all social elements that can affect a person's personality, including location, religion, socioeconomic status, sexual orientation, level of ability, and disability, among many other things. Studying the interactions between the variety of variations between men and women, hierarchy, and power is necessary to determine gender (Crenshaw, 1991; and Collins 1990 cited in Kenscharf, Clarck and Ciambrone, 2016).

According to research that looks at how society perceives the biological differences between men and women, Canary, Emmers-Sommer, and Faulkner (1997) distinguish between sex role identification and gender role identity. According to their argument, gender role identity refers to how much one's self-concepts tie to psychological aspects for comprehending men and women as social, goal-directed individuals, whereas sex role identity refers to instances in which one's self-concept is linked to biological distinctions.

2. The Socialisation of Gender Identity and Roles

Gender identity, according to Fagot and Leinbach (1985), entails the self-designation of oneself as a member of either sex, an identification that is both behaviorally displayed and understood by the individual who holds it. They contend that psychological development and clinical factors are the two fundamental determinants of gender identification. The clinical part is concerned with the odd behavioural implications of a person's sexual chromosomal discrepancy and sexual upbrination, which results in a psychosexual difference. These people fall under the criteria of gender identity provided by Money and Ehrhadt, who define it as the sameness, unity, and permanence of one's identity as male, female, or ambivalent, to a greater or lesser extent, particularly as it manifests in self-awareness and behaviour (Money & Ehrhadt, 1972, cited in Fagot and Leinbach, 1985). According to Kohlberg (1966 cited in Fagot and Leinbach, 1985), gender identification is the cognitive self-categorization as a boy or a girl in terms of psychological development. Kohlberg believes that this was the fundamental and key organiser of sex-role attitudes. According to Kohlberg's theory of gender identity, a person should be able to categorise both oneself and other people with accuracy as either boys or girls. S/he is then able to reach a level of gender constancy, which is the perception of the stability of one's biological characteristics, which cannot be altered by changing one's appearance, such as one's choice of clothing or hairstyle.

By referring to the process of assigning oneself to a gender group (a boy or a girl), Eaton and Von Bargen (1981) accurately describe how gender perception develops. They clarify that there are three stages to this procedure. A youngster should be able to classify himself first, and then he or she should be able to classify people who are his or her own sex. Finally, he must recognise those who engage in counterproductive sex. According to Fagot and Leinbach (1985), a person just needs to identify himself; he is not necessary to differentiate between those of the same sex as him or even those of the opposite sex. In their view, according to these considerations, the concept of gender identity is a personal cognitive construct, which may be regarded as any psychological identification or notion of being male or female irrespective of other factors that might affect its owner.

Each sex group has a set of social characteristics, some of which can be described as engrained norms for both men and women depending on the cultural background of their community. According to Wood and Eagly (2009), there are exemplary norms that are also known as injunctive or prescriptive gender norms. They identify three kinds of gender identity because people's actions reflect these standards. The psychological identification or concept of the self as male or female, regardless of anything else being male or female may mean to its owner, is a private cognitive construct and constitutes the first pattern of gender identity. These characteristics include components of the self-described identity as well as professional and self-relevant issues. The second pattern can be seen in how a person presents themselves to others; for example, it is assumed that a feminine interpretation appears to be interdependent since it depends on interpersonal ties. A male perspective, however, is stronger in independence. The third pattern of gender identification focuses on the significance of people's capacity to identify themselves (as men or women) within a social group.

According to Blackstones (2003), gender roles are the results of interactions between people and their context. They serve as indications for people as to what behaviour is deemed proper for each sex. A similar definition of gender roles is provided by Hill (2008), who states that there are cultural expectations that women should engage in certain forms of conduct and have certain traits, while men should engage in other sorts of behaviour and have different qualities. Therefore, the social norms of society and people's sexual orientation are the two factors that determine gender roles. These roles are formed as a result of interactions between people and their surroundings, specifically from their parents, the educational system, their friends, and the media (Blackstone, 2003; Ashcraft & Belgrave, 2005).

