

Girl Math or Nonsense? – (De)valuation and (In)visibility of Women in Social Media Slang

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Abstract

The study aims at presenting the phenomenon of the devaluation of women and their invisibility in youth-oriented language. The main focus of this research is social media and comments found in apps such as TikTok or X, which are some of the most popular social media platforms among teenagers. Language, just like a living organism, constantly changes to fit the needs of society, and since nowadays women are no longer only mothers and wives, the speech should reflect this phenomenon. The data is juxtaposed with women's stereotypes found in the most popular proverbs. Therefore, upon examining the data, one is able to discover both changes and similarities between these two. The question posed in the article is whether slang still highlights the greatness of men and the weakness of women, just like the language used to present. Consequently, the main principle of the study is to establish whether any changes are happening with regard to the inclusivity of younger generations' everyday speech. In other words, the objective of the article is to illustrate how patriarchal society affects slang, along with teenagers' beliefs, as well as to present how the young generation breaks the cycle of stereotypical and sexist speech.

Keywords: devaluation of women; invisibility of women; patriarchy; slang; social media

1. Introduction

Language is one of the most powerful human inventions that supports mental capacity. It is a system of communication that allows one to reflect the reality and other people, as well as to influence them, consciously or unconsciously (Niedzwiecki 1993: 3). Since there is a strong relationship between language and society, it is no surprise that those two shape each other. One may state that language is a living organism that has the tendency to develop and change in order to fit its users and their needs (Szpyra-Kozłowska 2021). Therefore, the fact that people have been living in a patriarchal society for centuries may still be visible in the language they speak, as through language one communicates and expresses their beliefs. What is more, as it is claimed by McGlone and Pfister (2014), even if people do not believe that the stereotypes are linked to social identities, they still know these exist and affect others, as well

as themselves (2014: 112). It may be declared that the tongue one speaks tends to be sexist and leads to ‘the reification of women because it refuses ‘to take account of their changing role and this (sexist) use of language perpetuates, more or less consciously, a practical and/or psychological disparity between sexes’ (Niedzwiecki 1993: 15).

Therefore, it should come as no surprise that the language also represents some negative connotations connected with women. Due to the ignorance of women, as well as defining them as inferior, one may come across various articles that present the phenomenon of making men the main concern. As a result, female-gendered aspects tend to appear two times less (e.g. Dockum et al. 2021). Thus, it is important to mention the notion of the invisibility of women (Szpyra-Kozłowska & Karwatowska 2004: 35) that may lead to an exclusion from the social domain. Consequently, ‘in language as in the social environment, women are rendered transparent, non-existent, invisible and there is an indirect message that they should keep quiet’ (Niedzwiecki 1993: 3). All of these is also reflected in discrimination in a daily life, where unequal income or inequality of treatment limits women to less important and stops their social progress.

Nevertheless, one is able to notice that feminist movements have deeply influenced language since more people are in favour of the alteration of everyday speech. Many try to be more inclusive and bring an end to gender inequality. Most particularly, ‘some younger women have returned to many of the concerns raised by second wave feminism and are challenging sexism and misogyny in all its forms’ (Coates 2016: viii). However, the most prominent change in the language may be perceived in the youngest generations that tend to question societal views and expectations. These are also people who may be the quickest in change, especially linguistic ones, since most of them are teenagers (Szpyra-Kozłowska 2021). What is more, the usage of social media among the youngsters influences their communication and interactions, making their tongue more flexible.

Taking into consideration the role of language and how it reflects reality, this article examines slang expressions mostly found on social media and used by the younger generation in the context of the portrayal of women. The methodology I employ for this purpose consists of the comparison of the aforementioned depiction to the image of females presented in stereotypes and proverbs, which may be considered the oldest forms of language utterances. As a result, one is able to notice the changes that have happened throughout the years, as well as some similarities. The research is aimed at establishing the role of women in contemporary slang, together with social media that mostly popularise such language.

