

## GENDER CAN VARY ACROSS RELATED LANGUAGES

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### ABSTRACT:

**This is the article about the gender which can vary across related languages, it is mainly about genders which represent different features in most field both fictional and scientific branches as well as how behavior of one group or individual influences the behavior of other groups or individuals.**

**KEYWORDS: human behaviors, socialization, transfigure, repetitive manner, effectively embedding, social consciousness, sociological reference, masculinities and femininities.**

### INTRODUCTION:

More and more complicated human behaviors are influenced by both innate factors and by environmental ones, which include everything from genes, gene expression, and body chemistry, through diet and social pressures. A large area of research in behavioral psychology collates evidence in an effort to discover correlations between behavior and various possible antecedents such as genetics, gene regulation, access to food and vitamins, culture, gender, hormones, physical and social development, and physical and social environments.

### RESEARCH METHODOLOGY:

A core research area within sociology is the way human behavior operates on itself, in other words, how the behavior of one group or individual influences the behavior of other groups or individuals. Starting in the late 20th century, the feminist movement has contributed extensive study of gender and

theories about it, notably within sociology but not restricted to it.

Spain's desperate situation when invaded by Napoleon enabled Agustina de Aragón to break into a closely guarded male preserve and become the only female professional officer in the Spanish Army of her time. Social theorists have sought to determine the specific nature of gender in relation to biological sex and sexuality, with the result being that culturally established gender and sex have become interchangeable identifications that signify the allocation of a specific 'biological' sex within a categorical gender. The second wave feminist view that gender is socially constructed and hegemonic in all societies, remains current in some literary theoretical circles, Kira Hall and Mary Bucholtz publishing new perspectives as recently as 2008.[4]

Contemporary socialisation theory proposes the notion that when a child is first born it has a biological sex but no social gender. As the child grows, "...society provides a string of prescriptions, templates, or models of behaviors appropriate to the one sex or the other,"[1] which socialises the child into belonging to a culturally specific gender. There is huge incentive for a child to concede to their socialisation with gender shaping the individual's opportunities for education, work, family, sexuality, reproduction, authority,[2] and to make an impact on the production of culture and knowledge.[2] Adults who do not perform these ascribed roles are perceived from this perspective as deviant and improperly socialized.[4]

### **LITERATURE REVIEW:**

Looking at gender through a Foucauldian lens, gender is transfigured into a vehicle for the social division of power. Gender difference is merely a construct of society used to enforce the distinctions made between what is assumed to be female and male, and allow for the domination of masculinity over femininity through the attribution of specific gender-related characteristics.[126] "The idea that men and women are more different from one another than either is from anything else, must come from something other than nature... far from being an expression of natural differences, exclusive gender identity is the suppression of natural similarities." [1]

Gender conventions play a large role in attributing masculine and feminine characteristics to a fundamental biological sex.[2] Socio-cultural codes and conventions, the rules by which society functions, and which are both a creation of society as well as a constituting element of it, determine the allocation of these specific traits to the sexes. These traits provide the foundations for the creation of hegemonic gender difference. It follows then, that gender can be assumed as the acquisition and internalisation of social norms. Individuals are therefore socialized through their receipt of society's expectations of 'acceptable' gender attributes that are flaunted within institutions such as the family, the state and the media. Such a notion of 'gender' then becomes naturalized into a person's sense of self or identity, effectively imposing a gendered social category upon a sexed body.[2]

### **DISCUSSION AND RESULTS:**

The conception that people are gendered rather than sexed also coincides with Judith Butler's theories of gender performativity. Butler argues that gender is not an expression of what one is, but rather something that one

does.[2] It follows then, that if gender is acted out in a repetitive manner it is in fact re-creating and effectively embedding itself within the social consciousness. Contemporary sociological reference to male and female gender roles typically uses masculinities and femininities in the plural rather than singular, suggesting diversity both within cultures as well as across them.

The difference between the sociological and popular definitions of gender involve a different dichotomy and focus. For example, the sociological approach to "gender" (social roles: female versus male) focuses on the difference in (economic/power) position between a male CEO (disregarding the fact that he is heterosexual or homosexual) to female workers in his employ (disregarding whether they are straight or gay). However the popular sexual self-conception approach (self-conception: gay versus straight) focuses on the different self-conceptions and social conceptions of those who are gay/straight, in comparison with those who are straight (disregarding what might be vastly differing economic and power positions between female and male groups in each category). There is then, in relation to definition of and approaches to "gender", a tension between historic feminist sociology and contemporary homosexual sociology.[3]

In linguistics, grammatical gender is a specific form of noun class system in which the division of noun classes forms an agreement system with another aspect of the language, such as adjectives, articles, pronouns, or verbs. Whereas some authors use the term "grammatical gender" as a synonym of "noun class", others use different definitions for each; many authors prefer "noun classes" when none of the inflections in a language relate to sex. Gender system is used in approximately one quarter of the world's languages. In these

languages, most or all nouns inherently carry one value of the grammatical category called gender;[4] the values present in a given language (of which there are usually two or three) are called the genders of that language. According to one definition: "Genders are classes of nouns reflected in the behavior of associated words." [2][3][4]

Related languages need not assign the same gender to a noun: this shows that gender can vary across related languages. Conversely, unrelated languages that are in contact can impact how a borrowed noun is assigned gender, with either the borrowing or the toner language determining the gender of the borrowed word. Nouns which have the same meanings in different languages need not have the same gender. This is particularly so in the case of things with no natural gender, such as sexless objects. For example, there is, by all appearances, nothing about a table that should cause it to be associated with any particular gender, and different languages' words for "table" are found to have various genders: feminine, as with the French table; masculine, as with German Tisch; or neuter, as with Norwegian bord. (Even within a given language, nouns that denote the same concept may differ in gender—for example, of two German words for "car", Wagen is masculine whereas Auto is neuter.)

All in all, cognate nouns in closely related languages are likely to have the same gender, because they tend to inherit the gender of the original word in the parent language. For instance, in the Romance languages, the words

for "sun" are masculine, being derived from the Latin masculine noun sol, whereas the words for "moon" are feminine, being derived from the Latin feminine luna. (This contrasts with the genders found in German, where Sonne "sun" is feminine, and Mond "moon" is masculine, as well as in other Germanic languages.) However, there are exceptions to this principle. For instance, latte ("milk") is masculine in Italian (as is French lait and Portuguese leite), whereas Spanish leche is feminine and Romanian lapte is neuter. Likewise, the word for "boat" is neuter in German (das Boot), but common gender in Swedish (en båt).

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