

Stereotyping ideal Woman in American blogs

Estereotipando a mulher ideal em blogs americanos

Svitlana Lyubymova 

Kyiv National Linguistic University– KYIV – Kiev – Ucrânia



Abstract: An ideal woman stereotype presents a verbalized standard of what is most desirable in a woman. A middle class housewife, who fanatically pursues her goal to be an ideal woman is designated the *Stepford Wife*. She is a diligent mother, a conscious citizen, an attractive woman, and an obedient wife. The study presents qualitative analysis of American blogs. Conversational tone, the author's stance orientation, and freedom of speech approximate linguistic material to that received experimentally. Based on implicit assumptions and evaluative characteristics, psycholinguistic profile of the *Stepford Wife* presents attitudinal ambivalence: housewife's positively assessed qualities come along with criticized subordination of a wife to her husband. Verbal, situational, and associative types of irony convey criticism and sneer at the *Stepford Wife*. The text graphic execution and illustrations used in blogs emphasize emotionally colored focal points of the utterances.

Keywords: stereotype; Stepford Wife; modern media discourse; American blogs; attitudinal ambivalence; different types of irony.

Resumo: Um estereótipo de mulher ideal apresenta um padrão verbalizado do que é mais desejável em uma mulher. Uma dona de casa de classe média, que persegue fanaticamente seu objetivo de ser uma mulher ideal, é designada a esposa de Stepford. Ela é uma mãe diligente, uma cidadã consciente, uma mulher atraente e uma esposa obediente. O estudo apresenta a análise qualitativa de blogs americanos. O tom da conversa, a orientação da postura do autor e a liberdade de expressão aproximam o material linguístico daquele recebido experimentalmente. Baseado em pressupostos implícitos e características avaliativas, o perfil psicolinguístico da esposa de Stepford apresenta ambivalência atitudinal: as qualidades avaliadas positivamente da dona de casa vêm acompanhadas de uma subordinação criticada da esposa ao marido. Tipos verbais, situacionais e associativos de ironia transmitem críticas e zombam da esposa de Stepford. A execução gráfica do texto e as ilustrações utilizadas nos blogs enfatizam os pontos focais emocionalmente coloridos dos enunciados.

Palavras-chave: estereótipo; Esposa de Stepford; discurso midiático moderno; blogs americanos; ambivalência atitudinal; diferentes tipos de ironia.

Introduction

The idiom the *Stepford Wife* was originated from the name of a satirical novel by A. Levin, a famous American writer. Immediately becoming a bestseller, the book was screened in 1975 and 2004. Robot-women's story from a fictional suburb *Stepford* symbolizes conformity of American society in the 1950s and 1960s, which gave rise to a woman stereotypic ideal, belonging to middle or the upper class, obsessed with the idea of showing perfection in all life spheres. The sociocultural stereotype of a perfect woman conforms societal expectations for a woman properly functioning as a good mother, a skilled housewife and an attractive lady. *Stepford wife*, *Trophy wife*, *Soccer mom* and *Security mom* are stereotype designations that cause much controversy in the media.

1. Theoretical framework

Stereotyping is a formation process, anchoring and propagating simplified, emotionally perceived and evaluated images of social groups. As a construal, stereotype is moulded to a set of conventional group qualities that include social status, ethic, behavioral, and esthetic features (Taylor et al., 1978). Social status is generally based on financial sufficiency, race and ethnicity, gender, age, marital status, occupation, and other parameters, determined by a distinctive society. To a large extent, stereotyping focuses on a social group's emotional characterization, which becomes a part of generalized knowledge about people and situations (Beukeboom & Burgers, 2019, p. 9).