2. The history of woman and her stereotypes

In order to understand the importance of language in creating the worldview, one has to reckon upon the very basic level, namely, the word woman. According to Harper (n.d.), the lexeme originates from ‘Old English *wimman*, [...] an alteration of earlier *wifmen*’. It consists of two parts *wif* + *man*, where the former is an older version of ‘woman’, and the latter means ‘human being’. What is interesting, Century Dictionary states that ‘it was thought necessary to join *wif*, a neuter noun, representing a female person, to *man*, a masc. noun representing

either a male or female person, to form a word denoting a female person exclusively'. The result seems preposterous since both parts may describe females. Moreover, in contemporary meaning, the second part means a male human, thus it highlights the dependence. Additionally, according to the Oxford English Dictionary, the word may be used derogatorily in terms of 'qualities traditionally attributed to the female sex, as weakness, fickleness, vanity, etc', as well as in comparison with *lady*, placing *woman* as a lower rank in society (Oxford University Press n.d.).

Those negative connotations may also be found in stereotypical English proverbs and sayings. Nonetheless, to acknowledge the impact of stereotypes on society and language, one has to consider their definition. The word, translated from Greek, means 'pattern or rubber stamp' (Slipachuk et al. 2024: 172). What is more, according to Walter Lippmann, the most prominent scholar regarding stereotypes, stated that those are 'images in heads' that influence the way people think and behave. The linguist also suggested that some words 'induce certain associations which are not necessarily consistent with the meaning of these words' (Krawiec 2012: 49). Those hidden interpretations are usually based on the stereotypes that one can come across. Additionally, Jerzy Bartmiński points out that 'the linguistic stereotype (linguistic worldview) appears as a certain set of beliefs, more or less fixed in language, which depicts the traits of objects in the extralinguistic world' (ibid.: 48).

Particularly important aspects regarding stereotypes are culture and society. Most researchers claim that those patterns are culturally transmitted and socially embedded. Such a view may help to understand how, till those days, people have been prejudiced against one another for different reasons. It may also suggest that humans have no impact on how they portray others; it all depends on the language they speak and the culture they were raised in. What is more, such a verbalisation of stereotypes helps express the social reality (ibid.: 49). Associations are expressed in 'everyday conversations, news reports, political and corporate discourse and educational materials' (ibid.), thus they play a huge role in daily lives, subconsciously or consciously. As is stated by Jerzy Bartmiński in one of the interviews, a stereotype is a kind of creation of a word image corresponding to human needs (Stowarzyszenie Brama Grodzka – Teatr NN 1998). Therefore, gender stereotypes reflect 'generalised ideas and beliefs about typical behaviour of men and women' (Slipachuk et al. 2024: 171). Those are embedded in the language; thus, they represent social consciousness.

Stereotypical views about sexes did not appear from nowhere; they were modified throughout centuries. Some of them were imposed naturally due to various social roles, yet most of them were adapted by people, mostly men (Boskovic Markovic & Alčaković 2013: 4). Today, they are passed on by parents from a very young age, with the physical environment reinforcing those patterns. What is more, Mass Media, which has a huge role in the contemporary world, 'has a great potential to inform knowledge and educate young people' (Bai 2022: 178), as well as emphasise gender roles, encouraging children to value those. However, one has to acknowledge that most languages were shaped by patriarchy, thus they may still highlight the traditional view of inequality between the sexes. For example, as it was discussed, 'men [are portrayed] as superior leaders (e.g. Powell & Graves 2005) and women as superior cultivators of personal relationships (e.g. Vogel et al. 2003)' (McGlone & Pfister 2014: 126). Moreover, as was stated by Szpyra-Kozłowska (2021) in the languages analysed to

date, the depiction of men is more favourable than that of women. Additionally, in the case of social features, it is said that ‘women are expected to adapt to androcentric norms’ (Coates 2016: x), yet if they are successful in it, they are seen ‘as aggressive and confrontational, as unfeminine’ (ibid.).

