

**Ministry of Education and Science of Ukraine
Taras Shevchenko National University of Kyiv
Educational and Scientific Institute of Philology
Department of English Philology and Intercultural Communication**

Master's Thesis

“GENDER STEREOTYPES IN POLITICAL DISCOURSE

(based on American Mass Media Publications about Kamala Harris and Michelle Obama)”

Mariia Hamziuk,

2nd year student of the Education Program
‘English Communication Studies and Translation
and Two Western European Languages’
Field of science: 03 “Humanities”
Specialty: 035 “Philology”
Supervised by:
Iryna Alyeksyeyeva, PhD

«Допущено до захисту»
Протокол засідання кафедри англійської філології
та міжкультурної комунікації
Протокол № 9 від 28.04.2025
Зав. кафедри _____ д. філол. н., проф. Алла БСЛОВА

KYIV – 2025

АНОТАЦІЯ

У магістерській кваліфікаційній роботі здійснено комплексне дослідження гендерних стереотипів у політичному дискурсі на матеріалі американських медіапублікацій про Камалу Гарріс і Мішель Обаму. Актуальність теми обумовлена необхідністю вивчення механізмів відображення й трансляції соціокультурних гендерних стереотипів у політичній комунікації, особливо щодо жінок у публічній сфері.

У першому розділі проаналізовано теоретичні й методологічні засади вивчення політичного дискурсу, гендеру та гендерних стереотипів у лінгвістиці. Визначено основні парадигми дослідження гендеру: гомогенності, аналогії та гетерогенності, а також охарактеризовано концепцію дискурсивного конструювання гендерної ідентичності.

У другому та третьому розділах проведено кількісний і критичний дискурсивний аналіз медійного образу Камали Гарріс і Мішель Обами, виявлено домінантні стереотипні моделі, такі як надмірна емоційність, турботливість, уникнення конфліктів, м'якість мовлення та соціальна роль морального авторитета.

Результати дослідження засвідчили, що політичний дискурс у медіа активно транслює традиційні гендерні стереотипи, що впливають на сприйняття жінок-політиків. Практична цінність роботи полягає в можливості використання її матеріалів у навчальних курсах з когнітивної, комунікативної, політичної та гендерної лінгвістики.

Ключові слова: *гендерні стереотипи, політичний дискурс, медійний образ, Камала Гарріс, Мішель Обама, критичний дискурс аналіз, комунікативні стратегії, англомовна політична комунікація.*

Key words: *gender stereotypes, political discourse, media image, Kamala Harris, Michelle Obama, critical discourse analysis, communicative strategies, English-language political communication.*

TABLE OF CONTENTS

INTRODUCTION.....	5
CHAPTER 1. THEORETICAL AND METHODOLOGICAL FOUNDATIONS FOR STUDYING GENDER STEREOTYPES IN POLITICAL DISCOURSE ..	9
1.1. Definition of political discourse and its features	9
1.2. Linguistic studies of gender and gender stereotypes	16
1.3. Gender stereotypes of female politicians in the English-speaking world and their reflection in political discourse.....	29
Conclusion to Chapter 1	38
CHAPTER 2: GENDER STEREOTYPES IN POLITICAL DISCOURSE: THE REPRESENTATION OF KAMALA HARRIS	40
2.1 Kamala Harris in the Political and Media Landscape: Background and Public Expectations	40
2.2 Quantitative Analysis of Gendered Stereotypes in Media Coverage of Kamala Harris.....	41
2.3 Critical Discourse Analysis of gender stereotypes in selected media excerpts on Kamala Harris	43
Conclusion to Chapter 2.....	55
CHAPTER 3: GENDER STEREOTYPES IN POLITICAL DISCOURSE: THE REPRESENTATION OF MICHELLE OBAMA.....	57
3.1 Michelle Obama in the Political and Media Landscape: Gendered and Racialised Expectations	57
3.2 Quantitative Analysis of Gendered Stereotypes in Media Coverage of Michelle Obama Five stereotypical models are identified: emotionality, caring, leadership, ambition, and aggressiveness. (see Appendix Table C1)	58

3.3 Critical Discourse Analysis of Michele Obama gendered representations in selected media excerpts.....	59
Conclusion to Chapter 3.....	68
CONCLUSION.....	70
LIST OF REFERENCES	72
APPENDICES	86
APPENDIX A	86
APPENDIX B	92
APPENDIX C	101

INTRODUCTION

The relevance of the research topic is determined by researchers' attention to the study of discourse, its characteristic features, and types. This is due to the dominance of the cognitive paradigm and anthropocentric approach in linguistics of the late twentieth and early twenty-first centuries. It is time to study speech behaviour, communication, and the functioning of language in various spheres of communication, which is reflected in the types of discourse, including political discourse, which highlights the most important problems and the most pressing issues of our time.

According to I.S. Shevchenko, "the evolution of the science of language towards the synthesis of communicative and cognitive principles... led to the formation of a cognitive-communicative paradigm in linguistics, where 'discourse analysis is the object of research and at the same time its methodological principle" [76, p. 9]

Given this problem, the study of gender in various types of discourse, including political discourse, is becoming increasingly relevant. Since the end of the twentieth century, linguists have been increasingly interested in the study of gender, leading to gender linguistics. Scientists in this field of knowledge have proven that "language is not only a product of community activity, but also a tool for establishing the equality of individuals" [18, p. 32]. Among the priority issues of gender linguistics are the distinction and correlation of the concepts of "sex," which is usually understood as differentiating physiological characteristics of the body to distinguish between men and women, and "gender" as "behavioral differences formed under the influence of society, under the pressure of culture" [18, p. 32]; studying the reflection of gender characteristics in speech; the specificity and functioning of stereotypical ideas about differences in the speech of men and women in different types of discourse, etc. The problem of gender has been studied by A.M. Arkhangel'ska, Y.O. Bilokobyl'skyi, E.V. Bondarenko, O.I. Horoshko, A.P. Martyniuk, Yu.P. Maslova, N. Mironova, L.O. Stavyt'ska, F.S. Batsevych, O.O. Taranenko, D. Cameron, J. Coates, P.M. Fishman, M.H. Goodwin, O. Jespersen, R. Lakoff, C. Miller and K. Swift, I. Milroy, D. Spender, D. Tannen, P. Trudgill, R. Wodak and others.

Gender stereotypes have been studied by scholars Y. Andriychenko, S. Bassai,

O. Horoshko, E. Karpilovska, A. Martyniuk, Y. Maslova, L. Pavliuk, I. Ovchynnikova, O. Perekhodiuk, O. Poda, E. Rozvod, O. Chuishkova, O. Yarosh, R. Lakoff, C. Poynton, D. Tannen, R. Wodak; in particular, gender stereotypes in politics - Y. Bilokobylskyi, U. Ilnytska, O. Poda, O. Semykolenova and A. Shylina, O. Taranenko, O. Shurko, O. Yarosh and others.

Most of the works represent the study of gender stereotypes of men in political discourse. The issue of gender stereotypes of the communicative behaviour of the so-called "weaker sex" remains insufficiently studied. Our attention is focused on the images of women in the US political system who play a leading role in its functioning, particularly those women who are representatives of the African American national and cultural community.

The purpose of the study is to identify and characterise gender stereotypes of Kamala Harris and Michelle Obama's communication behaviour in political discourse based on the publications of the American media.

To achieve the goal, the following tasks need to be accomplished:

- 1) to formulate the theoretical and methodological foundations for studying gender stereotypes in political discourse;
- 2) to define political discourse, characterise its typical features and specifics;
- 3) to find out the aspects of the study of gender stereotypes of communicative behaviour in linguistics;
- 4) to characterise gender stereotypes in political discourse based on the publications of the American media about Kamala Harris;
- 5) to identify gender stereotypes in political discourse based on the analysis of Michelle Obama's communication behaviour;
- 6) to determine the specifics of gender stereotypes of communicative behaviour of women politicians with different statuses.

The object of the study is gender stereotypes in political discourse based on American media publications.

The study's subject is the specificity of gender stereotypes regarding Kamala Harris's and Michelle Obama's communication behaviour.

The research was based on speeches by Kamala Harris and Michelle Obama published in the media.

The research methods combine general scientific methods (analysis, synthesis, induction, deduction, generalization, comparison, modeling, etc.) with special linguistic methods (descriptive, critical discourse analysis, contextual and interpretive analysis, elements of analysis of speech strategies and tactics, and comparison of communication models of two women in US politics).

The scientific novelty of the work is to identify specific features of gender stereotypes of communicative behaviour in the political discourse of the English language based on speeches by Kamala Harris and Michelle Obama, who implement state policy in accordance with their duties.

The work's practical significance lies in its results, which can be used in teaching cognitive linguistics, communicative linguistics, psycholinguistics, political linguistics, gender linguistics, discourse studies, speech communication theory, and others.

Approbation of research results: participation in the XVII International scientific and practical conference "The latest technologies of science implemented in use" (April 28-30, 2025, Munich, Germany); in the IX International scientific and practical conference "Science and Technology: Challenges, Prospects and Innovations" (April 24-26, 2025, Osaka, Japan).

Publications. The main theses of the qualification work are presented in publications:

1. Gender stereotypes in political discourse. Abstracts of XVII International Scientific and Practical Conference. Munich, Germany. Pp. 170-172.
2. Political discourse: specificity and aspects of research. The 9th International scientific and practical conference "Science and technology: challenges, prospects and innovations" (April 24-26, 2025), CPN Publishing Group, Osaka, Japan. 2025. Pp. 470-473.

Structure of the paper. The research consists of an introduction, three chapters with conclusions to each chapter, general conclusions, a list of sources used, a list of

reference sources, a list of sources of illustrative material, and appendices.

The introduction defines the study's relevance, purpose, and objectives, as well as its subject and object. It characterises its scientific novelty and practical significance, and provides information on testing the research at two international conferences and publishing abstracts.

The first section presents the study's theoretical and methodological foundations: the concepts of discourse and political discourse are defined, their features are characterised, and aspects and methods of studying gender stereotypes are considered.

The second section characterises gender stereotypes in political discourse based on the American media's coverage of Kamala Harris.

The third section analyses gender stereotypes in political discourse based on the analysis of Michelle Obama's communication behaviour.

The conclusions summarise the research results: the specifics of gender stereotypes of communicative behaviour of US women politicians with different statuses are determined; the prospects for further study of the chosen problem are outlined.

CHAPTER 1. THEORETICAL AND METHODOLOGICAL FOUNDATIONS FOR STUDYING GENDER STEREOTYPES IN POLITICAL DISCOURSE

1.1. Definition of political discourse and its features

The formation of the cognitive-discursive paradigm in modern science has made discourse an object of study in many sciences: philosophy, logic, semiotics, sociology, anthropology, ethnography, cultural studies, law, political science, translation studies, literary studies, artificial intelligence theory, communication theory, as well as linguistics and its branches: discourse studies, pragmalinguistics, psycholinguistics, cognitive linguistics, communicative linguistics, ethnolinguistics, and others, which testifies to the "discursive turn in the humanities" [38, p. 11].

The term "discourse" is one of the most widely used in contemporary scholarship, but scholars disagree on its definition.

Although the concept of "discourse" has existed for more than two thousand years in the sense of "dialogue", "reasoning" as a linguistic term began to be widely used only in the 50s of the XX century after the publication of the article "Discourse Analysis" (1952) by the American linguist Z. Harris, who called it a method of analyzing coherent speech, designed to take descriptive linguistics beyond one sentence at a given time and to correlate language and culture [74, p. 8].

Emile Benveniste played a leading role in substantiating the term, and Ferdinand de Saussure in the theory of discourse.

One of the fundamental definitions of discourse is considered to be its interpretation by T.A. Van Dyke [102, p. 7]: "discourse is a complex communicative phenomenon that includes, in addition to the text, extralinguistic factors (knowledge about the world, attitudes, goals of the addressee) necessary for understanding the text".

Thus, discourse and text are not identical concepts. Since the 70s of the XX century, they have been differentiated by including the category of situation: discourse was interpreted as "text plus situation" and text, respectively, as "discourse minus situation" [74, p. 9].

The category of situation is the basis for A.P. Martyniuk's definition of this term: "discourse" is a situationally conditioned intersubjective speech and mental activity

aimed at mutual orientation in the life space based on giving the language form semiotic significance [38, p. 11].

Given the ambiguous interpretation of the term "discourse" in linguistics (e.g: F.S. Batsevich (2004), A.D. Belova (2002), A.P. Martyniuk (2011), O.O. Selivanova (2006); I.S. Shevchenko, O.I. Morozova (2003); D. Burton (1980), T. V. Crusius (1989), T. A. van Dijk (1997), H. Haberland (1999) and others), it is distinguished by the style of thinking and is distinguished: 1) the representational style of thinking, which is the basis for the formal and functional directions of discourse research; the differences between them determine the way the ontology of the object of analysis is substantiated; 2) the activity style of thinking makes it possible to establish an activity-based understanding of discourse [38].

According to the latter approach, F.S. Batsevich [5, p. 138] considers discourse as a type of communicative activity, an interactive phenomenon, a speech stream that has different forms of manifestation (oral, written, paralingual), takes place within a specific communication channel, is regulated by the strategies and tactics of participants; a synthesis of cognitive, linguistic and extralinguistic (social, mental, psychological, etc.) factors determined by a specific range of "forms of life"; depending on the topic of communication, discourse results in the formation of various speech genres.

Taking into account the multifaceted nature of the term "discourse", O.O. Selivanova [55, p. 119] distinguishes the following meanings: 1) a coherent text in the context of numerous accompanying background factors - ontological, socio-cultural, psychological, etc.; a text immersed in life; 2) a closed holistic communicative situation (event), the components of which are communicators and the text as a sign mediator, caused by various factors that mediate communication and understanding (social, cultural, ethnic, etc.); 3) style, sublanguage of language communication; 4) a pattern of language behavior in a particular social sphere that has a specific set of variables.

Social factors are the basis for K. Serajim's characterization of discourse as a complex sociolinguistic phenomenon of the modern communication environment, which, firstly, is determined by its socio-cultural, political, pragmatic-situational,

psychological and other factors, secondly, has a linguistic and extralinguistic structure, and thirdly, is characterized by the commonality of the world that is "built" during the unfolding of the discourse by its author and interpreted by its recipient. Thus, the author concludes: "discourse is, figuratively speaking, the life of a text in our minds, it is the superimposition of the information we receive from this text and our knowledge of the circumstances and motives of its generation on the mental and sensory information field of our individual self" [57, p. 13].

To summarize, we would like to note that, according to the problematic of our study, we share the views of T.A. van Dijk [99, 113] on discourse as a complex communicative phenomenon that contains a social context that gives an idea of the participants in communication (and their characteristics), the processes of producing and perceiving a message.

Following I.S. Shevchenko and O.I. Morozova [77, p. 28], we define discourse "as an integral phenomenon, as a speech and communication activity that takes place in a broad socio-cultural context; it is a combination of process and result, characterised by continuity and dialogicity".

In linguistics, there are several classifications of discourse based on different grounds:

- 1) by the criterion of form (oral, written);
- 2) by the type of speech (monologue, dialog);
- 3) by the target audience (institutional, personal), by guidelines and communication principles (argumentative, conflict, harmonious);
- 4) by the social and situational parameter (political, administrative, legal, military, religious, medical, business, advertising, pedagogical, electronic (Internet discourse), media);
- 5) by specific properties of the addressee and addressee (children's, teenagers', elderly people's discourse; female and male; rural and urban residents); by the socio-political criterion - discourse of individual parties ("discourse is not only communication of its members, but also the construction of its socio-political essence, embodiment and expression of its basic ideology (e.g., discourse of democrats, etc.);

6) by functional and informative component (informative - subtypes of emotional, evaluative, directive, and phatic);

7) according to the formal and substantive criteria in the functional and stylistic aspect (artistic, journalistic, official, unofficial) [77, pp. 235-236].

According to G. Pocheptsov's classification, the following types of discourse are distinguished according to different types of semiotic signs: literary, folklore, mythological, ritual, theatrical, unofficial (uncensored), false, swearing, religious, theatrical, advertising, public relations discourse, television and radio discourse, film discourse, etiquette, newspaper, political, etc. [78, p. 50].

Thus, the object of our study is political discourse. It has been studied by numerous scholars in various aspects, for example: E. Benveniste, P. Serio, J. Diamond, T. Vashchuk, I.O. Golubovska, V.P. Dolgikh, G.G. Pocheptsov, S.V. Sokolovska, A.P. Chudinov, S.B. Shilo, R. Chilton, T.A. van Dijk, N. Fairclough, K.K. Kenzhekanova, G. Lakoff, R. Wodak - focused on the theoretical and methodological aspect of the discourse; I.V. Arnold, A.D. Belova, I.O. Holubovska, O.I. Sheygal, D. Bolinger, R. Chilton, T.A. van Dijk, N. Fairclough, B.M. Teodorescu, et al. - developed and carried out linguistic analysis and interpretation of political discourse; O.S. Bylinska, N.A. Haiduk, N. Kondratenko, L.P. Nagorna, M. Adam - studied the suggestive and linguopragmatic aspects of political discourse; L.L. Slavova - studied the linguistic aspects of political discourse. Slavova - studied the linguistic personality of the leader in political discourse; Y.O. Bilokobylskyi, U. Ilnytska, O. Shurko, O. Yarosh - analysed political stereotypes, in particular in the gender aspect; I.O. Holubovska, L.L. Slavova, A. Fetzer and G. Lauerbach - studied the reflection of political discourse in the media, etc.

Political discourse aims to gain and maintain power by spreading a particular system of ideological views, which can be realised through communicative influence (explicit and implicit) on the cognitive sphere of the target audience (electorate). The term "political discourse" is interpreted in a narrow sense (political institutional discourse: speeches of politicians, government documents, party programs, texts of parliamentary and election debates, campaign materials [99, p. 26]) and in a broad

sense (in addition to the above, analytical articles by journalists, political scientists, public activists, and ordinary citizens in social networks on a particular event in the political life of society are included) [21, p. 292].

Paul Chilton, Professor of Linguistics at the University of East Anglia, author of *Language and Media* [1988], *Metaphors of Security* [1996] and (with Christina Scheffner) *Politics as Text and Conversation* [2002], *Political Discourse. Theory and practice* [2004], he has thoroughly developed the principles of political discourse studies.

He noted that analysing political discourse is necessary for anyone interested in the language used in politics. Referring to Aristotle's idea that "we are all political animals, capable of using language to achieve our own ends" [94, p. 197], the author applied the theoretical framework of linguistics to study the ways of political thinking and behavior of people. P. Chilton states domestic and global politics "come under the linguistic microscope" [94]. His analysis of political discourse offers a new theoretical perspective on the study of language and politics.

According to Chilton, at the heart of what people call "politics" is an attempt to force others to "share a common point of view" through language, based on the criteria of "good-harm," "right-evil," and "just-unjust" [94, p. 199].

