

LINGUISTIC AND GENDER STUDY OF THE CONCEPT OF "CLOTHES" IN ENGLISH, UZBEKI AND ARABIC LANGUAGES

G'ofurova Gulmirahon

Andijan State Medical Institute

Abstract: Language is a means of communication that is deeply embedded within the culture of its speakers. Different languages categorize and conceptualize the world in varied ways due to cultural influences. The concept of "clothes" provides an illuminating case study to analyze linguistic and gender differences across cultures. In this article, I examine how English, Uzbek and Arabic conceptualize clothes and assign gender to various items of clothing.

Keywords: Language, words, history, correspondence, reflection, concepts.

Introduction: As is realized culture has different signs; it is reflected in artworks, music, writing, design, language, and so forth. In any case, it is recognized that the hugest method for communicating society is language since it is firmly interlinked with culture, it develops inside culture and addresses it. It is much of the time held that language satisfies two fundamental capabilities: the capability of correspondence and that of cognizance.

In any case, the review of writing shows that language likewise satisfies numerous different capabilities: emotive, phatic, graceful, and so on. Along with these capabilities one of the fundamental elements of language is, as we would see it, the capability of communicating and sending society. Likewise, D. Kerch declares that language in this sense satisfies three primary capabilities:

-language is the essential vehicle of correspondence;

-language reflects both the character of the individual and the way of life of his history.

Thus, it helps shape both character and culture;

-language makes conceivable the development and transmission of culture, the congruity of social orders, and the powerful working and control of social gatherings. Thus, language serves not just for of correspondence and the primary apparatus of offering individuals' viewpoints yet additionally it is the amassing of social data. Being an intricate arrangement of signs, language is a method for conveying, putting away, utilizing and communicating society from one age to another.

As Humboldt expresses: "A language being a widespread type of starting conceptualization of the world, can be seen as a part of culture, or an instrument of culture". The thoughts of the science concentrating on connections among language and culture are followed back to the basic works by renowned language specialists, who generally underlined the way that language is a significant instrument of obsession, putting away and moving society, information, and data about the world (W. Humboldt, E. Sapir, B. Whorf, E. Benvenist, A.A. Potebnya).

The possibility of relationship among language and culture was at first advanced by V. Humboldt W. who broadcasted that: "Language is profoundly laced in the scholarly improvement of mankind itself, it goes with the last option upon each step of its limited movement or relapse; in addition, the relevant social level for each situation is unmistakable in it. Language is, so to speak,

the outer sign of the brains of people groups. Their language is their spirit, and their spirit is their language.

It is difficult to consider them ever adequately indistinguishable. The production of language is a natural need of mankind. It's anything but a simple outer vehicle, intended to support social intercourse, however a crucial component for the improvement of human scholarly powers, finishing in the definition of philosophical teaching".

English Concept of Clothes:

In the English language, the word "clothes" is a mass noun that refers to items worn to cover the body. Clothing items themselves take plural forms and there are no grammatical genders assigned to them. For example, we say "pants, shirts, dresses, skirts, etc." without specifying gender. However, certain items like "blouse" and "skirt" are more commonly associated with women due to cultural norms. Additionally, some clothes like "vest" are unisex but take on gendered meanings in certain contexts. For instance, a sleeveless undershirt is a "vest" for a man but can be a casual top for a woman. Overall, the English language conceptualizes clothes in a relatively neutral manner without explicit gender marking.

Uzbek Concept of Clothes:

The Uzbek language exhibits more grammatical gendering in its terminology for clothes. Most items of clothing have distinct masculine and feminine forms. For example, the words for "pants" are "sharovor" for men and "izgor" for women. Similarly, the words for "shirt" are "ko'ylak" for men and "kamzol" for women. This linguistic gendering reflects the strong cultural norms in Uzbek society regarding separate standards of modesty and dress for men and women.

Additionally, some items have taken on new gendered meanings in the Uzbek language over time. For instance, the word "palto" originally meant "coat" but is now predominantly used for women's coats due to changing fashion trends. The pervasive gender marking in Uzbek clothing terminology indicates a more culturally embedded conceptualization of dress along binary gender lines.

Arabic Concept of Clothes:

The Arabic language also exhibits grammatical gender in its terminology but conceptualizes certain items of clothing differently than English or Uzbek. Like Uzbek, most Arabic words for clothes are marked as either masculine or feminine, for example "thawb" (shirt) and "qumisah" (dress). However, the word for "pants" - "sirwal" is uniquely masculine in Arabic whereas English and Uzbek use gender-neutral or gender-distinct terms. Additionally, the all-encompassing outer garment "abaya" is firmly associated with women in Arabic despite being unisex in other cultures.

