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REPRESENTATION OF GENDER-SPECIFIC VOCABULARY THROUGH SOCIOCULTURAL TRANSFORMATIONS OF LINGUISTIC IDENTITY

The article reconsiders the sociolinguistic basis of gender-specific vocabulary representation within the context of linguistic identity's sociocultural transformations. The comprehension of language interaction is postulated as an indispensable precondition for understanding linguistic identity to affect their sociocultural development. It is also connected with the influence of sociocultural transformations on the features of cognitive processes. The study primarily follows selection, descriptive, and synthesis methods. The strategies of gender-specific vocabulary usage as a rate of male and female's differentiation are essential in the study of linguistic identity. It is important in the sense that the gender category determines the psychological and social development of individuals, especially their verbal behaviour. Gender-specific vocabulary circulation in the context of the evolution of linguistic identity is the result of such sociocultural processes as a focus on gender-sensitive communication patterns, avoidance of language gender imbalance, and social dynamics. Gender-specific vocabulary may serve as a modifier of an individual's verbal behaviour and speech internalisation processes. Such kinds of lexis may act as tools for constructing the linguistic view of the world and defining the language ontologisation options. In the context of the last years' social and cultural changes, the development of linguistic identity explicates the idea of verbal behaviour and sociocultural processes' interdependence. Linguistic identity has been revealed as a representative of identity in general to reflect social and cultural levels of existence which are shown through the language.

Keywords: speaker, communication, social parity, verbalisation, gender, behavioural pattern.

Боговик Оксана, Безруков Андрій. Репрезентація гендерно маркованої лексики через соціокультурні трансформації мовної особистості.

У статті артикулюються соціолінгвістичні засади репрезентації гендерної термінології в контексті соціокультурних трансформацій мовної особистості. Усвідомлення комунікації постулюється як необхідна передумова наукового розуміння як мовної особистості, так і впливу соціокультурних змін на її розвиток. Для дослідження головно використовуються методи відбору, опису та синтезу. Стратегії вживання гендерно маркованої лексики, що виокремлюються як певний індикатор диференціації чоловічого/жіночого, набувають важливого значення в аспекті вивчення мовної особистості, оскільки категорія гендеру – одна з базових, що визначає психологічний і соціальний розвиток особи, зокрема її вербальну поведінку. Функціонування гендерно маркованої лексики в контексті становлення й розвитку мовної особистості зумовлене такими соціокультурними процесами, як орієнтація на гендерно коректну модель спілкування, уникнення гендерної асиметрії в мові, динаміка розвитку суспільства. Ґендерно маркована лексика може, з одного боку, виступати модулятором вербальної поведінки індивідуума, регулятором процесів інтеріоризації мовлення, а з іншого, бути інструментом конструювання лінгвістичної картини світу, детермінантним параметром онтологізації мови. Специфіка формування мовної особистості в контексті соціальних і культурних зсувів останніх років експлікує ідею взаємозалежності мовленнєвої поведінки й соціокультурних процесів. Мовна особистість постає репрезентантом феномену особистості загалом, що відображає соціальний і культурний рівні екзистенції, виявлені через мову.

Ключові слова: мовець, комунікація, соціальна паритетність, вербалізація, гендер, поведінкова модель.

Introduction. Language as a complex system is continuously evolving and

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replenishing; it requires new approaches to its study, especially in functioning those lexical units which express a personal attitude to the specific relational phenomena of the world around. The *topicality* of the study of such a socially- and culturally-sensitive vocabulary as gender lexis in the problematic field of sociolinguistics, on the one hand, is determined by the complexity of mechanisms of forming these specific words and phrases in the minds of speakers. On the other hand, the urgency is dictated by the relevancy of the science-based patterning of the strategies of their performance in a communication act, and the elucidation of influence of social and cultural dimensions on the mentioned processes.

Comprehending the importance of communication as a regulator of psychological and mental processes, states, and characteristics of a subject, a special way of social existence and consciousness are postulated as a necessary prerequisite for scientific understanding of the linguistic identity. The current level of this comprehending is not associated with the conclusive determination of the issues concerning the relationship of the structure of language as a means of communication with the speaker's characteristics, the impact of sociocultural transformations on the features of cognitive processes underlying rational knowledge, and individual's verbal behaviour. The ability of language to reflect sociocultural processes and adapt to new communicative conditions is manifested in the evolution of vocabulary patterns since the word is a principal nominative, communicative, and conceptual unit.