To this end, politicians meticulously construct their speeches for the people, choosing understandable words to engage the audience and trying to create a "new form of political language formula" based on the appeal to historical moments [136, p. 46]. In this way, new methods are selected to influence people, political discourse acquires new values of law and thus proves that language is the most effective means of uniting people into a community. Thus, whoever knows the art of discourse influences the electorate through language [136, p. 47].

Contemporary political discourse is characterized by the search for a methodology for researching political communication using various methods: rhetorical (reflects traditional views on the study of the language of politics, language units are considered as a form for conveying thought, and the main attention is paid to the techniques of creating and staging political texts), cognitive (develops a cognitive

approach, according to which speech activity is perceived as a reflection of the picture of the world existing in the minds of people, as a material for studying national and individual

The scientific literature distinguishes the following main approaches in the field of political discourse research: Critical discourse analysis (involves the analysis of discourses of domination and subjugation, verbal representation of relations of ideological domination and identification of social subjects in the process of communication; contains criticism and exposure of discriminatory and repressive content), descriptive discourse analysis (aims to describe the phenomena of political space without its own ideological assessment), postmodern discourse analysis (treats discourse as a practice of social construction). According to S. Sokolovska [64, p. 115], all discourses are viewed as open, mobile and changeable entities that interact, competing for different ways of interpreting them.

Thus, in defining the term "political discourse," we, following R. Wodak and M. Mayer, consider it a specific form of communication that takes place in the political sphere and focuses on issues such as power, governance, ideology, and the political process [142].

Political discourse is characterised by:

1) the presence of genres (interviews, speeches, debates, official documents, manifestos, political programs)

2) institutional structure (takes place within institutions: governments, parliaments, political parties, international organisations);

3) ideological structure (close connection with ideologies and values that influence the formulation and interpretation of messages);

4) persuasion and influence (the main goal is to persuade the audience, shape public opinion, social stereotypes, and influence social and political processes);

5) power and authority (use of power and authority to support or oppose a particular idea or decision);

6) Strategic (participants in political discourse use a variety of strategies and tactics to achieve their goals, including argumentation, manipulation, and emotional

influence);

7) contextuality (the socio-political context affects its form, content and interpretation);

8) multimodality (can combine different semiotic modes: language, visual images, gestures, and other non-verbal elements) [35, p. 12].

The content of political discourse is understood as a set of all the essential features of political discourse that are common to all its genres and can distinguish it from other types of discourse [124, p. 193].

The main semantic and pragmatic categories of political discourse:

1) the author's image (consists of components:

a) abstractness of the author: personal characteristics and psychological states do not have a communicative priority

b) author's personification: the personal characteristics of the interlocutor and his/her psychological state have a significant impact on the communication process.

c) style of expression;

d) paratextual components (author's photo, brief information about the author, author's image);

2) the addressee's ability or addressee factor (the structure of discourse implies the existence of two roles: speaker and addressee, it is possible to reproduce the mental world of communicators, details, etc;)

3) information content (characterises any act of communication, but directly depends on the communicative goals of the discourse; the need for politically correct actions);

4) intentionality (communicative intention of the speaker: suggestion, evaluation)

5) evaluation (axiological (evaluative) vocabulary);

6) conventionality (clichés, terminology);

7) emotionality/expressiveness (expressive shades depending on the purpose of their use);

8) modality (attitude to reality in the speaker's perception);

9) intertextuality (rethinking the text);

10) socio-cultural context (the ability to activate and involve a set of socio-cultural contexts (knowledge))

recipients);

11) Form of communication;

12) means of communication (verbal/non-verbal means of communication: oral/written forms by the way of information transfer; polylogue/dialogue by the number of participants in communication) [124, 193-194; 197].

Thus, political discourse is a complex entity according to its tasks and context of use. According to I.O. Golubovska, it is aimed at creating a hyper-reality that simulates reality. The coordinates of such a discourse are set by the power institutions of society, to which the mass media are subordinated. Contemporary political discourse is inseparable from media discourse and needs to be considered in the broad sense of "political narrative," including both the primary discourse of politicians and the secondary discourse of public reaction to certain political events [21, p. 296].

The main goal of political discourse is to create social stereotypes to influence the public's consciousness.

1.2. Linguistic studies of gender and gender stereotypes

Social stereotypes of political discourse are inherent in the concept of gender. According to A.P. Martyniuk [37, p. 295], the concept of gender as a discursive construct is formed in an interdisciplinary paradigm that integrates philosophical, sociological and psychological, and linguistic theories of gender. This approach comprehensively covers the role of language in the process of socialization of male and female individuals.

Socialization, following A.P. Martyniuk [37, p. 295], is understood as a set of all social processes on the basis of which an individual, through communication as an activity, acquires social experience that allows him/her to function as a member of a linguistic and cultural society.

Society forms and imposes requirements on an individual in relation to a certain biological sex. Such requirements are based on "an assessment of the

correspondence/inconsistency of the attributes of men and women (qualities, behavioral patterns, social roles) with the ideas of typical and desirable male and female qualities existing in a certain historical period of development of the linguistic and cultural society, i.e. gender stereotypes and standards" [37, p. 295]. Social institutions (family, school, religion, culture, law, politics, media) contribute to the assimilation of such stereotypes and form patterns of behavior, including communication, in individuals with the help of "ritual attributes" (style of clothing, cosmetics, etc.) and "ritual actions" (facial expressions, gestures, gait, etc.).

The main channel for receiving information, and gender information in particular, is language as a system of meanings that constitute the orientation basis of any activity, including speech [37, p. 295], i.e., the study that "concerns gender socialization implicitly or explicitly professes certain philosophical and methodological principles that interpret the relationship between the linguistic (conceptual) reality that belongs to the consciousness of the individual and the nonlinguistic reality external to the individual".

Since the object of nonlinguistic reality is "not just male and female individuals as biological entities, but as socio-cultural constructs" [37, p. 295-296], it is necessary to clarify the basis for distinguishing between the concepts of "sex" and "gender" in the relevant scientific context.

1.2.1. Sex and gender in gender linguistics

The problem of gender reflection in speech has become particularly relevant in recent decades in various scientific fields, including linguistics. At different times, scholars such as W. von Humboldt (formulated a symbolic and semantic hypothesis about the relationship between natural gender and grammatical gender: masculine gender took first place because such names had energy, activity, and the semantics of power; feminine gender was left to subordination, passivity, all inherent in the weaker sex; thus, the conditions of real life extended to the laws of language development.), E. Sepir (studied phonetic and grammatical differences in the speech of women and men; found the presence of shortened forms in women's speech, although gender is not

related to their origin), O. Jespersen (analyzing male and female speech of the Chiquito Indians from the Caribbean archipelago, he found out that women use different vocabulary from men), K. Jung (associated the concepts of masculinity and femininity with mythological (prototypical) thinking: they combine two opposite beginnings - Animus and Anima; a man was characterized as active, strong, independent, rational, should dominate relationships, think logically, be ready for competition; a woman - as patient, submissive, supportive, does not show negative emotions, is weak, compliant, passive, gentle, tactful, caring) [18, p. 33] and others.

As noted by Garbar [18, p. 33], similar differences in male and female speech were discovered by European travelers when they learned local languages in America, Africa, and India. The gender factor and the differences in male and female speech were explained by the determination of biological sex without taking into account social factors.

With the introduction of the anthropocentric paradigm in linguistics, principles and methods of research from other related fields were used to solve linguistic problems, and language was studied in conjunction with biological, psychological, and social factors. The development of functional linguistics, psycholinguistics, and, above all, sociolinguistics contributed to the involvement of psychophysiological and social properties of gender (education, age, sex) in linguistic research.

In the second half of the twentieth century, studies of men's and women's speech began to appear, in particular, in the 60s and 70s of the twentieth century, a description of the peculiarities of men's and women's speech was first made on the basis of Germanic languages (S. McConnell-Ginet, R. Lakoff, D. Spender).

At this time (the late 60s of the 20th century), the American psychoanalyst Robert Stoller introduced the term "gender" into scientific use to refer to the social and cultural aspects of sex.

The development of gender issues in linguistics was significantly influenced by social trends, such as the new Women's Liberation Movement, which emerged in the 1960s in the United States and spread to North America, Europe, and beyond, which contributed to the emergence of feminist linguistics, which aimed to expose patriarchy,

since the male has always dominated all spheres of public life. Feminist linguistics has been exploring the patterns of gender asymmetry in language, represented by R. Lakoff's "Language and the Place of Women" about the social role of women and S. Tremelo-Pletz's "Deficiency Theory" about the lack of confidence, dominance, and other masculine qualities in women's oral and written speech.

According to A.I. Garbar, representatives of feminist ideology warn that women need to be reflected in language for the sake of survival in society (biologically, socially, psychologically), because androcentrism reigns in the world - "a deep civilized tradition of reducing everything to a single form (male), which is represented by universal objectivity. [18, p. 32].

Gender linguistics as a branch of linguistics was formed in the last decades of the twentieth century and is currently undergoing active development. The main problems it solves are represented by various directions in domestic and foreign science [18; 34], the main ones being the following 1) gender studies in word formation, functioning of femininities (A.M. Arkhangelska, Y.V. Puzyrenko, O.O. Taranenko, M.I. Navalna); 2) within linguocultural studies, cognitive linguistics, "conceptology", ethnolinguistics (T.V. Sukalenko, Z.S. Matsiuk, Y.P. Maslova; O. Levchenko); 3) gender aspects of the idiolect (e.g, V. Stefanyk's idiolect (O. Manuikin); Taras Shevchenko's idiolect (Y.O. Honchar); 4) gender stereotypes (L.I. Stavytska, O. Levchenko, I.O. Melnyk, Y.P. Moroz, T.V. Sukalenko); 5) gender peculiarities of translation (O. Syzova, Y. Oleksiychuk, E. Vasylieva, L. Ruban); 6) the meta-language of linguistic gender studies (A.M. Arkhangelska, O. Chuishkova); 7) gender sensitivity of language, manifestations of sexism in language (A.M. Arkhangelska, V. Chistiak, O. Chuishkova); 8) discourse analysis (J. Sunderland, S. Mills); 9) research of discourse of different types: family discourse (A.A. Semeniuk, D. Tannen, P. Eckert), academic discourse (E. Morris, J. Swan), song discourse (N.I. Panasenko), gender discourse (O.I. Goroshko); advertising discourse (I.O. Velyka), discourse of power (L.M. Kurchenko), computer discourse (O. V. Komov); 10) intercultural communication (N. Besnier, J. Sidnell, S. Tretchter); 11) media and political communication (T. O. Degtyareva, Y. P. Maslova, M. I. Navalnaya, R. Wodak, L.

Litosselitti); 12) gender analysis (M. Talbot, S. Kiesling)

Gender studies in linguistics date back to antiquity. At that time, they began to distinguish between such categories as natural sex (*sexus*) and grammatical gender. The category of genus was seen as a connection to the reality in which people of different genders were represented. The nature of gender is still not scientifically substantiated. Linguists associate it with models that clearly describe the problems of gender in language and delineate its purpose, or it is a social aspect that is created by society through language. Observations show that the scientific literature mainly uses not the concept of gender, but its derivatives: genderology, gender studies, genderists, gender aspects, etc. [18, p. 32]. The concepts of sex and gender are often used interchangeably, and their meaning can only be learned from the context: when it comes to the biological aspect and when it comes to the social aspect. According to A.I. Garbar [18, p. 32], in the interpretation of the category of gender, the masculine gender took first place because such names had energy, activity, and the semantics of power, while the feminine gender characterized the subordination and passivity of the weaker sex. The conditions of real life influenced the laws of language development. However, not all languages have a gender category. In personification, feminine properties are seen in all objects that belong to the feminine gender; masculine and neuter genders are characterised by features that are typical of the male gender. The gender of a word is influenced not only by semantics but also by syntax and morphology. Gender is a grammatical category that is present in different parts of speech. Words are divided into classes (two or three), identical to gender or the absence of gender. Grammar distinguishes between gender and sex, the latter being characterised as a "universal conceptual category" that is not characteristic of gender in the languages of the world.] In the absence of grammatical gender in a language (e.g., in English), the universal category of gender is still manifested.

Thus, there is no unanimity among scholars of different schools regarding the interpretation of the concepts of gender and sex. Based on the ideas of D. Cameron [93, p. 22], A.P. Martyniuk divided all linguistic studies of gender into three paradigms: homogeneity, analogy, and heterogeneity. In the paradigm of homogeneity, sex and

gender are viewed as entities of the same order: gender is seen as a social adaptation of sex. In the analogy paradigm, gender is interpreted as a socio-cultural symbol of sex. The heterogeneity paradigm assumes that gender can be constructed regardless of sex. The radical direction of the heterogeneity paradigm (performativity theory) rejects the existence of any connection (real or symbolic) between sex and gender. Sex is declared a product of gender, constructed by society to establish a social hierarchy. A more moderate strand of this paradigm (the theory of interactivity) views gender as an interactive achievement, subordinating the construction of gender to regulatory social processes [37, p. 296].

Thus, these form the following approaches to addressing the issue of the relationship between sex and gender: 1) the paradigms of homogeneity and analogy represent a mechanistic approach to the interpretation of gender; 2) the essentialist approach (from the English essence) is based on the "belief in essences", the belief in the existence of a rational, integral, independent subject as a clearly defined entity that is identified and described by its place in space and time and is connected to other entities by relations of causal determinism [37, p. 296]. This approach originates in the ancient natural philosophy of the 6th-5th centuries BC and forms the basis of the Western European patriarchal tradition, which is based on the binary structure of the world and the dichotomous construction of philosophy itself. The central opposition of this philosophy is the binary opposition of the mind (positive masculine principle, located on a par with spirituality, rationality, activity, symbolising masculinity) and the body (feminine principle, located on a par with sensuality, unconsciousness, irrationality, passivity, symbolising femininity). The logic of hierarchical binary oppositions constitutes the conceptual basis of patriarchal metaphysics in general until the discursive revolution in the humanities in the second half of the twentieth century [37, p. 296-297]. In the new discursive paradigm, new ideas about gender as a product of discourse were formed.

Thus, gender linguistics addresses the problem of distinguishing between sex and gender within three paradigms: homogeneity, analogy, and heterogeneity, which reflect the essence of two directions: mechanistic and essentialist. Modern studies of

gender linguistics focus on the study of gender within discourse.

The methodological basis of gender studies is the Sapir-Whorf hypothesis of linguistic relativity, which is based on the idea that the androcentric "inherently language of a patriarchal society not only reflects the inequality of men and women, but is its root cause" [37, p. 298].

Scholars derive the linguistic foundations of the discursive concept of gender from Saussure's langue-parole dichotomy and distinguish two global trends:

- 1) studying the gender reflection of gender opposition in language units as a system;
- 2) studying the speech behaviour of men and women. Overcoming the dichotomy becomes possible only with the introduction of the concept of discourse into the conceptual apparatus of linguistics, which, according to A.P. Martyniuk, gives a new non-linear idea of the subject of linguistics and creates the possibility of applying the research apparatus of linguistics to the study of the native speaker himself, opening access to the formation of the structure of human consciousness, knowledge, assessments, behavioral guidelines [37, p. 303].

Several paradigms have emerged in the linguistic concept of gender (see Appendix A, Table A.1). The homogeneity paradigm is based on biological determinism, viewing linguistic behaviour as a reflection of gender. In this context, female speech is often described as less normative, more emotional or more passive, which contributes to the reinforcement of stereotypes.

The analogy paradigm offers a cultural-symbolic interpretation of gender. It focuses on language as a means of representing power relations, where women's communicative behaviour is interpreted not as 'deficient' but as a consequence of social inequality (D. Tannen; D. Cameron). Due to this approach intergender communication is viewed as intercultural interaction.

The paradigm of heterogeneity, based on socio-constructivist approaches, interprets gender as a dynamic and performative category formed in speech [87; 91]. This approach considers the intersection of gender with other social variables and allows for the analysis of language in a broader discursive context [141].

Thus, within the framework of discursive ontology, gender appears as a

performative and plural socio-cultural category formed in the socio-psychological space of a linguistic and cultural community discourse through interpersonal and social interaction, primarily speech.

Gender performativity lies in its continuous construction process, in which the category of gender itself is both created and reproduced. Gender's plural nature provides an opportunity for an individual to choose forms of gender self-identification that may differ from socially imposed models.

It is worth noting that gender performativity and plurality are not solely the result of personal choice but rather a reflection of regulatory socio-cultural norms that shape established role expectations. The social environment interprets an individual's behaviour according to these norms, often beyond their intentions, depriving a person of complete control over the realisation of their gender identity.

In addition, gender identity is inseparable from other social parameters, such as status, ethnicity, age, profession, etc., which determine not only the material forms of gender relations but also symbolic representations of masculinity and femininity that influence a person's behaviour, including speech.

A special role in this process is played by language, which performs a constitutive function in the formation of gender identity, and not only reflects it. This necessitates further study of the mechanisms of gender construction in discourse, with a clarification of the concept of discourse as a linguistic and extralinguistic continuum, identification of linguistic means of gender construction and analysis of their regulatory impact on the subject of discourse

There is no unanimity among scientists in defining the term "stereotype." Starting from W. Lippmann, who defined stereotypes as "prejudices that control the process of perception," "marking objects either as familiar or as strange and unusual, deepening the differences by this parameter: the barely familiar is presented as very close, and the barely strange as completely alien (W. Lippmann) [47p. 282]. Understanding of the essence of the term has developed to the most modern interpretation, for example: "a word, a speech turn that is repeated without change, automatically, as an established formula, a linguistic pattern; a stencil" [65, pp. 671-

672].

The stereotype reveals positive and negative attributes of a representative of a specific category. However, it cannot be a normative guideline, and the norm correlates only with a positive assessment. Stereotypes are formed from stable ideas based on religions, national experiences, and folklore traditions [54, p. 176].

We understand a gender stereotype as existing stereotypical ideas with a gender basis in the surrounding linguistic, historical, and socio-cultural space, which helps to identify the full range of factors that influence the formation of the concept itself [1, p. 20].

It is appropriate to consider gender stereotypes in relation to political and ethnocultural stereotypes due to their construction in accordance with the political sphere as a whole. Historical and cultural foundations form the uniqueness, national and cultural marking of female and male stereotypes. People as carriers of the mentality, national character, and culture of the ethnic group to which they belong can play different social roles and create different stereotypes. Thus, a politician's verbal and non-verbal characteristics are mediated by historical conditions and reflected in political discourse.

Thus, the study of gender in language and speech reflects the interaction of several components: linguistic, social, psychological, ideological, etc. Gender stereotypes are called cultural tools that shape women's understanding, evaluation, and positioning in political discourse. A comprehensive approach is optimal for studying such a multifaceted phenomenon.

Gendered languages: What is "gendered language"? They are characterised by variability and contextuality. Ideas about masculine and feminine speech styles are ideological.

