

## THE STUDY OF THE GENDER PARADIGM IN MODERN LINGUISTICS

<https://doi.org/10.53885/edinres.2022.8.08.007>

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*Abstract: The article raises the issue of the importance of identifying the gender factor in the language, which led to the selection of the gender paradigm as the main vector of modern gender studies. It is noted that the growing interest in the gender paradigm in linguistics is motivated by the natural, cultural and philosophical duality of any object in terms of the «male/female» opposition. The main directions of characterization of gender in linguistics are considered. The author concludes that the result of the research of modern linguists is the formation of general principles for the analysis of gender in language and speech.*

*Key words: linguistics, gender, gender category, society, culture, paradigm, linguoculturology, linguistic consciousness.*

## ZAMONAVIY LINGVISTIKADA GENDER PARADIGMASINING O'RGANILISHI

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*Annotatsiya: Maqolada gender paradigmasini zamonaviy gender tadqiqotlarining asosiy vektori sifatida ajratishga olib kelgan tilda gender omilini aniqlashning ahamiyati masalasi muhokama qilinadi. Ta'kidlanishicha, tilshunoslikda gender paradigmasiga bo'lgan qiziqishning ortishi har qanday ob'ektning «erkak/ayol» oppozitsiyasi nuqtai nazaridan tabiiy, madaniy va falsafiy ikkilanishi bilan bog'liq. Tilshunoslikda jinsni tavsiflashning asosiy yo'nalishlari ko'rib chiqiladi. Muallif zamonaviy tilshunoslarning tadqiqotlari natijasi til va nutqda jinsni tahlil qilishning umumiy tamoyillarini shakllantirish degan xulosaga keladi.*

*Kalit so'zlar: tilshunoslik, gender, gender kategoriyasi, jamiyat, madaniyat, paradigma, lingvokulturologiya, lingvistik ong.*

## ИЗУЧЕНИЕ ГЕНДЕРНОЙ ПАРАДИГМЫ В СОВРЕМЕННОЙ ЛИНГВИСТИКЕ

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*Аннотация: В статье поднимается вопрос о важности выявления гендерного фактора в языке, обусловившего выделение гендерной парадигмы как магистрального вектора современных гендерных исследований. Отмечается, что возрастающий интерес к гендерной*



*парадигме в языкознании мотивирован природной, культурной и философской двойственностью любого объекта в плане оппозиции «мужское/женское».*

*Рассматриваются основные направления характеристики гендера в лингвистике. Автор делает вывод о том, что результатом исследований современных лингвистов является формирование общих принципов анализа гендера в языке и речи.*

*Ключевые слова: языкознание, гендер, категория пола, социум, культура, парадигма, лингвокультурология, языковое сознание*

Introduction. Gender linguistics is a relatively new branch of linguistics, the formation and active development of which falls at the end of the XX century. The interest in the gender paradigm in linguistics and the scientific «fashion» that does not lose relevance to it are due to the natural, cultural and philosophical duality of any object in terms of the «male/female» opposition, and hence such an object as language.

In the 60s of the XX century, a new direction in Western linguistics began to form, which is called feminist linguistics or feminist criticism of language. This phenomenon is associated with the initial stage of the formation of gender linguistics, characterized by a one-sided approach to the gender factor in the language, which was interpreted from the position of discrimination against women due to the predominance of grammatical forms of masculine gender and male nominations in comparison with feminine forms and female nominations. Such foreign researchers as Smith, Lakoff, Pusch, Trömel-Plötz concluded about gender asymmetry in language, and, as a result, within the framework of feminist linguistics, the need for language reform in order to overcome sexism was noted.

Literature review. In the works of Russian linguists, long before the introduction of the term gender into the scientific apparatus, the idea of gender as a socially conditioned phenomenon begins to form. «Within the framework of the scientific paradigm, the gender factor was studied in the aspect of pragmatic analysis of language» by S.I.Dobrova, M.V.Mudra, was considered in the works of M.Y. Nemirovsky, R.A. Budagov, N.A. Yanko-Trinitetskaya, M.V. Kitaygorodskaya, etc.