The society, since ancient times, has had a characteristic depiction of women; they ‘were seen as the person who should take care of their homes’ (Bai 2022: 179). What is more, they were to be *beautiful*¹. Interestingly, in ancient China, the leading aspect of an ideal woman was her fertility and ability to have a family (ibid.). To find the best examples of sex’s patterns, one may go through proverbs that seem to carry on social beliefs for ages. As it was said by William Penn, an English writer, ‘the wisdom of nation lies in their proverbs’ (Rani & Ranjha 2020: 36). Additionally, a saying ‘is a “form of informal teaching” that outlines behaviours based on the normative standards set by the “group consensus” [...], used for shaping actions, for social control and conflict resolution’ (Kuzmanovska et al. 2022: 5346). One may observe that just like stereotypes, proverbs are controlled by society, thus by the patriarchy. Such a characteristic is seen through sayings, most of which present a negative depiction of women (e.g. Kuzmanowvska et al. 2022 and Rani & Ranjha 2020).

Based on The Oxford Dictionary of Proverbs (fifth edition) and The Oxford Dictionary of English Proverbs (third edition), Rani and Ranjha (2020) categorised proverbs into six groups:

1. as negatively fragile, beautiful and sexual objects;
2. as unintelligent, unproductive and gullible;
3. as wilful and evil;
4. as burdensome;
5. as loquacious;
6. as a negative and positive homemaker.

The first group includes proverbs like *a woman is the weaker vessel* or *woman and a cherry are painted for their harm*. Both examples present women as delicate and weak, especially compared to men. What is more, cherry is used as a metaphor for intercourse (ibid.). The second group presents *a woman’s answer is never to seek* or *women in state affairs are like monkeys in glass-shops*. Comparing women to animals, especially monkeys that are known to be troublesome, makes them be seen as careless and unintelligent. It clearly indicated that females should not be included in politics due to their stupidity. Moreover, the former expression stressed the indecisiveness. The third group includes *a bad woman is worse than a bad man* and *women are the devil’s nets*. Women portrayed in those proverbs are capable of great evil; they are compared to bad men or even the devil. What is more, one may also find proverbs that present women as soulless, such as *the souls of women are so small, that some believe th’ have none at all*. The next category presents *marry your son when you will, your daughter when you can*, where the female is presented as a burden for her family, even considering such an important decision as marriage. The penultimate group presents *many*

¹ The concept of being *beautiful* seems to have been changing throughout time in various societies. Those beauty standards tend to be exaggerated and unachievable. Nonetheless, women for ages have tried to adjust themselves to fit in as the ‘norm’ (Bai, 2022).

women, many words, many geese, many turds and women will have the last word. Those highlight the gossiping habit and talkativeness, comparing women to geese that make loud noises. Interestingly, as was presented by Coates (2016), ‘boys take up more ‘verbal space’ than girls (Swann 1992: 68). The results of research on classroom interaction parallel those for adult interaction in public contexts: boys talk far more than girls’ (2016: 192). Last but not least, women are portrayed as homemakers, *a home without a woman is like a barn without cattle*. At first glance, the expression seems positive, yet, considering a male-focused society, one is able to notice that it devalues women in the family life and house, and it would not be such a negative aspect if women did not have to fight for their rights to be somebody else rather than only mothers and wives.

