Gender Characteristics of Family Speech Speech (On the Example of the Uzbek Family)

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A B S T R A C T

The article discusses gender differences in the speech of Uzbek (Kipchak dialect) family members, and discusses the factors that contribute to the actualization of language units. Specific expressions in women's and men's speech are analyzed.

A R T I C L E I N F O

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The concept of gender refers to the psychological, social and cultural characteristics of men and women. In the course of many years of human evolution, these two opposing sexes have shared commonalities and differences. As a result, a system of features that distinguishes and generalizes women and men has been formed. Gender refers to the identity of men and women and differences in behavior[1].The concept of "gender" was introduced into science to distinguish between the biological sex, that is, the concept of "sex" that divides people into men and women. Later, with the development of human society, men and women began to differ in their behavior, dress, demeanor, and speech.

Currently, gender research in linguistics is conducted in various scientific paradigms. Society culture, socio-cultural relations determine the status of men and women in society. The concepts of "man" and "woman" are not the same in different languages[2],the perceptions of different languages about “male” and “female” are directly related to the above factors.

Gender analysis of language tools is one of the issues that has been and is being done in linguistics in recent years. Sufficient work has been done in European linguistics, especially in Russian linguistics, and all the means of speech by Russian men and women have been analyzed.[3]Each nation has its own mental nature and uses different means of communication. The language used in Uzbek speech differs from that of other nations in that it reflects Uzbek culture. At the same time, there are differences in the use of these tools in the speech of women and men.

Recent research in Uzbek linguistics has shed little light on this. In particular, S. Muminov, Sh. This can

[1] O‘sha asar. –B. -813.
[2] B.Хегай Национально-культурная специфика гендера//Filogiya masalalari.-2008. № 1.-B.26.
[3] А.Н. Байкулова. Семейная роль и речь: муж и жена// Известия Саратовского университета. 200 7. Т. 7. Сер. Филология. Журналистика, вып. 2

be seen in Iskandarova's research[4]. Gender-specific communication is an important part of the study of sociolinguistics. Women and men differ in the use of words and phrases in speech. There are some words and phrases in speech that are specific to women's speech, or some units are specific to men's speech. In the historical period, in historical novels, we can see the peculiarities of the speech of men and women. These differences are also reflected in the application forms. The forms of communication are also characterized by the fact that the gender of the speaker and the listener are clearly indicated. This can also be found in our normal communication culture. "Women's speech includes" ovsin","dugonajon","owner", as well as" daddy "addresses to spouses"[5].

In our article, we focused on the gender characteristics of the expressions used in the Kipchak dialect (gender specificity in terms of use and application). In fact, gender is the difference between men and women according to their anatomical gender[6].These two sexes (male and female), which have been of the same species for thousands of years, differ in their characteristics. Linguistically, too, these two sexes differ from each other. In particular, the use of linguistic and non-linguistic units in relation to them, their use of linguistic and non-linguistic units, there are significant differences between the two sexes. Many linguistic and non-linguistic units are gender-specific because they belong to one gender or another. For example, the terms used by men and women are very different. There are expressions in Uzbek that are used only in men's speech. For example, many phrases such as "rub your nose on the ground", "take out your chin", "crush your jaw", "take out your eyebrows", "hit the star in vain" are mostly used in men's speech. acquires originality. Women's speech is characterized by words and phrases such as "aylanay", "orgulay", "qaqindik", "girgitton bolay", which are lexical items that express the subtleties of positive meaning in different speech situations. tools[7].Also, the terms used by women and men to refer to women and men also differ in terms of gender.

Some expressions apply only to men, in which gender may prevail over other meanings. For example: Would that bullshit ?! We know that the phrase blind in this example applies only to men. However, there are some expressions in our language that do not use gender, that is, they can be used equally for men and women.