Connected and interdependent descriptive and evaluative characteristics of sociocultural stereotypes manifest to various extents by means of nominative units (Coulmas, 1981; Lawton, 2016; Bartmiński, 2016) and propositions (Quasthoff 1978; Dijk, 1996; Niebrzegowska-Bartmińska, 2013; Beukeboom & Burgers, 2019). Nominative units, which are words and idioms, appear in a definite context that directs attention to a social world separate object (Beukeboom & Burgers 2019, 13). The nominative units ability to provoke psycholinguistic associations, connected with stereotypes (Wigboldus et al., 2000;

Krasnykh, 2001; Prokhorov, 2008; Ufimtseva, 2012), make them subject of psycholinguistic perspective study. This research purpose is making a psycholinguistic profile of an ideal woman sociocultural stereotype represented in American blogs.

2. Methodological framework

The research methodology rests on the premise that stereotypes from psycholinguistic perspective are social groups images represented on communication by evaluative characteristics, implicit assumptions, and behavioral implications. The qualitative analysis is conducted on American blogs, which are regarded the key genre of modern online media discourse, characterized by conversational tone, authorial presence, and the author's stance orientation (Richardson, 2011; Kopaczyk & Tyrkkö, 2018). Bloggers mediate public opinion and social groups evaluation in such a way they propagate stereotypes.

Considered an information alternative source, a blog consists of records in a network diary produced by one or more authors in reverse chronological order. Designed as tools that intensify immediate interaction between the author and his/her audience, blogs represent the author's comments, a two-way system for sharing information on the topic, and a hyperlinks list towards other blogs or websites (Harvey 2014, 55). Visual information emphasizes authorial opinion represented in blogs.

As social interactive space for exchanging views, feelings and assessments, blogs provide linguistic material that allows the researcher studying objects in their natural cultural environment. Blogs speech freedom approximate their linguistic material explicated, received in conditions of free experiment in which participants are not limited by time or response character.

According to Relevance Theory, stereotypes are viewed as inferential knowledge produced by explicit utterances representing contextualized beliefs. Utterances interpretation involves investigation of contextual assumptions and implicatures that refine and adjust comprehension (Wilson, 2019). Blogs

stereotypes interpretation is based on contextual-semantic analysis enabling meaning components explication, such as a nominative unit, which designates the stereotype. The descriptive method is determined by the task for systematizing the represented information received from blogs sociocultural stereotypes.

3. Results and discussion

An ideal suggests what seems to be perfect and worth trying to achieve. An ideal woman's stereotype presents a standard that satisfies a societal conception of what is most desirable in a woman. Despite the feminist movement at the 19th century end and the Roaring Twenties' shattering the patriarchal ideas about women's happy domesticity, masculinocentric narrative of an ideal woman appealed to the 1950-1960s American society. Popular television comedy shows belonging to that period, such as "I Love Lucy", "Father Knows Best", "Leave it to Beaver", "The Donna Reed Show" disseminated the American family ideal, consisting of white middle-class family stereotypic members: a successful man as a family-leader, a subordinate spouse, which is a perfectly groomed housewife, and two or three playful kids. They live in comfortable houses with beautiful lawns in prestigious suburbia. The central comedy shows components are feminine characters, which always demonstrate the stereotyped homemaker's characteristics, dedicated to her husband and children. Her style is feminine, manners are great and speech is graceful. The feminine has been normalized in a way that it is not women's dignified representation, since the evaluation dominant standard is a white, young, employed, conventionally attractive man (Fiske, 2005, 159).

The best feminine correlation with the dominant standard is a subordinate and complaisant woman, which is known as the *Stafford Wife*. Since the 1970s end, the term has become a sociocultural stereotype name of a middle-class woman, who tries to perfectly combine the wife, mother, housemaid, and community activist functions. This functions set is associated with unjust roles distribution in the society:

"Why don't you show some real manners and stop trying to turn women into Stepford Wives, buddy. It shouldn't just be about being manly or feminine, but about a relatively even division of roles" (McKay & McKay, 2020). Conveying the traditional feminine role associated with the stereotype, the author explicitly states the attitude toward it (stop trying to turn women into Stepford Wives). The pragmatic presupposition implied by the author is that it is not possible to endure a full woman's subordination that constrains her abilities to realize her individual wishes.

