

## COMPARATIVE AND LINGUOCULTURAL ANALYSIS OF THE CONCEPT "GENDER" IN UZBEK AND ENGLISH LANGUAGES

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**Annotation:** *In the scientific description, the concept of gender is introduced in order to draw a line between the notion of gender and the social and cultural implications of the male-female concept: the division of roles, cultural traditions, the relationship of power in relation to the sex of people. The term gender is intended to exclude biological determinism, embodied in the concept of gender and ascribes all the sociocultural differences associated with gender, universal natural factors.*

*Unlike the gender category, gender status and, accordingly, the gender hierarchy and gender-related behavioral models are not set by nature, but are "constructed" by the society (doing gender), prescribed by institutions of social control and cultural traditions. Gender relations are an important aspect of social organization. They express in a special way its system characteristics and structure the relations between speaking subjects.*

**Key words:** *the concept of gender, social and cultural implications, the male-female concept, gender relations, theoretical and methodological provisions, femininity and masculinity*

The concept of gender is introduced in order to draw a line between the notion of gender and the social and cultural implications of the male-female concept: the division of roles, cultural traditions, the relationship of power in relation to the sex of people. The term gender is intended to exclude biological determinism, embodied in the concept of gender and ascribes all the sociocultural differences associated with gender, universal natural factors.

Gender relations are an important aspect of social organization. They express in a special way its system characteristics and structure the relations between speaking subjects. The main theoretical and methodological provisions of the gender concept are based on four interrelated components: these are cultural symbols; normative statements that give directions for possible interpretations of these symbols and are expressed in religious, scientific, legal and political doctrines; social institutions and organizations; as well as self-identification of the individual.

Each language has a common and specific in the use of linguistic means of the male and female part of society - the bearer of this language. This special characteristic, on the one hand, is universal and, on the other hand, national and linguistic. It is the second side that determines gender specificity in the speech of the male and female half of the speakers of a particular language. The essence of gender linguistics is to study, describe monolingually, comparatively and comparatively gender speech as both related and on the material of unrelated

languages. The main theoretical and methodological provisions of the gender concept are based on four interrelated components: these are cultural symbols; normative statements that give directions for possible interpretations of these symbols and are expressed in religious, scientific, legal and political doctrines; social institutions and organizations; as well as self-identification of the individual.

Gender relations are recorded in the language in the form of culturally conditioned stereotypes, leaving an imprint on behavior, including speech, personality and the processes of its linguistic socialization. Gender stereotypes can and should be explored in a comparative perspective, which will allow one to discover the universal traits characteristic of GS in all or many cultures, and to determine their cultural specifics. Since gender is a component of both collective and individual consciousness, it must be studied as a cognitive phenomenon, manifested in stereotypes fixed by the language, and in the speech behavior of individuals who, on the one hand, are aware of their belonging to the male or female sex, on the other, experiencing a certain pressure of axiologically non-neutral language structures that reflect the collective implementation of gender.

We believe that the study of femininity and masculinity as cultural concepts is one of the most promising areas of gender studies, since its results allow to increase the validity and explanatory power of the remaining directions of linguistic genderology and to reveal the degree of applicability to the Uzbek language of the results obtained in world linguistics. Certainly, femininity and masculinity reveal both universal and special features. The definition of general and special becomes, thus, one of the most important goals of gender studies.

The study of the relationship between language and gender brings to the fore the following questions: how men and women conduct a conversation, what language means they use and why they are used. So, the person is in the language, the language is in the person. Everything that is in a person, in the surrounding reality, is reflected in vocabulary and in paremias<sup>1</sup> and is formed in the form of psycho-images in the consciousness of a person<sup>2</sup>.

Many scholars argue that men express their thoughts shorter than women. In masculine speech, abstract nouns prevail, and in feminine - concrete nouns. Men more often use nouns and numbers, while a woman's speech is saturated with verbs. In their speech, women pay more attention to emotionally evaluative vocabulary, while men use stylistically neutral vocabulary. Women are primarily inclined to intensify positive assessments. Application men of stylistically reduced vocabulary contributes to a negative assessment: they use dialectisms, and women's speech in many cases contains stylistically colored vocabulary.