Along with feminist linguistics, new directions for the study of gender representation in language are emerging in European countries and in Russia. Since the 70s of the XX century, sociolinguistic, psycholinguistic and linguoculturological studies have been conducted, the purpose of which was to analyze the specifics of written and oral texts created by men and women. The results of the sociolinguistic analysis indicate the influence of social factors on the choice of language means in the situation of communication, which serves as a refutation of the hypothesis of natural/ biological conditionality of the speech of men and women [1].

Within the framework of psycholinguistic studies, E.A.Zemskaya, M.V.Kitaygorodskaya, T.B.Kryuchkova come to the conclusion about gender differentiation of speech perception, the influence of the gender factor on

the communication process and on the choice of communicative strategies, but at the same time prove that the category of gender is not consistently relevant. The results obtained during the associative experiment demonstrate that it is not uncommon for certain phenomena found in the speech of men and women to be associated with the peculiarities of their mental makeup, character, profession, role in society, but not with the difference in gender.

Within the framework of linguistic and cultural studies, Tannen proved the specificity of gender traditions and rituals of communication between men and women in each culture. Linguoculturological studies of the gender factor in language in the works of V.N. Teliya were carried out on the material of Russian phraseology. One of the key areas of analysis of the gender factor in language is the linguistic research of the semantics of the category of gender, as well as the nominations of male and female persons in the works of N.A. Yanko-Trinititskaya, M.A. Krongauz and other scientists.

**Research Methodology.** The methodological basis of the research is conceptual, linguistic, philosophical provisions that demonstrate the correlation and interdependence of linguistic and extralinguistic factors, as well as the unity of paradigmatic and particular principles. Language is defined as the main instrument of categorization of the world, accumulation, storage, transformation and translation of human knowledge about the surrounding world, about oneself, about one's place in it, appears as a unique semiotic cultural and historical environment.

**Analysis and results.** In the projection on the research material, the study of gender paradigms seems to be significant. The term «paradigm» (from the Greek παράδειγμα, «example, model, sample») is widely used in various fields of scientific knowledge. In linguistics, lexical, morphological, word-formation, syntactic and some other paradigms are analyzed. The study of the gender factor in language led to the identification of a gender paradigm.

Currently, the terminological combination «gender paradigm» is used in broad and narrow meanings. In a broad sense, the gender paradigm is a «way of social existence of gender», which is «a tool for modeling society and forming a new type of consciousness» [2, p.387], namely the gender model of linguistic consciousness [3]. In a narrow sense, the gender paradigm is a way of «expressing the meaning of female and male gender» in lexico-semantic groups «formed by words whose meaning coincides with the accuracy of the semantic component «gender»» [4, p. 233].

The study of people's nominations based on the material of the modern Russian literary language allowed M.A. Krongauz to identify five prototypical gender paradigms.

The first paradigm includes paired male and female nominations, while the masculine nomination is neutral. So, the teacher (учитель) token is a neutral nomination by profession, and the teacher (учительница) token nominates exclusively a woman by profession.

The second paradigm is represented by paired nominations, in which the masculine lexeme in the singular names a man, and in the plural is neutral, the feminine lexeme, regardless of the category of the number, nominates

exclusively a woman. So, the Englishman (англичанин) lexeme nominates a man by nationality, the English (англичане) are a neutral or common name for men and women. The Englishwoman (англичанка) token nominates exclusively women.

The third paradigm includes masculine nominations (mainly with the meaning of profession), used to designate male and female persons. Thus, the lexeme professor (профессор) does not have a paired feminine lexeme and is applied equally to men and women.

The fourth paradigm is represented by exclusively masculine lexemes for naming male persons, for example, eunuch (евнух).

