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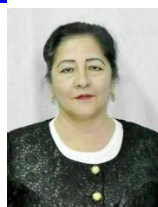
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THE STUDY OF GENDER CHARACTERISTICS IN UZBEK LINGUISTICS

Abstract: This article discusses the importance of gender features in the Uzbek language in linguopersonology and the essence of this concept, its classification, as well as the study of this issue in Uzbek and world linguistics. Linguopersonology focuses on the characteristics of a person's speech, the internal and external factors that affect a person's speech, the importance of studying a person's speech, and its impact on linguistic development.

Key words: language, linguopersonology, linguistic.

Language: English

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Introduction

It is known that in linguistics, the gender problem is studied in different aspects. Gender is the difference between men and women in general content. The speech behavior of both sexes in world linguistics is revealed by the German scholar Joul Oates in his book *Women, Men and Language*, which also reveals the differences between the speech of women and men [1]. It takes more negative and positive connotations in women and men and compares them in terms of gender. It takes more negative and positive connotations in both women and men and compares them in terms of gender.

Main part:

The conversation between the men will focus on political issues, world news, sports and cars. Also, their speeches reflect more restraint, composure, and leadership in their psyche. In women's speech, there are more topics such as complaining, sadness, household, family. While women sometimes express their joy through high levels of emotion and various nonverbal events (such as screaming, clapping. Such situations are mostly found in girls), men calmly express their joy. But anger, which is a negative trait of a person, is more pronounced in men than in

women. While women express their anger with silence, while men often express their anger through shouting, swearing, and other non-verbal incidents [2].

A specific aspect of women's and men's speech is that curses and insults are more common among women over 40 years of age when comparing curses and insults in terms of age.

For example,

— Ўғлим, ҳали сан эшитдингми, йўқми ҳайтовур биз санинг устингдан бир иш қилиб қўйдик...

Отабек маълумки, уларнинг «қилиб қўйган ёки қилмоқчи бўлган ишларини» албатта билар эди. Шундоқ ҳам бўлса билмаганга солинди:

— Ақлик кишиларнинг ўғуллари устидан қилган ишлари албатта номаъқул бўлмас, — деди.

Ҳожи ўглининг бу жавобидан ерга қаради ва нима деб давом қилишни билмай қолди.

Истеҳзо аралаш хотинига қараб олди. Яна орага жимжитлик кирди. Бу сўзсизлик маъносига Ўзбек ойим тушуна олмаган эди. Бир оз қараб ўлтургач, юраги қайнаб кеткандек бўлди:

— Биз санинг учун Олим понсадбошининг қизига унашиб қўйдик... Энди сан билан тўй маслаҳатини қилишмоқчи эдик...

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Отабек онасига бир оғиз сўз демай, маънолик қилиб отасига қараб олди. Ҳожи уятликсумон «шундоғ» деб қўйди.

— Сизларни ранжитиб бўлса ҳам бир мартаба уйланган эдим-ку? Энди...

— Сан уйлансанг биз ранжирмидик? — деди кулиб Ҳожи.

— Ранжимасаларингиз...

Ҳожи тузукланиб ўлтуриб олди:

— Бу ранжшидан эмас, ҳожатдан ўғлим.

— Нима ҳожат?

— Ҳасаналининг сўзига қараганда, қайин отанг қизини Тошкандга юбормас экан. Ўғил ўсдириб катта қилган онангнинг бўлса олдига келин қўйгуси келадир...

Отабек онасига қаради:

— Бу кунгача келинсиз ҳам яшаб келдингиз, бундан кейин ҳам шусиз туриб бўларди-ку, — деди.

Ўзбек ойим маргилонлик томонидан сихрланган ўғлига қарши қизишиб кетди. Бир йиллардан бери ичига йиғиб келган кинасини тўкиб берди:

— Ман сани бу умид билан боқиб катта қилмаган эдим... Сан бизнинг наслимизни кўтариш ўрнига, ерга уриб булгадинг. Биз сани Маргилон андисига бунчалик муккадан кетишингни ўйламаган эдик, адабсиз... ўзингга қолса шу маргилонликни хотинга ҳисоблаб кетаберар экансан-да, уятсиз!..