Gender roles are ingrained societal precepts that presume one is either masculine or female. They represent the earliest steps taken by parents to socialise their children into one gender. They also talk about relationships with others; in other words, how people of different genders interact with one another is influenced by gender socialisation. People in a society are constrained by the roles that society has assigned them, so those who act in ways that defy conventional gender stereotypes are seen as less likeable, competent, and

enticing than those who display traits and behaviours more consistent with their gender (Ashcraft & Belgrave, 2005).

The ecological, biological, sociological, and feminist points of view are a few that attempt to explain gender roles. According to the ecological viewpoint, gender roles are developed as a result of how people interact with their environment. Based on each gender's innate propensity to behave in a particular way because of his or her sex, the biological perspective validates the difference of gender roles. According to Blackstone (2003), men naturally go for the masculine gender role, whereas women naturally gravitate for the feminine gender role. The sociological perspective rejects linking gender roles to the sexes, in contrast to the biological perspective, but maintains that society is the primary factor in constructing gender roles and establishing the distinctions between masculine and feminine responsibilities. According to the feminist viewpoint, the concept of power (superiority and inferiority) is connected to gender roles.

Differences in behaviour between men and women are expected. According to Eksi (2009), Basow divides human behaviour into four broad categories: prosocial behaviour, communication styles, personality development and temperament, and power-related activity. Gender roles are learnt through the environment, beginning with the parents, rather than being inborn or genetically determined. It is suggested by Oakley (1972) that because the child identifies with the parent in many different ways, gender roles and gender identity are not congenitally learned from the parent. The child first appears to desire to be like the parent and is thus encouraged to act like them; the child places himself in the same gender group as the parent and as a result, imitates the relevant behaviours, at first unconsciously and subsequently deliberately. The terms imitation and identification both describe a person's propensity to imitate the behaviours, viewpoints, and emotional responses displayed by actual or metaphorical role models.

Neculaesei (2015) makes the case that communication affects how people live their lives; communication spreads attitudes, mentalities, views on action, and developed solutions. All of these have an impact on morally questionable human behaviour. Communication enables one to identify their gender group and the behaviours that are appropriate for each group to which they belong. Studies that

demonstrate interest in gender disparities in terms of communication styles are addressed by Zuckerberg (1989). For instance, Aries (1987) discovers glaring distinctions between the verbal and nonverbal interaction styles of men and women. She observes that men tend to interact in ways that are more task-oriented, domineering, directive, and illiterate.

In a related study, O'Barr and Atkin (1980), men are more prone to interject and interrupt in an effort to force the topic of the conversation and to dominate the discussion. According to Zuckerberg (1989), men and women communicate differently depending on their gender. On the one hand, he describes women as being more soft and kind, and their relationships are classified as yielding, self-sacrificing, compassionate and calming, sympathetic and subtle. Men, on the other hand, interact in a strong, competitive, and dominating way as a result of their hard, bounded, independent nature.

According to Eagly (2009), prosocial activities include honourable actions that include lending a hand, sharing, encouraging advertising, and advocating. Eisenchlas (2013) believes that men tend to have an autonomous mindset, whereas women typically have a social perspective on support. Gender groupings have different patterns of conduct when helping others. This is because of the different gender roles that each group holds. On the premise that men have greater power than women, power-related patterns of behaviour are constructed. In other words, it is thought that the disparity in power between men and women is what causes gender inequalities in roles. According to Carli (2013), men have more power than women, notably legitimate power that comes from having societal roles that are considered to be authoritative, such as high-status jobs, and expert power that results from the perception of more male agency and ability. According to Harry Brod and Michael Kaufman, gender is more than just a collection of stereotypes or outward differences between men and women. Gender is a system of power. (Brod & Kaufman, 1994).