The fifth paradigm is represented by exclusively feminine lexemes for naming female persons, for example, a woman in labor (роженица).

The absence of paired nomination in the fourth and fifth paradigms is due to an extralinguistic factor, since there are no representatives of the opposite sex on the basis verbalized by the lexeme [4].

Separately, it should be noted pairs of gender nominations such as brother — sister, man — woman, which in the works of Budagov, Krongauz, Radchuk are defined as suppletives (suppletive word formation) or quasi-suppletivisms used in the designation of gender with the help of «a new root that simultaneously expresses the key meaning and meaning of the corresponding gender» [4, p.234].

With regard to animal nominations in the Russian language, M.A. Krongauz identified three types of paradigms that are characterized as complete or defective. The first paradigm (complete) includes three animal nominations for the specific designation of animals, as well as separately male and female (horse — horse (or stallion) (лошадь — конь (или жеребец)) — mare (кобыла)). The second paradigm (incomplete or defective) includes two nominations, often there is no nomination for the specific designation of animals: rooster (m) — chicken (w) (петух (м) — курица (ж)).

Within the framework of the third paradigm (incomplete or defective), the nomination of an animal is neutral and can act as a nomination of an animal by type without specifying the gender, for example, a cat, a mouse (кошка, мышь). The presence of an incomplete or defective paradigm is due to the «virtually absent neutral name, as if the heterosexual individuals are not related to each other at all and belong to different species. This linguistic fact has a fairly clear cultural interpretation: the functions of individuals of different sexes in these species are different (for example, a chicken lays eggs, and a rooster acts as a producer and alarm clock), so that in everyday life there is practically no need to talk about the species at all» [4, p.238].

The main achievement of psycholinguistic, sociolinguistic and linguistic studies of the gender factor in language and speech by E.A.Zemskaya, M.A.Kitaygorodskaya, N.N.Rozanova, T.B.Kryuchkova, A.V.Kirilina can be considered the conclusion about the social conditionality of language and speech elements manifesting the relationship between gender and language.

«Gender studies proper were formed in Russia in the 90s of the XX century, which was due to the formation of an anthropological paradigm,



theoretical and methodological understanding of the relationship between human thinking and language» [5, p. 204].

This period is characterized, on the one hand, by the solution of general methodological issues, on the other hand, by the systematization and rethinking of Western gender studies. The question of verbal mechanisms of gender representation in language and speech is relevant in connection with the socially constructed nature of gender, as well as its conventionality, institutionality and ritualization.

Language in the context of gender linguistics is recognized as a means of access to knowledge about gender, which is essentially a non-linguistic phenomenon. In the works of O.A.Voronina, M.D.Gorodnikova, A.A.Grigoryan, E.S.Gritsenko, L.I.Grishaeva, Zyкова, Khaleeva, the problem of variability of the conceptual content of gender verbalized in different languages at different levels of the language system received scientific coverage.

Based on the general principles of gender analysis, researchers in the field of linguistics study gender as a socio-cultural phenomenon, the representation of which is carried out, including at the verbal level (in language, texts, communication process). The study of gender in linguistics is based on the anthropo-oriented study of language, continues and develops the tradition of analyzing the human factor in language, taking into account the existence of male, female and metagender principles.

Within the framework of gender linguistics, the central problem is the study of a two-level model of language, including the metagender (universal) level and the actual gender (masculine and feminine), as well as the analysis of the correlation of these levels [6].

The result of the research of modern linguists is the formation of general principles of gender analysis in language and speech. Firstly, gender is recognized as a socially and culturally determined category, therefore, it has a conventional basis. Secondly, gender is a cultural phenomenon, therefore, it has specificity in different cultures and languages at each stage of development. Thirdly, a different ratio of the actual gender and metagender levels in different cultures and linguistic communities has been established.