Gender stereotypes manifest in discourse in the choice of lexical items (e.g., career woman, male nurse), morphosyntactic structures (designation of feminine forms—actress, chairwoman), and pragmatic strategies (interruptions, length of statements, control of the topic). Male and female speech is perceived differently: the masculine form is seen as an unmarked norm, and the feminine as a marked deviation

[20].

According to Deborah Tannen's theory of genderlects, gender communication styles are pragmatic: men focus on independence, hierarchy, and "reportage" while women tend to be intimate, equal, and "relationship".

Communicative differences are manifested in the perception of political discourse. Women are typically judged by appearance, emotionality, or marital status, while men are judged by rationality, determination, and authority (van Dijk; Fairclough).

Discourse plays a leading role in spreading gender stereotypes. The image of women politicians is correlated with traditional female roles and emotional vulnerability. This complicates women's access to power.

Thus, studying gender and language demonstrates the interconnection between linguistic forms, social meaning, and ideological structures. Gender stereotypes are cultural tools that shape women's understanding, evaluation, and positioning in political discourse.

Socio-cultural concepts and stereotypes are fragments of the social picture of the world of a particular ethnic group. The concept contains the most objective and conceptual information about a socio-cultural phenomenon.

F.S. Batsevyich noted how this is related to gender stereotyping: "A national stereotype is "an undifferentiated judgment that denotes an ethnic or national group as a whole, assumes the presence of a certain trait in all its representatives, and contains a certain assessment, implicitly or explicitly" [5, p. 339].

Robin Lakoff made the first attempt to systematise the linguistic features of women's speech in *Language and Woman's Place* (1973). She argued that women's language is "labile, emotionally coloured and uncertain", which, in turn, "reflects and reinforces their subordinate social position" [126]. Among the features of "women's language", Lakoff identified:

Hedges (e.g. I guess, maybe, sort of);

Tag question (isn't it?, don't you think?);

excessive politeness;

avoiding direct criticism;

use of "empty adjectives" such as divine, adorable, charming;

The intonation of raising your voice at the end of statements.

According to Lakoff, these traits are not biological or linguistic in the narrow sense. They are socialised from an early age as women's "correct" behaviour in society - soft, indecisive, delicate. She notes: "A woman who uses strong language is unfeminine; a woman who speaks forcefully is an anomaly" [126].

Other researchers, such as Janet Holmes and Deborah Tannen, have noted the importance of context and the purpose of communication. In her work *You Just Don't Understand* (1990), Tannen offers the metaphor of "Genderlects": men and women seem to speak different dialects, although they use the same language system. For women, speech is primarily a way of establishing rapport, while for men, it is a way of transmitting information [135].

In the 2000s, Deborah Cameron made a radical turn in gender linguistics. She abandoned the idea of biological differences and argued that gender is not who we are, but what we perform through language. She writes: "Gender is a performance enacted and reinforced in interaction". This approach opens the way to analysing how women (including female politicians) can master the rhetorical strategies traditionally associated with power.

Linguistic stereotypes perform both regulatory and discriminatory functions. They set a normative pattern of behaviour: A "real woman" should speak softly, not interrupt, be delicate, show emotion, and avoid direct statements and criticism. Deviations from these norms are perceived as "aggressive", "unfeminine", or even as a "threat to traditional values".

Janet Holmes emphasises that "women's politeness is not natural - it is an expected linguistic adjustment to social asymmetry" [120]. That is, women do not choose to speak "softer" - they are forced to do so to avoid social sanctions.

These stereotypes are potent in political discourse. High-ranking female officials are constantly under scrutiny -not only for the content of what they say but also for their tone, intonation, and voice timbre. Any linguistic "anomaly" - for example, a

confident statement or harsh criticism - can be interpreted as going beyond the boundaries of "acceptable femininity."

Drawing on the research of Robin Lakoff, Jennifer Coates, Janet Holmes, Deborah Tannen, and Deborah Cameron, this section examines the most prevalent linguistic stereotypes about women shaped by socio cultural notions of "women's language."

Women speak more than men

The essence of the stereotype: women are talkative, too emotional in their speech.

Scientific explanation: as Jennifer Coates emphasises, in public situations, men talk more and interrupt more often [Coates].

"Women are perceived to talk more not because they do, but because their voices break the expectation of male dominance in public discourse."

Women use more hedges

The essence of the stereotype is that women seem to speak with uncertainty (I think, maybe, sort of).

Scientific explanation: Robin Lakoff saw it as a manifestation of socialised indecision, while Holmes interprets it as a form of politeness.

"Hedges signal lack of commitment and authority." - Lakoff "Hedges can be used to express tact and consideration rather than insecurity." - Holmes

Women are more likely to use tag questions

The essence of the stereotype: women ask questions in the form of confirmation (It's nice today, isn't it?).

Scientific explanation: Lakoff saw this as a sign of seeking approval, Holmes - a mechanism of positive politeness.

Women do not use coarse language

The essence of the stereotype: women avoid swearing in order not to violate the expected "femininity".

Scientific explanation: Lakoff notes that this is a consequence of women's taboo on expressing emotions through the power of words.

Women use "empty" adjectives

The essence of the stereotype: women describe the world in an emotional and uninformative way (lovely, adorable).

Scientific explanation: according to Lakoff, this is a way to create an emotional background without specifics, which reduces the persuasiveness of women in business discourse.

Women are more emotional speakers

The essence of the stereotype: women are more likely to appeal to feelings rather than facts.

Scientific explanation: Coates points to differences in language function - women use language to create a connection rather than convey information.

Women apologise excessively

The essence of the stereotype: women tend to apologise frequently, even without an obvious need.

Scientific explanation: Coates points to differences in language function - women use language to create a connection rather than convey information.

Women use gentle interjections

The essence of the stereotype is that people use emotional interjections ("Oh dear!" "Goodness!") instead of strong words.

The scientific explanation : these interjections are seen as substitutes for taboo vocabulary, which are allowed for women by the social norm [125; 126].

Women avoid confrontation

The essence of the stereotype: women are afraid of arguments and seek to avoid conflicts.

Scientific explanation: Tannen and Coates see this as a strategy for maintaining relationships rather than a fear of conflict.

Women use diminutives

The essence of the stereotype is that women use words like "kitty" and "sweetie" more often, which makes their lines seem less serious.

Scientific explanation: Lakoff believes that such vocabulary marks "aesthetic emotionality" and excludes women from serious discourse.

Women speak "smoother"

The essence of the stereotype: women use more intonation rises, incomplete sentences, and smooth structure.

Scientific explanation: Tannen interprets this as strategic emotional flexibility rather than chaos in speech.

Women "interrupt", but support

Stereotype: Phrases such as yeah " and, uh-huh are interpreted as interference.

Scientific explanation: Coates points out that these are markers of listening, not attempts to grab the word.

"Women's minimal responses are meant to encourage the speaker, not to interrupt or dominate."

These stereotypes are not only social constructions but also powerful discursive practices that influence the perception of women in public space, including in the media and political discourse. Their study is key to further analysing the language strategies of women politicians in the media.

Thus, the main features of a stereotype common to different areas of scientific knowledge that study it are a schematic, standardised representation of a particular object, emotional colouration, and stability. The stereotyping of phenomena is directly related to the perception of the linguistic picture of the world, which is specific to each ethnic group [47, p. 288]. The summary sentences are not related to the title of this subsection.

Gender stereotypes are reflected in all types of discourse, including political discourse. They are determined by socio-historical, national, and linguistic-cultural factors.

1.3. Gender stereotypes of female politicians in the English-speaking world and their reflection in political discourse.

Gender stereotypes in politics depend on the general historical and cultural context of a particular country. Human rights that are commonplace today, such as women's right to own private property and vote in elections (the last European country

to grant women the right to vote was Liechtenstein in 1984, and in France, women were granted the right to vote only in 1945), and to obtain higher education, have been the result of a difficult struggle for gender equality between men and women [24].

Overall, there is an imbalance in the representation of women in politics worldwide. According to sociological data, as of 2020, women's representation in the parliaments of 153 countries is approximately 25%; in the executive branch of government, it is even lower — 21%, although in recent decades this situation has been changing in favor of women in politics, which is also reflected in political discourse.

Radical changes towards the elimination of gender discrimination in labor relations took place in the United States as early as the 1960s. This was facilitated by the introduction of the Equal Pay Act of 1963 (which prohibited gender-based differentiation in pay) and the Civil Rights Act of 1964 (which prohibited gender discrimination in employment and clearly defined all aspects of American working life) [23, p. 163]. A powerful factor for change in gender equality was the women's movement in the United States in the second half of the 20th century, which defined the basic ideological and organizational forms of gender policy for most Western industrialized countries; this became a "sociocultural revolution" in America, which undermined the former patriarchal system of values, social practices, and institutions. Thus, consistent US legislative policy was aimed at creating equal opportunities for women in the labor market and stimulated changes in the socio-economic status of American women [23, p. 163].

Researchers note "changes in US political discourse, particularly in its gender conceptualization: the gender component is becoming more inclusive, the division of individuals into purely male or female representatives is gradually disappearing, and attitudes toward individuals who do not identify themselves as male or female are becoming more tolerant" [9, p. 23].

To ensure gender equality in a global context, in 2018 the UN presented a document with recommendations on the use of gender-inclusive language, which proposes strategies for its implementation (one of them is the use of gender-neutral words and expressions – inclusive language, for example, instead of the word

congressman, use the word legislator or parliamentarian) [Guide: Gender-Inclusive Communication 2018] [cited in 9, p. 23].

Scientists are recording changes in the gender component of US political language, which is associated with the introduction of gender-inclusive language and is influencing contemporary English in America. "Since the United States is one of the largest English-speaking countries in terms of the number of speakers (the total number is approximately 239 million), changes in US political language can potentially influence changes in the communication of many other English speakers and thus lead to changes in the linguistic worldview." [9, p. 26].

The binary language structure (a language structure that divides concepts into two different and mutually exclusive categories, namely masculine and feminine) also leads to the emergence of gender stereotypes, as certain qualities or roles are associated with a particular gender in language. In this regard, researchers [9, p.28] emphasize the gender characteristics of political discourse, which reflects the theme of patriarchal ideology: men are rational and women are emotional - this is one of the leading ideas in gender role theory in the form of an instrumental/expressive dichotomy. Gender stereotypes in English can be traced in the names of certain professions, for example: policeman, fireman, or congressman have gender-specific connotations, suggesting that this role is predominantly associated with men, thereby excluding women. This is indicated by the morpheme man, which acts as a suffix in words. However, the introduction of gender-inclusive language challenges these stereotypes by advocating for more inclusive and neutral terms.

Thus, "changes in political language are linked to processes taking place in the social sphere. Social movements, actions, or events that reflect the position of a certain part of the population serve as a catalyst for these changes. Language, as a social system of interpersonal communication, is constantly evolving under the influence of various socio-cultural, political, and historical factors. New social ideas, understandings, events, and facts are reflected in linguistic nomination, leading to the emergence of new words, terms, expressions, and shifts in the meaning of lexemes, while traditionally established words or expressions may become less commonly used and,

as a result, become obsolete, passing into the category of historicisms. Changes are taking place in US political discourse, particularly in its gender conceptualization" [9, p. 32].

The US political world is represented in the media in political discourse by images of women as presidents' wives, and sometimes as other figures. The former are assigned the role of "supporting the image" of men, creating stereotypes about women's devotion to family values, and fully understanding the complex role of men as political figures responsible for the fate of the state and the people. Therefore, wives are assigned the role of representatives of the country on the international arena, a "reliable rear," and harbingers of humanitarian and charitable actions in support of socially significant projects, especially for the needy and vulnerable segments of the population. Only highly educated individuals who know all the intricacies of their country's politics, share national interests, and contribute to the country's domestic and foreign policy can fulfill such a high mission. They embody the best ideas, values, and culture of the nation and are representatives of the country, its ambassadors on the international stage.

It is not surprising that there are cases when the president's wife not only participates in the political life of the state, but also, in accordance with her abilities, can play the role of not only the first lady, but also run for the head of the country, as confirmed by the life of Hillary Clinton.

At the same time, the last presidential election campaign in the United States saw the participation of a woman worthy of representing her political force, capable of standing up to a male presidential candidate, an experienced politician who is a representative and spokesperson for the ideas of African American communities. This is Kamala Harris, who lost the presidential race to her opponent Donald Trump, but proved that women can be leaders and politicians on a par with men.

Therefore, this paper focuses on gender stereotypes of women in politics, particularly in US politics. It uses the example of two unique women in their life paths and political experience in the American political system: Kamala Harris and Michelle Obama. They are separated by their roles in the political life of the country, their status

as a political figure and the wife of a political figure. Still, they have much in common regarding their personal development, education, dedication to the interests of their country, and contribution to its prosperity and greatness on the international stage. In addition, they are shining examples of the realisation of equal opportunities, which is a priority in US values. As representatives of African American communities, they have reached the highest power levels.

The formation of political stereotypes, which are inextricably linked to gender stereotypes, in the process of political communication requires comprehensive research due to the complexity of the issue, the multifaceted nature of politicians' images, the specificity of political discourse, and in connection with "the development of information technologies, the formation of a single information space, the spread of modern high-tech means of influencing the political consciousness and political culture of citizens. This necessitates the disclosure of the mechanisms of political stereotype formation and the study of the peculiarities of political stereotype manifestation in political communication [79, p. 141]..

Political discourse is characterised by a polyphonic form of communication, a structural and compositional appeal to several interlocutors, and a polyphony of various authors [124, p. 197].

The specific characteristics of political discourse are the following four features:

1) agonistic capacity (competitiveness; manifested in such forms as parliamentary debates and election campaigns);

2) aggressiveness (associated with the concept of hierarchy and domination; aggression is seen as the basis of domination and determines the hierarchical order of human relations);

3) ideological character (an ideological character is a system of social representations, group knowledge, beliefs, and opinions

based on group values, norms, and interests. This function brings political discourse into the military.

4) theatricality (the category of theatricality in political discourse is related to the fact that one of the parties to communication — the people — does not play the role of

the direct addressee, but rather that of the addressee-observer, who perceives current political events as a performance staged for them with an exciting plot and an unpredictable ending) [124, p. 197-198].

Political discourse is one of the key areas where gender stereotypes about women's linguistic behaviour are manifested and reproduced. Women politicians, particularly in the United States, face double standards: society expects them to be competent, emotionally sensitive, decisive, and soft. In the media, their speeches are often evaluated by their content and presentation, tone, intonation, non-verbal behaviour, and verbal markers.

Based on the works of Lakoff (1973), Coates (1993), Holmes (1995), Tannen (1990), and Cameron (2005), we can identify the five most common stereotypes actively used in the media's representation of women in politics.

1. Women are too emotional

The essence of the stereotype: women in politics are portrayed as overly emotional, unstable, prone to tears or excessive anger.

Jennifer Coates notes that "female emotionality" is often interpreted as weakness, while similar manifestations in men are perceived as a manifestation of charisma or passion. Cameron emphasises that this interpretation is a product of gender ideology rather than linguistic facts [93].

Example: During the Kamala Harris debate, commentators focused on her firm tone, describing it as "angry" or "unladylike".

Women speak softly and with uncertainty.

The essence of the stereotype: soft intonations, hedges and euphemisms are perceived as a sign of uncertainty.

Robin Lakoff points out that women are forced to speak in a way that conforms to social norms of politeness, subconsciously undermining their authority. Holmes emphasises that hedges are part of a linguistic strategy of support and harmonisation, not weakness [120].

Example: Michelle Obama's language constructions, which frequently used "I believe " and "I feel," were assessed as a sign of an emotional rather than rational style.

Women avoid confrontation

The essence of the stereotype is that women's diplomacy or restraint is interpreted as an inability to make tough decisions.

Tannen explains that women tend to use cooperative strategies presented in the media as passivity [135].

Example: Michelle Obama avoided direct criticism of political opponents, which was interpreted not as political wisdom but as "feminine softness."

Women interrupt or interfere.

The essence of the stereotype is that phrases of support (uh-huh, right) are seen as interference or impulsiveness.

Cameron emphasises that such expectations burden women in the public sphere, where they are required to "emotionally serve" the audience [93].

Example: In the Harris-Pence debate, the media criticised Harris's interventions more harshly than her opponent's, although the volume of remarks was similar.

Women should be moral and inspirational

The essence of the stereotype is that women are expected not only to provide arguments but also to be emotionally warm and ethically superior. Cameron emphasises that such expectations burden women in the public sphere, where they are required to "emotionally serve" the audience [93].

Example: Michelle Obama's phrase "When they go low, we go high" has become a symbol of women's moral leadership - but it also reinforces the idea of women as an "ethical pillar" rather than a political equal.

These five stereotypes demonstrate that female politicians' speech is evaluated not only in terms of linguistic correctness but also through the prism of social gender norms. This calls for a special study of how these perceptions are formed in media discourse and how female politicians, such as Kamala Harris and Michelle Obama, adapt or counteract these expectations.

Thus, since discourse is an anthropocentric phenomenon, it subjectively reflects the world, since the speaker "assigns" meaning to speech [124, p. 198], a comprehensive approach should be used to study stereotypical perceptions in political

discourse regarding the gender role of women in politics.

Critical discourse analysis is used to study political discourse. Discourse analysis, which reflects the relationship between language, culture and social phenomena, is aimed at studying language practice and the relationship between language, power, and social processes. The essence of critical discourse analysis is that language not only reflects political, social and cultural realities, but also actively shapes them. Its goal is to reveal the limitations and problems caused by the use of language in political rhetoric, media, social media, and other places of public discourse other places of public discourse [48, p. 71]. Areas of research on this concept remain relevant in modern linguistics and the humanities in general, which contributes to the development of new theoretical approaches and methodological tools for analysing discourse in different contexts [48, p. 71].

Critical discourse analysis is defined by [31, p. 6] as an interdisciplinary approach to the study of communication in a socio-cultural context, as it establishes connections between signs, meanings, social and historical conditions that set the semiotic structure of discourse; explicates the determinism of textual structures by social, cognitive, political, historical, and cultural contexts.

The integrative goal of critical discourse analysis is to identify the ideological functions of language in the production, reproduction, and change of social structures, revealing the nature of power and domination, etc.

The three main schools of critical discourse analysis are N. Fairclough, T. van Dijk. Sociolinguistic discourse analysis by R. Wodak - for analysing gender stereotypes in political discourse. Stereotypes in political discourse in the media, we chose the cognitive theory

T. van Dijk shows the presence of cognitive formations (schemes, models) that are located between discursive and social structures and determine the creation and perception of texts. This type of analysis can be applied to any knowledge transmitted by the media in relation to our subject research, including the study of stereotypes of speech behavior.

It was T. van Dijk [99-102] who used critical discourse analysis to study the role

of the media in coverage of such political issues as overcoming racism and xenophobia; influence on consciousness through the media, power of the press, critical attitude to political correctness, etc.

