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STUDIES ON GENDER LINGUISTICS IN THE FIELD OF UZBEK LANGUAGE

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ABSTRACT

Studies suggest that the use of powerful speech makes the speaker appear more authoritative and credible. The article discusses the problem of gender linguistics in the aspect of its emergence and formation, primarily in the English-language linguistic literature; reviewed scientific literature, its analysis and brief description; analyzes the specifics of gender noisy speech on the material of the Uzbek language; the subject of the study was the Uzbek speech of the husband and wife, mother and son, mother and daughter in the form of brief dialogues, as well as material from artistic war literature; the dominant specificity of female speech is determined by shyness, belief in husband, diminutive affection, respect, deference, etc.; male Uzbek speech is characterized by some categoricality, brevity, combined with respect and attention ability to talk to the interlocutor. The results of our investigation indicate that there are few significant differences between the language used by women and that used by men in this particular situation.

Keywords: gender, linguistics, male, female, Uzbek, husband, wife, son, daughter, diminutiveness, affectionateness, shyness, categoricalness

INTRODUCTION

Gender linguistics is currently a relevant and interesting direction in the science of language. Research in Gender Linguistics are carried out practically on the material of all modern written languages. From childhood males and females are different in many ways, both physiologically and psychologically. Although men and women, from a given social class, belong to the same speech community, they may use different linguistic forms. The linguistic forms used by women and men contrast to some extent in all speech communities. women, in comparison to men, have better memory. Men are quite accurate in maintaining a sense of direction but women are not. This is consistent with the claim that men tend to do better than women on visual-spatial tests and in mathematics [12]

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In this regard, there are many works done in English and Russian. In these works, the object and subject of research is the material not only in English and Russian, but also in many other languages, but the language of the design of works, as a rule, is English or Russian. Each language has a common and specific in the use of linguistic means of the male and female part of society - the bearer of this language. This special characteristic, on the one hand, is universal and, on the other hand, national and linguistic. It is the second side that determines gender specificity in the speech of the male and female half of the speakers of a particular language. The essence of gender linguistics is to study, describe monolingually, comparatively and comparatively (bi- and polylingually) gender speech as both related and on the material of unrelated languages.

Below we will briefly dwell on the history of the formation of gender linguistics and illustrate, using the material of the Uzbek language, some specific features of male and female speech in it, which will give a general idea about gender in the language of genetic uzbephones.

In the late 60s and early 70s. XX century in English-speaking countries, under the influence of the "New Women's Movement" in linguistics, the volume of research in gender linguistics has sharply increased and feminist linguistics has arisen. In her book Language and the Status of Women, dedicated to gender studies, Robin Lakoff substantiated a new direction in the science of language [11]. The idea of R. Lakoff gave rise to numerous scientific studies and discussions and created an opportunity for the prediction of specific practical problems. As an example, it can be noted that such researchers as Dubois and Crouch pay special attention to the fact that the use of affirmative-interrogative sentences dominates in women's speech. D. West and K. Zimmerman consider the problem of interruption by representatives of both sexes of each other's thoughts during a conversation [15]. Disputes and discussions mainly concern two postulates put forward by R. Lakoff: 1) men and women have speech, which has differences characteristic of each of these sexes; 2) discrepancy in the speech of men and women is the result of the dominant role of men in society [11]. This feature is also considered the basis for this discrepancy. Over time, these two approaches are formed as independent directions and become the cause of the emergence of two theories called "dominance" and "differentiation" (dominance and difference). Scientists, supporters of the "dominant" approach suggest that men and women have different speech due to the influence on the language of differences inherent in their relationship [11]. According to D. Tonnenna, who, following D. Moltue and R. Borker, adheres to the dominant approach [12], it is assumed that boys

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and girls grow up in conditions of different types of subcultures. As a result, they concentrate such forms of general linguistic relationships, i.e. ways of exchanging thoughts that manifest themselves to varying degrees. This approach can be seen in some types of social sciences, which are primarily influenced by anthropology. In general, according to D. Cameron, one of the prominent representatives of feminist linguistics, American linguistics is primarily not a daughter of philology, but a younger sister of sociology [10].

