

## THE GENDER-BASED EXPRESSION OF UNITS ASSOCIATED WITH THE VALUES OF “HONOR AND DIGNITY.”

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**Annotatsiya:** *Mazkur maqolada or-nomus qadriyatlariga xos til birliklarining gender jihatdan ifodalanishi tahlil qilinadi. Unda erkak va ayol obraziga nisbatan shakllangan ijtimoiy-me'yoriy qarashlar, ularning til orqali aks etishi hamda or-nomus tushunchasining gender kesimidagi talqini yoritiladi. Shuningdek, turli nutqiy birliklar, iboralar va frazeologizmlar misolida jamiyatda shakllangan stereotiplarning lingvistik ifodasi ochib beriladi. Tadqiqot natijasida or-nomusga oid qarashlarning erkak va ayolga nisbatan turlicha talqin qilinishi hamda bu holat til tizimida qanday aks etishi asoslab beriladi.*

**Kalit so'zlar:** *or-nomus, gender, til birliklari, lingvistik ifoda, gender stereotiplari, ijtimoiy qarashlar, frazeologizmlar, nutq madaniyati, qadriyatlar, gender tafovutlari.*

**Annotation:** *This article analyzes the gender-based expression of linguistic units associated with the values of honor and dignity. It examines socially normative views formed in relation to male and female images, their reflection through language, and the interpretation of the concept of honor and dignity from a gender perspective. Additionally, the linguistic expression of stereotypes formed in society is revealed through examples of various speech units, expressions, and phraseological units. The study substantiates that attitudes toward honor and dignity are interpreted differently in relation to men and women, and explains how this phenomenon is reflected in the language system.*

**Keywords:** *honor and dignity, gender, linguistic units, linguistic expression, gender stereotypes, social attitudes, phraseological units, speech culture, values, gender differences.*

### INTRODUCTION

Throughout the development of linguistics, pragmatics and its related fields have remained an engaging and widely discussed topic among researchers. The object of this study is the concept of honor and dignity, a significant element of Uzbek national mentality and values, which is examined from the perspective of gender orientation in linguistics.

This analysis is based on conceptual theory, a unit of cognitive linguistics, highlighting how the notions of honor and dignity are expressed and interpreted in relation to gender.

A concept is a category that illuminates a broader expression beyond a single, precise notion through several linguistic units. A concept is expressed through

lexemes, paremiological units, phraseological units, word combinations, and cultural or realia-based expressions.

The concept of gender entered the field of science and research in the 1970s. By this period, various perspectives and ideas were being proposed by feminist scholars. Researchers such as V. von Humboldt, A. A. Potebnya, J. Lakoff, T. A. van Dijk, L. Push, E. S. Kubryikova, V. A. Maslova, and Yu. S. Stepanov explored gender orientation in different ways in their works on cognitive linguistics, linguistic culture studies, and gender linguistics. Among Uzbek linguists, Sh. Rahmatullayev, G. Ergasheva, U. S. Yigitaliyeva, Sh. K. Gulyamova, K. R. Aliyeva, and others have studied gender issues from various perspectives.

The main expression in pragmatics and its related fields is a phenomenon associated with speech acts. For example, the same sentence can have different effects depending on the context: the phrase “Oringni saqla, bolam” (“Protect your honor, my child”) can function as simple advice or as a reprimand. In such cases, the determining factor is not so much the content of the sentence but the speaker’s intention and attitude.

It is particularly important to note that the expression of gender equality in speech holds special significance. Expressing gender equality in communication is an approach aimed at representing men and women (as well as other gender identities) equally, respectfully, and without discrimination in language and interaction. This concerns not only word choice but also sentence structure and the overall culture of speech.

Analysis of Relevant Literature (Literature Review). From an interdisciplinary perspective, the concept of gender has been extensively studied by Uzbek scholars. For instance, K. R. Aliyeva, in her research work titled “Constitutional and Legal Foundations for Ensuring Gender Equality in the Republic of Uzbekistan”, examined how this concept has been constitutionally shaped in our country and how it is implemented according to the procedures established in national legislation. G. Ergasheva, on the other hand, conducted research examining the linguistic and extralinguistic factors in the formation of gender terminology across different language systems.

I. M. To‘xtasinov explored these issues in his doctoral dissertation titled “Linguistic-Cultural and Gender Features of Slang Words in Literary Texts Based on English and Uzbek Language Materials.” In Sh. Safarov’s work “Pragmalinguistics”, ideas related to such orientations in pragmatic speech are explained in detail. According to the scholar, pragmatics is a branch of linguistics that places the human factor at its center, interpreting language not merely as a means of communication but as a communicative phenomenon with social and life-impacting significance.

Therefore, today pragmatics is developing in close connection not only with linguistics but also with sociology, psychology, communication studies, and gender research. In units expressing gender differences, the concept of “honor and dignity”

primarily relies on male and female images. However, it is not neutral terms like “person” or “human” that are used here; rather, words that directly indicate gender—such as man, woman, girl, boy, wife, and spouse—are appropriately included.