Conclusion to Chapter 1

The following generalisations can be made as a result of the study of the theoretical and methodological foundations of gender in political discourse:

First, modern approaches to understanding the relationship between sex and gender are multidimensional and contradictory. The main paradigms that have emerged within gender linguistics are those of homogeneity, analogy, and heterogeneity. The first two represent a mechanistic approach that reduces gender to biological sex and identifies sociocultural roles with physiological characteristics. This approach ignores the variability, dynamics, and contextuality of gender behaviour.

Secondly, the essentialist approach, based on the belief in the existence of an unchanging, holistic, rational essence of man that determines his social nature, has become widespread in the humanities. This approach originates in the philosophy of the ancient era and has been entrenched in the Western European patriarchal tradition, which thinks of the world in binary oppositions. In particular, the central binary here is the opposition of mind (masculine) and body (feminine). This dichotomy simultaneously forms the conceptual basis for the hierarchical organisation of social roles and contributes to the preservation of gender stereotypes in public and political discourse.

Thirdly, since the second half of the twentieth century, as part of a discursive turn in the humanities, a radical revision of previous approaches to interpreting gender has been carried out. Gender was no longer seen as a stable or biologically determined phenomenon. Instead, it has been interpreted as a discursive construct formed in the process of language interaction and is the result of social practices and ideological influences. In this paradigm, the emphasis is not on the "essence" of the subject, but on its positioning in the communicative space, interaction with other subjects, and inclusion in the system of meanings.

Thus, gender linguistics today integrates approaches of different levels of complexity: from traditional bioessentialist concepts to poststructuralist and discursive interpretations. This makes it possible to comprehensively analyse how gender stereotypes are reproduced, transmitted, or, on the contrary, undermined in political

discourse. All this creates a solid foundation for further practical analysis of gender representation in the contemporary political and media space.

Attention is focused on the study of gender stereotypes in political discourse in the media, in particular those that are specific to the creation of images of female US politicians - Kamala Harris and Michelle Obama. A number of stereotypes about the gender roles of politicians have been identified. For example, according to T. van Dijk [van Dijk, 2008], women are evaluated mainly by their appearance, emotionality or marital status, while men are evaluated by their rationality, determination and authority. Communicative differences are evident in the perception of political discourse in the media. Discourse plays a leading role in spreading gender stereotypes. The image of women politicians is correlated with traditional female roles and emotional vulnerability, which complicates women's access to power. The leading method of studying gender stereotypes in politics is critical discourse analysis by T. van Dijk.

CHAPTER 2: GENDER STEREOTYPES IN POLITICAL DISCOURSE: THE REPRESENTATION OF KAMALA HARRIS

2.1 Kamala Harris in the Political and Media Landscape: Background and Public Expectations

Kamala Harris made history as the first woman, African American, and South Asian American to serve as Vice President of the United States of America. Her inauguration on 20 January 2021 symbolised overcoming centuries-old barriers in the US political system and caused a wide public outcry.

At the official level, Harris served as President of the US Senate, actively participated in the legislative process, and represented the country internationally. With a record number of decisive votes in the Senate, she had a key influence on adopting such significant legislation as the American Rescue Plan Act and the Inflation Reduction Act ("Vice presidency of Kamala Harris", Wikipedia).

At the same time, public perception of Kamala Harris was shaped mainly by gender and racial stereotypes that have historically been entrenched in political discourse. As Chilton (2004) notes, political communication traditionally requires politicians to demonstrate rationality, restraint, and control of emotions. In the case of female political figures, these expectations are doubly burdened: women are expected not only to be effective but also to conform to cultural norms of "femininity"—emotionality, caring, and modesty (Ross, 2017).

In the case of Kamala Harris, these stereotypes manifested themselves in several ways:

- **Expectations of emotionality and warmth:** During her public speeches, Harris often focused on her ability to "inspire" and "touch hearts", which is a typical marker of stereotypical communication behaviour of women in politics.
- **Criticism for showing emotions:** Some media outlets highlighted moments of her emotional reactions as "rare" or "unusual" for a politician, pointing to the normative expectation of rational restraint ("Kamala Harris showed rare display of emotion during victory speech", CNN).

- **Ambivalent perception of leadership:** Her leadership qualities - determination, strategic thinking, ability to reach compromises - were often combined with latent criticism of "excessive ambition", a traditional gender stereotype of women leaders.

Appeals to her family background and personal history play a special role in shaping Kamala Harris' public image. Frequent references to her mother and her upbringing in a multicultural environment serve as a kind of background for legitimising her political career through the private sphere - another characteristic feature of gendered political discourse. As Harris herself emphasised in her speeches: "My mother always said, 'Kamala, you may be the first to do something, but make sure you're not the last'" ("Kamala Harris Quotes", BrainyQuote).

Thus, even while holding one of the highest political positions, Kamala Harris had to balance the demands of professional efficiency with the expectations of gender stereotypes. This makes her representation in the media discourse particularly revealing for analysing the mechanisms of reproduction of socio-cultural norms in contemporary political communication.

2.2 Quantitative Analysis of Gendered Stereotypes in Media Coverage of Kamala Harris

In this section, a quantitative analysis of media materials on Kamala Harris was conducted as part of the study of gender stereotypes in political discourse.

The analysis was based on texts from leading American media (The New York Times, The Washington Post, USA Today) published between 2024 and 2025. (see Appendix B Table B1)

Table 2.2

Stereotype	Number of mentions	%
Aggressiveness	6	17%
Ambition	6	17%

Emotionality	9	25%
Leadership	10	28%
Caring	5	14%

The quantitative analysis revealed that the most frequent characteristics of Kamala Harris's image in the media discourse were stereotypes of leadership (10 mentions) and emotionality (9 mentions). This distribution is indicative of the understanding of gender balance.

The most represented stereotype is leadership (10 mentions), which indicates the perception of Kamala Harris as a political figure with distinctive features of strength, determination and ability to manage. It should be emphasised that such characteristics are traditionally perceived as inherent in men, which correlates with previous studies of gender stereotypes in political communication [120].

The emotionality indicator (9 mentions) is also very high. This demonstrates the media's traditional tendency to emphasise the sensuality and emotional involvement of women politicians, which is in line with the classical models of women's communication behaviour [135].

Aggressiveness (6 mentions) and ambitiousness (6 mentions) constitute a separate group of characteristics that reinforce the image of an active and independent leader, but can also activate negative gender biases. It is essential to note that ambition in political discourse is often considered a masculine trait, which in the case of women politicians is usually assessed as undesirable or excessive . In the case of Kamala Harris, this shapes the perception of her figure as one that demonstrates pronounced patterns of male leadership, which, on the one hand, emphasises her professional strength, but, on the other hand, can cause public resistance.

The stereotype of caring received the fewest mentions (5 mentions), based on the traditional idea of a woman as a caregiver and protector. Its relatively small

presence in the texts indicates a shift in the focus of Kamala Harris' media image towards leadership and determination rather than the traditional female role.

Thus, the most common stereotypes in the media coverage of Kamala Harris's image are:

- strong leadership with masculine characteristics (leadership, ambition),
- emotionality.

This combination creates an ambivalent public image: on the one hand, Kamala Harris appears as a confident and determined politician who meets the expectations of a strong leader; on the other hand, the emphasis on her emotionality and aggressiveness risks reinforcing negative gender biases, where women's displays of strength are often assessed more critically than men's.

This combined representation has a double effect: it enhances Kamala Harris's public appeal by demonstrating her humanity and sincerity. Still, it reduces her perception of being a pragmatic and strategic leader. Thus, the media representation of Kamala Harris is indicative of the current mechanisms of gender stereotypes' influence on the public image of women politicians.

2.3 Critical Discourse Analysis of gender stereotypes in selected media excerpts on Kamala Harris

Building on the quantitative analysis of gender stereotypes in the media portrayal of Kamala Harris, this section applies the tools of Critical Discourse Analysis (CDA) to uncover how language shapes and reproduces gendered power relations in political communication. While the numerical distribution of stereotypical attributes—such as leadership, emotionality, and ambition—provides insight into dominant patterns, it is the deeper examination of linguistic choices, narrative structures, and discursive strategies that reveals how these stereotypes are constructed, normalised, or contested. By engaging with CDA, this part of the study will investigate not only what is said about Kamala Harris in the media but also how it is said, in what contexts, and with what sociopolitical implications. Such an approach allows for a more nuanced

understanding of how media discourse functions as a site of ideological struggle, particularly in relation to gender and power. Here, we'll dive into a detailed analysis of the excerpts to see how each stereotype is presented in context.

EMOTIONALITY:

"Kamala Harris has been criticised as 'too emotional' or 'too aggressive'."

The meaning of this message lies in the negative assessment of emotionality, presenting it as a flaw for a politician. The word 'too' reinforces the negative connotation, indicating 'excessive' emotions. This meaning is also reinforced by evaluative adjectives: too emotional, too aggressive, which indicate unacceptable behaviour. In this example, emotionality and aggressiveness are contrasted with traditional norms of leadership behaviour (restraint, prudence).

This characterisation makes Kamala Harris appear less professional and more unstable in the eyes of voters, which is typical of widespread gender stereotypes.

"Her speeches often use emotional appeals."

In this excerpt, the use of emotions is interpreted not as a strategic rhetorical device, but as a manifestation of insufficient rationality. Thus, the phrase 'emotional appeals' is a hint that the argument is based more on feelings than on facts. In the context of general criticism, it is perceived negatively. It reinforces doubts about Harris's ability to act rationally in crisis situations.

"Kamala Harris speaks of personal hardship."

The emphasis on personal difficulties makes her image more human, but it also reinforces the idea of female sensitivity. "Personal hardships" bring political activity into the realm of individual experience. The "personal history" frame strengthens the image of "one's own man" but can be interpreted as emotional weakness. As a result, politicians are perceived more through emotional than intellectual or strategic elements.

"She's judged differently because she's a woman of colour."

This message is a direct acknowledgement of the double standard against Kamala Harris due to the intersection of gender and racial identity. Passive construction "She's judged" is used to show that the emphasis is not on her actions but on an external assessment. The unfairness of judgments is emphasised. Voters may either sympathise with her or, on the contrary, believe that her emotionalism is "forgiven" because of her identity.

"Speeches now sharper and emotionally charged."

Emphasis on increasing the emotional charge as a change in campaign strategy, but without a hint of losing control. This idea is also reinforced by epithets: sharper, emotionally charged - on the one hand, activity and determination, on the other - emotional pressure. It can be perceived as a sign of strength (by its own supporters) or emotional instability (among critics).

Kamala Harris is often described in the media through emotionally charged characteristics: her performances are defined as "too emotional", "emotionally charged", and her personal stories are presented in the frame of "personal hardship".

Emotionality in Kamala Harris's political discourse is presented as a dual characteristic: on the one hand, it allows her to establish emotional contact with voters, and on the other hand, it fuels gender stereotypes about women's weakness, instability and irrationality.

The media's emphasis on emotionalism can create the impression of less competence, reinforcing public prejudice against women leaders. At the same time, for specific audiences (especially among supporters), it creates an image of a sincere, "humane" politician who can mobilise emotional support.

The reflection of Kamala Harris's emotionality in media discourse reveals the profound ambivalence of public expectations of women politicians: emotional openness is simultaneously approved as a manifestation of authenticity and condemned

as a sign of weakness. Through linguistic means—evaluative vocabulary, appeals to personal experience—the media reproduce the traditional stereotype of the emotional nature of women's communication, which, in the political arena, becomes a factor limiting public trust.

AMBITION

"Harris is exploring jumping back into state electoral politics by running in 2026."

Kamala Harris is portrayed as an independent, proactive politician actively planning her next career move. Ambition is manifested in the desire to return to big politics after defeat, which indicates perseverance and determination. The verb "exploring" indicates actively exploring opportunities, emphasising one's initiative. The metaphor "jumping back" creates an image of energetic, decisive movement forward. The expression "state electoral politics" indicates the scale of the plans. It creates an image of a leader who does not give up after a defeat, but is ambitiously looking for new ways to grow.

"Kamala Harris's centrism fits much better where most Democrats are today."

Harris's adaptability to the political context is emphasised. An indication that she is building her career wisely, adapting to the electorate's demands. Using the phrase "fits much better" creates a sense of flexibility and strategic thinking. Vocabulary without emotional colouring is neutral and positive, which reinforces the idea of deliberate career behaviour. The image of a prudent, ambitious politician who takes her chances and follows the requirements of the times is formed.

"She quickly consolidated support, showing political acumen and strategic thinking."

Harris's high level of political skill is demonstrated. It emphasises her ability to quickly unite political forces around her, directly indicating her ambition. The verb "rapidly consolidated" emphasises speed and determination. The terms "political

acumen" and "strategic thinking" reinforce the impression of competence and purposefulness. The syntax is constructed so that the active action comes first, emphasising achievement. It creates an image of an influential strategist who can act quickly and efficiently and is, therefore, a strong, ambitious leader.

"Harris's associates say she began to find her footing."

The metaphor "find her footing" is a metaphor for stabilisation and establishment in the political space, alluding to the process of gaining strength and confidence. The idea is that Harris is building his platform and credibility on his own. The use of indirect speech through "associates say" has the effect of external evaluation: the ambition is confirmed not by self-presentation but by the perception of others. The idea of an independent and determined figure who could overcome doubts and establish himself through his efforts is reinforced.

In the media texts studied, Kamala Harris's ambition appears to be one of the key characteristics of her political image. These linguistic techniques form the image of a politician who does not just follow conventional scenarios but actively manages her own career, demonstrates strategic thinking, and is ready to take responsibility for major political decisions.

It is essential to interpret Harris's ambition in the context of gender stereotypes.

In the traditional view, ambition has long been considered a trait inherent mainly in male leaders. Perseverance, determination, and readiness to fight for power were perceived as "masculine" attributes of politics. Other characteristics were expected for women: modesty, caring, support, and emotional sensitivity.

In the case of Kamala Harris, we see a specific violation of expected gender roles:

Its ambition is presented as a norm of political behaviour necessary for survival in a fierce competitive struggle.

At the same time, traits such as strategic thinking, independence, and

perseverance can be perceived in two ways: on the one hand, by inspiring respect, and on the other, by provoking covert or open criticism in the media due to stereotypical ideas of "proper" female behaviour.

Thus, on the one hand, the media legitimises Kamala Harris's ambition as a sign of a strong leader. On the other hand, it demonstrates how difficult it is for women politicians to avoid gender labelling altogether, even when their professionalism and competence are evident.

The media presents Kamala Harris's ambition as a key feature of her political character, contributing to the image of a strong, determined leader. However, due to gender stereotypes, this ambition is not completely neutral: it remains a specific element through which society continues to redefine the role of women in political power.

AGGRESSIVENESS

"Harris herself, with Biden's support, began focusing less on perilous political tasks like tackling the cause of immigration and seized instead on issues such as abortion and her strengths."

The idea of consciously "capturing" more profitable topics is presented. The image of an active and persistent figure who chooses his path instead of the imposed one is used. A verb with an aggressive connotation: "seized" - not just "took up the topic", but actively, even aggressively "seized" it. A contrasting construction: fewer "dangerous tasks", more emphasis on one's strengths - the rhetoric of power and dominance.

"She travelled to Florida to take on DeSantis' 'war on woke'."

Describes an active attack on the opponent - Florida Governor Ron DeSantis. Kamala Harris plays the role of a fighter who is not afraid of open political confrontation. This idea is also backed up by confrontational verb "take on" (to challenge, to engage in a struggle) and metaphorical amplification: "war on woke" - a political metaphor of war is used to reinforce the aggressive tone of the whole situation.

"Harris's operation has often worked to cast Trump as an 'unhinged and unserious man' and the butt of a big joke."

Harris, through his team, is purposefully ridiculing his opponent's image. This is an example of information aggression and rhetorical attack through public discredit. Phrases "unhinged" (mentally unstable), "unserious" viewed as a humiliation of the opponent's authority. The combination with the metaphor "the butt of a big joke" reinforces the image of the opponent's weakness and powerlessness.

The analysis of examples from media sources shows that Kamala Harris's image in the media is often built through the recursive use of aggressive behaviour patterns traditionally considered inappropriate for women politicians.

The main features of aggressiveness:

- Emphasis on struggle and confrontation: Harris is a politician who actively challenges his opponents ("take on DeSantis's 'war on woke'") without shying away from a political battle. This creates an image of a persistent and even belligerent figure.
- The media texts use active verbs with the semantics of attack (seized, take on, cast as) and metaphors of conflict (war on woke, fight). Such linguistic choices reinforce the perception of Harris as a person ready for an arduous political struggle.
- The aggressive strategy manifests not only in actions but also in media rhetoric—ridiculing and labelling opponents (for example, statements about Trump as an "unhinged and unserious man" who becomes the "butt of a big joke"). This demonstrates a willingness to use public attacks as a tool of political strategy.

In the traditional model of female communication behaviour, diplomacy, softness, and avoidance of open conflict are expected. Instead, Harris demonstrates typical features of the male political style: direct attack, confrontation, and control of the agenda.

While male politicians' aggressiveness is perceived as a sign of strength, in the

case of women, it is often interpreted as "over-emotional," "rude," or "inadequate." Coverage of Kamala Harris in this context risks reinforcing ambivalent expectations of women's leadership.

The systematic emphasis on her assertiveness and combative nature has created a perception of Harris as an uncomfortable but strong player. This may increase trust among voters who appreciate determination but also cause anxiety among those who expect women politicians to behave "more meek".

LEADERSHIP

"Harris's energised rallies mark a sharp contrast to her stumbling appearances of four years ago." [The reinvention of Kamala Harris, Washington Post]

Here, Harris is presented as a leader who has grown and developed her skills, showing professional evolution and new strength in communicating with the audience. The contrastive construction ("energised rallies" vs. "own-stumbling appearances") reinforces the image of positive dynamics and professional development. It emphasises the growth of competence typically associated with "mature" male leadership.

"She has a green light to quickly go to places that made the most sense, even with just a few hours' notice." (The reinvention of Kamala Harris, Washington Post)

It shows Harris's independence and flexibility in decision-making and her ability to act quickly in difficult situations. The expression "green light" symbolises the official recognition of her authority and autonomy. It creates an image of a responsible and fast-acting leader who opposes traditional expectations of a passive female role.

"She travelled the country warning that not just abortion rights but also an array of other freedoms were at risk from conservatives." [The reinvention of Kamala Harris, Washington Post]

Positioning Harris as a defender of fundamental freedoms who actively advocates for the rights of citizens. The verb "warning" connotes danger and the obligation to inform the public—a typical trait of a responsible leader. Harris is

presented as an authoritative figure who acts as society's moral and political protector.

"Vice President Harris formally secured the Democratic presidential nomination." [Harris officially secures Democratic nomination, Washington Post]

A clear indication of her official and recognised status as party leader. The phrase "formally secured" emphasises her power and leadership legitimacy. It creates an image of a strong, independent political figure in the media discourse.

"Attention now shifts to whom Harris will pick as running mate."

Demonstration of control over making important decisions - a typically male role in the political hierarchy. The expression "attention shifts" automatically recognises her right to form her team— presenting Harris as a full-fledged political leader.