Отабек ҳам қизишди:

— Хотин бўлмаса нима, ахир?!

— Қошиқ, кўзлик бир анди!

— Анди деганингиз нима ўзи?

Юсуфбек Ҳожи ўғлини босиш ўрнига жавоб бер, дегандек қилиб илжайган ҳолда хотинига қаради. Ўзбек ойим «анди» маъносини билдириб, андиларнинг сихрини рад қилиш учун бир оз мутилиқиб қийналди:

— Анди... анди... ўзи хитойми, нима бало... ўзи қалмоқдан тарқаган бўладир... Тушунмаган бўлсанг, лўлиларнинг бир тойифаси...

Бу жавобга Юсуфбек Ҳожи ўзини хаҳолаб кулишдан тўхтата олмаганидек, Отабек ҳам кулиб юборди. Хотинининг тирноқ остидан кир излаб ва даъвосининг исботи учун гўлдирашидан ортиқча кулиб кайфланган Юсуфбек Ҳожи кўзига чиққан ёшларни артар экан, жиддият билан ўғлига деди:

— Ўғлим, сан онангнинг гапига аччиғланма. Ул ҳар нарса деса фақат Маргилондан уйланганинга қаршилигидан айтадир. Аммо менадан сўрасанг, Маргилондаги на қудамиз ва на келинимизни ҳеч бир важҳ билан камсита олмайман, балки бизга қуда бўлмоқ-қа энг мувофиқ кишилар эди, балли ўғлим, дейман. Саннинг тиниб-тинчишинг, ўсиб-унишинг учун қувонмаган ота-она соғқа ҳисобланмайдир. Сан бунга яхши ишон. Аммо бизнинг ҳозирги баъзи бир раъйларимиз санга ётишиб келмас экан, бунга

ҳаққинг ҳам бор, лекин иккинчи тарафдан бизни ҳам ҳақсиз ташлаб қўйма. Ўғлим, бизнинг сандан бошқа умид нишонимиз, ҳаёт қувончимиз йўқ. Дунёда кўриб ўтатурган барча орзумиз, ҳавасимиз фақат сангагина қараб қолган. Биз ҳудои таолога минглаб шукур айтамиким, сан бошқаларнинг фарзандидек эслик-хушлик бўлдинг; кишилардек сен билан ифтихор қилолмасақ-да, сан орқалик хижолат чекмасимизга ишондик. Айниқса онангнинг санинг туфайли кечиратурган умидлари тобора ортиб борди. Бу кун онанг санинг олдингга тиз чўкиб ва онанг кўнгли учун мен ҳам орага тушиб сандан сўраймиз: сан ўз хоҳишинг йўлида уйланган экансан, рафиқанг санга муборак бўлсин. Эслилик даъвосида юрган ота-онанг тилаги албатта шундан бошқа бўлмас. Шу билан бирга са-нинг сабаби вужудинг бўлган бир киши ўз ҳаёти ичида боласи орқалиқ бир орзу-ҳавас кечирмакчи... Унинг бу орзусига ҳақ берасанми, йўқми яна ихтиёр ўзингда...

Ҳожининг бу сўзи Ўзбек ойимга нечоғлиқ ёққан бўлса, Отабекни шу қадар ерга қаратқан эди. Ҳожи ўзидан ошириб сўзлаган бу сўзларини шу гап билан тамомлади:

— Билган топиб сўзлар, билмаган қоғиб, деганларидек, онангнинг айтмакчи бўлган сўзи фақат шу эди. Бояги гаплари бўлса ўз ҳаққини ҳимоя йўлида унинг пописаларигина бўлиб, менадан ҳам кўра онангнинг феълини ўзинг яхши биласан...

Отабек ҳамон сукутда, Ўзбек ойим бўлса боши билан «шундоғ» ишорасини берар эди.