According to representatives of the "dominant" approach, the discrepancies between male and female speech are the result, firstly, of the superiority of men in real life and, secondly, these differences are based on the fact that in the concrete activity (life) of a woman, a man participates as her support and protection. Among the studies carried out in this direction, one can single out the well-known book by D. Spender "Man made language" [13].

These directions have their own specific features and are organically linked with each other, and as a result, they should not be fully separated from each other either. This problem was comprehensively studied by B. Thorne, C. Kremer and N. Henley in their articles devoted to the relationship between language and gender [14].

The editors of the collections in which articles on this issue are published express the opinion that researchers should first of all select such contexts in which certain discrepancies are contained. In other words, it follows keep in mind the conditions for the implementation of the conversation: who participates in it, who communicates with whom, where the conversation is conducted and what is the state of the interlocutors [14]. The study of the relationship between language and gender brings to the fore the following questions: how men and women conduct a conversation, what language means they use and why they are used.

So, the person is in the language, the language is in the person. Everything that is in a person, in the surrounding reality, is reflected in vocabulary and in paremias [3] and is formed in the form of psycho-images in the consciousness of a person [4]. FEATURES OF MEN'S AND FEMALE UZBEK SPEECHES V.P. Belyanin believes that at present we should not talk about gender, but about the specifics of the speech production of men and women. These two processes are implemented in different ways in the speech and speech behavior of speakers. Men tend to be harsh and proactive in conversation. Many scholars argue that men express their thoughts shorter than women. In masculine speech, abstract nouns prevail, and in feminine - concrete nouns. Men more often use nouns and numbers, while a woman's speech is saturated with verbs [1].

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In their speech, women pay more attention to emotionally evaluative vocabulary, while men use stylistically neutral vocabulary. Women are primarily inclined to intensify positive assessments. Application men of stylistically reduced vocabulary contributes to a negative assessment: they use dialectisms, and women's speech in many cases contains stylistically colored vocabulary. One of the typical properties of the female speech is expressed hyperbolization through the predominant use of words like "howl", "ah". [See: 8; nine].

Speaking about syntactic units, we can confidently state that in Uzbek speech, men often use complex sentences, especially with subordinate clauses, places and goals, and women widely use complex sentences with subordinate clauses and comparisons.

For example:

Naqshlarini ko‘ngildagiday qilib chizmagunicha, naqshlar orasida ko‘zga chalinar- chalinmas bir yerga “amali usta Farhod”, deb yozmagunicha, qo‘lidan bo‘yoq qalami tushmaydi [2. S. 165]. ‘ until he writes between the imperceptible "made by the master Farhad", he will not let go of the dye pencil’ [2. p. 165].

Sen xalq uchun tog‘ qaziyotganingda, bizlarni qo‘l qovishtirib o‘turibdi deb o‘ylaganmiding? [2. p. 209.]. When you were digging in the mountains for the sake of the people, did you think really that you did nothing?’ [2. p. 209]. Endi bostirmadan chiqib ketayotsam, qator-qator humlarga ko‘zim tushdi [7. p. 539]. “As soon as I left the covered corridor, I saw long rows of clay jugs”[7. p. 539]. Tog‘lar orasida Bobur “Bu kitob bitganda, mening umrim ham tugagay” degani Xumoyunning yodiga tushdi [6. S. 92]. Xumoyun vspomnil v gorax slova Babura: « When I finish this book, then my life will end. " [6. S. 92]. Roman chiqqach, uni uyimizda har kim o‘zicha sevib o‘qirdi [5. p. 139]. “After the novel went out of print, everyone read it at home with particular amazement ’’ [5. p. 139].

In the speech of Uzbek women, language means are often found with a decrease tediously affectionate value. For example: O‘g‘rigina bolam, xoy o‘g‘rigina bolam, hoynahoy biror tiriklikning ko‘yida tomga chiqqan ko‘rinasan, axir kasbing nozik, tumov-pumovingni yozib chiqsang bo‘lmaydimi, — debdilar. Hoy, aylanay, o‘g‘rigina bolam, boshimda shunday musibat turganda ko‘zimga uyqu keladimi? She said: “My thieving son, a thief- little son, apparently you climbed onto the roof, thinking about some creature; you own you are doing too delicate profession, so you should have cured first for colds. Eh, dear, thieving son, how can I sleep if I have such some grief? " [2. P. 165].