In the excerpts studied, Kamala Harris is actively positioned as a strong and independent political leader with traditional leadership characteristics often associated with a "male" model of political behaviour. The media constantly emphasise her determination, ability to act independently, control over the situation, and officially recognised authority.

The strategy of presenting Harris through an emphasis on her leadership qualities allows the media to distance her image from traditional female stereotypes (e.g., caring or over-emotional).

However, at the same time, this reinforcement of the image of the leader can cause tension in the audience, as women's leadership is still often assessed through the prism of gender bias: a woman's ambition or determination can be interpreted ambiguously - either as a positive force or as a threat to the "normative" political order.

Thus, two parallel processes are simultaneously taking shape in the media discourse: strengthening Harris's image as a strong leader and at the same time the risk of constructing her as potentially "threatening" due to her deviation from expected models of female behaviour.

CARING

Harris spoke about supporting a friend in high school who was being abused: "Oh no, you're going to come live with us."

This emphasises Harris's willingness to care for her loved ones and take responsibility at a very young age, and presents her with a natural sense of responsibility and compassion, which is traditionally associated with "female" care.

The direct speech ("Oh no, you're going to come live with us") adds emotion and emphasises the impulsiveness of the caring decision. The phrase "Oh no..." demonstrates the undeniable naturalness of her desire to help.

"Harris hugged the child of a Black pastor during an event in South Carolina."

Hugging in a public space portrays Harris as an open, warm person who is unafraid to show emotions. It demonstrates her willingness to establish interpersonal connections traditionally associated with female "social care". The description of a physical action ("hugged") evokes a visual picture of closeness and trust. The context of the event (a meeting with pastors) reinforces the moral and ethical weight of the act, enhancing the impression of caring.

"Harris emphasised that she will represent all Americans, even those who do not vote for her: "I will always listen to you."

This is demonstrated at the level of political rhetoric: she will represent her supporters and openly commit to serving the whole society. Positioning oneself as a moral leader that goes beyond the party framework. The constant form ("I will always listen to you") creates a sense of stable presence and support. The use of the second person ("you") personalises the message and inspires emotional trust in the audience.

"Harris's campaign emphasises "human connection" and a personal approach during rallies and speeches."

Harris and her team purposefully create an image of a caring, approachable leader by emphasising human emotion. This contrasts with the image of a distant

technocratic politician. Using the terms "human connection" and "personal approach" creates a lexical field of care and intimacy. Metaphorical language ("connection", "personal approach") reinforces Harris' image as an empathetic figure who builds "bridges" with the audience.

In the studied media texts, caring is one of the central features in Kamala Harris's representation. It serves as a powerful marker of the gender stereotype of "feminine" behaviour in politics, which has its peculiarities in shaping public opinion.

Harris's caring nature is manifested in many ways:

- Personal (helping a friend in her teens),
- Public and social (hugging a child during an event),
- Institutional and political (a promise to represent all Americans regardless of political preferences),
- Campaign image (emphasising the "human" nature of the campaign).

These episodes create a generalised image of Harris as a politician for whom personal involvement, openness to people, and empathy are not just artificial rhetoric but natural characteristics.

On the level of ideological load, this is Harris's representation reinforces the traditional notion that women in politics should have the qualities of caring, empathy and social support. It creates a positive image easily perceived by the electorate, especially among women and minorities. At the same time, it sets limits: the expectation of "feminine care" may restrict a politician from further demonstrating "tough" or "rational" qualities that are traditionally considered more masculine and desirable in leadership.

Kamala Harris, through her caring attitude, simultaneously consolidates her image as a moral and humane leader, but also becomes the object of subconscious gender expectations, which can be both a resource and a challenge in political struggle.

In conclusion, the analysis of media discourse demonstrates that Harris's caring nature is not only a personality trait but also a powerful communicative and political tool that functions within the established socio-cultural framework of gender stereotypes.

Conclusion to Chapter 2

The study, which combines quantitative analysis of media texts and critical discourse analysis, allows us to draw comprehensive conclusions about the representation of Kamala Harris in contemporary American media discourse through the prism of gender stereotypes.

The quantitative analysis suggests that Kamala Harris' image in the media is formed through a double filter of expected behaviour: on the one hand, through traits attributed to women (emotionality, caring), and on the other hand, through signs of a traditionally "masculine" leadership style (ambitiousness, aggressiveness, determination).

Critical discourse analysis revealed that the media presents Harris's emotionality through emphasis on her ability to empathise and show compassion, but at the same time, it emphasises her "emotional instability" in difficult political situations.

Aggressiveness is portrayed ambivalently: sometimes as a necessary force in political struggle, sometimes as excessive harshness that does not correspond to the expected "feminine softness".

Ambition is presented as a pronounced leadership pattern, which, however, is perceived more critically in women's performance, as it goes beyond the traditional perception of "correct" female behaviour.

Harris's leadership is shaped by the frames of determination, professionalism and the ability to take responsibility, but at the same time is often emphasised through the ideas of "trust" or "dependence on others", which can weaken the image of an independent leader.

Caring is actively exploited to reinforce the image of humanity and closeness to voters, but also reinforces the traditional gender stereotype of women's "care" and "emotional support".

Thus, Kamala Harris's image in the media is shaped by a complex balance of

traditionally feminine and masculine traits, which both opens up new opportunities for her as an innovative politician and reinforces public expectations to conform to established gender roles.

In general, the results show that media discourse is not neutral: even in modern politics, women's leadership continues to be assessed through the prism of gender norms, where behavioural stereotypes not only describe but also actively shape the perception of women in power.

CHAPTER 3: GENDER STEREOTYPES IN POLITICAL DISCOURSE: THE REPRESENTATION OF MICHELLE OBAMA

3.1 Michelle Obama in the Political and Media Landscape: Gendered and Racialised Expectations

Michelle Obama is an American lawyer, author and public figure who gained worldwide fame as the first African-American First Lady of the United States in 2009-2017. She was actively involved in social initiatives, including healthy lifestyles, education and support for military families.

Michelle Obama's image in the media and public consciousness was extremely multifaceted, but at the same time heavily influenced by gender and racial stereotypes. Her public representation can be seen through the following main foci:

- **Caring:** Michelle was often portrayed as the "perfect mother" and "an example of family support", reinforcing the traditional gender stereotype of women as the guardians of the home and family.
- **Emotionality:** Her ability to show sincere emotions, from joy to anger, has attracted both positive praise and negative criticism for being "overly emotional".
- **Leadership:** At the same time, Michelle demonstrated political and social activism that broke away from the image of a "modest first lady", forcing society to rethink the role of women in the political sphere.
- **Ambitious:** Her influence on public discourse has often led to accusations of seeking political power, although Michelle herself has not held elected office.
- **Aggressiveness:** Especially in her first years in the White House, her harshness and directness in her statements were interpreted through the prism of the stereotype of a "strong but dangerous" woman.

Thus, Michelle Obama's image in the media consisted of an intersection of traditionally "feminine" traits (caring, emotionality) and traits usually attributed to male behavioural models (leadership, ambition, determination).

Her representation reveals how deeply ingrained societal expectations of gender and race influence the perception of even the most successful and respected women in US political culture.

3.2 Quantitative Analysis of Gendered Stereotypes in Media Coverage of Michelle Obama

Five stereotypical models are identified: emotionality, caring, leadership, ambition, and aggressiveness. (see Appendix Table C1)

Stereotype	Number of mentions	%
Emotionality	10	23%
Caring	10	23%
Leadership	9	20.5%
Ambition	10	23%
Aggressiveness	5	11%

The linguistic units "hurt," "shook," "anger," and "vulnerable" carry a pronounced emotionality and personal involvement. Their use creates an image of Michelle Obama as a political figure who openly demonstrates her feelings. Emotional openness simultaneously emphasises her humanity and can accentuate a certain vulnerability.

The media construct Michelle Obama's image as a genuine, sensitive, empathetic personality, which has a positive impact on the level of public trust.

The vocabulary of "support," "family," and "care" focuses on traditional female values—family support, care, and empathy. The expressions have a positive emotional colouring and form the image of a woman who unites the community around mutual assistance and care.

In this way, the media reinforce the stereotype of Michelle Obama as a "mother of the nation," strengthening her social authority through the image of a defender of social values.

The use of the verbs "mobilise" and "inspire" and the nouns "leadership" and "influence" emphasises activity, determination, and the ability to influence. These linguistic units belong to the semantic field of leadership and persuasion, creating an

image of a strong public figure. The image of a leader who inspires and mobilises people in the texts about Michelle Obama takes on the form of "soft power", emphasising moral authority rather than rigidity or dominance.

The terminology "bold," "determined," and "strength" indicates the presence of high internal motivation and the ability to achieve goals despite difficulties. Michelle Obama's ambition must be presented in the context of overcoming obstacles, not through the desire for power as such.

Ambition, which is often associated with masculine behaviour in traditional gender perceptions, acquires a positive colouring in Michelle's case and is perceived as an integral part of her life philosophy.

The linguistic means "sharp look", "shade", "frustration" hint at a hidden, controlled form of protest or criticism. They convey emotional discomfort through subtle, socially acceptable gestures. The media presents Michelle Obama's aggressiveness as a manifestation of strength of character and the ability to defend herself without outright confrontation, which forms the image of a strong but balanced woman.

The analysis shows that Michelle Obama's image in the contemporary English-language media is constructed through a combination of traditionally feminine and "masculinised" traits.

The linguistic means of emotionality and caring play a special role, emphasising her humanity and closeness to the audience. At the same time, the emphasis on leadership and ambition demonstrates the ability to overcome stereotypical expectations of women's behaviour in politics.

Thus, in the discourse around Michelle Obama, traditional gender roles are being redefined, where emotionality and strength exist in harmony.

3.3 Critical Discourse Analysis of Michele Obama gendered representations in selected media excerpts

As evidenced by the results of a quantitative analysis of the vocabulary used in media discourse about Michelle Obama, the image of the politician is extremely ambiguous. On the one hand, she is characterised by traditionally feminised traits – caring, emotional, maternal – which are reflected in repeated references to ‘support,’

‘mother,’ ‘empathy,’ etc. On the other hand, the discourse also contains elements of stereotypically masculinised or ‘deviant’ characteristics, such as ‘leadership,’ ‘bold,’ and ‘sharp look,’ which indicate leadership qualities or public resistance. This linguistic contrast allows us to conclude that the media constructs a hybrid image of Michelle Obama: on the one hand, she is represented within the expected gender roles, and on the other, she goes beyond them, thereby evoking both admiration and criticism. Below, we will look at specific examples of the use of stereotypical vocabulary to identify the discursive strategies and ideological attitudes that shape perceptions of her as a public figure. (see Appendix Table C2)

EMOTIONALITY

"It still hurts. It shook me profoundly..."

The author shows Michelle Obama not as a reserved political figure but as a person experiencing deep emotions due to political changes. The emotionally charged verbs "hurts" and "shook profoundly" convey inner pain and vulnerability. Emphasises women's emotionality as a virtue (authenticity, sincerity), but at the same time can reinforce the stereotype of a "too sensitive" woman.

"Going through therapy is getting me to look at the fact that maybe... I'm good enough."

Michelle Obama speaks openly about working on herself, admitting to emotional difficulties. Confessional, reflexive vocabulary ("therapy", "good enough") demonstrates emotional self-knowledge. On the one hand, it breaks the taboo of discussing therapy; on the other hand, it reinforces the idea that women's emotional vulnerability is typical.

"She speaks openly about struggling with low-grade depression and anxiety."

It shows that even strong women have the right to be weak. Pathologising vocabulary ("depression", "anxieties") reinforces the image of emotional fragility. Normalisation of the conversation about mental health for women, but possible perception of the female figure through the prism of instability.

"She didn't look happy."

The journalist's conclusion is based on an interpretation of appearance—a subjective

assessment ("didn't look happy") without facts or a direct quote. Women are often judged through the prism of their emotional appearance rather than their actions or decisions.

"I am just now starting to build that muscle."

Recognising that women have to develop resilience skills specifically. The metaphor "building muscle" in the context of emotional resilience. Shows constant inner development as a necessity for women who overcome expectations of excessive emotionality.

"She revealed the sadness she felt after the 2016 election." [Washington Post, 2018]

Emotional and expressive vocabulary ("sadness", "revealed") creates the effect of sincerity. Emotions are presented as a consequence of social and political upheaval. It shapes Michelle's image as a sensitive, compassionate leader.

Media representations of Michelle Obama frequently highlight her emotional openness and vulnerability, constructing an image that combines authenticity with traditional gendered expectations. Lexical choices such as *"hurts," "shook me profoundly,"* and *"sadness"* emphasise emotional depth and sincerity, portraying her as a compassionate and introspective figure. References to *therapy, depression,* and *anxiety* further humanise her, normalising mental health discourse yet simultaneously reinforcing the stereotype of women as emotionally fragile. In several cases, emotional states are inferred from appearance (*"she didn't look happy"*), illustrating how women in politics are often judged through the lens of emotional expressiveness. While such portrayals contribute to a positive image of honesty and relatability, they also risk perpetuating the notion of emotional instability as inherently feminine, potentially undermining perceptions of strategic or rational leadership.

CARING

"Her strategies include the support of family and friends (particularly a group of women she calls her Kitchen Table)."

Emotionally warm descriptions ("support of family and friends", "Kitchen Table" image) create the impression of a caring, sociable personality. Michelle Obama is shown as a person who builds strong support networks, especially among women,

emphasising her ability to care for others and the community. Shapes her image as a moral authority based on empathy, care and women's solidarity.

"She emphasised gratitude to frontline workers during the pandemic"

The verb "emphasised" reinforces the emphasis on active rather than passive care; the lexeme "gratitude" is aimed at an emotional response from the audience. Michelle Obama sincerely appreciates those who take risks for others, upholding the core value of caring and shared responsibility. It strengthens the association of her image with the figure of a "caretaker" in the national discourse.

"My girls, thank God, are whole."

An emotionally charged reference to family relationships ("My girls") and a religious connotation ("thank God") add depth to the experience. The personal experience of motherhood is presented through the prism of anxiety and concern for the well-being of children, even after the end of the presidential term. Reinforces the image of Michelle as a caring mother, which is directly related to stereotypes of women's roles in the family.

"She wants young women to learn to say 'no' for their good."

The modal verb "wants" in combination with the moral phrase "for their good" emphasises the role of a mentor and protector. She advocates for the psychological health of women through the development of their assertiveness, which embodies a modern version of caring leadership. It transfers the traditional image of women's care from the private sphere to the public and educational sphere.

"She launched programmes to encourage civic participation and protect voter rights."

The verb "launched" in combination with the phrases "encourage civic participation" and "protect voter rights" creates an image of active concern at the level of social processes. Michelle Obama's concern goes beyond the personal sphere and becomes a tool for social mobilisation. Reinforces Michelle's association with responsible civic leadership based on the principles of justice and the defence of shared values.

Michelle Obama's media image strongly reflects the stereotype of the caring woman, though reinterpreted through both private and public lenses. Descriptions such as and

the metaphorical construct a persona rooted in empathy, warmth, and interpersonal solidarity, particularly among women. Her frequent expressions of gratitude and emotional investment in her family reinforce the traditional motherly role, presenting her as deeply compassionate and morally grounded.

However, this caring image also extends into the civic and political domain. Actions like launching initiatives for voter rights and encouraging civic engagement frame her as a socially responsible leader, committed to collective well-being. Moreover, her call for young women to learn to say "no" shifts care from passive nurturing to active empowerment. Overall, the stereotype of care in Michelle Obama's media portrayal evolves from domestic concern to public advocacy, creating a modernised figure of female leadership based on empathy, protection, and moral integrity.

LEADERSHIP

"Michelle Obama is stepping into the 2020 election with a programme to boost voter turnout."

In this example, Michelle Obama is presented as an active actor in the political process. The phrase "stepping into the 2020 election" does not imply passive support but active involvement in political life. Her initiative to increase voter turnout emphasises her as a figure who expresses a position and shapes real processes in society. The active verb "stepping into" emphasises the willingness to act and take responsibility. The phrase programme to boost refers to a specific strategic activity with a targeted impact.

"Mrs. Obama remains one of the best-known public figures in America."

The emphasis here is on Michelle Obama's enduring public profile. She is not a temporary phenomenon, but a figure who retains popularity and authority outside the political scene. This is a characteristic feature of long-lived leaders whose reputation is built over the years and is fixed in the mass consciousness. The verb remains emphasises the permanence and steadfastness of the status. Evaluative vocabulary - best-known public figures - demonstrates high public recognition. The noun construction public figures legitimises their presence in the sphere of public authority.

"She delivered an impactful speech at the Democratic National Convention encouraging voters to do something."

Michelle motivates and mobilises political engagement. Her speech is perceived not just as a public speech but as an influential call to action, which is a key characteristic of an effective leader. The impactful speech score indicates the ability to make an emotional and motivational impact. The phrase "encouraging voters to do something" directly appeals to participation, emphasising the leader's campaigning function.

"Mrs. Obama hosted a rally in Atlanta to boost voter turnout among young and non-white voters."

Michelle not only acts as a symbol, but also actively organises events targeting specific groups of people, such as young people and national minorities. Such activities demonstrate strategic leadership focused on expanding political representation. The verb hosted is an active organisational role, indicating control over the process. The metaphorical use of boost voter turnout indicates positive dynamics and activity stimulation. The thematic focus on young and non-white voters demonstrates the social sensitivity of Obama's leadership.

Michelle Obama is consistently represented in the media as a proactive and influential political actor, reinforcing the stereotype of strong leadership — a quality traditionally associated with male politicians. Lexical choices such as *"stepping into the 2020 election"*, *"hosted a rally"*, and *"delivered an impactful speech"* position her not as a symbolic figure, but as a strategic leader who initiates and drives change. These verbs emphasise her agency, responsibility, and capacity for mobilising public participation.

Media references to her *"programme to boost voter turnout"* and *targeted outreach to young and non-white voters* underscore her effectiveness in civic engagement and her sensitivity to underrepresented groups, reinforcing a model of inclusive leadership. Phrases like *"remains one of the best-known public figures"* contribute to a narrative of sustained influence, presenting her as a stable and enduring force in American public life. Thus, Michelle Obama's media image combines

authority, initiative, and long-term impact — all central elements of political leadership — while simultaneously challenging gendered assumptions about who holds such roles.

AMBITION

"Michelle Obama's 2018 memoir, 'Becoming,' was a phenomenon: It broke sales records and turned the former first lady into a whole new kind of celebrity."

It shows how Michelle Obama purposefully developed her career after the end of her duties as First Lady. It is a personal story and a strategic tool for creating a new public image and strengthening her influence. This is a typical sign of ambition focused on long-term public success. The phrase broke sales records shows the scale and significance of the achievement. The evaluative definition of a new kind of celebrity indicates an active restructuring of the status and one's image.

"She has balanced a well-known distaste for politics with constant demands to be on the public stage stumping for Democrats."