The term "patriarchy" is used to describe this system, which describes the social interactions between members of the same gender group and members of other gender groups. It emphasises power disparities, or the hierarchical structure of authority. The structure of gender interactions is composed of four key elements, according to Connell (2009): (1) The dominance of men and the

dependence of women are referred to as power relations. (2) Production relation (the gendered division of work), which investigates the financial ramifications of this difference based on the interests men may produce and the gendered makeup of capital. In other words, because it is regarded as a component of the societal construction of masculinity, males lead the majority of firms and corporations worldwide. (3) Cathexis (the relationships between emotions): Emotion and want have grown in importance as social theory themes in recent years. For both homosexual and heterosexual desire, the practises that form, develop, and act out desire are components of gender order. As a result, political issues surrounding desire are brought up, such as whether or not relationships are coerced or consenting. (4) Symbolism can be expressed verbally or visually. Titles addressed to women, for example, may suggest gender heteronomy; this is because titles establish whether a woman is married to a man or not.

Gender roles originate as socially held views as a result of a society's cultural norms, from which gender stereotypes may emerge (Eisenchlas, 2013). People's opinions are heavily influenced by gender stereotypes. Such stereotypes derive their confidence from society's unity in believing in the validity of their content. Individuals have a tendency to believe that if everyone agrees on something, it must be genuine, particularly when it comes to social group impressions (Rudman and Glick, 2008). For instance, the majority of gender stereotypes portray men as superior and women as inferior; they devalue women because they are perceived as incapable of thinking like men; they are associated with optimism, renunciation, structural weakness, fragility, or a lack of attributes. On the other hand, a male makes important statements and actions.

The disparities in the biological, sexual, and social functions of gender are the root cause of gender stereotypes. Rudman and Glick (2008) define gender stereotypes as "a variety of attributes commonly associated with men versus women" (p. 85), such as physical traits, tastes and hobbies, social positions, and jobs. According to them, stereotypes serve two purposes. The first function, which aims to conform to preconceived notions about how men and women should act, is descriptive. Two secondary roles are played by the descriptive stereotypes. The first sub-function is cognitive simplification, which aims to categorise people into groups so that one can select the appropriate method of communication with each group. Realisation, which allows one to engage with others in line with his or her own views and those of their group, is the second sub-function of the descriptive

stereotypes. The second function of stereotypes is perspective, which is concerned with stereotypes and seeks to define what a group should be like. According to Rudman and Glick (2008), viewpoint gender stereotypes offer a set of social guidelines or prescriptions about what men and women should ideally look like.

Due to the cultural expectations that are placed on various genders, gender discrimination manifests as a series of variations in gender roles and behaviours. Gender discrimination, as defined by Article 1 of CEDAW, is any sex-based distinction, exclusion, or restriction that prevents or worsens a woman's ability to exercise her human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other context, regardless of her marital status and in accordance with the equality of men and women (Craig, 2007). Feminist theory refers to the numerous ways that cultural norms persistently devalue women's status and discriminate against them as gender discrimination. It occurs in both public and private contexts and has an impact on women's political and social rights. Inequality based on gender accumulates throughout time as well.

Šikić-Mićanović (1997) characterises a culture's belief system as a set of social norms and moral guidelines that establish what is and is not acceptable behaviour. The cultural belief structure encourages qualities like self-control, self-denial, self-sacrifice, and agreement with a specific way of thinking. According to Ridgeway and Correll (2004), social relational contexts are the settings in which cultural gender beliefs are applied to influence people's actions and judgements. If cultural gender beliefs serve as the rules for implementing the gender system, then these contexts are where these rules are applied. This relationship between cultural gender norms and social relational situations is based on sex categorization, which allows people to identify the primary behaviours that correspond to their sex in order to anticipate how others would react and act and engage accordingly. According to Redgeway (2006), humans need at least some mutually understood cultural systems of categorising and identifying themselves in relation to others in the setting in order to appropriately anticipate and respond to events. People categorise others in addition to gender roles through their appearance; in order to be perceived as belonging to a particular gender, they need accurately care about their look to reflect the sex category that they assign themselves according to cultural norms (Redgeway & Correll, 2004).