Based on these analyzes, phrases can be grouped according to gender:

1. Phrases that can be applied to both sexes according to the conditions of speech: "The cow ate the kidney", "Fear the old goat", "The nose popraygan", "The blind man" and others.
2. Phrases used only for men: "Tirrik bachcha", "He rides a horse", "Your father's bones", "He fell from the fire" and others.
3. Phrases used only for women: "Beti bezraygan", "Romol chiyi", "Oq oragan", "Bet achar", "Shoboz qogir", "Tilingdan topgir", "Kara basqir ”,“ Diydoring kuruigir ”and others.

The above shows that the possibilities of expressing gender in Uzbek as well as in Kipchak dialects are not the same for all, some are applied to both sexes with the requirement of speech, and some are applied only to men or only to women.

Kipchak dialect phrases are subdivided into women's phrases, men's phrases, and both phrases.

In the Kipchak dialect, we come across the phrase "Walk as long as you can" in women's speech. The term refers to the weaving industry and is used to refer to the quality of a rug, sock, or other item when weaving it, rather than just a quick, low-quality finish. At the same time, we see that one of the main occupations of these women is weaving.

The phrase "pick up your hands and feet" is also common in the speeches of these women. The term is applied to a pregnant woman after she has given birth to a healthy baby. Speakers are not born rude, but culturally gentle.

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[4]S. Mo‘minov. O‘zbek muloqot xulqining ijtimoiy – lisoniy xususiyatlari. filol. fan. dok. ..diss., Sh. Iskandarova. O‘zbek nutq odatining muloqot shakllari: fillol. fan. nomz..diss T.,1993.

[5] Sh. Iskandarova. O‘zbek nutq odatining muloqot shakllari, fillol. Fan. Nomz..Diss. avtoref. – B 19.

[6]Gender tadqiqotlari asoslari kursi xrestomatiyasi. O‘.Abilov muharrirligida. Toshkent., “O‘zbekiston”, 2003 yil, 8-bet.

[7]S. Mo‘minov. O‘zbek muloqot xulqining ijtimoiy-lisoniy xususiyati. Filol. fan. dokt….dis. avtoref.-T.,2000.-B.33.

The phrase "If I put it in the sky, it will be dust, if I put it on the ground, it will be dust" also serves to ensure the originality of the speech of Kipchak women. The term is used in the language of women to refer to their young child. It shows the boundless love of a woman for her child, her disbelief in the earth and the sky, that she is a childish people, and their inner feelings are expressed in language.

In the language of Kipchak women, the phrase "A strong guest is loved" is also actively and widely used. The word kucha means cake, bread, and is used to mean that a woman will be a guest of honor only if she goes to the table with her table, not with empty hands. At the same time, the phrase reflects the Uzbek nationality and the boundless respect for others.

The phrase "faceless" is also common in women's speech. The term is used in women's speech to refer to women who are rude, ignorant of the culture of behavior, and easily hurt by others.

There are many expressions in the speech of Kipchak dialect men:

The phrase "sore throat" is common in men's speech, and we can observe that a person may object to the interlocutor, his comments, or use it in different meanings depending on the situation.

The phrase "Tirriq bachcha" is also widely used in men's speech. The term applies to men who ask about the situation when it comes to the case and at other times take it to a stranger.

The phrase "father's bone" is used in men's speech to refer to boys who have done something wrong or made a mistake. At the same time, there is a positive feature of this phrase, which is that the child is reprimanded.

Along with these expressions, the phrase "He rides a horse" is also widely used in the speech of men of this dialect. The phrase is bad, meaning that someone is jealous of their success and interferes with their work.

"Stone in your mouth" is a common expression in Kipchak speech, mostly used by adults to refer to young people. That is, young people use the words "stone in the mouth" when saying bad words, and "sting in the mouth" when saying good words.

The phrase "good luck" is used to mean happy, grateful, meaning that one is grateful to the one who has done something. This phrase also shows the uniqueness of the speech of the dialect.

So, Such expressions in the Uzbek language, as well as in the speech of women and men speaking the Kipchak dialect, not only increase the effectiveness and attractiveness of their speech, but also relate to gender.

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