Nevertheless, the stereotypes of women have been changing, and even when ‘beautiful appearance and the characteristics of being mothers are their advantages [those] should not be the agents that hinder their development’ (Bai 2022: 181). With the developments of today’s world and equal education, women are able to seek new opportunities and pursue better jobs. Nonetheless, some claim that the progress that females are advocating for should be adjusted so they can become ‘the ideal companion of a man’ (ibid.: 179). Thus, ideal women are not seen as independent individuals. Considering contemporary characteristics of females, one is able to notice that appearance plays the first fiddle. Women are to be ‘white, thin and cute’ (ibid.), and all those patterns are promoted by social media, where the norm is being attractive. What is more, according to the research conducted by Boskovic Markovic and Alčaković (2013), women are mostly emotional, attractive and complicated. Additionally, they are intelligent, communicative and independent, yet also insecure and strict. One may notice some changes comparing stereotypes included in proverbs to more contemporary patterns, yet there are still some similarities that degrade women.

However, the stereotypes, just like language, are constantly changing to fit society; thus, the prejudice may change due to the feminist approach of younger generations. Even though stereotypes still seem to rule the tongue, on a daily basis, things are slowly developing. Keeping in mind stereotypes and their history, one may proceed to the analysis of slang and how it is important with regard to language and changing it.

3. Slang and the development of the language

As was stated before, some stereotypes may also be found in media, including social media and the language used there, mostly slang. Yet, firstly, one has to acknowledge what slang is. One could say that slang is an interesting phenomenon of language (Izmaylova, Zamaletdinova, & Zholshayeva 2017). It has been developing for many years, yet it constantly adapts to reflect people’s changing lives and experience (e.g. Coleman 2012). But to understand what slang really is, one has to acknowledge Julie Coleman, who referring to the Oxford English Dictionary, states that it is ‘the special vocabulary or phraseology of a particular calling or profession; the cant or jargon of a certain class or period’ (ibid.: 12), what is more it is ‘language of a highly colloquial type, considered as below the level of standard educated speech, and consisting either of new words or of current words employed in some

special case' (ibid.). Both of those definitions highlight the most important aspect of the semantics of slang, i.e. meaning association with a certain group of people. One could say that there are many versions of slang depending on the group using it. Another definition of the term concerned is that 'slang is an ever-changing set of colloquial words and phrases that speakers use to establish or reinforce social identity or cohesiveness within a group or with a trend or fashion in society at large' (Trimastuti 2017: 65). Such understanding once again emphasises the idea of social closeness, as well as informal style of such speech and the importance of not only words but also phrases.

One may conclude that particular slang is not understood by people outside this social circle, showing in that way their solidarity. It is also a way of dividing 'the insiders from the outsiders, a way for a group to separate itself linguistically from other groups' (ibid.). Additionally, one can say that 'slang is the diction that results from the favorite game among young and lively of playing with words and renaming things and actions' (Izmaylova, Zamaletdinova, & Zholshayeva 2017: 76). What is highlighted here is the strong association of slang with teenagers and young adults, and what comes with it is the Internet that plays a major role in the development of colloquial speech (ibid.). Just as was stated before, the media are an important aspect of reshaping and emphasising social roles, including stereotypes. As was stated by Kövecses (2006), slang seems to be used mostly by 'macho men' who have 'extreme views and negative biases against women, as well as ethnic groups, homosexuals, fat people and short people, to name just a few cases' (Kövecses 2006: 151). Nonetheless, in the contemporary world, slang is used by almost everybody, yet it does not mean that it has become more equal. In the next section, against this theoretical background, I will analyse the most popular among teenagers' words and phrases, comparing them to the stereotypes found in proverbs.

4. The depiction of women in social media slang

Starting the analysis, one has to bear in mind that not all of the slang expressions are prone to have a positive or negative depiction of women; some of them do not even consider the gender of the object. The very first example, mostly popular on the social media app called TikTok, where people post short videos, is *girl math*. According to the website Know Your Meme, it is a slang term popularised in the summer of 2023 to explain how women spend their money and misvalue goods (Know Your Meme n.d.). The trend originated from TikToker @samjamessssss, who posted a video justifying her purchases, such as 'if you return an item for \$50 and then spend \$100 on another item, it's like only spending \$50'. The concept spread all over other media, such as X (previously known as Twitter), now with over two hundred posts with such a hashtag on TikTok². The trend was supposed to be humorous and harmless (Figure 1 and 2) with females celebrating womanhood and addressing other aspects of femininity, such as financial autonomy and light-hearted decision-making.