According to a constructionist perspective, gender performance is shaped and assessed by cultural and social norms in light of biological factors. Similarly, Lips (2017) claims that gender practises are influenced by culture; he claims that

> Cultures also differ from one another in their rules and expectations for femininity (and for masculinity) are a good clue that gender is a social construction. In other words, each society, to some extent, makes up its own set of rules to define what it means to be a woman or a man, and people construct gender through their interactions by behaving in "appropriate" ways. (p.7)

Each gender group exhibits distinct characteristics depending on the sociocultural schema of the society in question. For instance, men are more likely than women to be strong physically, physiologically active, emotionally reserved, and reasonable in all their acts and reactions. Women are perceived as being more sensitive and sympathetic and are more inclined to work in professions like cleaning, nursing, and maternity (Zahrai, 2015). Despite recent efforts by the media to highlight successful and productive women employees, professional occupations are insufficient for women.

Gender schemas are actually depictions of sex role norms and functions within a specific group, claims Zahrai (2015). Therefore, gender schemas are generalised conceptions of masculinity and femininity that represent a collection of views about how men and women should interact with one another and are stored in the implicit expectations of a specific culture, society, or group. In order to experience their integrity and harmony, a person's biological desire to behave in a way that is socially acceptable drives gender schemas. She attributes the origin of cultural beliefs to ancient narratives that act as cultural programmes, matrices, and interpretive schemas and illustrate the cultural world model. They originated in the ancient world as myths, which were eventually incorporated into stories, philosophical, religious, and artistic works. As they mature through time, these myths become gendered norms that enhance people's gender identities and social interactions as well as fit them into specific professions based on their individual gender capacities.

Some gender stereotypes, meanwhile, are prevalent in many nations. The constancy of the content of gender stereotypes across various cultures has been investigated in a study including 25 nations that was conducted by J. E. William and Best with the assistance of additional contributing scholars (Rudman & Glick, 2008). The prevalent gender stereotypes worldwide are displayed in table No. 1.

Table 1

Gender stereotypes across 25 nations

Masculine traits	Feminine traits
Adventurous	Sentimental
Dominant	Submissive
Forceful	Superstitious
Independent	Affectionate
Strong	Dreamy
Aggressive	Sensitive
Autocratic	Attractive
Daring	Dependent
Enterprising	Emotional
Robust	Fearful
Stern	Soft-hearted
Active	Weak
Courageous	Sexy
Progressive	Curious
Rude	Gentle
Severe	Mild
Unemotional	Charming
Wise	Talkative

Note. Reprinted from *The Social Psychology of Gender: How Power and Intimacy Shape Gender Relations* (p.89), by L. A. Rudman & P. Glick, 2008, The Guilford Press. Copyright 2008 by the Guildford Press

Williams, Satterwhite, and Best (1999) label such different psychological characteristics of men and women shared across different cultures as pancultural gender stereotypes.

Along with the socio-cultural context, religious texts have a considerable role in constructing gender identity and determining roles for each gender group, especially the status of women. The variation of men and women's characteristics

and roles in societies is inveterate in religious texts in the world's major religions in the world. (Khingorniva & Havlićek, 2015; and Perales & Bouma, 2019). According to Raday (2003), religion is a part of culture in the broadest sense; it is an institutionalised aspect of culture with bureaucratic bodies that act as the sources of economic and political power in society .Similarly, Höpflinger, Lavanch, and Dahinden (2012) state that religion contributes to the construction of socio-cultural systems by addressing issues such as overriding, subjection, inculsion, and elimination, and that religion's most significant social issue is gendered power relations and systems of dominance in societies.

Many cultural norms have been regarded in the Muslim world as Islamic by society, but it is really cultured culture (Ashraf 2005). In other words, it is possible to see that the status of a woman differs from one Islamic society to another according to its cultural norms. For example, women have a seat at the head of society and politics in matriarchic societies such as Egypt. It is because of the role and place played by women in ancient Egyptian history, e.g. pharaohs queens such as Cleopatra and Nefertiti who have ruled Egypt for millennia. On the contrary, nomadic or tribal communities have a male predominance, whilst women have less significant outdoor responsibilities; they can be connected with vocations such as teaching, nursing, or medical treatment of other females. (Ashraf, 2005; and Haddad, 1988).