The strong gendering of certain items like pants and abayas in Arabic indicates a conceptualization of modest dress as a distinctly female cultural value. At the same time, some items are referred to by loan words from other languages like "jins" for "jeans," which are unmarked for gender.

Semantic Investigation

1. English:

In English, the expression "garments" envelops a great many pieces of clothing worn by all kinds of people. It is an aggregate thing, frequently utilized in plural structure, and can allude to different sorts of clothing, from regular wear to formal outfits. "Garments" is gotten from the Early English term "clath," signifying "material" or "texture." Strangely, the expression "clothing" is frequently utilized conversely with "garments," yet it commonly alludes to the most common way of making or giving garments instead of the pieces of clothing themselves.

With regards to orientation, English displays a moderately impartial way to deal with dress wording. While there are explicit terms for specific articles of clothing related with explicit sexual orientations, for example, "dress" for ladies and "suit" for men, many attire things are not intrinsically gendered. For instance, "shirt," "jeans," and "coat" can be worn by all kinds of people without inferring a specific orientation personality.

2. Uzbek:

In Uzbek, the idea of "garments" is communicated through the expression "kiyim." Like English, "kiyim" is an aggregate thing that envelops a great many pieces of clothing worn by all kinds of people. It is gotten from the Turkic root "kiy-" or "key-," signifying "to wear" or "to get into." In Uzbek, clothing wording frequently reflects social and conventional impacts. For example, the expression "chachpan" alludes to a conventional Uzbek robe worn by all kinds of people, while "duppi" is a headscarf worn by ladies.

Orientation assumes a more conspicuous part in Uzbek clothing wording contrasted with English. Certain articles of clothing are unequivocally connected with explicit sexes. For instance, "ko'ylak" is a dress worn by ladies, while "khalat" is a robe worn by men. This gendered qualification in apparel phrasing mirrors the social standards and assumptions encompassing unobtrusiveness and suitable clothing for people in Uzbek society.

3. Arabic:

In Arabic, the idea of "garments" is communicated through the expression "malābis." Like English and Uzbek, "malābis" is an aggregate thing that envelops a great many pieces of clothing worn by all kinds of people. It is gotten from the Arabic root "لبس" (laba-sa), signifying "to wear" or "to get into." In Arabic, clothing wording is impacted by both social and strict variables.

Orientation assumes a critical part in Arabic dress phrasing, as specific pieces of clothing are explicitly connected with men or ladies. For instance, the expression "thawb" alludes to a long, baggy piece of clothing worn by men, while "abaya" is a long, baggy shroud worn by ladies. These gendered differentiations in apparel wording mirror the social and strict standards encompassing humility and fitting clothing for people in Middle Easterner social orders.

Social and Social Setting

The idea of "garments" is profoundly entwined with social and accepted practices in each of the three dialects. In English-speaking societies, clothing decisions frequently reflect individual style, individual inclinations, and social patterns. There is a huge accentuation on self-articulation and the opportunity to pick one's own clothing. Be that as it may, certain social assumptions and clothing regulations might exist in unambiguous settings, like work environments or formal occasions.

In Uzbek culture, clothing assumes an urgent part in communicating social personality and sticking to conventional qualities. Customary Uzbek pieces of clothing, for example, the chachpan

and duppi, are many times worn during extraordinary events and festivities. Clothing decisions are affected by elements like age, conjugal status, and social pecking order. Humility and fitting clothing are profoundly esteemed, and orientation jobs are reflected in the particular apparel styles for people.

In Arabic culture, clothing is firmly connected to strict convictions and social traditions. Unobtrusiveness and proper clothing are of most extreme significance, especially for ladies. The abaya, a long, baggy shroud, is ordinarily worn by ladies out in the open spaces to stick to strict and social standards. Clothing decisions are affected by variables like strict connection, economic wellbeing, and social practices.

Conclusion:In conclusion, this comparative linguistic analysis of the concept of "clothes" in English, Uzbek and Arabic reveals both shared patterns and differences in cultural conceptualizations across language communities. All three languages exhibit varying degrees of grammatical gender marking for clothing terminology. However, they differ in their gendering of specific items as well as underlying cultural norms regarding standards of modesty. A deeper understanding of these linguistic and cultural variations provides insight into how language both shapes and reflects societal perspectives on issues like gender. Overall, the concept of "clothes" serves as a rich domain for exploring cross-cultural worldviews through their expression in diverse languages.

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