

**GENDER EXPRESSIVE UNITS IN ENGLISH
AND UZBEK LANGUAGES**

**INGLIZ VA O'ZBEK TILLARIDA GENDER
IFODALI BIRLIKLAR**

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The abstract

The article under discussion reveals the issues of comparative analysis of the concept “gender” in Uzbek and English languages. The present study presents gender as a concept of linguistic culture and describes it as the basis that forms gender stereotypes on the material of expressive units of English and Uzbek languages. Besides, the article gives information about gender category of these two languages and compares them from the perspective of gender category which explains the need for a linguistic study of the cultural representation of gender.

Key words

Comparative, gender, gender expressions, concept, analysis, cultural representation, masculinity, femininity, role, expressive units, stereotype, gender facial expressions, gender-specific mannerisms, gender-specific behaviours, gender speaking tempo, mimes.

Annotatsiya

Ushbu muhokama qilinayotgan maqolada "gender" tushunchasining o'zbek va ingliz tillarida qiyosiy tahlil masalalari ochib berilgan. Ushbu tadqiqotda gender til madaniyati tushunchasi sifatida ko'rsatilgan va uni ingliz va o'zbek tillaridagi ifoda birliklari materialida gender stereotiplarini shakllantiruvchi asos sifatida tavsiflangan. Bundan tashqari, maqola har ikkala tilning gender kategoriyasi haqida ma'lumot beradi va ularni gender kategoriyasi nuqtai nazaridan solishtiradi, bu esa gender tushunchasini ham madaniy, ham lingvistik jihatdan o'rganish zarurligini anglatadi.

Kalit so'zlar

Qiyosiylik (komparativlik), jins (gender), gender ifodalari, konsept, tahlil, madaniy tasvir, erkaklik, ayollik, rol, ifodaviy birliklar, stereotip, gender yuz ifodalari, turli jins vakillarining o'zini tutishi, turli jins vakillari odob-axloqi, turli jins vakillari gapirish tempi, mimikalar.

INTRODUCTION

Genderlinguistics has evolved as one of the modern trends in linguistics. In linguistics of the present time, the science of genderlinguistics, which studies the role of human, that is to say, man and woman in society, their social and cultural characteristics, spiritual world, outlook and language peculiarities, is becoming important among the humanitarian subjects. The formation of genderlinguistics began in the recent years of the twentieth century.

LITERATURE ANALYSIS AND METHODOLOGY

Today, a comprehensive study of expressions is at the center of attention of many linguists. In particular, gender analysis of expressive units is one of the issues that has been planned to make research for a long time. Gender stereotypes can be directly or indirectly reflected in expressions.

In recent times, various topics related to Gender have been discussed on television, in the press, in internet networks, in some countries and organizations the idea of "feminism" has evolved, but the linguistic side of gender has been fully discovered yet. The results of the study showed that there are many expressive units, which are not

listed in dictionaries, in the linguistics of both English and Uzbek languages that represent and differ genderism in the society.

First of all, we should analyse what the concept of gender means in the field of linguistics.

Gender is a grammatical feature, in a linguistic family with person, number, and case. In the languages that have grammatical gender—according to a representative typological sample, almost half of the languages in the world—it is a property that separates nouns into classes. These classes are often meaningful and often linked to biological sex, which is why many languages are said to have a “masculine” and a “feminine” gender. A typical example is Russian words: он, она, мама, папа. This is grammatical feature of gender.

Gender expression includes using facilities (like washrooms and change rooms) that match up with your own sense of gender. Society often thinks of these cues as being male/masculine and female/feminine. But what is thought to be masculine and feminine changes over time and within different cultures and nations.

In addition, gender expression is not only related with gender-specific words, but it is how a person publicly expresses or presents their gender. This can include

- Behaviour and mannerisms of men and women in society
- outward appearance such as dress, hair, make-up,
- body language and mimes
- voice, speaking tempo
- gender-specific interests and so on.

DISCUSSION AND RESULTS

Behavioral roles of different genders in society means how we're expected them to act and conduct themselves based upon their assigned gender. For example, girls and women are generally expected to be in typically feminine ways and be polite, accommodating, and nurturing. Men are generally expected to be strong, aggressive, and bold.

Every society, ethnic group, and culture has gender role expectations, but they can be very different from group to group. They can also change in the same society over

time. For example, many years ago, white used to be considered a masculine color in English culture while it has turned into favorite colour of women in the current time.