Nowadays, rather than having a theological basis, the majority of religious beliefs about gender, and women in particular, are more founded on socio-cultural standards. According to Ashraf (2005), one will see this variation as they travel around a large portion of the Muslim globe since customs, rather than the Qur'an and hadith themselves, are what brought this diversity into Muslim life.

According to a survey done by Nassar and applied to national institutions, Islamic countries can be categorised into three groups based on their constitutional principles: traditional (al-taqlidiyya), progressive (al-taqaddumiyya) and accommodationist (al-tawfiqiyya) (Haddad, 1988). The traditional first category consists of nations like Kuwait, the Arab Emirates, Bahrain, Qatar, Northern Yemen, and Sudan. These nations' constitutions limit the roles of women to those associated with their familial status, i.e., being a wife and

mother. Algeria, Iraq, Southern Yemen, and Syria are included in the second group. Aside from their responsibilities as mothers and wives, women in these nations also have the right to education and cultural enrichment because of their progressive attitudes towards women. In other words, most women in the aforementioned nations are employed, and they also enjoy the right to actively participate in politics as voters and candidates. Accommodationists are the third category. Morocco and Egypt, for example, encourage women's vital responsibilities as wives and mothers while also protecting women's rights in political, social, cultural, and economic realms in accordance with Islamic Sharia. The constitutions of all three institutions are based on Islamic principles. Every constitution acknowledges Islam as a source of the constitution.

However, due to the differing perspectives of the Islamist movement and modernists in the 1970s, women's status became a critical issue. On the one hand, Islamists attempt to Islamize modernity by retaining and promoting traditional values. Modernists, on the other hand, seek to modernise Islamic precepts by reinterpreting Islam in light of modernity. Both have utilised "religious traditions" to back up their positions, citing the issue of women's responsibilities (Hijab, 1988). According to Hijab, the status of women appears to have become a crucial measure of a country's modernity. In contrast to the traditional notion of women's standing in the Islamic world, significant images of Muslim women have recently been represented. They are not constrained by the roles of mothers and wives; rather, they depicted women in their writings as significant contributors to significant occasions in the development of Islam. Mernissi (2005) notes that in religious histories that recount events from the Prophet's birth until his passing, women are acknowledged and their contributions are lavishly lauded since they served as the Prophet's followers during his lifetime and as Hadith authors after his passing.

In fact, Islam supports the diverse social roles that women play. For instance, Khadija, the first wife of the Prophet Mohammed, ran her own commercial business, and the Prophet Mohammed oversaw it. As well as keeping their last names and refusing to adopt their husbands', Muslim women maintain their identity even after marriage. The idea that parity, a fundamental aspect of creation, necessitates that men and women complement one another by bringing

distinctive aspects of their respective gender identities to the relationship, tends to explain why gender distinctions in Islam tend to establish a complementary relationship between men and women. In the event that the two genders lose their distinct identities, this complementation would be useless (Ashraf, 2005).

3. Gender and Language

Before discussing the connection between language and gender, a quick primer on language is provided, beginning with the distinction between the terms language and languages. Language refers to the methods through which created creatures can vocally communicate with one another in forms of speech, writing, sign language, gestures, or braille; i.e., the method that is employed for communication. However, a language refers to a certain form of communication connected to a specific community (Jackson & Stockwell, 2011). Firth defines language as "a way of behaving and making others behave" (Firth, 1951 cited in Berns, 1983, p. 4). Firth believes that communication is founded on three factors: (1) the context of the circumstance; (2) function; and (3) prospective meaning. Malinoski (1923) defines the context of a situation as the physical context in which a linguistic performance occurs, but Firth broadens this definition to include general situation types, the characteristics of which are established by a set of broad and general categories (Berns, 1983, p. 5). The second component addresses Halliday's core issue, function. According to Halliday, the micro- and macro-functions are two bilateral features of function (Berns, 1983; and Thwaite, 2019).

