



## THE SPECIFIC ROLE OF GENDER VIEWS IN THE FORMATION OF COMMUNICATION SKILLS OF FORMS OF APPEAL

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**Annotation:** this article is devoted to the issue of the formation of communication skills in students through gender views through forms of Appeal, which is a small part of the Uzbek habit of communication.

**Keywords:** Uzbek people, Uzbek language, native language, mentality, gender, gender views, communication skills, forms of application, language holder, content of native language education.

The history of the Uzbek language, inseparable from the history of the Uzbek people and the people, is indicated as exceeding 3000 years in historical sources. However, this is the limit that exists for today's science, and further research will undoubtedly stretch this range even further. The formation of the mentality of the Uzbek people and the study of the reflection of this mentality through the native language "is associated with the study of the history of the ancient peoples of Central Asia – the sughds, Bactrians, khwarazmians, shoshliks, parkans, sacs (or shaks), massagets, as well as other Turkic and non-Turkic neighboring peoples." The lifestyle of the listed nomadic peoples left an indelible mark on the Uzbek mentality. The attributes of the nature of our people, such as Valor, homogeneity, hospitality, chapanism, are inheritances from our ancient ancestors, who kept alive during the regular trials and endless wars of nature. Later, by creating a culture that could serve as an example for the world in terms of Agriculture and urban planning, the Uzbek people formed in their mentality such features as talibism, respect for science, halimism, humility, childliness, adult self-esteem, family relationship consistency, hard work. These signs of mentality led to the formation of a specific method of communication of our people. The influence of Islam and pre-Islamic religions on Uzbek dialogue etiquette cannot be noted separately. One of the leading concepts in the "Avesto", the Bible of Zoroastrianism, is the noble word. Representatives of Turkic cultures who have remained a component of Muslim culture – Yusuf Khos Hajib, Kaykovus, Abu Rayhon Beruniy, Alisher Navoi and others - have contributed to the formation of the Uzbek custom of communication with special thinking about the etiquette of communication and the responsibility of speaking. In the Uzbek habit of communication, the period includes its own editing.

The socio-political changes that have occurred since the end of the 19th century have made the influence of the culture of the peoples of Europe much more noticeable in the Uzbek habit of dialogue. The influence of popular culture on the communication habit of the Uzbek people from the late XX century also greatly increased. The possibility of active use of the internet has given rise to new aspects in the communication habit of our people that have not been seen until today. These aspects have become reasons for different assessments and interpretations,

reaching a level that attracts the attention of not only scientists, but also language owners, such as linguistics, psychology, pedagogy, sociology.

After a brief excursion into the historical roots of the formation of the Uzbek habit of communication, it is necessary to dwell on the terms related to this issue as well. Scientists and thinkers who have thought about communication problems use terms such as “speech etiquette”, “speech culture”, “communication etiquette”, “communication habit”, “communication competence”.

In our opinion, among these terms, the essence of the issue is more reflected by the term “communication skills”. Under the term communication skills, we understand how to be able to communicate one's opinion to others under any circumstances and to be able to correctly accept the opinion of others, as well as have the skills to benefit from the process of communication. The need to radically update the content of native language education arose in harmony with the social changes that occurred in the last 10-15 years of the last century – at that time. As a result of these discussions, the purpose of education from the mother tongue was determined in the manner: “the training of the mother tongue should be aimed at the formation and development of the skills of creativity, independent thinking, correct, fluent expression of the product of creative thought in oral, written forms in accordance with the conditions of speech in children.” In our opinion, it is necessary not only to correctly, fluently Express in oral, written forms, but, as noted above, to be able to correctly accept the opinion of others, as well as to form the skills of beneficial use of the process of communication.

It is necessary to familiarize students with the features inherent in the Uzbek habit of communication. To do this, it is necessary to use both mother tongue and literature lessons, hours of spirituality and enlightenment, various activities.

We want to dwell on forms of Appeal in this place, which are a small but integral part of the Uzbek habit of communication. Through this small part of our culture, it is possible to gradually polish the Uzbek linguistic consciousness in readers.

In the process of Appeal, various traditions, religious and secular views of our people are reflected. When we try to prove our opinion on the example of names from separate forms of reference.

J. In his famous work “Zolotaya vetv”, Frazer cites very interesting references to the attitude towards the name in the culture of the peoples of the world: “Primitive Man...the relationship between the name and what or the person it represents is not free and ideal, but real, tangible...thinks it's a ring”. The scientist studied the forms of communication of indigenous peoples of America and countries such as Africa, Egypt and Guinea and found that very interesting traditions were formed in relation to the human name. In particular, if representatives of Indigenous Australians risk their names from being overheard by their enemies (there is a belief that the enemy who learns his name will easily destroy him), members of the new British sulk tribe, on the contrary, forbid the name of the enemy (the named enemy can attack and come to hooligans). Another interesting case: representatives of the sulk tribe name the enemy lapsiek, that is, rotten tree trunk. They believe that such a name will definitely reduce the enemy to the state of such a tree.