The stereotype designated the Stepford Wife is associated with submissiveness and dependence of a woman to her husband: "Some guys have no sense of humor at all. I hope there are enough Stepford wives to go around for them. Secure men prefer this type of a wife" (thebloggess.com, 2011). The author of the blog implies a woman's servitude ("Stepford wives to go around for them) to a man that is difficult to communicate (no sense of humor at all)", although he gives her financial security ("Secure men"). Successful men prefer submissive wives ("Secure men prefer this type of a wife"), who have to be attractive and trimmed. A beautiful and well-groomed stereotype, as well as educated and good-mannered woman, much younger than her husband, is designated by the idiom a "Trophy Wife: That's what a trophy wife is, after all: It's not enough that she be young and attractive; she must also be smart and accomplished" (Page, 2019). It is implied: a "Trophy Wife" is an award and decoration that reminds a man of his achievements and a high social status. In exchange for a comfortable and secure life, a "Trophy Wife" should devote herself to her husband: "hanging out with his friends, living his life [...] always being home when he got home" (Page, 2019). However, being a "Trophy Wife" means a much younger age than that of a husband, while the "Stepford Wife" is not necessarily young: She only has to look youthful and attractive.

Another negatively evaluated feature attributed to the stereotype is women's impersonality, which implies they are trying to be perfect: "I don't know, maybe some people like being Stepford Wives, cookie-cutter awakening clones. Myself, I value

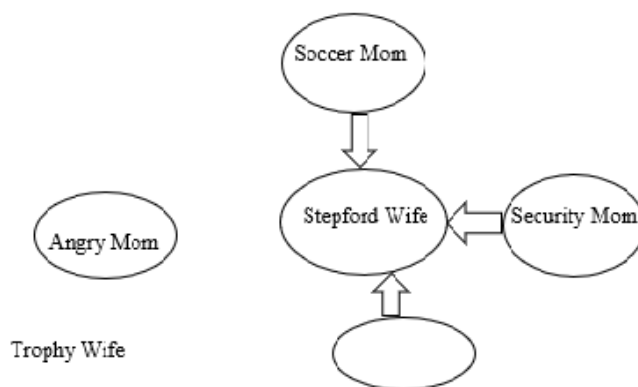
personality and difference. I don't want to be awakened. It doesn't feel genuine (Biroco.com, 2012). The blog author denies these women having their own life view. Their opinions as well as their look are mass-produced and lack any distinguishing characteristic ("cookie-cutter clones"). Awakening in the context means to point how to act in a certain situation, as these women are not sincere. They desire to be always pleasant to their husbands.

Association with women, who support Republican Party, grounds on conservatism and traditionalism of the *Stepford Wife*: "Most Republican women are like creepy Stepford wives to me. They must like being controlled by a man and being told what to do" (Wygant, 2012). The author, who estimates Republican feminine electorate as "creepy Stepford wives", conveys the feeling of unease connected with women's growing tendency to think less of civil liberties, but more of a strong guidance that gives them security. Designated *Security Moms* in the period of G.W. Bush's reelection campaign, these women voted for the Republican, because "security trumped everything" (Faludi, 2007). Not really interested in politics, the *Stepford Wives* voted for D. Trump in 2016, because they wanted to receive approval from their republican husbands: "Many of the girls in our organization believe that we shouldn't vote, but that is irresponsible. By voting for who your husband votes for, you are effectively increasing your husband's voting power by two" (Richardson, 2011). With the strong support of Reagan's ideals, including that of family values, the stereotype of the *Stepford Wife* returned to American discourse during D. Trump's presidency: "Just like conservative Reaganites, the Trump Era brings back the Stepford Ideal of the Supportive, Quiet, Venerating Wife" (Richardson, 2011). Traditionally, the South, as stronghold of republicans, preserve the stereotype of a lady – "Supportive, Quiet, Venerating Wife".