Choosing the data for this study is due to the functioning of *gender* which is an attribute of the language consciousness polarisation. Under the influence of feminist theory, gender gradually loses the features of a merely biological marker, which determines the parameters of sexuality as physiological potency, and acquires the status of a sociocultural phenomenon, a social construct that determines stereotypical patterns of behaviour and language [Fausto-Sterling 2008; Harrison 2006]. Therefore, gender is one of the basic characteristics of a person that determines individual social and psychological development, in particular the filiation of verbal behaviour. It is not even about the functioning of gender but first of all about the strategies of using gender-specific vocabulary which stands out as a certain indicator of male/female differentiation.

In modern sociocultural transformations, the linguistic identity is influenced by a powerful information environment, especially the media, Internet content which determines a specific way of thinking and, consequently, simulates verbal behaviour. Using gender-specific lexical items correlates with the acceptance of verbal behaviour patterns based on the selection of the speaker's social determinants which outline the main parameters of the category of verbal behaviour in a sociolinguistic context.

The study of the features of speech production, patterns of linguistic identity's development and characteristics of linguistic behaviour in the modern anthropocentric paradigm of scientific knowledge represents an interdisciplinary approach, as evidenced by the latest research in socio- and psycholinguistics [Vivas et al. 2019; Argaman 2010; Pagel 2016; Riley 2009; Joseph 2004], communicative linguistics [Gibbs 2011; Chomsky 2010], social and cultural communication [Wood & Fixmer-Oraiz 2018; Bailey & LaFrance 2017; Chung & Pennebaker 2007], psychology [Yang et al. 2017; Montefinese et al. 2014; Christiansen & Chater 2008], cognitive science [Fitch 2010, 2017; Bowling 2017].

The idea of the wide acceptance of interdisciplinary concepts and notions at the present stage of the development of humanities, in particular in language research, and impossibility within one branch (e.g. linguistics) to comprehend the complexity and

multidimensionality of communication processes finds endorsement in the papers of contemporary researchers [Fitch 2017; Berwick et al. 2013; Holmes 1997].

The features of linguistic identity's development in the context of social and cultural shifts, during the past decades, explain the idea of interdependence and interconnectedness of an individual's verbal behaviour and sociocultural factors. Taking this into consideration, gender-specific vocabulary can be an important element in modelling the linguistic worldview, as well as a defining parameter of language ontologisation.

The *purpose* of the study is a thorough analysis of the gender terminology representation in the context of sociocultural transformations of linguistic identity. The study intends to explicate the ideas of modern sociolinguistics on the autonomy of linguistic identity and the peculiarities of individual verbal behaviour in society; to demonstrate the features of the circulation of gender-specific vocabulary in the context of the development of linguistic identity; to trace the influence of contemporary sociocultural transformations on using gender terminology to demonstrate their interdependence.

The concepts and ideas expressed in the mentioned works form the *theoretical and methodological basi*s of this study and require careful reinterpreting, clarifying, and generalising in the paradigm of current humanities knowledge. This encourages researchers to continue the multidimensional studying of such a complex category as gender-specific vocabulary in the context of the development of the theory and practice of intercultural communication and its expression in modern sociocultural paradigms.

Methodology. Nowadays linguistic identity is an integral study object. The problem of highlighting his/her individual features through the content of utterances, patterns of verbal behaviour is at the confluence of sociology, psychology, and linguistics. It is this perspective that allows us to consider identity in a new dimension, actualising its linguistic characteristics in communicative processes, and thus expand the boundaries of the study.

The application of socio- and psycholinguistic approaches and methods in the researches of higher mental functions, especially the power of speech, the structure of linguistic consciousness allows dealing with the matters that cannot be considered within the theory of intercultural communication. The uniqueness of any culture is the result of the organisation of a special, unique to this culture system of experience elements, which in themselves are not always unique and can be iterated from culture to culture. But if this idea is transferred to the problematic field of sociology, it becomes obvious that the basis of worldview is a system of certain subject values and social stereotypes.

According to some researchers, abstracting from language while working with it is crucial in the research methodology of such a complex matter as language. This is due to the original understanding of the realisation of certain semantic meanings associated with the structures of consciousness.

