



DISTINCTIVE FEATURES IN GENDER ARE REFLECTED IN THE SPEECH OF WOMEN AND MEN

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Annotation: This article considers problems of reflection of gender attitudes in speech of Uzbek – the nation with their distinctive mentality. This nation’s attitudes towards gender are considered in the article as a unique synthesis of different cultures.

Key words: gender, dialogue, culture, mentalite, adress

The work on theoretical learning, such as gender – i.e., the reflection of gender differentiation in language, has found a wide place in World linguistics, although some notable works on this subject have begun to appear in Uzbek linguistics, it is more difficult to say that scientific-based concrete theoretical conclusions have been drawn. Gender is evident in both Western languages and Eastern Languages. Almost all linguists paid attention to this. Although the use of the term Gender does not have such a long history, the emphasis on the specificity of women's and men's speech has a much longer history. It is worth noting that V.Starting with Gul'bol'dt, a number of linguists - such as Steyntal, Potebnya, Boduen de Kurtene-have researched aspects of the mental state and thinking of the language carrier, as well as the attitude of the language to the mental state and thinking of the language carrier. F.de Saussure divides the system of expression of society into language and speech, defines language - social, speech-as individual. There is no doubt that one of the main aspects that promote speech individuality is gender. Exactly V.Humboldt was responsible for the rise of the concept of "linguistic worldview" [see 2]. But, according to our observations, in studies on linguistics, both in the West and in the East, the material for the ethalonic language was brought from male speech. As a result of this, the inherent differences in the speech of women and men were overlooked. Aspects specific to male speech have been analyzed as language-specific in general. In our opinion, gender differences are reflected much more consistently, not only on the lexical level, where gender differences are manifested much more clearly, but also on morphological, syntactic and even phonetic levels.

"In a XIX-century study of the cranium of 2,000 people by anthropologist Boid, it was observed that the cranium consists of the right brain and left brain, between which there is a part that allows the cranium to function as a holistic organ, in a woman this part is 30% thicker than in a man, increasing. So, operations on the female brain occur quickly, so that a woman performs several tasks at the same time. Researchers estimated that a woman uses more than 20,000 words in one day and a man about 7,000" [1,50-51].

"The period when the socio-economic conditions were as many as the tasks set before science was not observed in the history of mankind. Today, specific tasks are also being set before the humanities, and specific deadlines for solving these tasks are being set. Failure to fulfill this requirement can lead to a particular discipline being deprived of its object and subject and becoming a component of other disciplines" [4,79-80].

The necessity of Gender studies is also demonstrated by the following incomplete causal mystery:

1. Although the term "linguistic landscape of the universe" began to be widely used in Uzbek linguistics, there is no clear description of the concept hidden under this term. The creation of such a description certainly requires consistent gender studies. The Oriental worldview, based on the consistent differentiation of women and men, has also led to the reflection of this differentiation in the linguistic landscape of the universe, of course. But the linguistic expression of this differentiation cannot be fully formed by this landscape without research.

2. It is gender linguistics that also provides material for studies on how a person's linguistic assessment of the world plays a role in his social and domestic life. The role of the results of gender linguistics in improving the effectiveness of advertisements and social interactions (through the media or social systems), which are extremely widely used today (we have not specifically used the term popularization, it is the fact that gender factors inherent in Uzbek domestic speech are not taken into account that prevent them from achieving sufficient results), is incomparable.

3. In the era of globalization, the dialogue between nations and cultures has become extremely dense. In this system of dialogues, it is clear that different manifestations of gender communication etiquette collide. It is the results of gender linguistics that can be a tool for the positive effect of intercultural dialogues from the most sensitive points of the modern world.

The Uzbek people have experienced very intense historical events due to the unique geographical capabilities of the living area. The mentality of this people, formed in common with the history of the Chinese, Arabs, Mongols, Russians, as well as the kingdoms, Emirates, khanates, which gave rise to a unique culture unique in the history of mankind, has also created a unique appearance of gender relations. The gender relations of the Uzbek people are an extraordinary synthesis of settlers and pastures, magicians and Muslims. The specific communication etiquette of women and men in Uzbekistan conveys this gender relationship orally. In particular, in the famous novel "Night and day" by the famous Uzbek writer Abdulhamid Chulpan, when we pay attention to the following very characteristic situation regarding the relationship of a woman and a man at the beginning of the XX century at the end of the XIX century: "in Uzbekistan, after all, every man calls his wife – his honest It is impossible to call by the name of his wife. If the name of his wife is Mary, and the name of his daughter is Khadija, is it from the face of a believer-Muslim – sharmu-Haya? - calls his wife "Khadija". Most Mother-Child times "labbay!" says the father, who is the real owner of the family, "I say big, big!" he says. Even then, he does not say "Mary"..." [3,27].

