



ACADEMICIA
An International
Multidisciplinary
Research Journal
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.00829.6

FEATURES OF EXPRESSION OF GENDER RELATIONS IN ENGLISH AND RUSSIAN LANGUAGES

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ABSTRACT

Currently, the linguistic component of gender studies attracts a large number of scientists, however, gender studies in linguistics still do not have a clearly established scientific definition. In the scientific literature, you can find such terms as “gender linguistics”, “linguistic gender studies”, “genderology” (Kamenskaya, 2001) and “linguistic genderology” (Kirilina, 2002). The fundamental works in this area were the works of R. Lakoff, S. Tremel-Ploetz, Y. Kristeva and other scientists. The subject of this article is the gender marking of phraseological units of the English language, considered not only as fragments of the nominative system, in which the gender factor is manifested in its purest form, but also as examples of embodiment in the language of the nation's worldview, serving as an indicator of cultural information and historical memory of the people. They recorded and reflected the mentality of the people, their way of life, customs, beliefs, national stereotypes and standards, relations within society, historical events, everything that is the subject of national culture and participates in the formation of a conceptual picture of the world, which materializes in language, reflects the linguistic picture of the world.

KEYWORDS: *Feminization Of Modern Society, Formation Of Gender Asymmetry, Masculine, Feminine, Andro-Centricity, Real Man, True Woman, Mental Disability, Humanitarian Branches Of Knowledge, An Unspoken Code, Behavioral Patterns Of Men And Women.*

INTRODUCTION

The study of gender aspects in such humanitarian branches of knowledge as linguistics, sociology and cultural studies began half a century ago at the moment when scientists drew

attention to a special type of social interaction, based not on social, physical, national or class characteristics. The revealed pattern testified to the existence in any society of certain norms of behavior, or an unspoken code, according to which men and women are prescribed to perform certain roles. The behavioral patterns of men and women adopted in each community are based not so much on biological and anatomical differences between the sexes, but on cultural and social stereotypes, in accordance with which there is a clear division and consolidation of certain standards of behavior and responsibilities for men and women. Historically, gender interaction was based on asymmetry: gender inequality reinforced in the minds of most representatives of society the second-rate women and the primacy of men. The gender system, created in most cultures, is based on mental and social stereotypes, according to which the overwhelming majority of the role of women is reduced to serving men and procreation.

Gender is understood as a set of norms of behavior that is usually associated with males and females in a given society. Gender is based on the idea that "it is not so much biological or physical differences between a man and a woman that are important, but the cultural and social significance that society attaches to these differences". One of the first researchers who put forward the idea of considering gender, and then "gender concepts" was the English scientist - historian Joan Scott. She refers to "gender concepts", first of all: a figurative-symbolic system, describing a woman and a man in culture; a set of norms that predetermine the figurative-symbolic system and find expression in scientific, legal, religious and political doctrines and trends; social relations and institutions formed by them; personality self-identification. It must be said that gender research focuses on stereotypes about female and male roles and qualities. Gender stereotypes mean "culturally and socially conditioned opinions and presuppositions about the qualities, attributes and norms of behavior of both sexes and their reflection in the language". Thus, gender stereotypes underlie the formation of certain social expectations in relation to the sexes, encouraging some and negatively evaluating other traits and qualities of people depending on their biological sex. Studies of language and gender asymmetries in it are based on the Sapir-Whorf hypothesis: language is not only a product of society, but also a means of shaping its thinking and mentality.

Being the main form of transmission of everyday knowledge, folklore, in comparison with other literary forms, most accurately and vividly expressed folk philosophy, fully consolidated experience previous generations, served as a source of knowledge and understanding a person of other people, including the opposite sex, and reflected linguistic picture of a person of the era. Therefore, consideration of gender, in particular problems of gender inequality, based on folklore seems motivated.

Folklore - folk spiritual culture, the art of words; spiritual, verbal, poetic creativity. V. Ya. Propp, discussing the relationship between folklore and literature, indicates the simultaneous closeness and specificity of these two forms. Based on the need to highlight special methods of researching folklore as folk art, Propp distinguishes the following literary tasks of folklore:

- 1) Highlighting and studying the category of the genre and each genre in separately;
- 2) study of the internal structure of works, that is studying composition, building;
- 3) study of specific means of poetic language and style;
- 4) study of the specifics of folklore poetics, different from poetics literary.

T.V. Zueva speaks about the inseparability of folklore from history: "The works of folklore are comprehensively determined by the time. Some folklore genres reflect historical representations of the people themselves. "The connection of Russian folklore with folk history, preservation of folk historical memory in folklore researched the historical school, which was one of the most influential in folklore of the late XIX - early XX century. The principles of the historical school finally took shape in the middle 90s XIX century. In the generalizing work of V.F. Miller "Essays on Russian folk literature". Miller wrote: "... I see the main interest of our

epics in the nationalization of these plots, I try to trace the history epics in the mouths of the people and note the layers deposited on it from different epics. I am more interested in the history of epics and the reflection of history in epics".