According to her children's loving care, not deleterious to her good look, an ideal woman is called a "Soccer Mom", which is anxiously shuttling her children to sport clubs across suburbia in her minivan: "She is hot with a body to match, she can juggle

multiple children and equipment with ease. Her make-up and accessories look effortless and are always on point. This particular stereotype is part human, part mythical majestic beast" (Pittman, 2015). She is svelte and dressed appropriately to the situation, always prepared to cope with any difficulty, adroitly balancing with several activities. It is this unhuman ability to do everything and look always perfect that makes the blog author calling such a woman ironically part human, part "mythical majestic beast". Estimated as extraordinary and impressive ("mythical majestic beast"), an idealized woman implies to be untrue and non-existent. It has been proved during 2019-2020 pandemic that real mothers are not always *Soccer Moms*, they can be "Angry Moms or Rage Moms: there's a secret that mothers will not talk about, lets others think they are unworthy of the title, as they themselves suspect is the case. Namely, that they sometimes fly into a rage at their children. They scream at them furiously over something unimportant, use foul language, threaten them, slam doors, grab the child too hard by the arm" (Limone, 2020). An ideal woman, the *Stepford Wife*, cannot be "Angry Mom", which is not tolerant with her children and talks dirty. Thus, the idioms the *Stepford Wife* and "Angry Mom" are antonymic. These idioms point to diametrically opposed psychological types of women.

Scheme 1. Semantic relations of the idiom *The Stepford Wife*

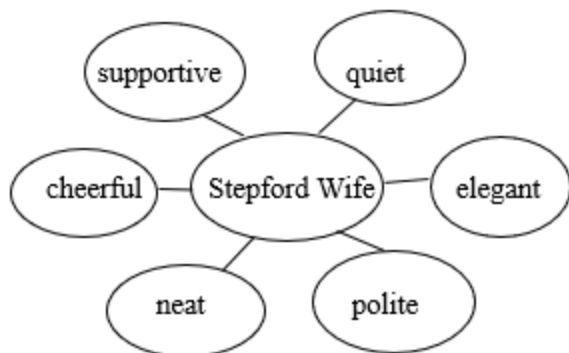


Semantic relations shows the idiom the *Stepford Wife* is a hypernym over nominative unites designating the stereotype of an ideal woman in American culture. Thus, the meaning of the idiom the

Stepford Wife represents a diligent mother, a conscious citizen, an attractive woman, and an obedient wife's characteristics.

There are blogs on the web that indicate the connections with the stereotype of an ideal woman by their names: Stepfordwives.org, stepfordwifery.blogspot.com and 21stcenturystepfordwife.com. The first two anonymous blogs authors have diametrically different opinions. Stepfordwives.org is "for the homemaking wife who is not only the cheery domestic goddess, but a fantastic dresser, neat as a pin, a lady with good manners, and a gracious, well-behaved, obedient wife who always puts her man first" (The (real) Stepford Wives Assc., 2006 Stepfordwives.org [2016]). The highest assessment is given to her qualities as a goddess, fantastic, and gracious, because she is obedient, well-behaved, and cheery.

Scheme 2. Praised qualities of the *Stepford Wife*



Outlining the traditional femininity, the blog contains advice for women how to be perfect in all woman's married life spheres. "Celebrating the good housekeeping days of the 1950s", the blogger gives the practical tips, such as how to prevent unpleasant smells that cling to the hair in the kitchen, using a shower cap. The ideal woman has to know life hacks that make her life easier. She also has to know how to be alluring for her husband. That is why the blog gives women lessons taken from the book "The Total Woman" by M. Morgan. The book, being a best-seller, with several editions from 1973, encourages women to do whatever it takes to please their husbands, and proves that this servitude results in husbands' kind treatment towards them. For example, women are

