

## COMPARATIVE ANALYSIS OF LEXICAL VERBALIZERS OF THE CONCEPT “GENDER” IN UZBEK AND ENGLISH LANGUAGES

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**ABSTRACT:** This article under discussion reveals the problems of comparative analysis of lexemes that verbalize the concept of “gender” in different systematic languages, English and Uzbek. The current study investigates isomorphic and allomorphic features of lexical units of English and Uzbek languages that figure the concept of “gender”.

**KEYWORDS:** Gender, concept, lexemes (lexical units), comparative analysis, isomorphic feature, allomorphic feature, male, female, masculinity, femininity.

### INTRODUCTION

The study of gender and language might seem at first to be a narrowly focused field, but it is actually as interdisciplinary as they come. Researchers working in this area have their roots in wildly divergent academic disciplines, including sociology, education, anthropology, psychology, speech communication, literature, and women`s studies, as well as gender linguistics. Thus, the concept of "gender" is widely considered as a socio-cultural, discursive and psycholinguistic phenomenon.

The terms sex and gender are sometimes used interchangeably as synonyms. Language and gender theorists have generally made a distinction between sex as physiological, and gender as a cultural or social construct. According to this distinction, sex refers to biological maleness and femaleness, or the physiological, functional, anatomical differences that distinguish men and women, whereas gender refers to the traits assigned to a sex – what maleness and femaleness stand for – within different societies and cultures [5].

Gender can then be seen as a broader, a more encompassing and complex term. As Graddol and Swann (1989) state, the many different life experiences of women and men cannot be simply explained by biological differences between the sexes. Biological differences cannot account for the fact that a person may be more or less ‘feminine’ and more or less ‘masculine’. Further, the

many variations of maleness and femaleness over time/from one generation to the next, across cultures, and across contexts, show that the traits assigned to a sex by a culture are socially determined and learned, and therefore alterable (Wodak, 1997; Talbot, 1998). Current theories of gender recognize not only that behaving as men or women within a society will vary from one situation to the next, from one social grouping or community to another, and according to different goals, aims, and interests, but also that people are active agents involved in their own 'gendering' or 'doing gender'.

The distinction between sex and gender is important and political. Biological explanations of socially constructed differences between men and women are often used to justify male privileges or reassert traditional family and gender roles, for example, women's so-called 'natural' role as mothers and nurturers (see Talbot, 1998, for other examples). Unsurprisingly, feminists have strongly criticized biological explanations of 'natural' differences between the sexes for perpetuating gender myths, stereotypes, and imbalances that are ultimately damaging for both women and men.

### **THE MAIN FINDINGS AND RESULTS**

As gender and language study became more sophisticated and more complex, the questions asked moved from the micro-level of sociolinguistic investigation to a broader consideration of language as social practice. But most research studies in the 1970s and the 1980s focused either on gender and language use, and specifically gender differences, or gender (bias) in language as an abstract system, with the focus on the lexicon/individual words (Sunderland and Litosseliti, 2002) [7]. We will look at the discussions on gender and language use, and gender differences, with the emphasis on gender related lexical units in English and Uzbek languages.

Interest in the lexical structure of the language, that is, in its vocabulary, was stimulated by the rise of Standard English. Commentary on gender differences in vocabulary is quite widespread in eighteenth-century writings. Turning to the early twentieth century, we find Otto Jespersen, a Danish professor of English language, writing on the question of changing vocabulary. He asserts that it is men rather than women who introduce 'new and fresh expressions' and thus men who are 'the chief renovators of language'.

The concept of gender has universal characters, it has its expressive means verbalizers in any language. According to our current comparative typological analysis of the concept of "gender"

in English and Uzbek languages, we have found that the following invariant types could be expressed in a systematic way and these verbalizers form the "gender" field in languages.

1) phoneme; 2) morpheme; 3) lexeme; 4) syntaxeme: a) phraseme, b) sentenceme; 5) phraseoeme; 6) texteme.

We are going to study the following invariant universal lexical means which form a gender and we called these lexemes as "lexogendereme". Lexical criterion of selecting gender-marked lexical expressions in English and Uzbek can be determined by the content of the following gender indexed components:

1) noun lexogenderemes: in English: woman, man, girl, daughter, father, mother, brother, sister, lass, lad, fellow, lady, gentlemen, madam, mister, mistress, granddad, grandma, grandson, granddaughter, mother grabber, motherhouse, mother-tongue, mother-tree, mother-bee, man, woman, son, daughter, mister, mistress, boy, husband, wife, bride, groom.

In Uzbek: ayol, erkak, qiz, o'g'il, erkak, urg'ochi, moda, o'g'il bola, qiz bola, chol, kampir, er, xotin, zaifa, mo'ylov, qalamqosh, sarvinoz, tannoz, pari, parivash, go'zal, sanam, ota, ona; yigit, bola, o'spirin, erkak, kishi.

2) adjective lexogenderemes: in English: manly, womanly, fatherly, motherly, mannish, womanish.

In Uzbek: otalarcha, onalarcha, xotinxalaj, erkaksifat, xotinsifat.

3) adverbial lexogenderemes: in English: manwise, womanwise, girlishly, boyishly, malewise, femalewise. In Uzbek: xotinchasiga, erkakchasiga, qaynotachasiga, qaynonachasiga, kuyovchasiga, kelinchasiga.

4) verbal lexogenderemes: in English: to divorce, to get married, divorced, divorcing; married, marrying (these verbs do figure out a gender marker and they are neutral).

In Uzbek: uylanmoq (for men "to get married"), turmushga chiqmoq (for women "to get married").

5) pronoun lexogenderemes: in English language: he, she, him, her, his, himself, herself. But there are not these kind of pronouns in Uzbek language.

## CONCLUSION

To conclude, 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 phraseological units of English and Uzbek languages. Gender is not a linguistic category, but its content can be revealed

through the analysis of language structures, which explains the need for a linguistic study of the cultural representation of gender. L.Gordon considers gender to be a basic dimension of the social structure of society. Having compared different points of view of linguists, we can define gender as a concept or phenomenon of cognitive nature, manifested in the means of language and features of people's speech activity in connection with belonging to a certain gender [3].

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