Юсуфбек Ҳожи юқорида ўткан гапларни қуруқ ва асоссиз сўзламаган, балки шу турмушининг руқн ва асосини бир даража айтиб ўткан, Отабек эса бунини шу муҳитнинг бир ўғли бўлиб эшиткан эди. Тўғриси ҳам ул дадаси томонидан сўзланган ҳалиги қонунга қарши чиқиш учун лозим бўлган кучка молик эмас; бас, кучсизликнинг натижаси эса сукут эди. Ул бир томондан шундай орзу-ҳавас учун бола ўсдирган ота-онани мукофотландирмакчи ва отаси айткан хижолат чекдирмайтурган ўғуллардан бўлмоқ-чи эди эрса ҳам, иккинчи ёқдан ўзини асир эткан шаҳло кўзлар унга нафратланиб қарагандек бўлурлар, гўёки вафосиз, ваъдасиз, деб қичқирарлар эди. Тўғриси ҳам уни ота-она мукофотига қарши оёқландирмоқчи бўлган нарса ҳалиги кўзларгина, аммо унинг бу исённамо ҳаракатидан бошқа унсурлар қидириши ва чиқариши ўринсиз тушар эди. Ота-она орзусини ифо этишидан бир сония ҳам ўзининг кўз ўнгидан хаёли кетмаган анув илоҳий муҳаббат учун ҳеч бир турлик камчилик келмасига ишонса ҳам ҳозир унинг юрагини бошқа бир ҳаққат тирнай бошлаган ва виждонини фақат шу масала-гина ўраб олган эди. Отабекча энг нозик саналган бу масала қарошидаги жавоб кутиб ўлтургучиларни ниҳоят зериктирди.

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— Бизни кутдирма, ўғлим.

Отабек мағлуб бир боқиси билан бу сўзни айтқучи отасига қаради ва ялинчоқ бир оҳангда жавоб берди:

— Мен сизларнинг орзуларингизни бажаришга— агар хурсандчилигингиз шу билан бўлса— ҳар вақт ҳозирман. Аммо бир бечорага кўра-била туриб жабр ҳам хиёнат...

Ҳожи ўғлининг мақсадига дарров тушуна олмади ва сўради:

— Кимга, хотининггами?

— Йўқ, сизнинг оладирган келиннгизга. Ўғлингиз-нинг вужуди билан орзуингизни қондириш осон бўлса ҳам келиннгиз қаршисида мени бир жонсиз ҳайкал ўрнида тасаввур қилиннгиз.

Юсуфбек ҳожи ялт этиб хотинига қаради. Ўзбек ойимнинг бўлса оладирган келинига эътимоди юқорилигидан ўйлаб-нетиб турмади:

— Майли, болам; буёқни ҳозир сан ўйламай қўй,— деди.

Отабек бир оғиз сўз айтмай сукут қилди, Юсуфбек ҳожининг эса ўғлининг сўзини тўғрилигига, кейиндан юз кўрсататурган кўнгилисиз ишларга ақли етса ҳам, аммо бир мулоҳаза юзасидан истиқболнинг қоронги ишларини ҳозир унча мулоҳаза қилиб кўрмади:

— Жуда тўғри айтасан, ўғлим; бироқ онангнинг бир мулоҳазасизлигига бошдаёқ мен лабимни тишлаб қолган эдим. Ҳозирда ҳам шу ҳолда қолмоққа мажбурман, — деди ва: — Биз ҳозир анди-шанинг бандаси, мен эмас онанг биравни ишондириб қўйган: бизнинг оиладан лафсизлик чиқиши менга маъқул кўринмайди.

Отабек ота-она орзусига ўз таъбирича жонсиз ҳайкал бўлиб ризолик берди. Аммо ўз ризолигининг шартини қилиб тўйдан илгари Маргилон бориб келишни ва бир даража уларга айтиб ўтишни, шундан сўнг тўй бошлашни аҳд қилди. Ишининг енгил кўчишига сўйинган она Отабек-нинг бу шартига лом демасдан кўнди ва орзулик тўйни тез бошлаш учун ўғлини

Маргилон кетмакка қистай бошлади.

