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TYOLOGY IN GENDER LINGUISTICS

Мақолада тилшуносликда “гендер” концептига оид бўлган масалалар кўриб чиқилади. Муаллифнинг фикрига кўра, тилнинг гендерологик таҳлили нафақат унинг антропоцентрик парадигмасини тушунишда, балки тилда эркаклик ва аёллик хусусиятлари, ҳамда турли хил контекстларда гендер факторларининг таҳлилини ёритиб беради. Қолаверса, турли этнос ва маданиятлар луғатида эркаклик ва аёллик характеристикалар ифодаланган бўлади. Муаллиф гендер масаласида мавжуд бўлган ушбу йўналишларнинг қиёсий таҳлилини беради.

В статье рассматриваются вопросы понятия «гендер» в контексте лингвистики. По мнению автора, гендерологический анализ языка способствует пониманию не только его антропоцентрической парадигмы, но и его мужских и женских особенностей, а также описывает анализ гендерных факторов в различных контекстах. Кроме того, мужские и женские характеристики различных этносов и культур могут быть отражены во фразеологических единицах. Автор дает примерный сравнительный анализ гендерных вопросов в этих аспектах.

The article deals with the issues of the concept of “gender” in general linguistic. According to the author, genderological analysis of a language can serve in understanding not only its anthropocentric paradigm but also its male and female peculiarities and describes the analysis of the gender in different contexts. Moreover, male and female characteristics of different ethnos and cultures can be reflected in phraseological units and proverbs in the vocabulary of them. Author provides exemplary comparative analysis of gender in these aspects.

Калит сўзлар: гендер, гендерологик таҳлил, концепт, эркаклик ва аёллик хусусиятлар, фразеологик бирликлар.

Ключевые слова: гендер, гендерный анализ, концепт, мужские и женские особенности, фразеологические единицы.

Key words: gender, gender analysis, concept, male and female characteristics, phraseological units.

In linguistics, the new directions of anthropocentric paradigm have been developing in recent years and gender linguistics can be included in this development. It is known that the first researches on gender started to be investigated in western humanitarian sciences. The reason of appearing them was the new views of investigations of the problems of intelligence, philosophy of

science and philosophy of society. “Gender” is considered the main object of genderology. It includes national description of cultures, the roles of male and female in society and their relationship and behavior. Post-structuralism has provided a major challenge to essentialist notions of gender and has been crucial in the developing understanding of gender. With its emphasis on the constitutive nature of discourse, it has thoroughly informed linguistic study – and indeed has been largely responsible for the “linguistic turn” in many other disciplines. Chris Weedon famously characterized language as ‘the place where actual and possible forms of social organization and their likely social and political consequences are defined and contested. Yet it is also the place where our sense of selves, our subjectivity is constructed’ (1987, 21).

In addition, the term “gender” is considered as one of the problematic concept in this direction of linguistics. The main attention of linguists was paid to distinguish the terms of “gender” and “sex”. Cameron points out that a ‘correlational’ relationship between sex and gender is usually seen in one of two possible ways: first, that gendered behavior is ‘built on’ to pre-existing sex differences, and, second, that the sex-gender relationship may be arbitrary, but that there will always be gender differences in behavior, which then come to “symbolize” sex (1997p). This sex–gender relationship entails differences or tendencies in what women and men do and say, stemming from the notion of gender as an idea about the importance of differentiation between women and men. “Gender refers to the array of socially constructed roles and relationships, personality traits, attitudes, behaviors, values, relative power and influence that society ascribes to the two sexes on a differential basis. Whereas biological sex is determined by genetic and anatomical characteristics, gender is an acquired identity that is learned, changes over time, and varies widely within and across cultures. Gender is relational and refers not simply to women or men but to the relationship between them”. O.V. Ryabov explains the relationship of these two terms as one whole and part: “Sex is biological, consists of sociocultural sex with sociocultural elements. That is why “gender” and “sex” is appeared as “whole and part”.

Genderological analysis of a language can serve in understanding not only its anthropocentric paradigm but also its male and female peculiarities. The opinion of V.A.Maslova can be example for this understanding: “human being can receive majority of data through linguistic frequency, therefore human lives in his own world created by himself with intellectual, spiritual and social need concepts than the world of things”. Moreover, through gender humanity can understand and evaluate the existence as individual and collective consciousness, they can investigate flamboyant relationships of human being based on relations between

male and female. Thus, gender as a meaningful source identifies all sociocultural sides of human's life.

According to Jane Sunderland gender can be found and can be analyzed in the following contexts:

The list below represents a starting point:

- ✓ in differences between women and men, boys and girls;
- ✓ in similarities between women and men, boys and girls;
- ✓ in diversity within women, within men, within boys, within girls;
- ✓ in aspects of linguistic dealings with (individual, and groups of) women, men, boys and girls, for example, how they are addressed, what is said to them ('hearer sex');
- ✓ in aspects of what is said and written about gender differences/tendencies, similarities and diversity;
- ✓ in aspects of what is said and written about (individual, and groups of) women, men, boys and girls (the assumption being that gender may be relevant in such spoken and written texts).

Gender can be observed in the vocabulary of every nation. Male and female characteristics are reflected in phraseological units and proverbs in the vocabulary of different ethnos and cultures. As an example, a number of groups of phraseological units can be used for comparison of genderological features of three languages:

➤ a list of phraseological units can be related only male features such as: *general's battle, brother of the angle* → *шут гороховый, рыцарь без страха и упрёка* → *қулоғида кун кўриниб қопти, жон куйдирмасанг – жонона қайда*.

➤ a list of phraseological units can be related only female features such as: *lady of the house, one's good lady*, → *подруга жизни, талия в рюмочку* → *онаси ўлмаган, аёл макри қирқ туяга юк*.

Another example can be observed in hidden semantic form of possessiveness:

○ Phraseological units with the peculiarities of male and female appearances and their characters that cannot be met in the language system of other cultures or nations and their possessive concepts have hidden semantic distinctiveness. For instance, English "*May Queen*" (May-queen a young woman crowned with flowers as queen on Mayday, hyponyms can be filled, girl, miss, missy, young lady, young woman, i.e. the full structure of "*May Queen*" is "*Queen of the May*", and obviously the hidden form of possessiveness can be observed here). "*Girl Friday*" (it is a female employee who has a wide range of duties, usually including secretarial and clerical work, originally by extension, from the character Man Friday in Robinson Crusoe, and structurally it is "girl (man) of Friday"). In Uzbek "*устаси фаранг*" (expert of his work), "*бек ойим*" (mother or

wife of beks (landlords) and form of addressing to them), the structural form of possessiveness is “*бекнинг онаси*” and others.

○ Phraseological units of male and female characters, which can be observed in lexicology of most languages. For example, in Uzbek “*эркак сабзи*” or “*эркак шода*” is used for women who does the work of men and in appearance. Also, looks like a man, or in English the equivalent of this phrase can be “*blue stocking*” (an intellectual or literary woman originally late XVII century: originally used to describe a man wearing blue worsted (instead of formal black silk) stockings; extended to mean 'in informal dress'. Later the term denoted a person who attended the literary assemblies held (circa 1750) by three London society women, where some of the men favored less formal dress. The women who attended became known as bluestocking women or blue-stockingers). However, in Russian there is such characteristics of female character. Instead of this they interpret female as scandalous creature as *базарная баба* or androcentric metaphor like *аппетитная женщина* etc.

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