

SOCIOLINGUISTIC ASPECTS OF REPRESENTING GENDER

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**Abstract.**

The sociolinguistic aspect of representing gender encompasses the study of language change and variation concerning gender. This includes examining how language evolves to accommodate and reflect changing gender identities and expressions, such as the emergence of gender-neutral pronouns or the use of inclusive language. It also involves investigating how gender intersects with other social factors, such as race, class, sexuality, or age, to shape language use and identity. The usage of words can reflect and reinforce social attitudes towards gender. The sociolinguistic aspect of representing gender explores the complex ways language and communication shape and reflect societal understandings, expectations, and performances of gender.

**Key words:** gender, gender linguistics, behaviour, speech style model, genderlect,

gender model of action, gender stereotypes.

The sociolinguistic aspect of gender representation includes not only how language expresses and creates gender norms, roles, expectations, and power dynamics but also how language reflects and reinforces societal understanding and the construction of gender identities. Using gendered language, such as using different words or addresses for men and women, is one sociolinguistic way to represent gender. This can be seen in the use of gendered pronouns like "he" and

"she," as well as gender-specific job titles like "fireman" and "nanny" and "sweetheart" and "dude." Gender stereotypes and inequality can be reinforced by these linguistic choices.

The existence of gendered speech patterns or communication styles attributed to various genders is another sociolinguistic aspect. For instance, men are portrayed as being more assertive, direct, or competitive in their communication styles, whereas women are typically thought to use language that is more polite, tentative, or emotional. In social interactions, these gendered patterns can affect how people are perceived, evaluated, and treated.

Sociolinguistic aspects of gender representation include social norms and expectations regarding gender-specific language usage. This includes the concept of linguistic prestige, which refers to the perception that certain ways of speaking are more prestigious or authoritative. Speech patterns or dialects that are masculine are frequently associated with higher status and authority in many societies, whereas speech patterns that are feminine may be viewed as less powerful or valued.

T. de Laurethis thought that language and language use are inseparable, so that people's constant conversations over centuries and generations bring cultural ideas and beliefs into the medium of communication. The weight of the language system, on the other hand, restricts the linguistic types of things we say and how we say them.

According to Ronald Wardhaugh, individuals who adopted a gender language may not have had a more liberal view of gender inequality in the language (8, 315). According to Wardhaugh, attitudes toward gender equality are incompatible with the use of language. As a result, a number of gender linguistics questions are currently emerging. Is there a connection between men's and women's social roles and the specific language use (structure, use, and vocabulary)? If so, in what ways? Is there a difference in the language used by men and women? Are gender-specific relationships reflected in linguistic differences?

Are there any differences because of the structure of the language itself? Is the native speaker of the language also genderist? What link exists between the development of stereotyped thinking, language, and behavior?

Robert Stoller wrote an article in 1968 about gradual differences in men's and women's behavior. He distinguished between psychological and social factors (gender) and biological characteristics (sex) in his comprehension (5, 61). In view of this, orientation concentrates on utilize the expression "orientation" to mean the learned contrasts between the sexes, principally founded on generalizations. Robin Lakoff presented her theory regarding the distinct vocabularies of men and women in her 1975 publication "The Language and Place of Women" (6, 68). In the 1990s, Deborah Tannen went even further by contrasting gender-specific communication with intercultural communication. Gender linguistics has since developed into a highly contentious subfield of linguistics. It is believed that men and women possess distinct distinct features of the same language, which was later referred to as genderlect, when gender is considered to have an impact on language behavior. Sociologist Deborah Tannen came up with the term "genderlect" to describe the different ways men and women communicate. D. Tannen defines genderlect as the different ways men and women use language, which results in different conversational patterns and, ultimately, misunderstandings or miscommunications between the genders. According to D. Tannen, men and women's socialization and upbringing influence their communication goals and strategies. She suggests that men are more likely to engage in report talk, which focuses on conveying information and establishing dominance or status in conversations. On the other hand, rapport talk, which emphasizes building relationships, seeking connection, and expressing emotions, is more prevalent among women. Additionally, genderlect theory emphasizes that men and women frequently have distinct speaking strategies and styles. D. Tannen, for instance, asserts that men are more likely to interrupt, engage in competitive speaking, and employ humor in

conversations to assert control or gain status. Women, on the other hand, typically speak cooperatively, solicit input from others, and uphold social harmony.

These differences are only generalizations, according to the theory of genderlect, and they do not apply to every person. It also acknowledges gender and language complexity and argues that social, cultural, and contextual factors can influence communication styles and patterns.

Genderlect theory is criticized for its tendency to oversimplify the complexities of gender and language and perpetuate stereotypes. They argue that socialization, power dynamics, and individual differences influence communication differences between men and women in addition to biology or gender.

Afterward, the deficiency speculation emerged, which thought about the way of behaving of men as a rule and ladies' way of behaving as a deviation from it. The work at the time was as yet known as women's activist semantics.

Gender linguistics is thought to have its origins in the scarcity model, which is based on the theories of Robin Lakoff and Hilgard Kramer (6, 49). As a result, most of the early research on gender and language are based on it. The model views feminine language as "intellectually defective" and masculine language as normative. Gender is acknowledged as a distinct, isolated dominant language variable and it is assumed that the gender of the speaker enables the recipient to reject clear interpretations.

Edwin Ardener established the quiet gathering model hypothesis, frequently utilized as a reason for research in regard to orientation viewpoints in language (2, 273). His key messages incorporate the suppositions, that ladies have a deficiency in language conduct since they have been not able to foster their language. An overwhelming male predominance and a lack of social power are linked to these flaws. Women have less variation in language. Because masculine language is similar to a foreign language for women, they have lower language skills. The genders do not belong to a single group, contrary to this theory.

Contrasts in the degree of language capability couldn't be demonstrated. This model denies that women's resistance to male oppression has progressed.

The aforementioned issues merit additional discussion and argument. However, it is undeniable that the dynamic nature of gender is what makes it unique, and the study of gender processes, various trends, and transformational mechanisms is what gender studies entail. Today, it tends to be accepted that the proportion of the underlying and individual levels of the component of orientation elements will keep on evolving. The direction of this change is in favor of each person's growing role in the creation of a diverse social world, opening up new possibilities for its implementation.

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