One of the typical of the female speech is expressed hyperbolization through the predominant use of words like "howl", "ah". Speaking about syntactic units,

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<sup>1</sup>Lomonosov, M. V. Russian grammar. Preface [Electronic resource]. URL: <http://www.ruthenia.ru/apr/textes/lomonos/lomon01/preface.htm>.

<sup>2</sup>Madrakhimov, I. O'zbek tilida so'zning serqirraligi va uning tasniflash asoslari (= Polysemy of words in the Uzbek language and basics of their description): author. dis. ... Cand. philol. sciences. Tashkent, 1994. 25

we can confidently state that in Uzbek speech, men often use complex sentences, especially with subordinate clauses, places and goals, and women widely use complex sentences with subordinate clauses and comparisons.

For example: *Sen xalq uchun tog' qaziyotganingda, bizlarni qo'l qovishtirib o'tiribdi deb o'ylaganmiding? When you were digging in the mountains for the sake of the people, did you think really that you did nothing?'. Endi bostirmadan chiqib ketayotsam, qator - qator humlarga ko'zim tushdi. —As soon as I left the covered corridor, I saw long rows of clay jugs.*

In the speech of Uzbek women, language means are often found with a decrease tediously affectionate value.

For example: *O'g'rigina bolam, xoy o'g'rigina bolam, hoynahoy biror tiriklikning ko'yida tomga chiqqan ko'rinasan, axir kasbing nozik, tumov - pumovingni yozib chiqsang bo'lmaydimi, — debdilar. Hoy, aylanay, o'g'rigina bolam, boshimda shunday musibat turganda ko'zinga uyqu keladimi? She said: —My thieving son, a thief- little son, apparently you climbed onto the roof, thinking about some creature; you own you are doing too delicate profession, so you should have cured first for colds. Eh, dear, thieving son, how can I sleep if I have such some grief? "*

Thus, the Uzbek male and female speech has significant differences. Men and women use the same language units, but the semantic, stylistic, and formative palette is often different. In the male Uzbek speech, edification prevails, a certain category combined with gentleness and politeness. The second components are prominent in speech addressed to women, children (especially girls). In Uzbek female speech, softness, politeness, servility, affectionateness, some shyness and expression of loyalty in speech addressed to the husband and husband's relatives, children, etc. dominate. For example, a short dialogue between a husband and wife:

— **Xotin, bolalarni chaqir (Wife, call our children).**

— **Dadasi, bolalar hali maktabda (Father of your children, children are at still at school).**

— **Xotin, tez bo'l. Men shoshilib turubman. (Wife, be quick, I am in a hurry!).**

— **Dadasi, choy tayyor. Uyga kiringiz (Father of your children, —meal is ready (i.e. meal), come in)**

— **Onasi, rahmat (Mother of your children, thanks).**

The above examples of male and female Uzbek speech between husband and wife, between mother and son (boy), between mother and daughter (girl) are characteristic mainly of the urban population. In rural areas, the gender factor also manifests itself transparently, but there are often dialectal gender features of Uzbek speech, which is not typical of urban male and female speech based on the Uzbek literary language. In Uzbek culture, it is generally accepted that a woman has her own special language, characteristic only of them. So, in the process of

communication, they often appeal with examples with linguistic units from the life experience of a man, husband, neighbors, conveying the essence of real events.

English and Uzbek languages are relatively gender-neutral languages compared to many of its closest relatives. At the very least, it does not have grammatical gender, which one would imagine would remove the very possibility of many of the complications gendered language can cause modern society. But actually, both languages contain a great deal of gender-specific language use, ranging from differences on the phonetic level to differences in textual units.

The assignment of social gender is based on a stereotypical basis which makes it dependent on socio-historical and contextual factors. As these factors may change from one place, society, culture, context, or time period to another, translators frequently encounter the complicated problem as to how to translate gender which has so huge potential of variability.

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