

**EUROPEAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY  
RESEARCH AND MANAGEMENT STUDIES**

**VOLUME03 ISSUE06**

DOI: <https://doi.org/10.55640/eijmrms-03-06-35>

Pages: 170-173



**REFLECTION OF GENDER ASPECT IN UZBEK AND GERMAN LANGUAGES**

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**ABOUT ARTICLE**

**Key words:** Gender, gender linguistics, anthroponym, vulgar words.

**Received:** 09.06.2023

**Accepted:** 14.06.2023

**Published:** 19.06.2023

**Abstract:** This article discusses gender linguistics. Gender lexemes in German and Uzbek languages were analyzed. It was discussed that the gender aspect of language is reflected in anthroponyms and vulgar words.

**INTRODUCTION**

In today's global era, the comparative study of languages is very important. In particular, although a lot of scientific research is being conducted in our country on the comparative study of the Uzbek language with other languages in linguistics, the comparative study of the lexicon is one of the problems waiting for its scientific solutions. Research of gender characteristics in the lexicon of the Uzbek and German languages is one of them. Anthropocentrism has become the dominant research paradigm in recent years. The most important aspect in human research is gender. Gender issues that are researched in various fields of linguistics are related to human gender. Gender is defined as socio-cultural gender.

**MATERIALS AND METHODS**

The term "gender" is a new concept in science, especially in Uzbekistan. Currently, this term is widely used in various fields of knowledge. The emergence of the term "gender" has been helped by advances in various fields. Gender linguistics is a branch of modern linguistics that appeared recently, but is actively developing and finding new research problems. The growing interest in the anthropocentricity of knowledge and the parameters of the individual person in all areas of the humanities, the issues of interdependence between gender and language became the basis for the formation of linguistic genderology.

The term “gender” came into English from Latin. In English, the word gender means grammatical gender. The idea of distinguishing between biological and social sex was first proposed by the American anthropologist Margaret Mead in 1935 in the book “Sex and Temperament in Three Primitive Societies”.

The concept of “gender” became widespread in the early 1970s due to the feminist movement and the development of feminist theory. Gender is very complex because it reveals different content of the phenomenon. In scientific literature, it has several meanings. The concept of “gender” was introduced to the science in order to distinguish more precisely the behavioral, social and cultural characteristics of men and women, in addition to the biological natural differences.

The formation of gender linguistics dates back to the last years of the 20th century. Socio-cultural relations determine the status of men and women in society. In recent years, the concepts of “woman” and “man” have been studied in linguistics, and their composition is not the same in different languages. Although gender linguistics developed as a branch of sociolinguistics in the last years of the 20th century, the idea of the relationship between language and gender existed much earlier.

In 1992, the book “Men Are from Mars, Women Are from”, which made American writer John Gary famous, was published. This book is a work of great importance in understanding the differences between men and women in society. In this work, the author emphasizes that the main difference between men and women is the difference in their psychology. He used a wonderful metaphor to illustrate that men and women have two different natures. Humans are from separate planets: Men are from Mars and women are from Venus, and each gender is adapted to its own comfortable “planetary society”. There is a lot of information about male and female communication in this book.

## RESULT AND DISCUSSION

In the language, male and female speech are different. Gender linguistics seeks answers to the following questions:

1. What is the difference between male and female speech in the language?
2. How do you express a woman and a man in the language?

There are differences and similarities in the expression of the gender aspect in German and Uzbek languages.

1. Representation of gender in anthroponyms.

Female and male names in German and Uzbek languages differ from each other according to the origin of the name, its meaning, additions at the end of the name, and the motive of naming. In the Uzbek language, suffixes such as -oy, -xon, -bonu, -a, -niso, -noz, -bibbi, -beka, -yuz are usually added to a woman’s name. Additions such as -bek, -boy, -jon, -toy, -din, -qul, -niyoz are added to men’s names. In the Uzbek language, the suffix added to the name is the most important sign in determining whether the name belongs to a man or a woman.

For gender differentiation, German has two huge, segregated inventories of names, each with several thousand units. Name and gender are so closely and reliably linked that given names are assigned a gender seme: just as the lexeme mother contains the seme "female", the name Ingrid also contains this information. Names are usually used as pure means of reference without any denotative-semantic content (cf. Heidelberg as a name for a city and not for a mountain), so the given names make a notable exception: In this respect, names directly indicate gender of persons indicate they themselves have a gender: Roland is for a woman is just as forbidden as Mechthild is for a man. Any child can do anyone Assign a gender to a nickname instantly, even if it doesn't even have the name does not know. A distinction must be made between two gender coding methods: At many names, especially the old, Germanic ones, one learns the gender, i.e. that Almut or Dagmar only designate women and Helmut or Elmar only men, one cannot infer it from the phonology of names. Here one speaks of conventional gender coding (Alford 1988).

Different at of the formal coding: that Christina is female and Christian is male hears man, also with Lea and Leo. That is true of most modern given names their gender is to be heard. So have nicknames on -a or unstressed -e [ə] an almost 100% or 90% probability of referring to women. This has linguistic-historical reasons: The -a is due to the reaction to a threatened leveling of the phonological gender boundary.

2. Vulgar words in the language also reflect the gender aspect.

Among the people, there is one non-literary lexical element that deviates from the general norms, which is manifested according to the speech situation, purpose and mental state of the speaker. This is vulgarism (lat. *Vulganis* - rough, rude word), - rude words not used in the literary language, sentences that do not meet the standards of the language, incorrectly formed sentences. Swearing, insults, cursing words, which are sometimes found in oral and written speech, have a negative impact on the purity of our speech, as they are contrary to the moral norms of our society.

Anyone who accuses women of stupidity likes to use female farm animals as models, namely cows. Sheep and especially poultry, i.e. chickens, geese and turkeys.

In German, there are swear words for women such as blöd, dämlich, doof, dumm, vertrottelt, Dreckbüchse, Hure, Fudel, Funzel, Luder, Mannsrolli, Musch, Rätsche, Röschi, Schelle, Schluder, Vettel, Zottel. Swear words like Blödhammel, Horntier, Hornvieh are used for men.

In Uzbek language, vulgar words such as suyug'oyoq, fohisha, megajin, alvasti, yalmog'iz, ilon are used for women. Vulgar words such as xotinchalish, nomard are used only for men.

It can be seen from the analysis that vulgar words about women are the majority in both German and Uzbek languages.

## CONCLUSION

In conclusion, it can be said that gender linguistics is a rapidly developing new field of linguistics. In German and Uzbek languages, gender lexemes differ from each other.

The gender aspect of language is evident in anthroponyms and vulgar words.

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