² Data collected on May 1st, 2025.

You forgot: buying one thing for \$500 is spending \$500 but making a bunch of little purchases in a day that add up to \$500 isn't \$500

2023-08-28 Reply



98.4K



My girl math is like "I changed nail salon so I pay 30€ less so if I buy a pair of shoes for 30€ I technically got it for free"

2024-08-22 Reply



96



my girl math is buying concert tickets a year before the concert and then when the time comes it's free

2024-08-19 Reply



2,219



13 Jul
GIRL MATH is going shopping & being super excited to go home to see what you got even though you just saw it in the store

Figure 1: Comments under some videos that promote the positive side of the trend

Figure 2: A comment on X that appears while searching for the phrase

Nonetheless, it gained fame for presenting girls as irrational, stupid, as well as cruel (Figure 3). What is more, it became the target of men, who, in misogynistic statements, expressed their negative beliefs about women. Till this day, even though one may see a lot of videos in favour of women, celebrating femininity, there are lots of comments from males, claiming 'it's not logical'³.

Blake · 20h
Girl math is a woman treating you like you're her boyfriend for two months then telling you she's not ready for anything.

46

55

493

14.5K



Figure 3: A comment on X posted by a man

Therefore, one may conclude that such an instance of slang may be compared to the second group of proverbs, namely, women as unintelligent, unproductive and gullible. Just like in the case a hundred years ago, women are seen as ignorant and simple-minded, yet one has to highlight the fact that this perspective is not acknowledged by everybody, as it may be the case with sayings. One may notice that from a woman's point of view, such a trend gathers them together to celebrate their similarities.

Looking at the youngest generations' slang, one may also see the ones that are straightforwardly belittling women, such as *Bop*. According to Urban Dictionary (n.d.), the word has two meanings, one referring to 'a good song' (Figure 4), and the other one, often used in collocation *Bop female*, describing 'any woman that you can sleep with easily'.

³ Interestingly, the negative feedback of the trend led to the development of another slang phrase, *boy math*. The male version of maths criticises toxic behaviour and misogyny, instead of their irrationality. What is more, it is used to shame men for their harmful actions towards women.

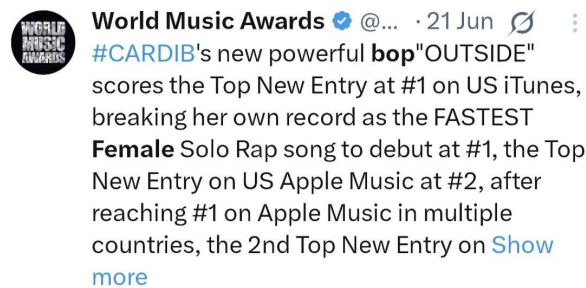


Figure 4: A post on X describing a piece of music as ‘bop’

According to Merriam-Webster (2025), it refers to a person who is perceived as promiscuous, yet it is mostly used to portray females. Even though the word was popularised in the 2000s as referring to catchy songs, it reached its popularity peak between 2024 and 2025 (according to Know Your Meme n.d.) with the latter meaning. It originates from a song entitled “Lala Bop” by rapper Almighty REXXO from 2021, which was later used in a single word form. With over four hundred thousand videos on TikTok, the slang is mostly used by men to downgrade women and present them as sexual objects (Figure 5), as well as a way to describe a porn star (Figure 6).



