

## The notion of gender in English and Uzbek languages

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**Annotation:** There is a widespread consensus that the idea of "gender" is a phenomenon that is socio-cultural, discursive, and psycholinguistic in nature. A linguocultural approach is proposed for the purpose of analyzing the gender component in language. This method involves the investigation of masculinity and femininity as fundamental cultural notions related to language. The application of the gender approach is founded on the methodological idea of recognizing gender as a reality that is formed via social and cultural interactions. The representation of gender in language is required for the analysis of the expression of gender in language.

**Key words:** gender, women, men, female, male, feminine, masculine, stereotypes, semantic classifications

In contemporary linguistics, gender characteristics are taken into consideration in conjunction with status, social group, educational level, situational context, and taking into account the ever-changing social environment. One of the most significant relationships between the grammatical gender and the extralinguistic category "gender" is believed to be the most essential one. This interest in the ways of designating people of various genders and the gender category as a whole has deep origins. The conventional belief that women are more emotional than men is responsible for the fact that the same types of speech behaviour in males are viewed as neutral, but in women, the same behaviour is interpreted as emotional. An interactive and complimentary relationship exists between all language studies of inclination.

It has been observed that women have a strong urge to employ, in addition to neutral, conventionally "feminine" words, a vocabulary that is abundant in metaphors, analogies, ellipses, and rhetorical questions. When doing an analysis of the intonation of male and female voices, it is possible to differentiate between a variety of phenomena, including the speech competency of women, avant-gardism or conservatism, emotionality, social standing, and social speech characteristics. It is possible to determine the problem of speech (intranational) competency by comparing the readings of the text by males and females who belong to the same

social standing group. Women who have had an education are just as adept as males in the intonation norms for reading.

According to Cameron, early pre-feminist linguistic studies oscillated between the belief that women's and men's language communicates biological distinctions and the view that it symbolises societal gender roles [1]. As a result, feminist linguists have advocated for the latter perspective. Otto Jespersen, a Danish linguist, is credited with having developed the first method, which can be found in his work from 1922. Jespersen made assertions regarding certain gender differences, which were discussed in Cameron[2]. These include the following: women have a tendency to use more adverbs of intensity (such as "awfully pretty" and "terribly nice") due to their tendency to hyperbolize; women do not finish their sentences because they have not thought out what they are going to say; men are linguistic innovators (such as coining new words); and women have a vocabulary that is less extensive than men.

The fact that a person might sometimes be more or less "feminine" and sometimes more or less "masculine" cannot be explained by variations in their biological makeup. Furthermore, the numerous changes in maleness and femaleness over time/from one generation to the next, throughout cultures, and across situations demonstrate that the characteristics that are ascribed to a sex by a society are socially determined and taught, and as a result, they are possible to be altered[3] (Wodak, 1997; Talbot, 1998).

The gender approach is predicated on the notion that the differences between men and women, neither in terms of their biological or physical characteristics, are the ones that are significant; rather, it is the cultural and social value that society places on these disparities. This study introduces gender as a notion of linguistic culture and characterises it as the base that produces gender stereotypes on the material of phraseological units of English and Uzbek languages.

The gender stereotype operates at the level of the linguistic system, but the idea of gender is expressed in a far larger range of contexts than the gender stereotype. At the lexical-phraseological level as well as at the level of complete texts, the idea of gender can be brought into real implementation. There are times when the gender concept and the gender stereotype do not correspond. On the other hand, there is a substantial disparity between the gender stereotypes and the gender conceptions in contemporary English and Uzbek languages.

People's stereotyped attitudes about current or preexisting models of men and women vary due to the development of society, and these changes may not always

manage to be documented and represented in language in a timely manner, particularly in lexicographic sources[4]. Through the examination of English phrases, we were able to construct the following semantic classification: 1. External characteristics:

- Appearance: teddy boy; muscles of steel, a dolly bird;

Biological characteristics: the daughter of Eve (cf. Eve's daughter), the weaker vessel

- Age: a little man, an unlicked cub, an old cat, a bread and butter miss (jocular);
- The reproductive function of a woman: in the family way (colloquially);

2. Psychological characteristics:

- Moral and moral characteristics: ladies (lady's) man, a drugstore (or drug-store) cowboy (am. jarg.), gay Lothario, a hot (warm) baby (am. jarg);

- Among the phrases addressed to a man, the characteristics of professionalism and craftsmanship stand out: Jack of all trades, Mr. Fixit.

In the realm of English phraseology, women's intellectual capabilities are evaluated in a negative manner. For example, the term "dumb Dora" (jarg.) or "cousin Betty" (coll.) is used to refer to a woman who is talkative. Old wives' tales are referred to as "old wives" or "old wife". Additionally, women are characterised by their independence, as evidenced by phrases such as "mistress of the situation" or "to be one's own mistress" or "a woman of honour".

3. Social qualities include the following:

- Marriage: Miss Right (in colloquial), Mr. Right. The proverb 'a good husband makes a good wife' stresses the right of the man as the head and his responsibility for his partner[5];

- Relationships between people: one of the boys; big boy; ladies first (colloquial);

- Family relations: like father, like son (adjective);

- Unmarried life: a stag party (colloquial), single blessedness (joking);

- Kinship: half brother; sworn brothers; (the) old lady.

The following are examples of professional activities: being a man of literature, being a business doctor, being a Tom Tailor, and being the leading lady. The expressions that denote occupations relating to the area of law, the army and navy, politics, and other similar fields are classified within this category. The socioprofessional activity that men engage in is decisive and encompasses the most significant realms of human action.

**Conclusion:**

The examples given confirm that there are different attitudes towards notion of gender in various languages, particularly in Uzbek and English languages. It comprises distinct spheres from linguistic to cultural ones. The concept of gender is not only complex, but also requires to consider about a syntagmatic and interdisciplinary relationship with other aspects of science as discourse, culture, society, psychology and history. So, given the scope of the study, we have limited ourselves above to considering only the semantic and structural aspects of verbalizers of gender concept in English and Uzbek languages. We found it convenient to present our comprehensive specific observations in this regard in a monographic study.

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