

COMPARATIVE ANALYSIS OF THE GENDER ASPECT IN THE ENGLISH AND UZBEK LANGUAGES

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Annotation: *the article deals with the problem of gender linguistics in the aspect its emergence and formation, primarily in the English-speaking linguistic literature; a review of the scientific literature, its analysis and a brief description; an analysis of the specifics of gender speech on the material of the Uzbek language is carried out.*

Key words: *gender, linguistics, male, female, diminutiveness, pettiness, shyness, categoricalness.*

Gender studies of phraseological units, use linguistic means, depending on belonging to one or another gender, reflection of the national specifics of gender concepts in the language are important tasks of world linguistics. The analysis of gender concepts in different system languages according to their constituent parameters (age, appearance, marital status, social status, lifestyle, character traits and intellectual abilities); defining the boundaries of the impact of mechanisms gender conceptualization on this process; identification of linguistic (lexicogrammatic) and non-linguistic (ethnocultural, historical and etymological) factors influencing the formation of gender concepts.

Currently, the world's leading scientific centers are doing large-scale research in the framework of modern aspects, including cognitive linguistics, linguo culturology, language picture of the world, comparative linguistics and intercultural communication. Special attention is given to the problems of communicative behavior of men and women in the process of communication, determining the role of people's speech in identifying gender relations, development of a scientific and methodological base for a comparative study of gender colored units of different languages, studies of this phenomenon based on human imagination and national mentality.

Scientific and practical research of gender features of language units acquired particular relevance in Uzbekistan during the years of independence, because sexual equality and equality between men and women have become priority tasks of the state policy. Relationship between people reflected in linguistic units and speech activity. In the same way, in language being an important carrier of information, gender indicators are reflected, national-cultural attitudes and patterns of a certain society. Phraseology is an integral part of the national culture,

reflecting rich potential of the language. Comparative study of phraseological material of the English and Uzbek languages will allow to reveal and show the peoples peace, our rich national culture and high humanity, embedded in Uzbek phraseology, thereby promoting such a fundamental global research. As the President of our state Sh.M. Mirziyoyev, "It is not accidental that positive results in the field of science within the framework of fundamental research". Scheduled tasks in implementation of this process requires a comparative analysis of factors formation of gender concepts on the material of English and Uzbek phraseology.

In English, phraseological units with personal pronouns he (he), she (she), his (him), him (him, him), her (her, her) are gender-marked: His Majesty's servants - actors; he is so dumb you can sell him the Brooklyn Bridge – he stuffed fool. However, in many English proverbs with the personal pronoun he the phenomenon of neutralization of gender can be traced and such proverbs can be used in relation to women: he laughs best who laughs last – good he who laughs last laughs. This is the manifestation of androcentrism in English grammar. In the Uzbek language, the identification of gender coloring phraseological units with the help of a grammatical criterion seems difficult, because it does not have pronouns indicating a particular gender.

Lexical criterion for the selection of gender-marked phraseological units English and Uzbek languages can be determined by the content of the following components with gender indexing:

a) proper names, i.e. male and female names: Xo'ja Ahrorning moli - these things belong to Khoja Akhrar (i.e. things that are not available to anyone); big John is a rookie.

b) common nouns, gender-marked lexemes indicating a certain gender: payg'ambar yoshi - the age of the prophet Muhammad (i.e. 63 years); oppoq qiz - sweet girl (polite address to a girl); the old lady - mother, old woman; liberty man - a sailor on vacation or dismissal.

c) terms of kinship with gender indexing: oppoq dada - grandfather; if mother could see us now how damn fun we are.

Gender stereotypes revealed on the material of the English and Uzbek Phraseologies are subdivided into: 1) the stereotype of a man and 2) the stereotype of a woman.

The gender stereotype functions at the level of the language system, as regards gender concept, it is presented much wider than the gender stereotype. The gender concept can be updated at the lexical and phraseological level and at the level of whole texts. The gender concept does not always coincide with the gender stereotype, on the contrary, in modern English and Uzbek languages is marked some discrepancy between gender stereotypes and gender concepts. Society is developing, people's stereotypical opinions about existing or existing

models of men and women, and these changes do not always have time timely fixed and reflected in the language, in particular in lexicographic sources.

The stereotype of a man in English linguistic culture consists of the following concepts: career, breadwinner role, masculinity, determination, caring for women, marriage, fatherhood, friends, entertainment. In the Uzbek language culture the male stereotype consists of the following concepts: education, work, marriage, family, the role of the breadwinner, responsibility, parental care, career advancement, securing a future for children, caring for grandchildren. identical in both languages is masculinity, career growth, the role of the breadwinner, family. However, in the uzbek language culture, the stereotyped duties of men related to caring for the family and elderly parents are more pronounced and more extensive.

The gender stereotype of a man in the English and Uzbek languages is being formed from biological and social names: man / erkak (male), boy / og'il bola, father / ota, brother / aka, son / o'g'il, husband / er, grandfather / bobo, uncle / amaki, tog'a, father-in-law / qaynota, grandson / o'gil nevara, nephew / o'g'il jiyan, friend / do'st, comrade / o'rtoq, sir / janob (lord), Mr. /janob (mister), etc.

The female stereotype in English linguistic culture consists of the following concepts: having an attractive appearance, love, marriage, family, role wives, childbearing and childcare, housekeeping, raising children, friends. In the uzbek language culture, the stereotype of a woman consists of the same concepts with the addition of the role of "kelin" (daughter-in-law). This role is one of paramount importance for a woman.

The gender stereotype of a woman consists of designations that characterize woman by age, marital status, social status, etc.: woman / ayol, girl / qiz bola, mother / ona, sister / opa, singil, daughter / qiz, wife / xotin, grandmother / buvi, aunt / xola, amma, mother-in-law / qaynona, granddaughter / qiz nevara, niece / qiz jiyan (niece), girlfriend / dugona , lady / xonim (mistress), Mrs. / xonim (Mrs. - an appeal to a married woman), Miss (Miss - an appeal to an unmarried girl), etc.

The sphere of activity of a woman in both linguistic cultures is limited to the internal space, home and family: lady of the house - mistress of the house = uy bekasi; lady of the frying-pan = oshxona bekasi. However, in modern english and uzbek languages appeared expressions (not always phraseological), pointing to professional employment of women: adiba ayol - a woman writer; olim ayol - a learned woman; a hello girl - telephone operator; gaiety girls- variety show actresses. In English and Uzbek phraseology, the wife, completely the manager of the family (including her husband), is assessed negatively: erning jilovini qo'lga olmoq - to command her husband, to take the reins of government into his own hands; the gray mare- woman holding her husband under her heel. Phraseologisms that nominate such a model of a woman are gaining popularity in the English language and remain singular in the Uzbek language. This suggests that the model of a powerful woman, completely holding her husband in her power

remains unacceptable for the Uzbek culture, which corresponds to the image of a submissive wife, respecting and honoring her husband.

Gender stereotypes can change depending on social, economic or political changes in society.

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