Figure 5: Comments under one of the videos on TikTok describing a female influencer



Figure 6: One of the posts on X featuring photos of half-naked women

The trend started to spread out, and any female who is visible on social media is called a bop, even though she does not display her private life there. Nonetheless, the phenomenon may be seen through other similar words, such as *h*e*, when men constantly describe in such a way females that do not fit their standards or dress in a certain way or other different aspects, for instance a video on TikTok with the description ‘if she’s shy, she a h*e’. Summing up, bop is used as an offensive and misogynistic word expressing hatred towards women with many sexual partners, thus it may be compared to the first group of proverbs where females are presented negatively as sexual objects. Nonetheless, it has to be highlighted that most of the comments are made by male individuals.

Another example of poor representation of females is the word, Karen. According to Merriam-Webster Dictionary, the term refers to ‘a privileged, indignant, or discriminatory woman’. It displays the portrait of a middle-class, middle-aged white woman who insults other people, very often making racist statements. While it is uncertain when the name started describing a negative character, the early instances in modern culture appeared after the release of the film *Mean Girls*⁴ in 2004, where the meme ‘Oh My God, Karen, You Can’t Just Ask Someone Why They’re White’ appeared (according to Know Your Meme n.d.). Nevertheless, the word has been constantly in use ever since, with its peak of popularity in June 2025. With over two million videos on TikTok, the trend portrays angry white women usually yelling at somebody without any reason (Figure 7 and 8). What is more, during COVID-19, the term was broadly used to describe women harassing people of colour (according to Know Your Meme n.d.).

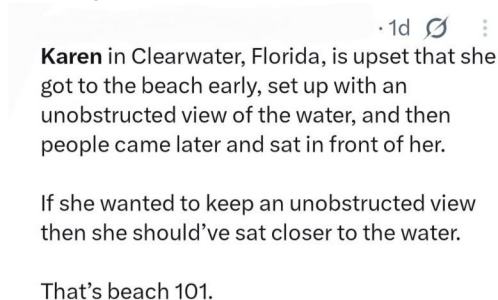


Figure 7: A post on X describing typical ‘Karen’ behaviour



Figure 8: A comment under one of the videos on TikTok presenting Karen in the shop

Nevertheless, the word is heavily prejudiced and may affect women who are able to speak up about their truths. Even if the image is very often exaggerated, one has to remember to differentiate between discriminatory people and those fighting for their rights (Figure 9). At the same time, one has to highlight that the term is also used to describe men (Figure 10). Therefore, even if the word is negative and derogatory, contrary to previous examples, it does include men who behave in such a way. Summing up, the word may be understood in terms of the mixture of groups three and four of proverbs, which present women as burdensome and evil, and indeed, *Karens* presented in comments and videos most often are in the wrong towards what they say, yet, the word should not become even broader so it starts naming every middle-aged white female.



Figure 9: One of the comments on X showing an ambiguous perspective towards ‘Karen’

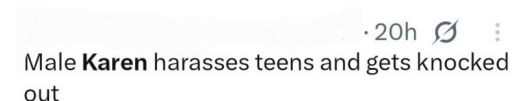


Figure 10: A comment on X presenting Karen as male

Nonetheless, one may be able to notice some examples that stand in opposition with the stereotypes presented in the proverbs. One of such instances is *who is this diva?*, also known as

⁴ Dir. Mark Waters.

this diva or *look at this diva* (Know Your Meme n.d.). According to Merriam-Webster (n.d.), the catchphrase refers to ‘a usually glamorous and successful female performer or personality’. Nonetheless, it also refers to other celebrities and subjects that embrace their femininity and queerness (according to Know Your Meme n.d.). Some claim that the phrase refers to the popular song by American singer Beyoncé, namely ‘Diva’ from 2008, where she sings ‘Diva is a female version of a hustla’ (Beyoncé n.d.), yet the meaning there may be ambiguous due to the negative connotations. In its present definition, the phrase originated in 2023 on X, but spread all over other media, creating different versions acknowledging confidence and the feminine side (Figure 11 and 12).