V.F. Miller believed that the researcher of the epic should answer four main questions: where, when, in connection with what historical events it was created and on what poetic sources it relied creators. The culturological approach to the study of folklore is highlighting four concepts, each of which gives its own definition the concept of "folklore":

- 1) sociological (folklore - orally transmitted common people experience and knowledge; this concept should have arisen in the early period of the development of ethnography and folklore studies, since it could not yet propose a unified method for studying various areas of folk culture, differentiated to consider different areas of traditional culture);
- 2) aesthetic (folklore - popular artistic creativity, "artistic communication"; being oriented exclusively on artistic forms of artistic culture, this concept is fraught with disregard of natural nature traditional archaic forms of folklore);
- 3) philological (folklore - common verbal tradition; folklore is recognized as speech, verbal communication; wherein two problems arise: first, the isolation of folklore from the ordinary, business, practical speech, secondly, folklore, as opposed to language, presupposes the entry of texts into tradition, their assimilation and playback);
- 4) oral (folklore - oral tradition; orality as the most important peculiarity of folklore; the concept is based on the desire to distinguish among verbal forms oral, connect the main features of folklore with direct and contact type of communication).

Modern cultural studies emphasize the connection between culture and tradition, that is, there is no society without culture. Both fabulous and epic traditions they create, as it were, their own world, which has no direct analogies in reality. This world is invented by collective fantasy, it represents transformed reality. However, no matter how complex the connection fabulous reality and genuine reality, it exists and reflects not just and not only something universal, but also the features of being and thinking of a certain people.

Despite the feminization of modern society, such stereotypes continue to influence the development of the individual. The formation of gender asymmetry is laid at an early age, when adults convincingly advise a crying boy not to "cry like a woman". In the future, the system of upbringing and education, the media and culture as a whole lay in the mind of a person the setting for compliance with certain stereotypes about what a "real man" or "true woman" should be. Going beyond these stereotypes threatens public censure and labeling, of which the expressions

"Masculine woman" or "man, but behaves like a woman."

The influence of gender on the language system is most vividly expressed in paremiology - an industry that studies proverbs, sayings and phraseological units. Proverbs and sayings are an excellent example of cultural stereotypes that capture people's experiences and self-awareness. When considering Russian paremiology in the gender aspect, it is impossible not to notice an important component: along with the existence of androcentricity, that is, such a picture of the world that assumes the primary importance of the masculine principle, there is also a female worldview in Russian proverbs and sayings.

In other words, Russian culture differs from Western culture in that a woman, despite a huge number of oppressive and enslaving factors (such as, for example, the Domostroy system), managed not only to defend the right to vote, but also to preserve her point of view, your attitude. Of course, in the quantitative ratio in Russian paremiology, male triumph is recorded.

The male picture of the world is filled with power over the woman

("Wife is not glass - you can beat"),

self-awareness

("The husband plows, and the wife dances") and the representation of a woman as a half-man

("A chicken is not a bird, a woman is not a man").

A striking evidence of the intervention of men in the female world are "pseudo-feminine" sayings that imitate women's speech, but in fact reflect gender stereotypes:

"Sell, husband, a horse and a cow, but buy my wife an update."

The female picture of the world, reflected in Russian paremiology, testifies to the greater gender role and importance of women. Unlike Western culture, in which a woman is mostly presented as a weak and voiceless being, the Russian woman is not devoid of willpower and determination.

However, here too negative qualities prevail, which are attributed to any woman: grumpiness, talkativeness, lack of intelligence. Sayings illustrating these qualities are known to every native speaker of the Russian language since childhood:

"The hair is long, but the mind is short", "a woman's tongue is a pomelo", "an evil wife will drive you crazy" etc.

The positive qualities of women are associated in Russian consciousness exclusively with the cultural concept of "woman - mother". In this case, the feminine principle is associated with creativity, hard work and the warmth of maternal care: "There is no better friend than dear mother", "warmth from the sun, good from mother". Thus, despite the dominance of the male picture of the world, female influence can be traced in Russian culture, and gender roles assigned to women do not always have negative characteristics.

Such asymmetry (by gender) in the Russian language exists not only at the lexical level. A striking example of the inferiority of women is the absence of feminine forms in certain nouns. Most of these words are lexemes denoting persons of a certain profession: doctor, professor, general, secretary, and so on. The rules of the Russian language only allow the use of verbs with these words in the desired generic form: the doctor(he) came / the doctor(she) came. The

historically established trend, according to which only persons of a certain gender could receive these professions, continues to influence the Russian language today. Despite the fact that the overwhelming majority of secretaries today are women, the word “secretary” is used exclusively in a negative way. The same can be said about such forms as "doctor", "professor", the use of which indicates a disdainful attitude towards this person. This allows us to conclude that there is a gender stereotype in the language system and in the Russian mentality, which reflects the idea of the secondary and mental disability of women.

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