At the present stage, several directions of gender manifestation research have been formed. E.N. Kalugina names two key areas of gender research in linguistics. The purpose of the first direction is to study the ways of objectification of gender in language, revealing «the cultural originality of gender, similar and distinctive features of its construction» [7, p. 79].

The purpose of the second direction is to analyze the peculiarities of communication between men and women, the specifics of their speech behavior.

The linguistic picture of the world is understood as a «linguistic division of the world» [8, p. 8], which determines the idea of reality reflected in linguistic signs and their meanings. Due to the fact that an ordered knowledge of the realities of the surrounding world is displayed and implemented in the picture of the world within the boundaries of the system meanings of words,



scientists come to the conclusion that the scheme of «perception of reality» specific to a particular language collective is fixed in the language. The concept of a linguistic picture of the world, as N.A. Lyubimova notes, does not have synonymy, «which suggests that YAKM is a term» [9, p. 15]. V.A. Maslova, analyzing various pictures of the world, comes to the conclusion that the linguistic picture of the world precedes special pictures of the world and forms them [10, pp. 64-65].

The picture of the world as a conceptual entity in which knowledge about the world is represented, and the linguistic picture of the world as objectification, reification, coding of knowledge are closely interrelated and mutually conditioned. Analyzing the role of the worldview, E.B. Artemenko writes that «the worldview not only presents in the public consciousness the mental image of the reality structured by culture, but also directs the organization of the latter in accordance with the structure of this image no longer in ideal, but in real forms» [11, p. 7]. In the process of the historical development of the ethnos, the picture of the world, including the linguistic one, is certainly undergoing changes, but the ethnic constants remain unchanged. The conceptual content of constants is built in accordance with the specifics of the culture of the people and is a structural element of the picture of the world, the verbalization of constants occurs within the framework of the linguistic picture of the world using language and speech means.

The task of linguistic research in this direction is a comprehensive comprehensive analysis of the means of gender verbalization, which allows, subject to the involvement of extralinguistic (cultural, historical, etc.) evidence, to identify the conceptual content and cultural specificity of constants.

The term cultural, ethnic/ethnopoetic constant is found in the works of many scientists. The current understanding of the «cultural constant» for modern science is formulated by academician Y.S. Stepanov, who defines the constant as «a kind of permanent principle of culture» [12, pp. 76-78].

N.F. Alefirenko's interpretation of the concept of cultural constants is essential for understanding the systemic nature of constants: «The system of cultural constants, forming the conceptual sphere of language, performs the role of a categorical sieve filtering cognizable objects. As a result, the main linguistic and cultural paradigms are formed and build the entire structure of human existence in our consciousness» [13, p. 306].

Gender within the framework of the anthropological paradigm is recognized as one of the basic constants of culture. O.V. Ryabov, comparing the concepts of gender and gender, comes to the following conclusion: «If gender is understood in the categories of «man» and «woman», then gender is in terms of «masculinity» (masculinity) and «femininity» (feminine)» [14, P. 6].

The proverbs of the Russian people express in a concise form an integral complex of conceptual information about a person. The understanding of the genre specifics of proverbs is based on the works of N.F. Alefirenko, V.P. Anikin, E.B. Artemenko, V.I. Dal, V.V. Kolesov, G.L. Permyakov, L.B.

Savenkova, S.G. Ter-Minasova, Z.K. Tarlanov, M.I. Shakhnovich, etc. The question of the differentiation of proverbs and sayings currently remains open due to the fact that in modern linguistics and linguofolcloristics there is no unified understanding of the essence of proverbs and sayings as linguistic units.

The researcher and the largest collector of paremias V.I. Dal in the «Parable» defines the proverb as a short parable, «a judgment, a sentence, a teaching, expressed in an oblique way and put into circulation, under the stamp of the nationality» [15, p. 15], in the «Explanatory Dictionary of the living Great Russian language» the proverb is characterized by the scientist as «a short saying, a teaching, more in the form of a parable, allegory, or in the form of an everyday sentence; a proverb is an individual of the language, folk speech, is not composed, but is born itself» [16, p. 345].