taught how to create a pleasant house atmosphere: "Determine to be a charming atmosphere adjuster tonight. Greet him at the door with your hair shining, your beautifully made-up face radiant, your outfit sharp and snappy" (The (real) Stepford Wives Assc., 2006, Stepfordwives.org. [2016]). It does not matter if a woman is tired or unwell, she must be stylish, neat, and elegant, welcoming her husband at the entrance of the house. The blog author adds to Morgan's advice: "Don't complain about the day you have had. If he asks you about your day and you had a bad one, just say "It is much better thank heavens now that you are here!" The final remarks of the blogger on Morgan's book resumes how a woman must be available, fun to talk to, flexible, understanding (The (real) Stepford Wives Assc., 2006, Stepfordwives.org. [2016]). Thus, the ideal woman is rather a helpful servant in the house, who "always knows her place" as the author states.

The blog's name "The (Real) Stepford Wives", started in 2006, suggests such women's existence, in spite of living in a fictitious place – Stepford. Prefacing their posts, the "The (Real) Stepford Wives" writers anonymous group expresses their assessment of an ideal women's stereotype, using irony:

We are a group of highly educated and intelligent women who believe strongly in serving our husbands. This was started to share ideas and discussion. We give thanks to our feminist sisters who fought hard for us to be afforded with the choice. We believe our husbands are truly Head of House and they alone have the right and duty to discipline us as only they see fit. It is never our place to emasculate them or disparage them in any way. It is our duty to serve them and to see to their happiness (The (real) Stepford Wives Assc., stepfordwifery.blogspot.com, 2006).

Irony allows the author to report a literal evaluation that is clearly contrary to the predictable assessment (Burgers et al., 2012). You hardly expect from "highly educated and intelligent women" to be willingly disciplined and taught by their husbands. It refers to a biblical "Your desire shall be for your husband, and he shall rule over you". The preface to the blog creates an effect of a hidden mockery towards those, who propagate the ideal woman stereotype as

the Stepford Wife, which is ready to lose her dignity and respect serving her husband.

Situational irony is an emotionally colored type of irony, which arises as a contrast result between the situational context and the direct meaning of a phrase or sentence (Kalyta 2013, 75). The author uses verbal and situational irony to convey idiosyncrasies of the Stepford Wives slave submissiveness. The situational irony subverts readers' expectations:

You go to your man and apologize that the chicken you got isn't safe to cook, then you ask your man what you should do. He might suggest that you defrost a steak instead. Don't tell him that you're going to the store, would he like you to pick something up while you're out. A good Stepford Wife should ask (The (real) Stepford Wives Assc., 2006, stepfordwifery.blogspot.com [2018]).

You cannot expect from the Stepford Wife not be ready with a dinner before her husband arrives, as well as asking questions, as this has been forbidden by the advice in the earlier posts. A woman cannot go shopping to buy something for dinner, as she should satisfy husband's needs. But she does not think about her need to eat.

Another situational irony example describes the Stepford Wives' life during the total 2020 pandemic lock-down in America:

Cleaning is difficult, many of us are in that same boat. Our men need quiet, our children require the same to do their lessons or attend a noisy classroom Zoom meeting (we had to quickly learn all these new to us services since quite obviously, we spend little time online). Will we ever return to normal? Or will this just become a new version of normal, the latest in a long line of changes we're required to adapt to? Adapt we must and nothing gives us more pleasure than serving our men and families. Noisy housework is put off, we can't run the vacuum on demand (The (real) Stepford Wives Assc., 2006, stepfordwifery.blogspot.com [2020]).

Chores are adjusted to the presence of husband and children at home. The Stepford Wife does not disturb her family with a vacuum cleaner noise. Though the author desperately asks if a life with her husband and children at home lasts forever, she resumes "nothing gives us more pleasure than serving our men and families".