The following methods are employed in the research: the selection method – to fix gender-specific vocabulary from fictional discourse and online resources; the descriptive method – to identify the features of linguistic identity in the perspective of using gender terminology; the synthesis to systematise the selected material. The source base of the study is illustrative material from works of fiction and online publications which respond most quickly to changes in society.

Gender-specific vocabulary as a projection on verbal behaviour. Modern trends in the reorientation of science to study the nature of the mental intellectual activity, the

emphasis on the human aspect in all life processes of society encourage researchers to realise the comprehensive study importance of interpersonal communication, its reconstruction, verbal behaviour strategies.

Perception of any realities of culture is always ruled by the knowledge gained in the process of socialisation and formed by the speaker's worldview. The system features of cultural concepts exist in two dimensions: on the one hand, in the consistency of culture which determines the place and role of cultural objects in it, and on the other hand, in the form of knowledge (structure of meaning) by which these objects are denoted.

It is known that language evolution, as well as speech dynamics, is studied through the lens of biological and cultural views. Although some researchers consider these two lines of the linguistic evolution to be parallel or even competing [Christiansen & Chater 2008]; recent research convincingly demonstrates their closeness and interdependence [Kirby 2017; Fitch 2017; Chomsky 2010]. Scholars emphasise the impossibility of neglecting the role of sociocultural transformations in understanding the processes of language development and formation [Bowling 2017; Pagel 2016].

At the same time, cognitologists point out that the comprehension of language – both in biological and social contexts – is possible upon the condition of the accurate conveying the meaning of the expression [Fitch 2010, p. 15] that is one of the most significant problems in various fields of anthropology.

If we consider language to be an epiphenomenon of the reflexive potency of consciousness, which formalises this ability in the form of acoustic signals filled with conceptual meanings, the vector is always directed from thought to communication, and reflection is decisive for its translation outwards. If we accept language as an epiphenomenon of the communicative potency of consciousness, emphasise the dominance of its social component, language should be considered as derived from the individuals' interaction in the social environment. In this case, the actual reflection depends on language as a means of communication, since only in the process of communication; of great importance is not only the quantitative accumulation of language knowledge but above all their qualitative transformation [Kotin 2018].

This approach fits perfectly into the paradigm of modern sociolinguistic research of language, especially given the language material considered in this paper. Gender-specific vocabulary is a projection on verbal behaviour which transparently specifies the processes of speech internalisation, the transformation of linguistic identity in the sociocultural context. The linguistic identity can be considered a subject whose language most fully reproduces the cultural heritage of its people, which is manifested in verbal and extra lingual elements of communication, linguistic stereotypes, and rules.

Sex segregation in childhood stimulates the formation of different verbal behaviour among men and women that in the future may become a hindrance for mutual understanding due to the development of specific communication programs and ignoring the expectations of the opposite gender.

Axiological parameters and ideas as to the place and role of a man and woman in the world's gender view and related social and stereotypical opinions are regulated at the level of mental activity, systematised in the form of concepts where gender is a central element of the polarisation of social, cultural, and psychological phenomena in the mind and language [Bezrukov 2020].

Male's and female's verbal behavioural patterns. One of the main issues discussed by gender-specific vocabulary's researchers is the features of both men and

women's speech. At the same time, the variety of differences in lexical units, used by the speakers of different genders to perform a communicative act, is not as significant as noted at the initial stage of feminist linguistics development. This paper includes a few of the communicative gender stereotypes given by Kreydlin [2005] that we try to disprove.

1. *In comparison with men, women are inhered communicative sensitivity which is expressed in the following: men usually focus on their previous statements, and women are concentrated on the statements of a communicative partner.* We consider the situation of business negotiations for the acquisition of a competitive smaller company if it is necessary to reach an understanding in developing certain strategies. In this case, the statements of a more successful communicative partner are taken into account, and verbalisation takes place through the communication of business partners with different statuses in the context of speakers' social roles. This way the semantic parameters of linguistic identity's intentional space are differently defined, regardless of gender.