The wise adib takes a small gender observation on the dialogue between women and men and thinks that the Muslim sharm-Haya cause the husband and wife not to name each other. In our opinion, this is not the only reason. Historically, this custom can be associated with "name Magic" by going back to pre-Islamic times. The idea that the taboo on the name of husband and wife also occurs in non-Muslim peoples, or, conversely, does not occur in peoples who are Muslims, is evidence. (In our country, even among the Tajik-speaking population, the custom of naming her husband by name (albeit a few years older) is common.) But today the bearers of the above custom associate it with Islamic traditions. In the Uzbek habit of domestic communication, the tradition of husband and wife not addressing each other by name leads. This taboo, imposed by the name of the eldest child, gave rise to such forms of address as "Father of a fortune teller" or "mother of a fortune teller", "Hoy", "O", "dad", "mother", as well

as the uniform (regardless of the gender of the child) use of the name of the firstborn in relation to the father and mother, "old man", "old woman".

Of course, the modern way of life, globalization have brought about a huge change in the system of gender relations of Uzbeks. But in the communication of men and women, a certain attitude to the use of the name is maintained even in the present period.

While toboro is more common among modern Uzbek husbands and wives to address by mutual name, there are also concituations that require the use of traditional forms of address. In particular, the appeal of the couple by mutual name in front of older members of the family, strangers, is still in the ban today. This ban is stricter than the male name. That is, if the attitude of society to the husband to address the wife by name is more neutral, then such an attitude of a woman to the husband is negatively assessed.

The peculiarities of women and men in communication are closely related to the mentality of the Uzbek people. The historical factors listed above have given rise to the leadership of the following aspects in the Uzbek dialogue mentality: multiculturalism, secrecy, pressure, Grace, gender delimitation in communication and hkz.

When analyzing gender delimitation in communication, it is worth paying special attention to the fact that the etiquette of domestic communication of the Uzbek people is less given to the effect of globalization on other forms of folk domestic life – household smoke (furnishing, decorating a house), dressing, eating. In modern Uzbek apartments, table-chairs, cabinets, sofas are more often used compared to traditional chests and shelves. No one is surprised by the fact that women wear trousers, stylish hairstyles. The use of a spoon and fork in meals almost squeezed out the traditional manual feeding.

But in Uzbeks:

You will be addressed to the father and mother, as well as to all other seniors in the family. Their name is not called Alone. When there is a need to clarify the name, an annotator suitable for age and gender is added: Sobir brother, aunt Mavluda, uncle Akrom, Uncle Farhad.

Women adhere to certain traditions when addressing not only their husbands, but also the relatives of their husbands: in some regions, women use specific clichés after marriage for a certain period of time, sometimes in an address to the relatives of a husband for a lifetime:

Oyijan (address to the mother-in-law by the bride), Dajan (address to the father-in-law by the bride). It should be noted that these forms of Appeal differ from the appeal to the parent who gave birth with the same form, with the fact that the possessive suffix does not take. Compare: Oyijan said (Svekrov skazala) / / Oyijon said (Mama skazala) (- im possessive suffix). Failure to use the possessive suffix brings the term "oyijon" closer to proverbial horses and refers to a specific limit that exists between mother-in-law and bride (depending on the taboo placed on proverbial horses). Forms such as Haybola, Oyqiz are used for the brothers and sisters of the Earth.

Husbands also do not name their wives, as they say above.

The greeting is given by the little ones, the conversation is initiated and completed by the older ones.

Women and men try to communicate as much as possible in a separate circle (of course, as noted above, domestic communication is implied).

The speech of women is characterized by a marked emotionality with a lot of use of applause, caresses, curses, emoticons. In men's speech, brevity, accuracy are appreciated.



What has been said is that there are only some reflections on gender elements in Uzbek household speech etiquette. Women's and men's speech can provide materials for very interesting studies according to their lexical, phonetic, morphological and syntactic formation. And the assembly of such materials is very important for the development of such areas of science as Uzbek Psycholinguistics, sociolinguistics, advertising linguistics, anthropolinguistics.

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