The micro-functions of language are those one learns in his very early age of language development. Halliday divides the micro-functions (the development functions) into seven categories based on his observations of his son Nigel's language acquisition. (1) The utterances a child makes to attain what he wants serve the instrumental role. (2) A youngster is aware of the regulatory function because adults have used it on him to control other people's behaviours. (3) The ability of a kid to interact and respond to people, such as by greeting or responding when called, is known as the interactional function. (4) Expressing emotions, such as yelling when he sees something he likes, is a personal function. (5) The heuristic function involves the child asking his parents why, who, and

where questions in order to learn about the world around him. (6) The creative function is based on pretending, such as when youngsters play "peek-a-boo" games or pretend to be characters in stories. (7) A child actually begins to acquire the informative function in an early period of childhood when he or she recounts events from his or her day, such as what happened in kindergarten or school.

The macro-function, on the other hand, is divided into three meta-functions: "[t]he Experiential metafunction is language in its function of experiencing and interpreting the world around us; the Interpersonal metafunction is language in its function of establishing and maintaining the relationship between speaker and listener; and the Textual metafunction is language as it functions in the ongoing unfolding of a text in its context" (Thwaite, 2019, p. 47). Halliday (1994) asserts each language creates two primary sorts of meanings: the ideational (reflection), which strives to experience the surrounding environment, and the interpersonal (active), which aims to establish social relationships with persons. He adds a third metafunction, which he refers to as the discourse that is based on the situation's context (textual), to these two already mentioned ones. The third element of communication is meaning potential, which emphasises the connections between language proficiency and performance (Berns, 1983).

One must engage in a bilateral process in order to participate in social environments. On the one hand, individuals contribute to social life by their acts, words, and interactions. On the other hand, individuals make responses in the form of verbal, intellectual, or mental processes as they engage with the environment around them. This reciprocal process is known as participation and reification, according to Wenger (2010), who views it as the cornerstone of effective learning in social circumstances. A community of practise is described by Echert and McConnell-Ginet (1992) as a group of individuals who get together to engage in a common activity. In summary, practises form during the course of their collaborative work around that aim. These practises include ways of doing things, ways of speaking, beliefs, values, and power relations.

Studying the relationship between language and gender has developed through the publication of three books during the 1960s and 1970s, namely, Male/Female Language by Key, Language and Women's Place by Lakoff, and

Difference and Dominance by Thorne and Henley (Amerian & Esmaeeli, 2014). Their works were centred on men's and women's linguistic behaviours. As a prevalent feature of women's speech, they noticed that women's speech seems to be "hyperbole" due to the excessive use of some words such as so or such more than men (Khosravizadeh & Khanlazadeh, 2015). Holmes (1993), 2011, p. 465) sets six tolerable sociolinguistic universals that point out the different regards of communication between men and women:

1. The language use patterns that men and women adopt are distinct.

2. More often than males, women prefer to concentrate on the affective aspects of a social connection.

3. Women are more likely than men to employ linguistic strategies that emphasise solidarity.

4. Men, particularly in formal settings, tend to behave in ways that will maintain and enhance their power and position, whereas women typically connect in ways that will maintain and enhance solidarity.

5. In the same social situation, women from the same social group use more standard forms than men do.

6. Women are more adaptable in terms of style than males.

Theorizing the connection between gender and language use is mainly based on four approaches, namely the deficit approach, dominance approach, difference approach, and social constructionist approach. These approach aim at justifying the variation of the linguistic patterns used by people and ascribing these variations to the femininity and masculinity and their social characteristics.

3.1 The Deficit Approach

In her work "Language and Women's Place", Robin Lakoff (1973) notes that a woman's language implies that "women are marginal to the serious concerns of life, which are pre-empted by men" (p. 45). Women's marginalisation and inefficiency can be seen in the way they are expected to speak and express themselves. For example, if a young lady uses aggressive terms like guys or

attempts to express herself strongly, she will be rebuked or mocked. As a woman, she will be perceived as being unfeminine and unable to speak well. As a result, women's use of language is limited, which may result in the submergence of their personalities' identities. However, the use of phrases to represent trivial topic matter is encouraged. Because of the widespread notion that women lack acuity and insight, they have restricted access to power in terms of utilising language to communicate strong points of view or important life issues.