2. *Women's communicative behaviour is more focused on emotions, expressions, affections, compared with men.* This statement originates in fiction literature and takes particularly definitive contours in the 18th – 20th centuries. In this respect, it is important to stress that the fiction of that period was mainly written by male authors. Even so, there are literature examples that have opposite from the mentioned result. In the novel Jane Eyre by an English writer of the 19th century Charlotte Brontë, we read the following lines which stress the emotional behaviour of a main male character Mr Rochester: «Withdraw, then, – I consent; but remember, **you leave me here in anguish**. Go up to your own room; think over all I have said, and, Jane, **cast a glance on my sufferings** – think of me. He turned away; **he threw himself on his face on the sofa**. Oh, Jane! **– My hope – my love – my life! – broke in anguish from his lips**. Then **came a deep, strong sob**. … Little Jane's **love would have been my best reward** … without it, **my heart is broken**. But **Jane will give me her love**: yes – nobly, generously» [Brontë 2018, p. 268].

The following lines include the passage about emotional behaviour of a main female character, Jane Eyre, and it illustrates an inherent male's communicative behaviour and strategy: «I had already gained the door; but, reader, I walked back – **walked back as determinedly as I had retreated**. I knelt down by him; I turned his face from the cushion to me; I kissed his cheek; I smoothed his hair with my hand. – God bless you, my dear master! – I said. – **God keep you from harm and wrong – direct you, solace you – reward you** well for your past kindness to me» [Brontë 2018, p. 269].

The given example can be considered a behavioural scheme 'motivation – reaction' which is determined by the theory of adaptation to the environment, the establishment of internal equilibrium in the system 'man – environment'. The choice of lexical units depends on the innate speech character and the system of differentiation that mediate verbal behaviour.

The study has revealed that such behaviour is a kind of stereotype and mostly depends on the authors' intentions to portray their characters in one way or another, but «the reader's emotional response to textual reality is always associated with personal experience» [Bezrukov & Bohovyk 2021, p. 5]. The irresistible conclusion is that men are usually described as strong and not amenable to much too emphatic expression of thoughts and desires. However, researchers claim that such behavioural patterns, when immature boys are taught to control their emotions every time they want

to be splashed, can cause serious negative health effects [Siegel & Bryson 2014].

3. *The female predominance in the field of subconscious or intuition and dominance of line of thinking, rational male's thinking.* This claim can be negated by the fact that there are a large number of female inventors in various fields of science that requires a rational approach: Vera Rubin (an astronomer who proved that galaxies are concentrated), Simone de Beauvoir (a philosopher who wrote the revolutionary work *Second Gender* (Le Deuxième Sexe), understanding women's history as a history of alienation and non-freedom), Rosalind Franklin (a biophysicist who actually discovered DNA), Hedy Lamarr (a physicist who developed the torpedo radio guidance system and technology used today in mobile phones and Wi-Fi), Kateryna Yushchenko (a physicist, an inventor of address language that became the prototype of other algorithmic languages in introducing modern computer technology) and others.

As for the women's intuition predominance, we recommend watching a few episodes of the American detective series *The Mentalist* by Bruno Heller. The included film script details contradict, in a conclusive manner, the claim that is a wrong conclusion. It is time to realise there are many males who think this statement is wrong. In fact, a male character Patrick Jane is given the highest intuition level while a detective female Teresa Lisbon uses her logical arguments and tries to find a rational explanation for any actions.

4. *Males' communicative behaviour is aimed at self-affirmation, the performance of socially significant projects, cognition and restructuring of the outside world; and females' communicative behaviour is directed to the inner world and getting psychological comfort in the process of communication.* To disprove this stereotype, it is worth to mention the upper-most echelon of the power structure's famous female politicians, such as Hillary Clinton (American politician, diplomat, lawyer, writer, and public speaker), Angela Merkel (German politician who has been Chancellor of Germany since 2005), Dilma Rousseff (Brazilian economist and politician who served as the 36th president of Brazil), Michelle Obama (American attorney who was the First Lady of the United States), Ellen Johnson-Sirleaf (Liberian politician and an accomplished economist who was the president of Liberia from 2006 to 2018), Park Geun-hye (former South Korean politician who served as the president of South Korea from 2013 to 2017), Christina Fernandez de Kirchner (Argentine lawyer and Peronist politician who in 2007 became the first female elected president of Argentina), Michelle Bachelet (Chilean politician who served as the president of Chile from 2006 to 2010 and again from 2014 to 2018), whose entire political life is subject to the desire to change the existing order of historical events taking place in their countries. It is impossible to exclude the factors on which the process of speech production depends on the intelligence of the speaker, operational thinking, background knowledge, psycho-emotional background, and so on.