Despite her reluctance to delve into politics, Michelle Obama actively advocates for political causes. This demonstrates ambition at the level of influence—she maintains control over her image but acts in the political sphere, which underlines her ability to be a strategic figure. The contrasting construction of balanced distaste for politics with demands emphasises the tension between personal desires and social ambitions. The active verb stumping emphasises initiative.

"She doesn't just want to inspire, she wants to change the culture in our country around voting."

This quote demonstrates a deep ambition to change individual behaviours and an entire political culture. It goes beyond traditional leadership and shows a high level of commitment. The contrast inspires and demonstrates the transition from emotional impact to structural change. The phrase "change the culture" indicates an extremely high level of ambition.

"Michelle Obama launched the Civic Cities programme to collaborate with mayors and boost civic engagement across America."

The programme's launch demonstrates an active desire to influence systemic processes

- mobilising voters through work with local governments. This is a sign of ambition aimed at changing socio-political structures. The active verb launched denotes initiative and the start of a large project. The positive evaluative vocabulary of boost civic engagement is aimed at strengthening public participation.

In the media, Michelle Obama is consistently portrayed as an ambitious figure who seeks to reform social practices rather than maintain the current state of affairs. Here ambition is not aggressive, but socially oriented, aimed at strengthening democratic values and involving new groups in civic life.

AGGRESSIVENESS

"Michelle Obama is done going high for other people."

The phrase implies that Obama is no longer willing to conform to public expectations of restraint and compromise. The phrase "done going high" hints at a more direct, even hardline approach to asserting his personal boundaries and beliefs. This is interpreted through the prism of an aggressive refusal to conform to external standards. The phrase "done going high" has a connotation of a decisive, even defiant break with the strategy of compromise. Emotional colouring - the phrase indicates an active change in behaviour to a less diplomatic one.

"She didn't look happy. She didn't look like the hostess in chief she had been for two administrations. 'I stopped even trying to smile,' she wrote in 'Becoming'."

It emphasises that Michelle has refused to be coerced into demonstrating the positivity expected of a woman in public office. Refusing even to attempt to smile in public is presented as a gesture of internal protest that society could perceive as a sign of "aggression" or rebellious behaviour.

The twice-repeated construction "didn't look happy" or "didn't look like a hostess" emphasises the deviation from the traditional role. The direct quote "stopped even trying to smile" emphasises the active refusal to perform the expected "feminine" behaviour.

"Michelle Obama will not attend the upcoming inauguration."

Refusing to participate in the inauguration ceremony is a conscious protest against Donald Trump's policies. This decision is often perceived in the public consciousness

as an aggressive gesture—a demonstrative disregard for social norms of unity and protocol. The factual statement that one will not attend gives the impression of a harsh, unyielding decision. The context of ceremoniality reinforces the perception of her action as a politically charged, harsh gesture.

In the texts about Michelle Obama, aggressiveness is formed not through direct expressions of anger, but through gestures of defiance: refusal to engage in diplomacy, restraint, or participation in formal events. Use short, clear messages (done going high, will not attend) to emphasise determination. The rejection of traditional behaviour (e.g. not smiling) manifests a strong personal position. This interpretation of aggressiveness is not negative in the direct sense, but rather associated with strength of character, self-respect and protection of one's dignity, which, however, breaks the traditional stereotype of "soft" and "supportive" female behaviour.

Conclusion to Chapter 3

The media coverage of Michelle Obama clearly forms a stereotypical image that combines traditionally feminine and "masculine" leadership elements.

Quantitative analysis has shown that the central stereotypes associated with her image are caring, emotional, leadership, ambitious and aggressive.

Journalists actively emphasise Obama's role as a defender of democratic values, a mentor to young people, and a family figure. The use of such language as "support of family," "care for communities," and "building resilience" reinforces her image as a woman who bears social responsibility and acts through empathy and support.

Obama's public statements often emphasise her personal experience of worry, pain and emotional openness. Examples of quotes such as "struggles with self-doubt" or "profound sadness" reflect her image as an authentic, vulnerable, yet strong person who is not afraid to show human feelings publicly.

The discourse presents an image of a charismatic and moral leader. Her ability to mobilise people, call for civic engagement, and shape the public agenda is emphasised (quotes such as "mobilising voters" and "encouraging civic participation"). These traits are traditionally attributed to men, but in Obama's case, they are presented as a natural extension of her civic engagement and life experience.

While the media often criticises ambition as a "too much desire for power" in women, in the coverage of Michelle Obama, ambition is interpreted more positively as a desire to influence society through civic initiatives and advocacy. Phrases such as "taking ownership of her life" or "shaping political discourse" emphasise her personal autonomy and leadership ambitions.

On rare occasions, demonstrating determination or refusing to follow protocol is presented as a sign of "toughness". Her refusal to participate in ceremonies with Donald Trump and her outspoken criticism of political opponents are examples of how passive resistance and principledness can be presented through the lens of "aggressive" behaviour.

Thus, the media image of Michelle Obama goes beyond the traditional idea of female public behaviour: she simultaneously affirms feminine qualities of caring and

emotionality. She demonstrates "masculine" leadership models and active resistance, which ensures her unique position in the public imagination as a symbol of strength, resilience and authenticity.

CONCLUSION

This study investigates the linguistic and discursive mechanisms by which gender stereotypes are constructed and reinforced in contemporary American media discourse, focusing on the public representations of Kamala Harris and Michelle Obama. Through a combination of theoretical exploration, quantitative lexical analysis, and critical discourse analysis, the research has demonstrated how deeply entrenched gender ideologies continue to shape perceptions of women in political life.

The theoretical component of the research revealed that gender is no longer viewed as a fixed, biologically determined category, but rather as a dynamic discursive construct shaped by social interaction, institutional norms, and ideological practices. Modern gender linguistics integrates diverse paradigms—from bioessentialist to poststructuralist—allowing for a nuanced understanding of how femininity and masculinity are performed and represented in discourse. This shift from essentialist to constructivist frameworks has provided the foundation for analysing political discourse not as a neutral medium but as a site of ideological struggle and identity negotiation.

The quantitative analysis of media texts demonstrated that both Kamala Harris and Michelle Obama are frequently associated with stereotypical traits, notably emotionality, care, leadership, ambition, and aggressiveness. These categories served as a basis for the comparative critical discourse analysis, revealing overlaps and contrasts in how the two women are portrayed.

A dual framing characterises Kamala Harris's media image: she is simultaneously described through stereotypically feminine attributes (e.g., empathy, care) and masculine-coded leadership traits (e.g., determination, ambition, assertiveness). However, this hybridity is often problematised. Emotionality is sometimes presented as instability, ambition is portrayed as excessive or unnatural for a woman, and aggressiveness, though accepted in male politicians, is framed as controversial in her case. Thus, Harris's image remains highly conditional: her leadership is acknowledged but often undercut by implicit expectations to conform to traditional norms of femininity.

In contrast, Michelle Obama's image appears more integrated and accepted within the framework of public discourse. Her caring nature and emotional openness are emphasised, but rather than undermining her authority, these qualities are reframed as sources of moral strength and authenticity. Obama's leadership is portrayed not as a departure from feminine roles but as a natural extension of them—mobilising voters, advocating for civic engagement, and mentoring young women. While she too is occasionally described in terms of "toughness" or "aggression", such instances are often interpreted as principled resistance rather than deviance from gender norms.

Comparing the two reveals important insights into the hierarchy of acceptability within gendered political discourse. Michelle Obama, whose political role is indirect and largely symbolic, is granted more space to embody a hybrid identity without facing the same discursive resistance as Kamala Harris, whose formal political authority subjects her to closer scrutiny and harsher normative judgment. The case of Harris demonstrates how women in executive political positions must constantly navigate the double bind of gender expectations, where both conformity and deviation can be penalised.

In sum, the findings confirm that contemporary media discourse continues to construct female political figures through the lens of gender stereotypes, even while incorporating elements of progress and empowerment. The representations of Kamala Harris and Michelle Obama reflect ongoing tensions in the public imagination between traditional femininity and emerging models of female leadership. These portrayals reveal not only how gender norms are reproduced in discourse but also how powerful women negotiate, challenge, and redefine them in the political arena.

This study thus contributes to a deeper understanding of the intersection of language, gender, and power, highlighting the role of media discourse in shaping societal perceptions of women in politics. It underscores the need for continued critical engagement with political language and for broader awareness of how seemingly neutral narratives sustain systemic gender inequalities.

LIST OF REFERENCES

1. Андрійченко Ю. В. Гендерний стереотип: особливості формування і функціонування в іспанській мові. *Проблеми семантики, прагматики та когнітивної лінгвістики*. 2015. Т. 27. С. 14–21.
2. Архангельська А. М. До питання про статус маскулінізму в лінгвістичній гендерології. *Наукові записки. Серія "Філологічна"*. 2010. Т. 17. С. 11–21.
3. Архангельська А. Термінний апарат сучасної лінгвогендерології: проблеми і перспективи становлення. *Людина. Комп'ютер. Комунікація : збірник наукових праць*. Львів, 2015. С. 91–94.
4. Бассай С. М. Мовна репрезентація етнокультурних стереотипів у німецькомовному побутовому анекдоті. Запоріжжя, 2016.
5. Бацевич Ф. С. Основи комунікативної лінгвістики. К. : Вид. дім "Акад.", 2004. 344 с.
6. Белова А. Д. Поняття "стиль", "жанр", "дискурс", "текст" у сучасній лінгвістиці. *Вісник КНУ. іноземна філологія*. 2002. С. 11–14.
7. Бессонова О. Л. Порівняльний опис гендерних концептів у структурі ціннісної картини світу в англійській та українській мовах. *Вісник Сумського державного університету*. 2002. № 4. С. 17–23.
8. Билінська О. С. Агітаційні жанри українського політичного искурсу: сугестивний і лінгвопрагматичний аспекти: автореф. дис. на здобуття наукового ступеня канд. філол. наук: пец. 10.02.01 "Українська мова". 2017. 20 с.
9. Білокобильський Ю. О. Трансформації гендерної концептуалістики в політичному дискурсі США (2017-2021). *Studia linguistica*. 2023. Т. 22. С. 23–33.
10. Бондаренко Є. В. Картина світу і дискурс: реалізація дуальної природи людини. *Дискурс як когнітивно-комунікативний феномен* / ред. І. С. Шевченко. Харків, 2005. С. 36–64.

11. Ван Дейк Т. А. Дискурс і влада: репрезентація домінування в мові та комунікації / пер. П. З. Англійської. Київ : Либідь, 2008.
12. Ващук Т. Політичний дискурс як об'єкт лінгвістичного дослідження. *Вісник Житомирського державного університету ім. Івана Франка*. 2007. № 33. С. 182–185.
13. Водак Р., Майер М. Методи критичного аналізу дискурсу. Лондон : SAGE, 2009.
14. Гайдук Н. А., Кудлай В. О. Соціальні мережі в контексті формування суспільної думки. *Актуальні питання гуманітарних наук: міжвузівський збірник наукових праць молодих вчених Дрогобицького державного педагогічного університету імені Івана Франка*. 2020. Т. 33, № 1. С. 182–189.
15. Гайдук Н. А. Прагматична динаміка актуальних концептів політичної комунікації. Маріуполь : вид-во МДУ, 2020. 208 с.
16. Гамзюк М. М. Гендерні стереотипи в політичному дискурсі. *Abstracts of XVII international scientific and practical conference. Munich, Germany*. С. 170–172. URL: <https://eu-conf.com/en/events/the-latest-technologies-of-science-implemented-in-use/>.
17. Гамзюк М. М. Політичний дискурс: специфіка та аспекти дослідження. *The 9th International scientific and practical conference “Science and technology: challenges, prospects and innovations”*. Osaka, Japan, 2025. С. 470–473. URL: <https://sci-conf.com.ua/wp-content/uploads/2025/04/SCIENCE-AND-TECHNOLOGY-CHALLENGES-PROSPECTS-AND-INNOVATIONS-24-26.04.25.pdf>
18. Гарбар А. І. Гендерна лінгвістика: передумови становлення і розвиток. *Науковий вісник міжнародного гуманітарного університету. сер.: філологія*. 2021. Т. 1, № 52. С. 32–35.
19. Горошко О. І. Мовна свідомість: гендерна парадигма. Харків, 2003.
20. Горошко О. І. Гендерні аспекти інтернет-комунікацій : автореф. дис. д-ра соціол. наук : 22.00.04 – спеціальні та галузеві соціології. Харків : Харківський нац. ун-т ім. В. Н. Каразіна, 2010. URL:

<https://www.kpi.kharkov.ua/archive/Авторефереты/2010/Горошко%20О.І.%20-%20Гендерні%20аспекти%20інтернет-комунікацій.pdf>

21. Голубовська І. О. *Політичний дискурс як інструмент конструювання гіперреальності. Studia Linguistica*. 2016. Т. 9. С. 291–298.
22. Голубовська І. О. Дискурсивні практики сучасних масмедіа як конструктори світу пост-правди. *Одеські діалоги культур: творчість, людина, мова та Риторика медійного дискурсу: Матеріали I Всеукраїнської науково-практичної конференції та Круглого столу*. 2021.
23. Дашковська О. Гендерна політика у сфері зайнятості населення: досвід США. Проблеми порівняльного правознавства. *Вісник № 2 [61]*. 2010. С. 163-168
24. Добко Т. Про гендер і гендерну мову. Zbruc̆. <https://zbruc.eu/node/95597>
25. Долгіх В. П. Політичний дискурс: походження та зміст поняття. *Грані*. 2002. Т. 6. С. 121–125.
26. Ільницька У. Політичні стереотипи та стереотипізація мислення: роль та значення у системі іміджевих комунікацій. *Українська національна ідея: реалії та перспективи розвитку*. 2007. С. 96–100.
27. Капрара Дж. В., Червоне Д. *Психологія невербальної комунікації*. Cambridge University Press, 2006.
28. Карпіловська Є. А. Реакція мови на зміну суспільних стереотипів. *Наукові записки НаУКМА. Філологічні науки (Мовознавство)*. 2012. Т. 137. С. 88–91. URL: <https://ekmair.ukma.edu.ua/server/api/core/bitstreams/9680275d-7657-4a2e-8e2c-1a2a49de221a/content>
29. Ковальова О. Політичний дискурс: сучасні лінгвістичні інтерпретації. *Актуальні питання гуманітарних наук*. 2020. Т. 27, № 2. С. 101–107.
30. Кондратенко Н. Лінгвопрагматичні аспекти дослідження політичної комунікації в українському мовознавстві. *Вісник Одеського національного університету. Серія «Філологія»*. 2015. Т. 20, № 2 (12). С. 144–150.
31. Кравченко Н. К. *Практическая дискурсология: школы, методы, методики современного дискурс-анализа*. Луцк, 2012.

32. Кузнецова Г. В. Деякі аспекти вивчення мультимодальності у політичному дискурсі.
33. Ларькіна М. Інституційний дискурс як соціолінгвістичний феномен. URL: http://www.nbuu.gov.ua/portal/soc_gum/Nz/89_5/statti/70.pdf
34. Левченко О. Лінгвістичні дослідження гендеру в Україні. *HUMAN. COMPUTER. COMUNICATION*. 2017. С. 74–83. URL: <https://ena.lpnu.ua:8443/server/api/core/bitstreams/1c48091f-b386-46cd-9427-ce3ad7ce9e3c/content>
35. Лейченко К. І. Лінгвальні засоби створення образу політика в сучасному англійськомовному дискурсі. 2024. 34 с.
36. Мартинюк А. П. Гендерні стереотипи та їх відображення у мові та мовленні (на матеріалі англійської мови). *Вісник Київ. лінгвіст. ун-ту. сер. "філологія"*. 2003. Т. 6, № 1. С. 171–176.
37. Мартинюк А. П. Гендер як конструкт дискурсу / ред. І. С. Шевченко. Константа, 2005. С. 295-318.
38. Мартинюк А. П. Словник основних термінів когнітивно-дискурсивної лінгвістики. Харків : ХНУ ім. В. Н. Каразіна, 2011. 196 с.
39. Маслова Ю. П. Моделювання гендерних стереотипів сучасної жінки та сучасного чоловіка на сторінках друкованих ЗМІ. *Наукові записки. Серія "Філологічна"*. 2010. Т. 17. С. 275–285.
40. Маслова Ю. П. Релігійно-міфологічне підґрунтя гендерних стереотипів. *Наукові записки. Серія "Історичне релігієзнавство"*. 2010.
41. Мельник Ю. П. Об'єктивація гендерних стереотипів у сучасній лінгвістичній науці. *Вісник Житомирського державного університету імені Івана Франка*. 2009. № 45. С. 110–114.
42. Миронова Н. Гендер у лінгвістиці. Чоловіча і жіноча мова. *Актуальні проблеми слов'янської філології*. 2004. Т. 9.
43. Мороз О. А. Гендерні стереотипи у фразеології (на матеріалі фразеологічних конотацій чоловічих і жіночих особових імен). *Вісник МДГУ. Сер. : Філологія*. 2010. № 3. URL: <http://cyberleninka.ru/article/n/genderni-stereotipi-u->

- frazeologiyi-namateriali-frazeologichnih-konotatsiy-cholovichih-izhinochih-osobovih-imen.
44. Наварро Дж. Що говорить тіло: розшифровка невербальних сигналів тіла. Harper Collins, 2008.
45. Нагорна Л. П. Політична мова і мовна політика: діапазон можливостей політичної лінгвістики. К. : Світогляд, 2005. 315 с.
46. Назаренко М. М. Труднощі перекладу текстів політичних промов. *Вісник Луганського національного університету імені Тараса Шевченка : філологічні науки*. 2018. № 7 (321). С. 117–122.
47. Овчиннікова І. І. Аспекти вивчення стереотипу як загальнонаукового феномена. *Studia linguistica*. 2009. Т. 2. С. 281–289.
48. Осипенко В. Основні напрями дослідження дискурсу в мовознавстві кінця ХХ – початку ХХІ ст. *Collection of scientific papers "New Philology"*. 2023. Vol. 90. P. 69–74.
49. Павлюк Л. Гендерні стереотипи і гендерна чутливість комунікації (Частина друга). *Медіакритика*. 2008. С. 2.
50. Переходюк О. О. Характерні риси дослідження стереотипних уявлень у сучасній лінгвістиці. *V Міжнародна науково-практична конференція студентів, аспірантів та молодих науковців "Сучасні напрямки лінгвістичних досліджень міжкультурної комунікації та навчання іноземної мови в умовах соціокультурної освіти"*. 2013.
51. Пода О. Гендерні маркери в заголовках публікацій журналу "радянська жінка" (друга половина 1940-х – 1980-ті рр.). *Збірник праць Науково-дослідного центру періодики*. 2010. № 2. С. 449–466.
52. Пода О. Ю. Фемінітиви та маскулінітиви як гендерні маркери журнальних заголовків у контексті гендерної політики західноукраїнських часописів для жінок.
53. Почепцов Г. Г. Теорія комунікації. К. : Спілка рекламистів України, 1996.