Additionally, some elements, such as colours, are identified with women's language. Lakoff (1973) claims that colour words such as beige, ecru, aquamarine, and lavender are recognisable in a woman's language use as active vocabulary but lacking in most men's. A male who talks such a topic may be accused of aping women or being homosexual. Furthermore, several adjectives, such as cute, charming, sweet, wonderful, and divine, are only used by women. Using these adjectives by a man could harm his reputation; but, using them by a hippy is not frowned upon because hippies, like women, are marginalised from real participation in society. Lakoff also observes that women utilise tag-question forms more frequently than males do in conversation. which displays a lack of confidence and a desire for validation from others. According to Lakoff, another syntactic convention that women frequently employ is the intonation of yes or no when responding to queries, which conveys confusion.

Addressing a man as Mr., which does not reflect on his marital status, while calling a woman as Mrs. or Miss, which does reflect on her marital status, is another form of linguistic discrimination. While a woman's identity depends on the guy she connects with, a man's identity in the real world is determined by his actions, regardless of whether he is married or not. Lakoff claims that the socialisation of gender roles is the cause of the defection of female language and that this is why women's language differs from men's.

3.2 The Dominance Approach

According to Zimmerman and Weat (1975), dominance and power are important components of repeated contacts. They claim that "power and dominance in social life" are mostly characterised by interruptions, silences during dialogues, and accidental behaviour. In a study by Zimmerman and Weat, it was

found that males appeared to be more inclined to interrupt and overlap in cross-sex interactions. The table below illustrates how interruptions and overlaps vary between men and women.

Table 2

Interruptions and Overlaps in Cross-Sex Conversations According to Zimmerman and Weat Study (1975)

INTERRUPTIONS AND OVERLAPS IN 11 CROSS-SEX TWO-PARTY CONVERSATIONAL SEGMENTS			
	MALES	FEMALES	TOTAL
INTERRUPTIONS	96% (46)	4% (2)	100% (48)
OVERLAPS	100% (9)	-	100% (9)

Note. Reprinted from *Sex Roles, Interruptions and Silences in Conversation* (p.116), by D. H. Zimmerman & C. Weat, 1975, Newberg House. Copyright 1975 by Newberg House

In cross-sex conversations, it has been shown that females frequently employ quiet when guys use limited responses, such as Um, hmm, men's overlapping, or men's interruptions, to postpone their response. Men, on the other hand, do not feel obligated to remain silent when they are stopped by a female; instead, they continue to speak until it is their turn. Males are more prone to interrupt in order to develop or introduce a new topic since they feel entitled to control the conversation's subject. In order for men to fully utilise their opportunity to speak.

3.3 The Difference Approach

The question of whether power is the only rational explanation for language variations between males and females was raised in relation to the difference approach. The proponent of this strategy, Tannen (1990), claims that male-female discussion is cross-cultural communication. Men and women develop their language performance in different ways since they have diverse experiences and engage in various circumstances. Susan Harding carried out a study to look into rural Spanish subcultures. She came to the conclusion that the various social demands of men and women are related to the disparities in communication styles. Because of this, each gender group has unique communication styles, which result in varied reactions to the same issue (Maltz & Broker, 1982).

Despite the fact that they may grow up in the same family, it is assumed that males and females belong to different cultures and have different linguistic environments. As a result, boys and girls have distinct language realms and different ways of speaking with them from an early age. Tannen (1990) states that these distinctions can cause women and men to have different perspectives on the same issue. In a similar vein, Wardhough (2006) clarifies that both men and women are social beings who have cultivated particular behaviours. The majority of language conduct is learned behaviour. In terms of language, males learn to be men, and women learn to be women. Their diverse life experiences are caused by society, which is why language distinctions are attributed to the socialisation of gender.