Verbal irony, which is a trope produced in the contrast between explicit and implied linguistic units meaning, intertwines with situational irony to fortify a comic blog effect: "Our men required that we wear masks almost from the start (long before communities began requiring them) and made sure we understood how to properly use them". We are convinced this advanced directive kept us and our families safe from infection (The (real) Stepford Wives Assc., 2006, stepfordwifery.blogspot.com [2020]). The husband's demand to wear the masks was a *directive*, i.e. an authoritative instruction proceeding from an official source, which is for the Stepford Wife an unquestionable demand. Though the Stepford Wives claim to be "highly educated and intelligent women", they were "taught how to properly use" the masks. The verbal irony in the following example dwells on the stylistic inconsistency between the word *hubris* for description of toilet paper shortage experienced by the United States during 2020 spring:

It had to be hubris that led us to assume that we had honed our skills to the point where handling the new normal would be a snap. Short-term, yes, as usual we had plenty of paper products (who else recalls the great toilet paper shortage?) our pantry was stocked and we had little worries. Then those first trips to the market told us a different tale (The (real) Stepford Wives Assc., 2006, stepfordwifery.blogspot.com [2020]).

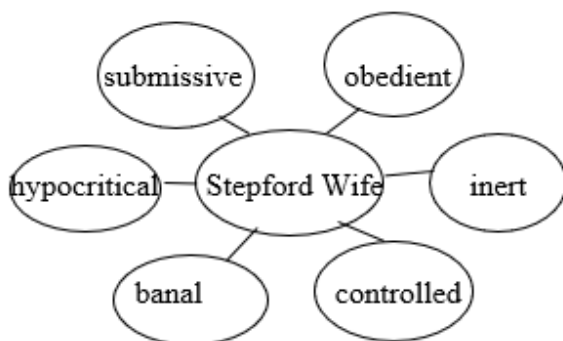
The excessive pride and self-confidence of the Stepford Wives as skillful and wise housekeepers is conveyed by the word *hubris*, treated in Greek tragedies as defiance leading to nemesis, i. e. punishment for by inescapable agent of justice. In this situation, punishment comes from people buying toilet paper up. It has resulted in a sudden self-control loss, which is impossible for the Stepford Wife. The situation showed the Stepford Wives that there is always room for perfection. Illustrations from the 1950s' women magazines visualize in the blog the stereotype, designated the Stepford Wife.

Figure 1. <http://stepfordwifery.blogspot.com>



The inscription that runs “Life can be wonderful” suggests the husband’s satisfaction with his life, provided by the always smiling, beautifully dressed woman serving her husband. The text graphic execution emphasizes necessary emotionally colored focal points of the utterance: “There are times we do not agree, but we hold our tongues and if they do make an error, we NEVER hold it against them” (The (real) Stepford Wives Assc., 2006, stepfordwifery.blogspot.com [2013]). Capital letters draw attention to impossibility to break the Stepford Wives rule to never remind their husbands having done something wrong, as it can cause a severe loss of their dignity.

Scheme 3. Criticized qualities of the *Stepford Wife*



Criticism and sneer at the Stepford Wives conveyed by irony is obtained in a wide cultural context. Defined as associative irony, this type of a trope is disguised and subtle: Creating new meanings, they occur gradually accompanying the text development (Kalyta, 2013, 75). Associative irony of the blog “The (Real) Stepford Wives” introduces authors’ assessment of Stepford Wifery as longing for unattainable perfection in all feminine life spheres.

The blog “21stcenturystepfordwife” author points out that women’s wish to be perfect is cultivated by society:

So many of us today are in search of perfection. Advertising, social media and various forms of media have convinced us that we have to be perfect. We have to wear the right clothes, makeup, drive the right vehicles and even have plastic surgery all in an attempt to be “Perfect”. The search for perfection will be never ending. We must learn to love ourselves as well as others as they are and that is the true definition of Perfection (Whitehead, 2019).

Rigid patterns of social standards of beauty and style are vanishing woman’s individuality. The pursuit of the ideal diminishes life’s merits and makes women unhappy. Perfection is love, as author states.