Summarizing and systematizing the work of paremiologists to determine the genre specificity of proverbs and sayings, G.L. Permyakov writes: «On the one hand, proverbs and sayings are phenomena of language, stable combinations, in many ways similar to phraseological turns. On the other hand, these are some logical units expressing this or that judgment. On the third, these are artistic miniatures, reflecting (or rather, modeling) the factors of reality itself in a bright, chiseled form» [17, p. 13-14].

At the present stage of the development of paremiology in the works of M.M.Kopylenko [18] and Z.D.Popova [19]. proverbs are analyzed within the framework of text theory, while the connection of proverbs with phraseological units is considered. The analysis of gender representation based on the material of proverbs of the Russian language is carried out taking into account a number of factors, including: historical discourse, cultural specificity of the category of gender, absolute anthropocentricity of gender in the paremic discourse, including «ideas about biological, psychological, social differences between men and women, their behavior patterns, character traits, place in this culture, social roles and social statuses» [20, p. 14].

Due to the interdisciplinary nature of gender studies, the works of O.Yu.Chernykh and A.V.Belozerova were carried out at the intersection of linguistics, linguoculturology, pedagogy, psychology and other related humanities. The dissertation works of O.Y.Gorbatskaya, E.S.Prudnikova and others are characterized by the breadth of the research base, are devoted to the analysis of the language system in the gender aspect, the study of E.A.Karkishchenko characterizes the functions of gender in the act of communication.

Cross-cultural studies of Russian, Tatar, English, German and Italian languages by Yu.A.Zakirova, U.S.Strekalova, E.S.Khuzina, M.R.Shaimardanova are devoted to the study of gender representation on the material of paremias.

In scientific works of Yu.A. Zakirova «Linguoculturological features of the gender aspect in the linguistic picture of the world of paremias (based on the material of Russian, English, German and Italian languages)» [21], male and female worldviews are analyzed. The aim of the work is «a comparative

analysis of the ethnic identity of the linguistic picture of the world of paremiological units containing a gender aspect» [21, p. 5].

The dissertation research of U.S. Strekalova «Gender semantics in the Russian language picture of the world (based on the material of sayings)» [22] is devoted to the semantic reconstruction of the “categorical areas “male” and “female” in the Russian language picture of the world according to proverbs and sayings” [22, p. 3-4].

In the work of E.S. Khuzina «Representation of gender stereotypes in the Tatar language (based on the material of paroemias and author’s aphorisms)» [23], a gender analysis of the lexemes man and woman is carried out, 55 attempts are made to «establish the dynamics of the development of ideas about man and woman in the Tatar language consciousness» [23, p. 3].

In the works of M.R. Shaimardanova «Pragmalinguistic analysis of gender-marked paremias (based on the material of the English and Russian languages)» [24] a comparative analysis of «gender-marked proverbs, sayings from the point of view of the general and specific in their semantics and features of functioning» in Russian and English languages [24, p. 4] was carried out. These gender-oriented studies of folklore texts based on proverbs are cross-cultural in nature and are aimed at identifying the specifics of the ethnic characteristics of men and women.

Conclusion/Recommendations. Systematization of information about gender paradigms allows us to distinguish two approaches (broad and narrow) to their understanding. In a broad sense, the gender paradigm is a way of marking the social status of gender, thanks to which the consciousness of society is constructed. In a narrow sense, the gender paradigm is understood as a type of lexical verbalization of female and male parameters within the lexico-semantic field «gender». Sociolinguistic, psycholinguistic, as well as linguoculturological and linguistic studies of the gender factor in language and speech reflect the interdisciplinary nature of gender studies. The analysis of representation and methods of verbalization of male, female and metagender principles in the paremiological picture of the world, which is the subject of research of modern linguistics, is a promising direction of the study of gender paradigms as structural elements of culture.

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