



TPOLOGY OF FEMINITIVES AND THEIR CULTURAL MARKINGS IN THE RUSSIAN AND UZBEK LANGUAGES: A COMPARATIVE ANALYSIS

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Abstract

The article examines the phenomenon of feminitives — grammatical and lexical units denoting the feminine gender of professions, status and socio-gender roles — in the context of Russian and Uzbek linguistic cultures. The study is aimed at identifying the structural, semantic and stylistic features of feminitives, as well as their socio-cultural marking. On the basis of comparative analysis, the classification of feminitives by the degree of normativity, emotional coloring and perception in society. Literary and journalistic texts, as well as survey data of native speakers of Russian and Uzbek languages were used as empirical material. The results obtained allow us to identify not only the formal differences between the systems, but also to show how cultural and ideological attitudes affect the perception of the female nomination in the language. The article may be useful for specialists in the field of gender linguistics, linguoculturology and language teaching.

Keywords: feminitive, gender nomination, language politeness, cultural marking, Uzbek language, Russian language, linguoculture, stylistics, pragmatics

Relevance

The question of the admissibility, expediency and appropriateness of feminitives remains the subject of heated scientific and public discussions both in Russia and in Uzbekistan. In the context of modern gender transformations and the processes



of feminization of professional spheres, the question of how language reflects and forms gender roles is increasingly raised. Feminities are at the epicenter of this discussion, since they simultaneously perform the function of social representation and cultural Marker.

While in the Russian language many feminities are still perceived as colloquial, ironic, or even marginalizing (for example, *author, doctor, minister*), in the Uzbek language, the women's nomination is often built according to other principles, through word combinations (*ayol rahbar, qiz muallim*), not suffixation. This is due to both the grammatical structure and cultural and religious restrictions that prevent the active creation of feminities according to the Western model.

The study of feminities as a linguistic phenomenon allows us to identify not only structural patterns in languages of different types (Slavic and Turkic), but also to fix deep cultural attitudes regarding the perception of women's role in society. In the context of increasing gender sensitivity and the struggle for linguistic equality, a scientific approach to the issue of normalizing female names and assessing their functional and pragmatic admissibility is of particular importance.

Materials and Methods

This work is based on interlingual comparison of lexical units denoting the feminine gender of professions, social roles and culturally significant statuses in the Russian and Uzbek languages. The main goal is to identify both formal and pragmatic features of feminities, as well as to determine the degree of their cultural marking and perception in the national linguistic consciousness.

The materials of the study were:

- works of fiction of the XX–XXI centuries (A. Akhmatova, V. Tokareva, S. Alexievich — for the Russian corpus; Saida Zufarova, Nodira Jamol, Khurshida Davron — for Uzbek);
- media texts, interviews and transcriptions of public speeches;
- questionnaires and semi-structured interviews with 40 respondents (20 Russian-speaking and 20 Uzbek-speaking), where participants were asked to assess the acceptability, appropriateness and emotional coloring of various feminities.

The following methods were used:



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- lexical and semantic analysis (to identify meanings and shades);
 - structural analysis (typology of word forms);
 - Comparative analysis (identification of common and unique features);
 - Pragmatic analysis (study of functions in real communication);
 - analysis of speech perception (based on questionnaires and interviews).

Particular attention is paid to the category of *cultural marking*, i.e. the degree to which a feminine carries an additional ideological, aesthetic or emotional load.

Research Results

In the Russian language, the formation of feminines mainly occurs through suffixation:

- k- (doctor, writer);
- sha- (professor, minister);
- essa- (poetess, studentess);
- nitsa - (teacher, servant).

Many of them are perceived as colloquial, outdated or ironic, which affects their frequency in official and academic speech.

In the Uzbek language, the phenomenon of feminines is formulated differently:

- Use of analytical constructions: *ayol murabbiy*, *ayol judge*;
- gender marking with the help of adjectives: *qiz muallim*, *ona shifokor*;
- in rare cases, borrowings or neologisms (*deputy ayolasi*, *actress*), mainly in the media context.

The study revealed the following patterns:

In Russian, feminines with the suffix -к- and -ша- are more often perceived as degraded in style or ironic (for example, *author*, *doctor*), while *poetess* or *actress* are stylistically neutral.

In the Uzbek language, there are almost no similar evaluative shades: the lack of suffixation is compensated by a syntactic construction, and the perception of such words as *ayol rahbar* or *ona shifokor* is more related to the social and religious context than to linguistic connotation.

Cultural labeling in the Uzbek tradition is often associated with a gender role, rather than a profession as such: the image of a female leader is perceived as an exception, not as a norm, especially in rural areas. In the Russian language, the



situation is different: a woman in a profession is a normative phenomenon, but the linguistic fixation of this in the form of a suffix feminine can cause rejection among native speakers.

The survey confirmed that:

- 63% of Russian-speaking respondents have a negative attitude towards neologisms such as *blogger*, *director*, considering them unnatural.
- 82% of Uzbek-speaking participants found it difficult to translate feminines directly, more often used descriptive constructions, avoiding suffix forms.
- Women in both groups were more likely to express a positive attitude towards neutral feminines (*teacher*, *actress*, *ayol ragbar*), but wary of stylistically colored or "newfangled" forms.

Conclusions

The study showed that feminines in the Russian and Uzbek languages are not only a grammatical, but also a deeply culturally conditioned phenomenon. Their form, frequency, stylistic and pragmatic load depend on the linguotypological characteristics of the language, as well as on the ideological and socio-cultural attitudes of society.

In the Russian language, feminines are formally widely represented, but their perception is subject to ambiguous stylistic assessment. Suffix forms are often considered as colloquial, ironic or artificial, especially in the neological zone (*bloggerka*, *ministerka*). Nevertheless, such forms are becoming more and more common in the media, activist circles and among progressive youth, which reflects the general trend towards the feminization of the language.

In the Uzbek language, on the contrary, there is restraint in relation to suffix forms, which is explained both by the morphological features of the language and the influence of traditional, including religious, norms. Women's nomination is more often carried out with the help of descriptive constructions that emphasize not so much the professional status as the correspondence of the social and cultural role of women in society. Linguistic modesty and cultural etiquette prevail over grammatical expressiveness here.

It can be argued that feminines are a linguistic marker of gender policy and collective consciousness. They record not only the gender of the speaker, but also



the level of public readiness to recognize female subjectivity in the language. A comparative analysis of feminitives in the Russian and Uzbek languages allows us to better understand the cultural codes in which these languages function, and to identify hidden ideological accents that are formed in the discourse of everyday life.

The results obtained can serve as a basis for further research in the field of linguistic genderology, intercultural communication and sociolinguistics, as well as be used in language teaching, in the compilation of dictionaries and in the development of language policy.

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