For instance, most women prefer deliberating over making a decision because they think that decision-making requires agreement from all parties. Thus, from Tannen's perspective, this can illustrate how much women value conversation as a way to improve communication. However, most males do not consult their partners before making decisions (Tannen, 1990). According to Tannen (1991), the distinctions between men and women in conversation are based on whether they are "rapport-talking or report-talking.", she states that

> For most women, the language of conversation is primarily language of rapport: a way of establishing connections and negotiating relationships. […] For most men, talking is primarily a means to preserve independence and negotiate and maintain status in a hierarchical social order. (Tannen 1991, pp. 111-112)

Thus, talking for them is cross-purposes. While women intend to reinforce communication by sharing experiences, men aim at expose their acquaintance and proficiencies by enforcing the topic of conversations in order to be at the main stage. Accordingly, the difference approach to language and gender goes beyond the issue of power as basis of language differences between men and women. Instead, it ascribes these differences to the two different cultures to which men and women belong. This leads to the particularity of males' and females' linguistic patterns used in communication.

3.4 The Social constructionist Approach

Trudgill (1972), Milroy (1988), and Labov (1990) disagree with the three previous theories about gender and language and contend that sex is a factor to be taken into consideration when analysing language. They disagree with the notion of assuming that men and women talk differently. Instead, Trudgill, Milroy, and Labov (Atanga, 2010) underline the significance of the influence of the conditions that frame their action in certain scenarios. Sex is a factor that, like class and age, forms the fundamental basis for the division of roles, conventions, and expectations in every society. The social construction of sex—the roles, conventions, and expectations that define gender—are created by these factors (Eckert, 2018). The social constructionist method has arisen in order to focus on gender as a result of social interactions with the environment.

Trudgill (1972) notices that Women adopt conventional linguistic patterns and language of status. According to his explanation of this linguistic phenomena, women are more status-conscious because they are concerned with the social value of language factors. Women employ prestige language to retain their social standing since they are considered as inferiors according to their social status. The fact that Trudgill asserts that males are socially characterised by their occupations and levels of power provides another explanation for women's usage of pristige language. Women try to retain their social standing by using language with prestige because they are considered inferiors due to their social status. Trudgill (1972) asserts that males are socially categorised according to their occupations and levels of authority, which is another justification for women's use of prestige language. Women pay more attention to the language they use as a criterion of evaluation since they have less access to authority and are therefore evaluated by their appearance. When it comes to the use of slang in social networks, Milroy looked into how men and women differ from one another. He thought women were forced to speak in a more masculine manner (Milroy, 1988).

By investigating the language variations in various contexts, Labov (1990) discovers that men speak more differently and in more vernacular ways than women. This demonstrates that men are more accustomed to social settings and can thus quickly adapt to various social scenarios. Contrarily, women are more cautious and careful to employ formal language in order to maintain and achieve social position. As a result, gender differences in language use are attributed to a variety of scenarios that one could run into. According to Eckret (1989), variances in the circumstances that men and women commonly find themselves in are what

ultimately contribute to sex disparities in variation, rather than fundamental differences in how men and women relate to or view society.

Conclusion

In conclusion, the definition and use of the terms gender and sex vary depending on the various scholarly viewpoints. The word gender was used as a synonym for the word sex because it was first used in the second half of the nineteenth century and the first half of the twentieth century. Rhoda Unger is credited with defining gender as the features and traits that are socioculturally regarded as proper for males and females, which led to the distinction between these categories. As a result, the term "sex" is only used to refer to the biological difference between men and women. However, the cultural interpretations of how people behave are based on their sexual and biological identities. In other words, the social framing of the biological split and the biological differences themselves are what determine how males and females use language differently.

Gender roles are socially accepted beliefs that derive from the cultural norms of a society, from which gender stereotypes may be born. Such stereotypes gain their confidence from society's shared conviction that their message is true. People frequently assume that if everyone agrees on something, it must be true, especially when it comes to perceptions of social groups. Some gender stereotypes are pervasive across many cultures; as a result, they are accepted as sociolinguistic universals that highlight the differences in communication styles between men and women. These assumptions served as the foundation for research by academics like Lakoff, Tannen, Zimmerman, Weat, Trudgill, Milroy, and Labov. Their primary focus is on identifying the social circumstances and variables that contribute to these inequalities.

Appendices:

Table 1 *Gender stereotypes across 25 nations*	p. 20
Table 2 *Interruptions and Overlaps in Cross-Sex Conversations According to Zimmerman and Weat Study (1975)*	p. 24

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