Figure 11: A post on X presenting a woman as strong and confident



Figure 12: A post on X presenting a male confident in his clothing

Interestingly, the trend is not only used to describe females but also animals and even men who are not overly masculine and are able to find their soft side (Figure 13 and 14). The trend often portrays people posing in a more feminine style or wearing flamboyant clothes, such as Drag Queens.



Figure 13: A post on X presenting a man posing just like the woman beside him



Figure 14: A post on X presenting a dog as a ‘diva’

The videos on TikTok portray different individuals presenting their clothing, winning some kind of competition or just being confident in what they are saying, what they do and who they are. What is more, the trend stands in opposition to the most well-known definition of the word *diva*. One may notice that, for instance, Cambridge Dictionary claims that in ‘usually disapproving [manner, it describes] a person who is difficult to please and behaves as if they are very special or important’ (Cambridge University Press n.d.). It has to be highlighted that, based on that example, one may conclude that the new generations create new meanings of already embedded words in language, at the same time expanding the language.

Another positive depiction is presented in the phrase *main character energy*. According to Dictionary.com (n.d.), it is ‘a characteristic that describes how a person prioritizes themselves and their own happiness [...], typically associated with high self-confidence, self-respect, and self-love’. The slang originated on TikTok, with over three hundred thousand posts right now, yet it started appearing all over social media. The videos mostly display people making bold decisions, being happy, dressing how they want and being confident in their lives. Presenting people living their best life trend presents mostly women (among the top 10 videos, only 1 presenting a man) which does not exclude males and even appreciates them as confident (Figure 15). What is most important to highlight here is no negativity under the trend. Used mostly by females, it was also adapted by men and is now non-binary in terms of usage and portrayal (Figure 16). Importantly, it has not turned into a kind of toxic masculinity trend, where men tend to call other males feminine. Instead, men are celebrating their lives just like women do.

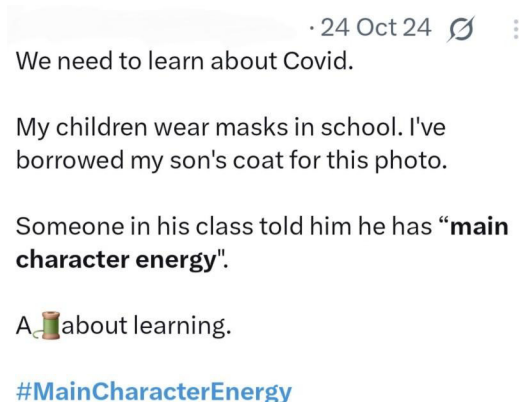


Figure 15: A post on X addressing a man as the ‘main character’



Figure 16: A male user on X emphasising how all people are main characters

Moreover, the usage of this phrase emphasises the positivity and self-awareness among all genders. It is about being ambitious and determined about the goals (Figure 17) and spreading this aura among other people. While considering women, the trend helps them celebrate womanhood and uplift their spirits in every way possible (Figure 18). The phrase stands with the opposition regarding the stereotypes presented by the third category, namely, women as evil and wilful, presenting them from a wholesome and positive perspective.

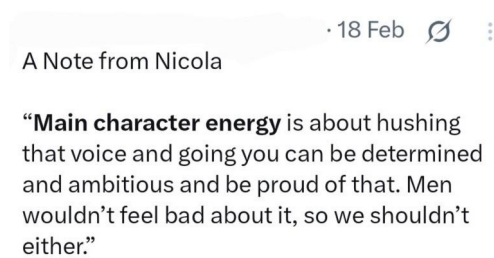


Figure 17: A quote on X from actress Nicola Coughlan celebrating womanhood by means of this trend



Figure 18: A post on X presenting one of the influencers

Last but not least, one may find instances of the invisibility of women in slang (in contrast to the previous example). One of such examples is popular among teenagers, the acronym *G.O.A.T* (often spelt and pronounced as *goat*), meaning ‘greatest of all time’. According to Know Your Meme (n.d.), it originates from rapper LL Cool J and his studio album of the same name, released in 2000. Interestingly, it has been popular since his commercial success, yet it reached its peak of popularity in September 2024. What is more, the phrase was commonly used to describe sports players⁵ and their achievements; however, it has been used all over social media as a way of referring to anybody considered the best at certain skills. In usage from the early 2000s, the phrase had reached over eight million videos on TikTok. Nonetheless, the portrayal of humans as the greatest of all time is mostly reserved for male footballers, like Cristiano Ronaldo or Lionel Messi (Figure 19).