Conclusions

Stereotyping a middle class housewife, who fanatically pursues her goal to be an ideal woman brings about a *Stepford Wife* sociocultural stereotype. Originated from a satirical novel name, the idiom *The Stepford Wives* implies an ironical attitude towards a social category of women whose life is defined by her well-being apparent aspects: youthful look, fashionable clothes, comfortable house, and imposing family members. Demonstrating her family happiness and success, she loses her individual traits and sincerity in her relations with family members.

Traditionally, the Stepford Wife is not lonely or divorced; she is a married woman raising children and managing to do all her chore in time. She eagerly

demonstrates her household skills and cooking talent. She looks attractive after a busy day at home and always meets her husband with a smile. She is quiet and reserved, never showing irritation signs to her family members. Her impeccable manners and speech assume she is a gentle woman.

The Stepford Wife does not care about anything except preserving the social status and her good looks. She is the embodiment of a woman's hypocrisy, who, despite her material abundance, does not feel happy, but needs to preserve a successful person's image, showing perfection in all traditional femininity aspects. The ideal pursuit is detrimental for personality as it brings discontent, when perfection cannot be achieved.

Based on implicit assumptions and evaluative characteristics, the Stepford Wife's psycholinguistic profile presents attitudinal ambivalence: criticized subordination and hypocrisy accompany positively assessed qualities of a homemaker, polite person, and caring mother. Further perspectives for psycholinguistic research about stereotyping cultural ideals covers analyzing linguistic material belonging to different modern media genres.

References

- Bartmiński, J. (2016). What does it mean for stereotypes to "reside in language"? In A. Dąbrowska, W. Pisarek, G. Stickel (Eds.), *Stereotypes and Linguistic Prejudices in Europe*, pp. 115–135. Research Institute for Linguistics. Hungarian Academy of Sciences.
- Biroco.com (2012). A way to Look at Things. Retrieved Sept. 15, 2016, from <http://www.biroco.com/journal.htm>
- Beukeboom, C.J. & Burgers, Ch. (2019). How Stereotypes Are Shared Through Language: A Review and Introduction of the Social Categories and Stereotypes Communication (SCSC) Framework. *Review of Communication Research*, 7, 1–37. doi: 10.12840/issn.2255-4165.017
- Burgers, Ch., Mulken van, M., & Schellens, P. J. (2012). Type of evaluation and marking of irony: The role of perceived complexity and comprehension. *Journal of Pragmatics*, 44 (3), 231–242. <https://doi.org/10.1016/j.pragma.2011.11.003>
- Coulmas, F. (1981). *Conversational Routine. Exploration in Standardized Communication Situations and Prepatterned Speech*. Mouton.
- Dijk van, T.A. (1996). *Discourse, Racism and Ideology*. La Laguna: RCEI.
- Faludi, S. (2007). Security Mom. Retrieved Nov. 12, 2016, from <http://commentary.susanfaludi.com/2007/10/invention-of-mythical-security-mom-who.html>
- Fiske, J. (2005). *Reading the Popular*. Taylor & Francis.
- Harvey, K. (2014). *Encyclopedia of Social Media and Politics*. Vol. 1. Sage. <http://dx.doi.org/10.4135/9781452244723>
- Kalyta, O. M. (2013). Zasoby ironii v malii prozi (kinetsXX – pochatok XI stolittia) [Means of irony in a small prose (end of XX - early XXI century)]. Vydavnytstvo NPU imeni M. P. Drahomanova.
- Kopaczyk, J. & Tyrkkö, J. (2018). *Applications of Pattern-driven Methods in Corpus Linguistics*. John Benjamins.
- Krasnykh, V.V. (2001). *Etnopsikholingvistika i lingvokulturologiya: kurs lektsiy* [Ethical Psycholinguistics and Cultural Linguistic]. ITDGG «Gnozis».
- Lawton, L. (2016). Reconsidering the Use of Gender Stereotypes in Medieval Romance: Figures of Vulnerability and of Power. *Miranda*, 12. Université ToulouseJean–Jaurès. Retrieved from <http://journals.openedition.org/miranda/8646>
- Limone, N. (2020). 'All I Do Is Scream': Coping With Mom Rage Amid the COVID-19 Crisis. Retrieved Dec. 15, 2020, from <https://www.haaretz.com/israel-news/.premium.MAGAZINE-all-i-do-is-scream-coping-with-mom-rage-amid-the-covid-19-crisis-1.9107531>
- Lyubymova, S. (2020). Associative Experiment in the Study of Sociocultural Stereotype. *Studies about Languages*, 36, 85–96. <https://doi.org/10.5755/j01.sal.0.36.23814>
- McKay, B. & McKay, K. (2020). What Can Manly Men Expect of Women? Retrieved Dec. 15, 2020 from <https://www.artofmanliness.com/articles/what-can-manly-men-expect-of-women/>
- Niebrzegowska-Bartmińska, S. (2013). Stereotypes and Values in the Linguistic World View. *The Linguistic Worldview: Ethnolinguistics, Cognition, and Culture* (Eds.), A. Glaz, D. Danaher, P. Lozowski. Versita, pp. 199–214.
- Page, Sh. (2019). I Was a Trophy Wife. *Medium*, January 2, 2019. Retrieved March. 13, 2020 from <https://humanparts.medium.com/i-was-a-trophy-wife-e8f68caf7108>
- Pittman, S. (2015). 11 Tips For Becoming a Stereotypical Soccer Mom. Retrieved April. 15, 2019 from https://www.huffpost.com/entry/11-tips-for-becoming-a-st_b_8501374
- Prokhorov, Yu. E. (2008). Natsionalnyye sotsiokulturnyye stereotipy rechevogo obshcheniya i ikh rol v