The value of honor and dignity is often interpreted in units that indicate age and life stage through concepts related to youth, such as “virgin girl,” “maiden,” or “young man.” Therefore, this group is also important within the scope of the concept. Only units like “old woman” or “old man” are indirectly associated with honor and dignity, typically representing experienced, respectable, and dignified elders rather than a direct connection. Therefore, they can also be considered as a separate subcategory. Similarly, analyses in the relevant literature have interpreted this in various ways, and within thematic studies of the “honor and dignity” concept, gender orientation occupies a distinctive and important place.

**Research Methodology.** In this study, several expressions related to Uzbek mentality and national values were examined from a gender-differentiated perspective. During the course of this research, the following approaches and methodological foundations were utilized:

1. **Theoretical Research Method:** Based on this approach, the concept of “honor and dignity” was scientifically analyzed and studied from gender, social, and semantic perspectives, drawing on the analyses of several linguists, including Sh. Safarov, D. Khudoyberganova, and V. Maslova.

2. **Discursive Research Method:** This method examines how gender equality is expressed in the semantic field of the concept under analysis. For women, it studies the use of lexemes such as virtuous, honorable, or modest; for men, it considers terms like proud and dignified. The approach also explores underlying stereotypes and ideological aspects present in speech.

3. **Conceptual Analysis Method:** This method examines the gender and social orientation of the units of honor and dignity, analyzing them through stereotypes, frame theory, and other relevant approaches.

4. **Semantic-Component Analysis Method:** This method investigates how expressions of honor and dignity are applied to men and women, and analyzes their semantic components based on the context and manner of such usage.

**Analysis and Results.** From a gender perspective, there are several differences in the semantic expression of lexemes for women and men. First, meanings applied to both genders are unified through neutral lexemes such as person, human, or being. In contrast, for men, the semantic distinctions are expressed through personal nouns like man, son, groom, father, dad, and grandfather, while for women, they are expressed through nouns such as girl, wife, mother, grandmother, and daughter-in-law. Such semantic differentiation is referred to as gender differentiation. Additionally, from the perspective of semantic components, women are associated with notions of chastity, modesty, and adherence to social norms, while men are linked to protection, providing for the family, bravery, and a sense of pride. The initial unifying expression, analyzed

conceptually, reflects values in Uzbek culture that are universally recognized, such as social prestige, personal dignity, pride and honor in social life, and family reputation. From the perspective of discourse theory, the expression of the honor and dignity concept conveys greater societal control and restriction for women, whereas for men it emphasizes bravery, pride, and a distinct social status. From the viewpoint of stereotypes in neurolinguistics, the value of honor and dignity in units indicating age and life stage is often interpreted through youth-related expressions such as “virgin girl,” “maiden,” or “young man.” For this reason, this group is also important within the scope of the concept. Only units like “old woman” or “old man” are indirectly associated with honor and dignity, typically representing experienced, respectable, and dignified elders. Therefore, they can also be considered as a separate subcategory.

Although the concept of “honor and dignity” is an important moral category in Uzbek society, it is not gender-neutral. In our society, the expression, application, and address of honor and dignity differ specifically between women and men. Re-examining this concept and interpreting it based on modern principles of equality is crucial for ensuring social justice and achieving gender balance.

Conclusion. Based on the above, it can be stated that although the concept of “honor and dignity” has developed as an important moral and normative element in Uzbek society, its content is significantly gender-differentiated. This differentiation is not random but is the product of a stable system shaped under the influence of historical, cultural, and social factors.

Firstly, the concept of “honor and dignity” performs a more restrictive function in relation to women. It becomes a means of controlling a woman’s behavior, appearance, and social activity. As a result, a woman’s individual identity is often closely tied to the collective—that is, the honor of her family and society. This, in turn, increases social pressure on women and somewhat limits their opportunities for free choice.

Secondly, in relation to men, the concept of “honor and dignity” mainly has a normative-ideal character, being associated with activity, protection, responsibility, and social success. For men, “honor and dignity” is interpreted as a set of positive qualities manifested primarily through external actions. This creates an imbalance in the social distribution of gender roles: women are positioned as objects of control, while men are shaped as the controlling and protective subjects.

Thirdly, language and discourse are among the main mechanisms that reinforce this concept. Through everyday speech, proverbs, mass media, and cultural texts, gender-specific interpretations of “honor and dignity” are continuously reproduced. This process contributes to the transmission of stereotypes from generation to generation.

Fourthly, contemporary social changes—particularly globalization, urbanization, rising levels of education, and the introduction of gender equality ideas—are prompting a re-evaluation of the “honor and dignity” concept. In the new social

context, this notion is gradually aligning with universal values such as individual dignity, self-respect, and personal responsibility.

Fifthly, there is a growing need to reinterpret “honor and dignity” from a gender perspective. It should not be viewed solely as a means of controlling women’s behavior but as a moral standard that applies equally to both genders. This approach promotes social justice and stability, expanding women’s rights while also reducing the stereotypical pressures placed on men. Thus, the “honor and dignity” concept is not only an element of cultural heritage but also an important social construct shaping gender relations in society. Reconsidering and interpreting it in a balanced way within a contemporary context contributes to a more inclusive and equality-based societal development.

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