"Son, have you heard the number yet? We've done something about you ..."

It is known that Otabek knew what they were doing or trying to do. However, it was added to the ignorant:

"The deeds of the wise men against their sons will not go unnoticed," he said.

Haji looked at the ground at his son's answer and did not know what to say.

The mockery looked at his mixed wife. There was silence again. My Uzbek mother could not understand the meaning of this wordlessness. After looking at it for a while, his heart seemed to boil:

"We're engaged to you, the daughter of the Scholar Ponsadboshi ... Now we're going to have a wedding consultation with San ..."

Otabek didn't say a word to his mother, but looked at his father meaningfully. Haji shamelessly said, "That's right."

"I was married once, even if it offended you." Now ...

"Didn't we get upset if you got married?" Said the pilgrim, laughing.

"If you don't mind ..."

Haji calmed down and sat down:

"It's not out of resentment, it's out of necessity, son."

"What do you need?"

- According to Hasanali, your father-in-law will not send his daughter to Tashkent. Your mother, who raised a son, wants to put a bride in front of him ...

Otabek looked at his mother:

"To this day you have lived without a bride, and you would have lived without it," he said.

An Uzbek mother became envious of her son, who was bewitched by Margilan. He poured out the movie he had been collecting for years:

"I didn't raise you with that hope ... Instead of raising our offspring, you hit the ground and polluted it." We didn't expect you to be so devoted to the Margilan oath, rude ... even if you consider this Margilan as your wife, it's a shame! ..

Otabek also got hot:

"What if he doesn't have a wife?"

"It's an oath!"

"What do you mean, Andy?"

Yusufbek Haji looked at his wife with a smile, as if to answer instead of pressing his son. The Uzbek mother said, "Andy," and struggled a little to deny the magic of the Andes:

"Andi ... andi ... is he Chinese, what's the matter ... he'll be left behind ... If you don't understand, a group of gypsies ..."

Just as Yusufbek Haji could not stop laughing at this answer, Otabek laughed as well. Yusufbek Haji, who was overjoyed at his wife's search for dirt under his fingernails and overjoyed at his muttering to prove his claim, said to his son seriously, wiping the tears from his eyes:

"Son, don't be angry with your mother." He says everything only because he is against marrying from Margilan. But if you ask me, I will not insult our godmother or daughter-in-law in Margilan in any way, but I would say that they were the most suitable people for us to marry, my dear son. A parent who is not happy for your well-being and growth is not healthy. San believes this well. But as long as some of our current opinions don't lie to you, you have a right to it, but on the other hand, don't leave us unjust either. My son, we have no other hope, no joy in life. All our dreams and desires that we see in the world are focused only on the sangha. We thank God a

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thousand times that you have become like a child of others; Although we cannot be proud of you as people, we believe that we will not be embarrassed by you. Especially your mother's hopes for forgiveness because of the number have increased. On this day, your mother will kneel before you, and for your mother's sake, I will intercede and ask you: if you are married in your own way, may your wife be blessed. The wish of your parents, who are in a claim of remembrance, will certainly be no different. At the same time, the reason for sa is that a person who has a body wants to have a dream in his life through a child ... It is up to you to decide whether to grant his dream or not ...

The Uzbek mother liked Haji's words as much as he liked Otabek. Haji ended his exaggerated remarks with the following:

"That's all your mother wanted to say, as they say, knowingly, unknowingly." The only thing he said was that he was defending his rights, and you know your mother's actions better than I do ...

Otabek was still silent, and my Uzbek mother was nodding her head.