In Uzbek culture, for example, some people expect that women will take care of the children, cook, and clean the home, that is to say, all domestic behavior are for women while men take care of finances, work on the car, and do the home repairs, while this unwritten habit is completely neglected in England. Both types of gender can do this function.

And when we turn to physical appearance, women are expected to be thin and graceful, while men are expected to be tall and muscular in England. But in Uzbek culture it is mostly related to the age of people: some older people tend to be a little fat. But the way of dressing, hairstyle and making-up of women and men's grooming style are almost similar in these nations, although there are found some cultural differences. There are some expressions related to it in the following:

Teddy boy - olifta bola,
 muscles of steel - baquvat,
 a dolly bird (jarg.) - chiroyli, olifta qiz,
 a glamour girl (coll.) - chiroyli, go'zal qiz,
 a pin-up girl (am.) - gazeta yeki jurnaldan qirqib olingan go'zal aktrisaning rasmi,
 a peroxide blonde - malla sochli qiz;
 a little man - yosh bola;
 an unlicked cub - qo'pol o'spirin;
 an old cat - qari, jog'i tinmaydigan kampir;
 a bread and butter miss (jocular) - maktab yoshidagi qizcha;
 man's man (coll.) - haqiqiy erkak;
 red blood - qo'rqmas, botir;
 play the man - o'zini erkak kishiga xos tutish;
 an old woman (derogatory) - o'zini nomardlarcha tutish;
 a Miss Nancy - muloyim, yumshoq yigit.
 Old wife – chaqimchi
 old wives' tales - ayol kishining mish-mish va g'iybatlari;

a woman of honor - halol va to'g'riso'z ayol.

And about speaking tempo of these different genders, the analysis of men's speech represents the desire of men to restrain their emotionality (especially any manifestations of tenderness), using neutral vocabulary. However, the study of the means of expression of gender units, conveying emotions in the speech of women, reveals emotionality, which is manifested at different levels. It is noted the desire of women to use, besides neutral, traditionally "feminine" vocabulary, rich in comparisons, metaphors, ellipses and rhetorical questions. When analyzing the intonation of male and female voices such phenomena as the speech competence of women, avant-gardism or conservatism, emotionality, social status and social speech are distinguished. The issue of speech (intonational) competence is determined by comparing female and male readings of the text in the group of the same social status.

One inference, then, that might be made from the results of both experiments is that, if the perception of a speaker's tempo influences the listener's evaluation of that speaker, then males and females may evaluate the same speakers differently because of their differing perceptions of the speakers' tempos. It may be, for example, in light of the finding by Miller (1976), that males are perceived to be more persuasive, knowledgeable, intelligent, and objective than females (even when they speak at the same rate) by virtue of their speech rates' being perceived to be faster than those of females. The effect sizes in both studies are sufficient to indicate that the roles of listener and, particularly, speaker gender in the perception of speech rate are not at all trivial (Rosenthal & Rosnow, 1984). It seems fair to conjecture, then, that although person perception may be mediated by speech rate, the perception of speech rate is mediated by gender and, thus, that person perception is mediated by both speech rate and gender. It is interesting that, despite the present-day concern with gender effects noted earlier, in no published studies of speech rate and person perception has gender been used as a variable. As recently as 1982, Street and Brady declared in a footnote that "Male voices were employed because the vast majority of speech rate studies have done so and assumed generalizability to female voices as well". Indeed, they asserted in the same footnote, seemingly as justification for the omission of female voices, that in

one study they found female voices to yield results "inconsistent with earlier research". But there are a lot of sayings and proverbs about women's speech in both languages. In the English nation the following saying is popular:

“A woman's tongue wags like a lamb's tail”.

“A silent woman is a gift from God”.

There are some sayings in the Uzbek language, too.

“Bir ayolning makri qirq tuyaga yuk bo'ladi”.

“Uch ayol - to'rt g'iybat”.

CONCLUSION

Certainly, a person's social status, job, behavior and manners are very important in the current world, and naturally all of the factors counted above are either consciously or subconsciously related with the gender of the person.

Besides, gender not only differs within its types, but it varies from culture to culture from different perspectives, such as behavior, mannerisms, social status as analysed above, which demands further investigation on the topic.

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