54. Розвод Е. Роль стереотипів у формуванні та реалізації лінгвокультурних концептів (на прикладі концепту "SUN"). *Актуальні питання іноземної філології*. 2015. № 2. С. 172–178.
55. Селіванова О. О. Сучасна лінгвістика: термінологічна енциклопедія. Полтава : Довкілля, 2006. 716 с.
56. Семиколєнова О. І., Шиліна А. Г. Гендерний аспект сучасної мовної політики (міжнародний досвід і українська перспектива). *Мовознавство*. 2006. № 4. С. 32–40.
57. Серажим К. Дискурс як соціолінгвальне явище: методологія, архітектоніка, варіативність: [на матеріалах суч. газетн. публіцистики]. К. : Константа, 2012. 392 с.
58. Серажим К. С. Термін "дискурс" в сучасній лінгвістиці. Дискурс як когнітивно-комунікативний феномен. Харків : Константа, 2003.
59. Ситар Г. Політична лінгвістика. Вінниця : Дон. ім. Василя Стуса, 2019.
60. Славова Л. Л. Мовна особистість у сучасному американському та українському політичному дискурсі: автореферат дисертації на здобуття наукового ступеня доктора філол. наук. Спец.10.02.17. 2015. 39 с.
61. Славова Л. Мовна особистість лідера у дзеркалі політичної лінгвоперсонології : США – Україна. Житомир : ид-во ЖДУ ім. Ів. Франка, 2012. 360 с.
62. Словник П. Е. Політологічний енциклопедичний словник / ред. В. П. Горбатенко. Київ : Генеза, 2004.
63. Соколова І. В. Мовні засоби впливу у масовій комунікації. *Тези доповіді XIV Наукової конференції з міжнародною участю*. Харків, 2015. С. 215–216.
64. Соколовська С. В. Політична дискурсологія: проблеми і перспективи розвитку. [Науковий вісник Східноєвропейського національного університету імені Лесі Українки. Філологічні науки. Мовознавство](#). 2013. № 19. С. 229-233.
65. Сологуб Н. М. Стереотип. Українська мова. Енциклопедія. Київ : Укр. енциклопедія ім. М. П. Баж., 2007.

66. Солощук Л. В. Невербальні складові англомовного дискурсу. Дискурс як когнітивно-комунікативний феномен / ред. І. С. Шевченко. Харків : Константа, 2005.
67. Ставицька Л. О. Гендерна лінгвістика: українська перспектива. *Українська мова*. 2004. № 3. С. 58–66.
68. Ставицька Л. О. Сучасний стан лінгвогендерологічних досліджень в Україні. *Мовознавство*. 2008. № 2--3. С. 236–246.
69. Сукаленко Т. Метафора як засіб вербалізації гендерних стереотипів. *Мова і суспільство: збірник наукових праць*. Львів, 2011. Т. 2. С. 23–27.
70. Тараненко О. О. Номінація осіб жіночої статі і гендерний рух (у сучасних європейських мовах). *Проблеми зіставної семантики: Збірник наукових статей*. К., 2005. Т. 7. С. 15–21.
71. Тараненко О. О. Принцип андроцентризму в системі мовних координат і сучасний гендерний рух. *Мовознавство*. 2015. № 1. С. 3–25.
72. Тріщук О. В. Наукові підходи до вивчення різних типів дискурсу. *Технологія і техніка друкарства*. 2018. Т. 58, № 4. С. 69–83.
73. Чайковський Я. Проблема політичного дискурсу в теорії Теу Ван Дейка. *Вісник Львівського університету. Філософські науки*. 2007. № 10. С. 306–316.
74. Чрділелі Т. В. Курс лекцій з навчальної дисципліни «Дискурсивні студії» для підготовки докторів філософії денної форми навчання зі спеціальності 035 Філологія. Кременчук : Кременчуц. нац. ун-т ім. Михайла Острогр., 2019.
75. Чуєшкова О. Термінологія гендерної лінгвістики як система. *Вісник Нац. ун-ту "Львівська політехніка". Серія "Проблеми української термінології"*. 2018. № 890. С. 81–84.
76. Шевченко І. С. Когнітивно-комунікативна парадигма і аналіз дискурсу. Дискурс як когнітивно-комунікативний феномен / ред. І. С. Шевченко. Харків : Константа, 2005.

77. Шевченко І. С., Морозова О. І. Проблеми типології дискурсу. Дискурс як когнітивно-комунікативний феномен / ред. І. С. Шевченко. Харків : Константа, 2005.
78. Шило С. Б. Агітаційно-політичний дискурс в контексті теорії дискурсу. *Science and education a new dimension. philology*. 2018. Т. VI, № 150. С. 50–52.
79. Шурко О. Політичний стереотип у процесі політичної комунікації. *Історико-політичні проблеми сучасного світу*. 2019. № 40. С. 140–145.
80. Що таке гендерні стереотипи та як із ними боротися?. URL: .
81. Яворська Г. М. Прескриптивна лінгвістика як дискурс: Мова, культура, влада. Київ : АН України, Ін-т укр. мови, 2001.
82. Ярош О. Жіноче обличчя політики. *Політика і час*. 2001. № 2. С. 58–65.
83. Adam J. Les textes: types et prototypes. Paris : Nathan, 1992.
84. Aries E. Centuries of childhood: a social history of family life. Vintage Books, 1976.
85. Brown G., Yule G. Discourse analysis. Cambridge : Cambridge Univ. Press, 1983. 288 p.
86. Burton D. Dialogue and discourse. L. : Routledge and Kegan Paul, 1980.
87. Butler J. Gender trouble: feminism and the subversion of identity. Routledge, 1990.
88. Butler J. Bodies that matter: on the discursive limits of "sex". Routledge, 1993.
89. Cameron D. Feminism and linguistic theory. Macmillan, 1992.
90. Cameron D. Verbal hygiene. Routledge, 1995.
91. Cameron D. Performing gender identity: young men's talk and the construction of heterosexual masculinity. *Language and masculinity* / ed. by S. Johnson, U. H. Meinhof. 1997a. P. 47–64.
92. Cameron D. Theoretical debates in feminist linguistics: question of sex and gender. *Gender and discourse* / ed. by R. Wodak. London, Thousand Oaks, New Delhi, 1997b. P. 21 – 37.

93. Cameron D. Language, Gender, and Sexuality: Current Issues and New Directions. *Applied Linguistics*, Volume 26, Issue 4, December 2005, Pages 482–502, <https://doi.org/10.1093/applin/ami027>
94. Chilton P. Analysing Political Discourse. Theory and practice. London, New York : Taylor & Francis Group, 2004.
95. Coates J. Women, men and language: a sociolinguistic account of gender differences in language. Longman, 1986.
96. Coates J. Women talk. Blackwell, 1996.
97. Crusius T. V. Discourse: a critique and synthesis of major theories. New York : Modern Language Association of America, 1989.
98. Cutting J. Pragmatics and discourse. London, New York : Routledge, 2002.
99. Dijk T. A. v. Structures of discourse and structures of power. *Communication Yearbook 12* / J. A. Anderson (ed). 1989.
100. Dijk T. v. Discourse, Opinion and Ideologies. Discourse and Ideologies. Clevedon : Multilingual Matters LTD, 1996.
101. Dijk T. A. v. The study of discourse. *Discourse as structure and process*. London, 1997. P. 1–35.
102. Dijk T. A. v. What is political discourse analysis?. *Politikale linguistics* / ed. by J. Blommaert, C. Bulkaen. 1998.
103. Eckert P., McConnell-Ginet S. Constructing meaning, constructing selves: snapshots of language, gender and class from belten high. *Gender articulated: language and the socially constructed self* / ed. by K. Hall, M. Bucholtz. 1995.
104. Edelsky C. Who's got the floor?. *Language in society*. 1981. Vol. 10. P. 383–421.
105. Fairclough N. Language and Power. London : Longman, 1989. 259 p.
106. Fetzer A., Lauerbach G. Political Discourse in the Media. Amsterdam : Benjamins, 2007. 379 p.

107. Fishman P. Interaction: the work women do. *Social problems*. 1983. Vol. 30, no. 1. P. 25–32.
108. Garfinkel H. *Studies in ethnomethodology*. Prentice-Hall, 1967.
109. Gender stereotype. URL: <https://dictionary.cambridge.org/dictionary/english/gender-stereotype..>
110. Godat D., Czerny E. J. Communication today: *were watzlawick \& co. wrong?*. *Journal of solution focused practices*. 2021. Vol. 5, no. 2. URL: <https://dictionary.cambridge.org/dictionary/english/gender-stereotype..>
111. Goffman E. *Forms of talk*. University of Pennsylvania Press, 1981.
112. Goffman E. *Frame analysis: an essay on the organization of experience*. Harper and Row, 1974.
113. Goffman E. *The presentation of self in everyday life*. Doubleday, 1959.
114. Goodwin M. H. *He-Said-She-Said: talk as social organization among black children*. Indiana University Press, 1990.
115. Goodwin M. H. Processes of dispute management among black children. *American ethnologist*. 1980. Vol. 7, no. 1. P. 50–66.
116. Guide: Gender-Inclusive Communication. URL: <https://dictionary.cambridge.org/dictionary/english/gender-stereotype..>
117. Gumperz J. J. *Communicative competence*. UNESCO, 1971.
118. Gumperz J. J. *Discourse strategies*. Cambridge University Press, 1982.
119. Gumperz J. J. Linguistic and social interaction in two communities. *American anthropologist*. 1964. Vol. 66, no. 6. P. 137–153.
120. Holmes J. *Women, Men and Politeness*. London: Longman, 1995.
121. Inclusive Language Guidelines. URL: <https://dictionary.cambridge.org/dictionary/english/gender-stereotype..>
122. Jespersen O. *The Woman: The Feminist Critique of Language* / ed. by D. Cameron. London, 1998.
123. Jespersen O. *The Woman: The Feminist Critique of Language*. ed. by D. Cameron. London, 1998. P. 225–241.

124. Kenzhekanova K. K. Linguistic Features of Political Discourse. *Mediterranean Journal of Social Sciences*. 2015. Vol. 6, no. 6. P. 192–199.
125. Lakoff G. The political mind: why you can't understand 21st-century politics with an 18th-century brain. Penguin, 2008.
126. Lakoff R. Language and women's Place. *Language in Society*. 1973. Vol. 2. P. 45–79.
127. Langacker R. W. Concept, image, and symbol: The cognitive basis of grammar. Berlin, New York : Mouton de Gruyter, 1991. 438 p.
128. Linguistic analysis of gender stereotypes in the language of mass media / N. Slipachuk et al. *Brazilian journal of education, technology and society (BRAJETS)*. 2024. P. 170–181.
URL: <https://doi.org/10.14571/brajets.v17.nse2.2024>.
129. Lippman W. Public Opinion. New York : W. W. Norton, 1950. 427 p.
130. Maingueneau D. L'analyse du discours: Introduction aux lectures de l'archive. Paris : Hachette, 1991.
131. Montrelay M. Le double statut, flotant et fragmentaire de l'inconscient. *Sciences et symboles*. 1986. P. 85–101.
132. Poynton C. Language and gender: Making the difference. Geelong, Vic. : Deakin University Press, 1985.
133. Stereotype G. Cambridge Advanced Learner's Dictionary \& Thesaurus. Cambridge University Press..
134. Tannen D. Indirection in discourse; ethnicity as conversational style. *Discourse Processes*. 1981. Vol. 4. P. 221–238.
135. Tannen D. You Just Don't Understand: Women and Men in Conversation. 1990. New York: William Morrow.
136. Teodorescu B. M. Political discourse, an analysis between communication and linguistics. *Annals of the University of Craiova for Journalism, Communication and Management*. 2018. Vol. 4. P. 46–54.
137. Visual and Affective Multimodal Models of Word Meaning in Language and Mind / S. D. Simon De Deyn et al. *Cognitive Science*. 2021. Vol. 45, no. 1. URL: .

138. Wierzbicka A. *A Cross-Cultural Pragmatics: The Semantics of Human Interaction*. New York : Berlin, 1991.
139. Wilson D., Sperber D. Relevance Theory. *The Handbook of Pragmatics* / ed. by L. R. Horn, G. Ward. 2004. P. 607–632.
140. Wodak R. *Language, power and ideology*. London : Academic Press, 1989. 289 p.
141. Wodak R. Introduction: Some important issues in the research of gender and discourse. *Gender and discourse* / ed. by R. Wodak. Thousand Oaks; New Delhi, 1997. P. 1–20.
142. Wodak R., Meyer M. Critical discourse analysis: history, agenda, theory and methodology. *Methods of critical discourse analysis* / ed. by R. Wodak, M. Meyer. London, 2009. P. 1–33.
143. Zinken J. Metaphors, Stereotypes, and the Linguistic Picture of the World: Impulses from the Ethnolinguistic School of Lublin. *Metaphorik.de*. 2004. No. 7.

ILLUSTRATIVE MATERIAL

144. Post W. Harris becomes democratic nominee. URL: <https://www.washingtonpost.com/politics/2024/08/02/harris-becomes-democratic-nominee/>.
145. Post W. Harris reinvented: speeches and rallies. URL: <https://www.washingtonpost.com/politics/2024/08/22/harris-reinvention-speeches-rallies/>.
146. Post W. Kamala Harris and Joe Biden: garbage. URL: <https://www.washingtonpost.com/politics/2024/10/30/kamala-harris-joe-biden-garbage/>.
147. Post W. Michelle Obama book. 2022. URL: <https://www.washingtonpost.com/books/2022/11/15/michelle-obama-book/>.
148. Post W. Michelle Obama is stepping into the 2020 election with a program to boost voter turnout. 2020. URL: https://www.washingtonpost.com/lifestyle/style/michelle-obama-is-stepping-into-the-2020-election-with-a-program-to-boost-voter-turnout/2020/05/21/e2e115fc-9b6a-11ea-ad09-8da7ec214672_story.html.

149. Post W. Michelle Obama's podcast: reflecting on Trump's inauguration. 2023. URL: <https://www.washingtonpost.com/nation/2023/03/07/michelle-obama-podcast-trump-inauguration/>.
150. Post W. Why do so many Americans adore Michelle Obama? She keeps it real, even at a funeral. 2018. URL: https://www.washingtonpost.com/lifestyle/magazine/why-do-so-many-americans-adore-michelle-obama-she-keeps-it-real-even-at-a-funeral/2018/12/10/69e43ce2-fa49-11e8-8c9a-860ce2a8148f_story.html.
151. The meaning of Michelle: 16 writers on the iconic first lady and how her journey inspires our own / ed. by V. Authors. 2017.
152. Times N. Y. Hillary Clinton and Kamala Harris. URL: <https://www.nytimes.com/2024/08/19/us/politics/hillary-clinton-kamala-harris.html?searchResultPosition=6>.
153. Times N. Y. Kamala harris and her 2020 positions. URL: <https://www.nytimes.com/2024/07/29/us/politics/kamala-harris-2020-positions.html?searchResultPosition=3>.
154. Times N. Y. Kamala harris biography. URL: <https://www.nytimes.com/2024/10/26/us/politics/kamala-harris-bio.html?searchResultPosition=7>.
155. Times N. Y. Kamala harris: career in alameda and san francisco. URL: <https://www.nytimes.com/2024/10/22/us/kamala-harris-alameda-san-francisco-career.html?searchResultPosition=10>.
156. Times N. Y. Kamala harris. URL: <https://www.nytimes.com/2024/07/05/us/politics/kamala-harris-biden.html?searchResultPosition=2>.
157. Times T. N. Y. Michelle Obama at Atlanta rally. 2024. URL: <https://www.nytimes.com/2024/10/16/us/politics/michelle-obama-atlanta-rally.html?searchResultPosition=6>.
158. Times T. N. Y. Michelle Obama on abortion and the trump election. 2024. URL: <https://www.nytimes.com/2024/10/28/opinion/michelle-obama-abortion-trump-election.html?searchResultPosition=1>.
159. Times T. N. Y. Michelle Obama reflects on Trump's inauguration. 2025. URL: <https://www.nytimes.com/2025/01/14/us/politics/michelle-obama-trump-inauguration.html?searchResultPosition=2>.
160. Today, U. Kamala Harris to decide on California governor run. URL: <https://www.usatoday.com/story/news/politics/2025/03/07/kamala-harris-to-decide-california-governor-run/81959537007/>.

161. Today U. Michelle Obama addresses divorce rumors. 2025. URL:
<https://www.usatoday.com/story/news/politics/2025/04/09/michelle-obama-divorce-rumors/83019333007/>.
162. Today, U. Michelle Obama reflects on Trump's inauguration and Carter's funeral. 2025.
URL:<https://www.usatoday.com/story/entertainment/celebrities/2025/04/23/michelle-obama-trump-inauguration-carter-funeral/83229973007/>.
163. Vice president of the united states. URL:
https://en.m.wikipedia.org/wiki/Vice_President_of_the_United_States (date of access: 03.10.2023).