5. *Males are characterised by communicative aggression but communicative tolerance usually marks females.* Perhaps this statement is best refuted by an episode from the famous biopic *The Iron Lady* directed by Phyllida Lloyd: «I hear some of you agree with the latest French proposals. Well, **why don't you get on a boat** to Calais? **Why don't you put on a beret**, and pay 85 % of your income to the French government! And what is that? **Is that the timetable**? – Here it is, Prime Minister. – The wording is **sloppy here and here**. – If you say so. – **I do say so**. – It is merely a first draft. –**This is ridiculous**. There are two ʻTʼs in ʻcommitteeʼ! **This is shameful! I can't even rely on you** for a simple timetable! **Are you unwell?** Yes.

You are unwell. If this is the best you can do, **I had better send you to hospital**, and **I should do your job as well as my own** and everyone else's».

In the mentioned episode, Prime Minister Margaret Thatcher aggressively criticises the work of her team, not allowing subordinate men to express their opinion. The above example transparently demonstrates that women in leadership or politics are as independent as men. It provokes us to highlight the existence of the phenomenon of *undoing gender*.

6. *Females have a greater degree of empathy with communication partners than males.* It is believed that a high level of empathy is a characteristic feature of women but there are a large number of men with a high level of empathy and women with a low level. The professions, relating to communication, such as doctors, psychotherapists, educators, managers, etc. require a high level of empathy regardless of gender. Among the males who are prone to empathy, it is worth mentioning the famous British writer, publicist George Orwell, who write an autobiographical work Down and Out in Paris and London dressed as a beggar and spent some time with hoboes on the streets of London. He described life on the road in and around London from the tramp's perspective, with descriptions of the types of hostel accommodation available and some of the characters to be found living on the margins. After that, he drastically changes his views on social inequality and is inclined to believe that not all declassed individuals are marginalised and should be condemned.

7. *In comparison with men, women are less likely to attribute their defeats to a lack of knowledge, abilities, or other objective reasons. Males manifest that all the setbacks are found in a "bad karma".* Such behaviour depends on the individual, not on gender. Females, as well as males, tend to suspect a conspiracy among colleagues or even a negative influence of the universe or global conspiracy if they have failed to succeed in a particular cause.

The statements above negate the assertion about the existence of unique males and females' features in their speech. Rippon [2019] in her scientific work *The Gendered Brain: The New Neuroscience that Shatters the Myth of the Female Brain* describes how psychological attitudes about the difference in male and female behaviour affect the development of personalities and their abilities. The researcher defends the idea that gender features are not inherent in the human brain, which is a purely individualised, adaptive structure with unlimited potential, but in the environment in which a person is brought up. Drawing on cutting edge research in neuroscience and psychology, the scientist presents the latest evidence which she argues, finally proves that brains are like mosaics comprised of both male and female components and that they remain plastic, adapting throughout the course of a person's life. Discernable gender identities, Rippon asserts, are shaped by a society where scientific misconceptions continue to be wielded and perpetuated to the detriment of our children, our own lives, and our culture.

Studying changes in gender-specific vocabulary, influenced by sociocultural transformations, it is important to mention the usage of gender terminology that nowadays has received considerable development in the Ukrainian linguistic area. In relation to the mentioned point, it is questionable whether such lexical units appear under the influence of new trends or that is due to historical origins.

The clear idea of dynamic development of the feminine gender-specific job titles that are influenced by linguistic and extralinguistic factors re-actualises the thought of significant sociocultural transformations and the language itself at the beginning of the third millennium.

The evolution of any vocabulary system has been uneven. This also applies to gender terminology. Nowadays researchers note that gender characteristics are actively acquired by concepts related to the features of a person's work or social activity (compare Ukrainian *лікар [likar] / лікарка [likarka] – a doctor, депутат [deputat] / депутатка [deputatka] – a deputy, професор [profesor] / професорка [profesorka] – a professor, підписант [pidpysant] / підписантка [pidpysantka] – a signatory, інтелігент [inteligent] / інтелігентка [inteligentka] – an intellectual, курсант [kursant] / курсантка [kursantka] – a cadet, діяч [diiach] / діячка [diiachka] – an activist*). These processes are primarily related to the transformation of public opinion about the presence of women in the purely, as previously thought and practised, male spheres: higher education, medical institutions, business, public, and political life. However, feminine nouns have not yet been developed to name such professions and occupations as an *academician, pilot, astronaut, astronomer,* etc., due to the very low percentage of women involved in these activities.