Discussing this kind of information with readers, it is possible to transfer to them the collection of information on what kind of relationship there is to the human name in the culture of the Uzbek people.



While a person's native language at first glance seems to be heavily influenced by external influences, language changes are much slower compared to other aspects of culture. The work "Kabusnoma", created in the XI century, which is 1000 years old, is an invaluable resource that reflects the culture of our people, their traditions on education and upbringing. The author-Amir Unsurulmaoli Kaykovus-argues that "one must be a sukhandon, a sukhangoy(speaker)". It means that he himself will try to fulfill this requirement. As you read the work, it seems that in the process of communication it is not customary to refer to the name by name. It seems that it is a tradition to use words for an appeal that indicate a person's quality, rank, position: O Child, O amiralmo'such forms of Appeal as minin, O wife, O fortune-telling are used. The tradition of not using the name in the address also appears to have no basis for keeping the name a secret. In particular, referring to his child at the beginning of the work, the author nominally introduces him to his ancestors from the father and mother side. Of course, according to the tradition of the era, the name of women is not mentioned. However, not mentioning women in these different places is due to Islamic traditions, not name Magic. There is another tradition that, although it seems similar, the roots of these two traditions are different.

In Uzbek families, husband and wife do not refer to each other by name. 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 use of the firstborn name in relation to the father and mother(regardless of the sex of the child), "old man", "old woman", "master(in relation to the husband)". 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. This custom is also maintained in modern Uzbek families. Of course, the modern way of life, globalization have brought about a huge change in the habit of Uzbek communication. 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 prohibited 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.

Not to name an adult, when it is necessary to say, aunt, sister, brother(sister brother, aunt Khadija...in the style of) using interpreters such as; being polite even in a relationship with peers and the younger ones: to their names -John, -Khan, -oy(Akromjon, Fatimakhon, Nasibaoy...in style) adding their affixes, not shortening their name(Gulnora - Guli, Matluba - Mattu... like) habits fall into the mystery of acceptable habits.

The habit of communication of our people, formed over the centuries, is enriched with modern forms. In today's dialogue, human address by mutual name is infiltrating toboro urf. Referring to a given name sharif(name and patronymic)or surname, which is new to the Uzbek habit of communication, is also taking its place in the habit of communication. In formal communication – in cases where the age, gender, and other personal characteristics of the communicators are not important, but relations to work – the role of this different method of Appeal is specific. But in the process of domestic communication, Uzbeks do not use this form

of Appeal. In domestic communication, the use of a surname or a noun Sharif brings to the surface such shades of meaning as causation, ridicule, humor:

- Did you go to the market, Said brother, today is your turn?...

"No," Elomonov said. - Sal tobim is on the run. Purple, shunga...

- Don't Cheat, Elomonov!

- I'll go tomorrow, is the housemate enough for two or three more days?

- Is it?"The Violet is less pleasant.- If not, do not forget about the work of Sobirjan (M. M. Friend "Resignation")

The fact that a wife addresses her husband with a surname is an expression of disrespect, disdain. But the fact that female and male colleagues refer to each other by the surname and name sharif is a sign of mutual respect and overcoming gender barriers.

There is no doubt that there will be a lot of reflections on the use of specific forms of address - human names-a small means of communication. Because names are an integral part of the nation's history. The appropriate use of names in the process of communication occupies a special place in the formation of the communication skills that we described above. The role of names in the beneficial use of the communication process is great.

Deyl Brekenrij Karnegi, an American popular writer, publicist, and educator-psychologist, quotes the curious fact in his book "six ways to make people hurt": "Franklin Delano Roosevelt knew that one of the simplest but effective and most significant ways to make people feel hurt was to remember names and allow a person to feel that he is significant".

Carnegie, having studied the lives of many large politicians, wealthy and lucky people, emphasizes that their communication skills are the key to all their achievements, and in communication attracts special attention instead of the human Name: "Remember, for a person, the expression of his name is the sweetest and most significant slang in human speech."

Students should be informed that the goal of communication is to turn it in a beneficial direction, and the skill of using names correctly in the path of this goal should be instilled.

#### **Students should know the following:**

1. The human name is a national and personal value. It should be approached with respect.
  2. In formal, domestic and other cases, the use of names for an appeal has its own aspects. Not only does not take them into account the benefits of communication, it can also turn the dialogue into a completely different - damaging self.
  3. Knowledge and respect of the traditions of the use of names of representatives of other nationalities living in one society has a special place in the formation of communication skills.
- In place of the conclusion, it should be said that it is these types of knowledge that have a special role in ensuring the socio-economic effectiveness of their education in the native language that are beyond doubt.

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