APPENDICES

APPENDIX A

Table A1

The linguistic concept of gender: a paradigmatic approach

Paradigm	Theoretical	Varieties	
<p>The paradigm of homogeneity.</p>	<p>Theoretical basis: positivist metaphor of reflection.</p> <p>The point: language reflects socio-cultural ideas, including patriarchal gender stereotypes.</p> <p>Androcentrism: the presence of "ready-made blocks" in the language - lexical, grammatical, word-formation, phraseological means that fix stereotypes.</p> <p>Approach: an attempt to link biological sex to speech behaviour.</p>	<p>Folkloristic Basics: intuition, observation of spoken/written language, folklore, gender stereotypes.</p> <p>Stereotype: a program of behaviour that forms expectations about the speech behaviour of the sexes.</p> <p>Disadvantage: lack of adequate methods.</p> <p>Postulate: "Normative/neutral" broadcasting = male. "Feminine" is a deviation (phonetics, vocabulary, grammar).</p> <p>Jespersen: "Feminine" constructions are</p>	<p>Empirical Basics: quantitative (statistical) analysis of language material.</p> <p>Key idea: the connection between linguistic differences and social structure.</p> <p>Gender factor: considered along with class, age, and ethnicity as a factor in language variation.</p> <p>Result: identifying the correlation between gender and the normativity of the language variant.</p> <p>the concept of social stratification (Labov 1972).</p>

	<p>The result: the distinction between "male" and "female" languages as a reflection of gender and social differentiation</p>	<p>parataxis (conjugation). "Male" means hypotaxis (subordination). Historical context: Subjunctive constructions were a sign of education (Latin) available to men before the twentieth century.</p>	<p>Theories and interpretations: status consciousness hypothesis The hypothesis of covert prestige Community ties hypothesis</p>
<p>The paradigm of analogy</p>	<p>The theoretical foundations are positivist and the metaphor of reflection. Units of language reflect physical and social reality. The notion of gender as a sex symbol is related to the nominalist hypothesis: androcentric language determines the androcentricity of</p>	<p>Folklorist approach - (R. Lakoff) For the first time, the linguistic differences between men and women are connected to sociocultural ideas of masculinity and femininity [Lakoff 1975]. It introduces the concept of deficiency: "female" language is inferior to "male" language due to social factors, not biological</p>	<p>An empirical approach: analysis -Gender is a new object of study: speech interaction in a specific socio-cultural context [Martyniuk 2005, p. 310]. Traditional sociolinguistics does not cover gender manifestations. → There is a need for an interdisciplinary paradigm. The paradigm of</p>

	<p>its speakers' thinking: When we learn the language of a patriarchal society, we learn patriarchal models of classifying this reality as the only possible ones." The language of a patriarchal society is the root cause of differences in gender behaviour patterns, including speech.</p> <p>An analysis of the fixation of patriarchal gender stereotypes by means of language:</p> <ol style="list-style-type: none"> 1) Speech behaviour is a product of socialisation, including gender socialisation. 2) Gendered 	<p>ones [Martyniuk 2005, p. 308].</p> <p>Features of "female" speech:</p> <p>Phonological level: conservative pronunciation, interrogative intonation in affirmative statements.</p> <p>Vocabulary: "empty" adjectives (adorable, charming), so intensifier, avoids swearing, rich vocabulary of colour shades.</p> <p>Syntactic and pragmatic: Split questions without asking for information (isn't it?).</p> <p>Introductory words to avoid being categorical (kinda, sorta).</p> <p>A request in the form of a question (Will you please...).</p> <p>Insufficient</p>	<p>analogies: based on -ethnography of speech and communication [Hymes, Gumperz], -interactive sociolinguistics [Goffman], microsociology of language [Goffman, Garfinkel], conversation analysis [Sacks, Schegloff, Jefferson, Goodwin].</p> <p>Focus: interpersonal verbal interaction, the influence of social, cultural, and psychological factors.</p> <p>Keywords: communicative competence, communicative situation.</p> <p>The social distribution of power determines gender communication strategies.</p> <p>The object of analysis</p>
--	---	---	---

	<p>speech interaction is the process of constructing an individual's gender identity.</p>	<p>categoricity is the ineffectiveness of speech and the lack of linguistic means imposed by society [Martyniuk 2005, p. 309].</p> <p>Socio-cultural correlation of femininity and social helplessness - normative models of women's speech behaviour.</p>	<p>is speech actions as an instrument of strategies [Martyniuk 2005, p. 310].</p> <p>The dominance paradigm</p> <p>Authors: P. Fishman, S. West, D. Zimmerman.</p> <p>Contrasting male strategies of domination and female strategies of solidarity.</p> <p>Opposition based on the principle of axiological hierarchy (males dominate).</p> <p>He recognises the "woen's language" (according to Lakoff), but criticises its deficient assessment.</p> <p>Connects language strategies with the distribution of social power.</p> <p>The paradigm of differences</p> <p>Authors: D. Tannen,</p>
--	---	--	--

			<p>D. Moltz, R. Borker, J. Holmes.</p> <p>Opposition of male and female strategies on the principle of axiological equality.</p> <p>Reassessing women's strategies: from "deficit" to socially correct politeness (J. Holmes).</p> <p>It does not directly link the patterns of speech behaviour to social power.</p> <p>Methodology: subculture theory (men and women are representatives of different subcultures).</p> <p>It is based on the model of intercultural communication (J. Gumpertz).</p> <p>Criticism: Doubts about identifying intergender and intercultural communication</p>
--	--	--	--

			through a common socio-cultural base. Superiority (D. Tannen): dominance is possible without a conscious intention to dominate in a particular situation.
The paradigm of heterogeneity	The postmodernist hypothesis draws on the postmodernist hypothesis: gender is determined by how an individual speaks. It is based on empirical data and has performative and interactive approaches.	Performative The methodological basis is J. Butler's theory of the performativity of gender. Gender constructs sex, not the other way around. Gender identity results from repeated stylisation of behaviour (according to Cameron, speech interaction). D. Coates: "a gendered set of discourses", access to which determines the possibilities of self-identification. Recognising the	Interactive approach Gender is an interactive achievement, a result: 1) Interactions of specific communicators in a situation. 2) Interactions of gender with other parameters (age, class, status, ethnicity, profession, etc.). He draws on Hoffmann's and Garfinkel's ideas: biological differences are the basis for the social distribution of resources and power. Emphasises the

		<p>plurality of gender identities is an opportunity to move between discourses and break down stereotypes.</p>	<p>regulatory influence of socio-cultural norms on gender identity.</p> <p>Interactive theory takes into account the stability and contextual variability of gender.</p> <p>Overcoming both the structuralist binary and the relativistic arbitrariness of gender.</p>
--	--	--	--

APPENDIX B

Table B1

Stereotypes and speech behaviour of Kamala Harris:
quantitative characterisation

Stereotype	<i>Phrase</i>	Number of mentions
Aggressiveness	<i>mocked Trump's performance</i>	1
Aggressiveness	<i>taking Republicans to task</i>	1
Aggressiveness	<i>sharpened her arguments</i>	1

Aggressiveness	<i>aggressive</i>	2
Aggressiveness	<i>harsh</i>	1
Ambition	<i>shifted strategy to win battlegrounds</i>	1
Ambition	<i>exploring governor run</i>	1
Ambition	<i>keeping the 2028 presidential option open</i>	1
Ambition	<i>ambitious</i>	2
Ambition	<i>striving for power</i>	1
Emotionality	<i>relaxed demeanour</i>	1
Emotionality	<i>How dare they?</i>	1
Emotionality	<i>emotional</i>	2
Emotionality	<i>clear and unifying message</i>	1
Emotionality	<i>emotional connection</i>	1
Emotionality	<i>relaxed</i>	1
Emotionality	<i>thundering crowd</i>	1
Emotionality	<i>Holy s---</i> 🥵 🥵 🥵	1
Leadership	<i>secured the Democratic nomination</i>	1
Leadership	<i>energetic speech</i>	1
Leadership	<i>best prepared at national security meetings</i>	1
Leadership	<i>focused on strengths like abortion</i>	1

	<i>rights</i>	
Leadership	<i>strong</i>	3
Leadership	<i>decisive</i>	2
Leadership	<i>connecting with enthusiastic crowds</i>	1
Caring	<i>defended marginalised groups</i>	1
Caring	<i>will always listen to you</i>	1
Caring	<i>care</i>	1
Caring	<i>nurturing</i>	1
Caring	<i>champion of reproductive rights</i>	1

Table B2

Stereotypes and speech behaviour of Kamala Harris:

Qualitative description (critical discourse analysis of the media)

No	Excerpt	Stereotype	Source.
1.	<i>"She sharpened her abortion rights message with phrases like 'How dare they?' repeated for emphasis."</i>	Aggressiveness	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
2.	<i>"Kamala Harris criticises expulsion of</i>	Aggressiveness	<i>Washington Post, "The Reinvention</i>

	<i>Tennessee lawmakers: 'This is not a democracy'.</i>		of Kamala Harris"
3.	<i>"Her 'How dare they?' moment showed her angry yet articulate engagement."</i>	Aggressiveness	<i>Washington Post</i> , "The Reinvention of Kamala Harris"
4.	<i>"She directly challenged DeSantis' version of Black history in Florida."</i>	Aggressiveness	<i>Washington Post</i> , "The Reinvention of Kamala Harris"
5.	<i>"Her 'How dare they?' line became a defining rallying cry."</i>	Aggressiveness / Emotionality	<i>Washington Post</i> , "The Reinvention of Kamala Harris"
6.	<i>"Harris's growing assertiveness came after recognising how poorly the system initially supported her."</i>	Aggressiveness / Leadership	<i>Washington Post</i> , "The Reinvention of Kamala Harris"
7.	<i>"Harris has faced racist and sexist attacks during her time as vice president."</i>	Aggressiveness / Perception through defence position	<i>New York Times</i> , "Kamala Harris: Reintroducing Herself"
8.	<i>"She travelled the country warning that not just abortion rights but other freedoms were under</i>	Ambition	<i>Washington Post</i> , "The Reinvention of Kamala Harris"

	<i>threat."</i>		
9.	<i>"She repeatedly faced accusations of being too ambitious."</i>	Ambition (male stereotype in a female image)	<i>New York Times, "Kamala Harris: Reintroducing Herself"</i>
10.	<i>"She traveled spontaneously to states after Supreme Court leaks, showing fast political reaction."</i>	Ambition / Leadership	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
11.	<i>"There wasn't the level of understanding that she's getting judged differently, she's getting covered differently."</i>	Gender bias (Stereotype about women)	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
12.	<i>"She began to find her footing focusing on issues she strongly believed in, like reproductive rights."</i>	Emotionality	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
13.	<i>"She often appeared frustrated by repeated questions about migration."</i>	Emotionality	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
14.	<i>"She addressed reproductive rights audiences in a personal and</i>	Emotionality	<i>Washington Post, "The Reinvention of Kamala Harris"</i>

	<i>emotional way."</i>		
15.	<i>"She traveled spontaneously and spoke passionately on abortion rights."</i>	Emotionality	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
16.	<i>"Harris highlighted her upbringing as the daughter of immigrants and her middle-class roots."</i>	Emotionality	<i>New York Times, "The World According to Kamala Harris"</i>
17.	<i>"Her personal story - daughter of immigrants, a woman of colour - has become central to her public persona."</i>	Emotionality (appeal to identity)	<i>New York Times, "Kamala Harris: Reintroducing Herself"</i>
18.	<i>"She would be the first Black female governor of a U.S. state if she were to win."</i>	Emotionality (appeal to identity)	<i>USA Today, "Kamala Harris sets summer deadline to decide on California gubernatorial run"</i>
19.	<i>"She was often too guarded, afraid of making a mistake."</i>	Emotionality (caution, fear)	<i>New York Times, "Kamala Harris: Reintroducing Herself"</i>
20.	<i>"She was often seen as 'trying too hard' to prove herself."</i>	Emotionality / Aggressiveness	<i>Washington Post, "The Reinvention of Kamala Harris"</i>

21.	<i>"Harris's speeches are now faster, sharper, more emotionally charged."</i>	Emotionality / Aggressiveness	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
22.	<i>"Harris has sharpened her arguments and developed resonant ways of talking about an issue central to Democrats' electoral prospects."</i>	Leadership	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
23.	<i>"She just said: I'm not going to make everybody happy. But what I am here to do is to be the best vice president."</i>	Leadership	<i>New York Times, "Kamala Harris: Reintroducing Herself"</i>
24.	<i>"Her energetic speeches electrified rally audiences."</i>	Leadership	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
25.	<i>"She focuses on broadening voter engagement through social media."</i>	Leadership	<i>Washington Post, "The 'feral 25-year-olds' making Kamala Harris go viral"</i>
26.	<i>"Harris has struggled to distance himself from Biden's poor approval ratings and convince Americans"</i>	Leadership	<i>USA Today, "Kamala Harris sets summer deadline to decide on California"</i>

	<i>tired of the status quo."</i>		gubernatorial run"
27.	<i>"She developed a prosecutorial style: short, sharp, declarative sentences."</i>	Leadership / Aggressiveness	<i>New York Times, "The World According to Kamala Harris"</i>
28.	<i>"She has shown steadfast support for Mr. Biden, but allies insist she is the only logical choice to lead the ticket."</i>	Leadership / Ambition	<i>New York Times, "Kamala Harris: Reintroducing Herself"</i>
29.	<i>"She quickly consolidated Democratic support after Biden's exit."</i>	Leadership / Ambition	<i>Washington Post, "Harris officially secures Democratic nomination"</i>
30.	<i>"She embraces a centrist criminal justice stance."</i>	Leadership	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
31.	<i>"Voters are lining up for blocks for a chance to hear her speak."</i>	Leadership	<i>Washington Post, "The Reinvention of Kamala Harris"</i>
32.	<i>"She will always listen to people, even if they didn't vote for her."</i>	Caring	<i>Washington Post, "Kamala Harris's Joe Biden Problem"</i>
33.	<i>"Her campaign empowered young people</i>	Caring	<i>Washington Post, "The 'feral 25-year-</i>

	<i>to speak to young people."</i>		olds' making Kamala Harris go viral"
34.	<i>"She promises to represent even those who don't vote for her."</i>	Caring	<i>Washington Post,</i> "Kamala Harris's Joe Biden problem"
35.	<i>"Kamala Harris has adopted a more playful approach online."</i>	Caring	<i>Washington Post,</i> "The 'feral 25-year-olds' making Kamala Harris go viral"
36.	<i>"Kamala Harris's team empowered young people to speak to young people through TikTok."</i>	Caring	<i>Washington Post,</i> "The 'feral 25-year-olds' making Kamala Harris go viral"
37.	<i>"Kamala Harris has an 'unfiltered and authentic' digital style."</i>	Caring	<i>Washington Post,</i> "The 'feral 25-year-olds' making Kamala Harris go viral"
38.	<i>"Some Democrats cite her markedly relaxed demeanor since her nomination."</i>	Caring	<i>Washington Post,</i> "The Reinvention of Kamala Harris"
39.	<i>"Harris supporters say her turnaround began when she connected more closely with core issues."</i>	Caring	<i>Washington Post,</i> "The Reinvention of Kamala Harris"

40.	<i>"She's confident and connects emotionally with diverse audiences."</i>	Caring	<i>Washington Post,</i> "The Reinvention of Kamala Harris"
-----	---	--------	---

APPENDIX C

Table C1

Stereotype of Michelle Obama's speech behaviour:
quantitative characterisation

Stereotype	Phrase	Number of mentions
Emotionality	"hurt"	2
Emotionality	"anger"	3
Emotionality	"emotional"	2
Emotionality	"vulnerable"	2
Emotionality	"sobbing every episode"	1
Caring	"support"	3
Caring	"family"	2
Caring	"care"	2
Caring	"empathy"	2
Caring	"mother"	3
Leadership	"leadership"	3
Leadership	"influence"	2

Leadership	"mobilise"	2
Leadership	"inspire"	2
Ambition	"bold"	2
Ambition	"done with pomp and circumstance"	1
Ambition	"determined"	2
Ambition	"stepped out onto her own stage"	1
Ambition	"strength"	2
Ambition	"resilience"	1
Ambition	"pluck and grit"	1
Aggressiveness	"sharp look"	2
Aggressiveness	"shade"	2
Aggressiveness	"frustration"	1

Table C2

Stereotypes and speech behaviour of Michelle Obama:

Qualitative description (critical discourse analysis of the media)

	<i>Excerpt</i>	Stereotype	Source.
1.	<i>"It still hurts. It shook me profoundly to hear the man who'd replaced my husband..."</i>	Emotionality	<i>Washington Post, 2022</i>
2.	<i>"Going through therapy is getting me to look at the fact that maybe,</i>	Emotionality	<i>USA Today, 2025, "IMO</i>

	<i>maybe finally I'm good enough."</i>		<i>podcast"</i>
3.	<i>"She talks openly about struggling with low-grade depression and anxiety."</i>	Emotionality	<i>Washington Post, 2022</i>
4.	<i>"She didn't look happy. She didn't look like the hostess in chief she had been for two administrations."</i>	Emotionality	<i>Washington Post, 2018</i>
5.	<i>"I am just now starting to build that muscle."</i>	Emotionality	<i>USA Today, 2025</i>
6.	<i>"She revealed the sadness she felt after the 2016 election."</i>	Emotionality	<i>Washington Post, 2018</i>
7.	<i>"Michelle Obama is done going high for other people."</i>	Emotionality	<i>USA Today, 2025</i>
8.	<i>"Her strategies include the support of family and friends, particularly a group she calls her Kitchen Table."</i>	Caring	<i>Washington Post, 2022</i>
9.	<i>"She emphasised gratitude towards front-line workers during the pandemic."</i>	Caring	<i>Washington Post, 2020</i>
10	<i>"I want the young women out there... I want my girls to start practicing different strategies for saying 'no'."</i>	Caring	<i>USA Today, 2025</i>
11	<i>"She talks about the importance of sharing our stories to lift each other up."</i>	Caring	<i>Washington Post, 2022</i>

12	<i>"She describes helping her daughters transition into adulthood with support and advice."</i>	Caring	<i>USA Today, 2025</i>
13	<i>"She thanked the mayors for working through the pandemic, highlighting collective responsibility."</i>	Caring	<i>Washington Post, 2020</i>
14	<i>"Michelle Obama plans to host rally in Atlanta to encourage young and non-white voters."</i>	Leadership	<i>New York Times, 2024</i>
15	<i>"She launched When We All Vote to build a culture of civic engagement."</i>	Leadership	<i>Washington Post, 2020</i>
16	<i>"She stressed that the health and economic crisis should not turn into a crisis of democracy."</i>	Leadership	<i>Washington Post, 2020</i>
17	<i>"Her appearance at the Democratic Convention was described as impactful and motivational."</i>	Leadership	<i>New York Times, 2024</i>
18	<i>"She became one of the Democratic Party's most powerful but elusive figures."</i>	Leadership	<i>New York Times, 2024</i>
19	<i>"She gave voice to millions in her speech on reproductive rights."</i>	Leadership	<i>New York Times, 2024</i>
20	<i>"Obama serves as mentor and guide, using pivotal moments in her</i>	Ambition	<i>Washington</i>

	<i>life to teach resilience."</i>		<i>Post, 2022</i>
21	<i>"Stepping out of the 'wife of' role onto her own stage."</i>	Ambition	<i>Washington Post, 2018</i>
22	<i>"She built her public persona on resilience, grit, and small victories."</i>	Ambition	<i>Washington Post, 2022</i>
23	<i>"The launch of her book and initiatives reflected her independent ambitions."</i>	Ambition	<i>Washington Post, 2022</i>
24	<i>"She consciously redefined her public role after the White House."</i>	Ambition	<i>USA Today, 2025</i>
25	<i>"Now is the time for me to start asking myself these hard questions of who I want to be every day."</i>	Ambition	<i>USA Today, 2025</i>
26	<i>"She 'will never forgive' Trump for questioning her husband's citizenship."</i>	Aggressiveness	<i>Washington Post, 2018</i>
27	<i>"She did not hide her disdain for Trump's behaviour during his presidency."</i>	Aggressiveness	<i>Washington Post, 2022</i>
28	<i>"She harshly criticized Trump for the dismantling of women's rights."</i>	Aggressiveness	<i>New York Times, 2024</i>
29	<i>"Michelle Obama directly accused Trump of ignorance and contempt for women's health."</i>	Aggressiveness	<i>New York Times, 2024</i>
30	<i>"The slightly raised eyebrows, the</i>	Aggressiveness	<i>Washington</i>

	<i>borderline smirk and the sharp look that spoke volumes."</i>		<i>Post, 2018</i>
31	<i>"Michelle Obama stepped into advocacy roles, taking bold and confrontational stances."</i>	Aggressiveness	<i>New York Times, 2024</i>