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Thus, the Uzbek male and female speech has significant differences. Men and women use the same language units, but the semantic, stylistic, and formative palette is often different. In the male Uzbek speech, edification prevails, a certain category combined with gentleness and politeness. The second components are prominent in speech addressed to women, children (especially girls). In Uzbek female speech, softness, politeness, servility, affectionateness, some shyness and expression of loyalty in speech addressed to the husband and husband's relatives, children, etc. dominate.

For example, a short dialogue between a husband and wife:

— Xotin, bolalarni chaqir (Wife, call our children).

— Dadasi, bolalar hali maktabda (Father of your children, chidren are at still at school).

— Xotin, tez bo‘l. Men shoshilib turubman. (Wife, be quick, I am in a hurry!).

— Dodasi, chay tayyor. Uyga kiringiz (Father of your children, “tea” is ready (i.e. meal), come in).

— Onasi, raxmat (Mother of your children, thanks).

The above examples of male and female Uzbek speech between husband and wife, between mother and son (boy), between mother and daughter (girl) are characteristic mainly of the urban population.

In rural areas, the gender factor also manifests itself transparently, but there are often dialectal gender features of Uzbek speech, which is not typical of urban male and female speech based on the Uzbek literary language.

In Uzbek culture, it is generally accepted that a woman has her own special language, characteristic only of them. So, in the process of communication, they often appeal with examples with linguistic units from the life experience of a man, husband, neighbors, conveying the essence of real events. Due to their shyness, shyness, Uzbek women enter the conversation with caution.

Very often they enter into a conversation based on their own experiences and everyday life events.

The speech of Uzbek women in different speech situations is not the same. So, in a society where a man is present, their speech is very collected, short, respectful. In a society where there are only women, their speech is free, continuous. Dialogue topics are rapidly changing. In this case, language units are used that they will never pronounce in a speech situation where men are present. In a purely female society, female speech is accompanied by laughter, frequent facial expressions, gestures, but, at the same time, women's speech clearly observes the age and related hierarchy,

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which is one of the foundations of the peculiarities of gender speech not only of Uzbek women, but also of many other peoples of the world, but primarily of the Eastern ones.

CONCLUSION

Gender differences in the speech of men and women have been present at all times. Religion has made its own adjustments to the differentiation of male and female speech. So, according to the canons of Islam (and Christianity), women's speech could not be dominant, and often even equivalent to men's in solving serious social, state and other problems. Thus, female Uzbek speech until 1917, when a woman was under the veil, and female Uzbek speech during the Soviet period and now has serious differences both in lexical and moral-ethical and other aspects. The modern speech of an Uzbek woman is free, multi-problematic, semantically and stylistically rich, in which a combination of education and national-linguistic traditions formed in the process of the historical and cultural development of the Uzbek society as a whole can be seen. This phenomenon brings gender studies to the for male and female speech, such a problem as the study of the evolution of male and female Uzbek speech in a historical context, which is of great theoretical and practical importance for clarifying the origins of the formation of such qualities of female speech as shyness, affection, restraint, emotionality, and male speech - some categorical, brevity, respect, etc.

Modern gender differences in the speech of men and women of genetic carriers of the Uzbek language are clearly manifested in all their age periods.

The difference is that, depending on age, these gender differences have their own characteristics: a boy and a girl; horseman and girl; young man and young woman; husband and wife; an elderly man and an elderly woman; old man and old woman; father and mother; Grandfather and grandmother; dear uncle and dear aunt; etc.

In each of these age periods and kinship relations in the speech of the male and female half of Uzbek society, age, kinship and other features are observed that are present in their consciousness, in their internal and external behavior, which is expressed in speech and characterizes the intragender characteristics of the Uzbek sounding and written speech.

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