The Ukrainian *feminine vocabulary* started its development in the 11th – 14th centuries as that time was the staging ground for women to receive the independent property rights in the 13th – 14th centuries.

In Ukrainian dictionaries, a lot of book and colloquial feminine nouns are documented: *дончиця [donchytsia] – a Don Cossack woman, лікарка [likarka] – a doctor, комірниця [komirnytsia] – a lodger)* – Borys Hrinchenko (1907–1909); *домовласниця [domovlasnytsia] – a housewife, колежанка [kolezhanka] – a colleague* – Dmytro Yavornytsky (1920); *професорка [profesorka] – a professor, заступниця [zastupnytsia] – a deputy, викладачка [vykladachka] – a lecturer, державниця [derzhavnytsia] – a stateswoman, заставниця [zastavnytsia] – a pledgee, владниця [vladnytsia] – a ruler, виборни́ця [vybornytsia] – a voter, членкиня [chlenkynia] – a member, белетристка [beletrystka – a fiction writer* – Agatangel Krymskyi (1924–1932).

In the USSR, gender-specific vocabulary was gradually pushed out of use at the state level and remained only in the form of colloquialism which led to the Russification of the Ukrainian language as such lexis was not inherent in the Russian language. Without renouncing the fact of the patriarchy concept existence in the modern Ukrainian and Russian sociocultural fields as the relations are mostly characterised by such features as *patrilineality* and *patrilocality*, differences are still observed. The Golden Horde's policy played a decisive role in the formation of the Moscow state, and thus the Eastern model of treating a man with a woman as a submissive one was taken as a basis. In the Ukrainian language space, we observe such phenomena as the existence of paroemias which vividly show the role of women, for example, *The man is the head, and the woman is the neck, wherever it returns, so be it; The house is held not on the ground but on the woman.* These proverbs do not deny the leading role of a man in society but emphasise that the female's behaviour model is by no means capable of absolute obedience.

The tradition to avoid the use of the gender-specific vocabulary in the Ukrainian language space as well may show the bent for European tolerance and political correctness. However, researchers believe that this trend is due to a misinterpretation of political correctness as a language issue, the origins of which are in socio-historical, cultural and political discourses [Fairclough 2003]. Thus, in the English language, there is a well-known practice to substitute words with the root man for a person. Such tradition leads to the neutralisation of the genus, for example: *a chairman, a chairwoman – a chairperson; a congressman, a congresswoman – a congressperson;*

a fireman – a fisherperson; a milkman, a milkwoman – a milk person; a salesman, a saleswoman – a salesperson; a spokesman, a spokeswoman – a spokesperson. But such use in the English language is absolutely standardised because it has no endings to denote the only masculine or the only feminine genders.

Conclusion. Manifestation of a particular type of verbal behaviour is determined primarily by sociolinguistic, psychological, and psycholinguistic features of the speaker, the functioning of established in the social environment language patterns, the tendency towards stereotypical thinking since using typical images or ideas accelerates communication processes, and the degree of development of the individual psyche, the autonomy of the language identity.

Gender-specific vocabulary, chosen for the study of sociolinguistic parameters of linguistic identity, appears to be a projection on the verbal behaviour of the individual which regulates and specifies the processes of speech internalisation. The functioning of gender terminology in a language is due to such sociocultural processes as focusing on a gender-correct pattern of communication, the need to use gender-neutral language, avoiding gender asymmetry in language, the dynamics of social development.

In the English language, there is a tendency towards using gender-neutral vocabulary to avoid language androcentrism – the practice, conscious or otherwise, of placing a masculine point of view at the centre of the worldview, culture, and history, thereby culturally marginalising femininity. In Ukrainian, there is a return to the historical use of gender parity vocabulary which involves a change of values and reconsideration of many ideas. The use of gender-specific vocabulary, in particular feminine gender-specific job titles, is standardised at the level of lexis and it is in correlation with corresponding sociocultural processes.

Linguistic identity is interpreted as a part (albeit a very important one) of the individual development; the one who is able to reflect social and cultural levels of existence through language.

Given the relevance of the proposed topic, promising in the problematic field of sociolinguistics is the study of the multiplicity of gender structures as a factor of polarisation of linguistic space which may be the subject of new academic works in the interdisciplinary and multi-paradigmatic approaches to studying society, culture, and language.

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