Figure 19: Comments on TikTok praising male footballers as *G.O.A.Ts*

Additionally, from all the top posts found on X, one is able to find some sportsmen and male singers (Figure 20 and 21), yet no females. That instance may clearly suggest that women are excluded from such a title, even though they achieve great things in sport and other industries. One may think of a reason why any female is not considered the greatest of all time, yet, once again, it may be the result of living in a patriarchy and emphasising the greatness of men.

⁵ The first sportsperson to be called *G.O.A.T.* was the boxer Muhammad Ali.



Figure 20: A post on X describing one of the singers as the greatest



Figure 21: A post on X describing a wrestler as the G.O.A.T

5. Conclusion

The object of this article pertains to the portrayal of women in social media slang with the aim of establishing similarities and differences, as well as changes compared to other forms of language used to this day, namely proverbs. I went through sayings since they may be considered the oldest forms of language expressions, since most of them were created centuries ago. Therefore, they serve as a pattern for the analysis of slang that may be considered the most recent part of the tongue used among people, especially younger generations. Firstly, sayings tend to present women in terms of objects, as unintelligent, burdensome and loquacious, as well as the evil source (Rani & Ranjha 2020). Such representation may be established on women's invisibility in medieval times and later on, till the 20th century. Nonetheless, in terms of slang expressions, the analysis has been focused on the ones that mostly suit the categories of sayings and may be compared to them.

What may come as a surprise is that slang, as well as sayings, either devalues or excludes women from the picture, sometimes making them visible and appreciated, mostly with the addition of including men. Does it mean that we retrograde in terms of the inclusive language and the equality of genders? I would not come to such a conclusion, since language constantly changes and may develop into a completely different path. Through apps such as TikTok or X, one is able to notice some of the changes happening in language since the younger generation is a pioneer in the alternation of speech. One could say that social media may be regarded as a repository of new words, new usages of embedded ones, as well as patterns of change. What is more, women may be seen, and society may take into consideration their beliefs, as well as those regarding inclusive language. Men are able to notice some other attitudes and therefore,

reckon upon those beliefs and replace the patriarchal mindsets, as well as make small changes regarding the language. Does it all mean that changing the language may help change the world we live in? Maybe it can help, yet, firstly, people must accept the significance of bias-free speech. That is why it is essential to analyse such movements as Feminist Language Reform that were already implemented in Sweden, Switzerland or Austria and have been constantly spreading since the 1960s and '70s.

Interestingly, languages tend to become more inclusive and value both genders equally, yet people have to accept it, so it will be devoid of unnecessary sexism. One has to highlight that the phenomenon influences the language and negative perspective of the female gender, as well as placing men in the centre of the tongue, considering only their perspective (Szpyra-Kozłowska 2021). One may also say that the language in terms of slang still hides the 'woman' dimension in contemporary society (Niedzwiecki 1993).

What is more, it needs to be recognised that this text should be treated as a part of a large-scale study and, therefore, cannot be regarded as an exhaustive one, as it presents only a couple of examples from Gen Z social media slang. Therefore, other more positive examples should also be taken into consideration, as well as other languages.

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Cite this article as:

Żak, A. (2025). Girl Math or Nonsense? – (De)valuation and (In)visibility of Women in Social Media Slang. *LingBaW. Linguistics Beyond and Within*, 11, 271–285.