obuchenii russkomu yazyku inostrantsev [National sociocultural stereotypes of speech and their role in teaching the Russian language to foreigners]. Izd-vo LKI.

Quasthoff M.U. (1978). The Uses of Stereotype in Everyday Argument: Theoretical and Empirical Aspects. *Journal of Pragmatics*, 2(1), 1–48.

Richardson, W. (2011). *Learning on the Blog: Collected Posts for Educators and Parents* (1st ed.). Corwin.

Taylor, S. E., Fiske, S. T., Etcoff, N. L., & Ruderman, A. J. (1978). Categorical and contextual bases of person memory and stereotyping. *Journal of Personality and Social Psychology*, 36(7), 778–793.

thebloggess.com (2011). And That's Why You Should Learn to Pick Your Battles. Retrieved Nov. 18, 2020 from <http://thebloggess.com/2011/06/and-thats-why-you-should-learn-to-pick-your-battles/>

The (real) Stepford Wives Assc. (2006). Retrieved May 20, 2016, from <http://stepfordwifery.blogspot.com/>; Retrieved August 11, 2016, from <http://www.stepfordwives.org/diary>

Ufimtseva, N.V. (2012). Rossiya i russkiye v istoricheskoy perspektive: vzglyad evropeytssev [Russia and the Russian in the historical perspective: the Perspective of the European]. *Mezhetnicheskoye obshcheniye: kontakty i konflikty* [Interethnic communication: contacts and conflicts]. Institut yazykoznaniya RAN – MIL, 73–79.

Whitehead, C. D. (2019). Perfection -VS- Perfect for You. Retrieved Oct. 16, 2020 from <https://21stcenturystepfordwife.com/2019/02/perfection-vs-perfect-for-you-2/>

Wigboldus, D. H., Semin, G. R., & Spears R. (2000). How do we communicate stereotypes? Linguistic bases and inferential consequences. *Journal of Personality and Social Psychology*, 78(1), 5–18. doi: 10.1037//0022-3514.78.1.5. PMID: 10653502.

Wilson, D. (2019). Relevance Theory. *Oxford Research Encyclopedia of Linguistics*. Oxford University Press. <https://doi.org/10.1093/acrefore/9780199384655.013.201>

Wygant, D. (2012). The 2012 Civil War. Retrieved from <http://www.davidwygant.com/blog/the-2012-civil-war/9772/>