Haji Yusufbek did not say the above in a dry and unfounded way, but to some extent he mentioned the pillars and foundations of this marriage, and Otabek had heard it as a son of this environment. It is true that he does not have the power to oppose the law spoken by his father; so the result of weakness was silence. On the one hand, he wanted to reward the parents who raised the child for such a dream, and on the other hand, he wanted to be one of the sons who would not be embarrassed by his father. It is true that the only thing that tried to turn him against the parental award was his eyes, but it would be inappropriate to look for and exclude other elements from his rebellious action. Although he believed that there would be no shortage of divine love, which he had never imagined for a second before expressing his parents' dream, now another truth was beginning to scratch his heart and his conscience was only about it. Otabekcha was finally bored by those sitting in the waiting room for an answer to this most sensitive issue.

"Don't wait for us, son."

Otabek looked at his father, who said this with a defeated look, and replied in a naked tone:

"I'm always here to make your dreams come true - if you're happy with that." But according to a poor man, the oppression is also a betrayal ...

Haji could not immediately understand his son's purpose and asked:

"To whom, your wife?"

"No, to your bride." Imagine me instead of a lifeless statue in front of your bride, even though it is easy to fulfill your dream with your son's body.

Yusufbek Haji glared at his wife. The Uzbek mother's confidence in her daughter-in-law was high:

"All right, boy;" Don't worry about the paint now. '

Otabek was silent without saying a word, and although Yusufbek Haji understood the truth of his son's words and the misfortunes that would follow, he did not think much about the dark deeds of the future.

"You're quite right, son;" but at the beginning of one of your mother's negligences I had bitten my lip. I have to stay the same now, 'he said,' and we are now slaves of the oath.

Otabek agreed to his parents' dream as a lifeless statue. But on the condition of his consent, he decided to go to Margilan before the wedding and tell them to some extent, and then to start the wedding. The mother, who was relieved by the easy transfer of work, agreed to Otabek's condition without hesitation and asked her son to start the dream wedding quickly.

Margilan began to push to leave [3].

Of course, it is relative to say that men speak calmly and calmly, while women complain that they complain. In distinguishing such cases, it is also necessary to take into account the social status of the individual, as mentioned above. For example, the conversation of an educated, educated teacher woman is different from the speech of an ordinary housewife [4].

Given the purpose of gender research to define the subject of linguistic activity as a person with a social biological status, it can be argued that it is an integral part of sociolinguistics. According to sociologists, gender can be applied from a social point of view in cases where society is divided into men and women. Social factors such as category, age, race, and origin constitute the expression and experience of a particular gender content [5]. From a terminological point of view, the concept of gender was formed in the process of theoretical development of feminism, directly in the process of gender research. Gender research is one of the youngest and most promising research areas in the world. It covers areas such as law, family relationships, health, literature, culture, and more.

The term gender is a set of behaviors and attitudes that are understood in any society in relation to the individual, both male and female. The study of man and his speech is also an important object at the center of gender orientation [6].

Gender linguistics examines the problems associated with the role of a person of the same sex in social processes or other aspects of life. The gender approach is based not on biological or physical differences between men and women, but on the cultural and social significance defined by that society. Gender inequality is identified in the gender analysis of social relations.

The essence of the concept of "gender" is formed, first of all, by means of social gender, social practice, which is integrated in the social modeling or organization of gender. Gender is the cultural mask of

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ISI (Dubai, UAE) = 1.582
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SIS (USA) = 0.912
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ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

social gender, our perceptions of gender within our own socio-cultural perceptions [7]

Despite the diversity of existing approaches and perspectives on gender determination, two concepts can be distinguished. Gender Social Structure Theory and Gender System Theory.

“The study of the application of gender parameters in linguistics has also proven to be important in the study of constructive principles of linguistics specific to women or men. The main purpose of genealogical research in linguistics is to identify the types and causes of the phenomenon of "linguistic asymmetry" [8] in the form of differentiation of written or oral speech, which is specific to women's and men's speech, as well as in the style of both sexes. There are a variety of peculiarities, from oral speech to written person speech. When examining the structure of a person's speech, differences in phonetic, lexical-phraseological,

stylistic, and other types of women's and men's speech become apparent [9]. It is necessary to identify individual features in the speech of women or men, their linguistic activity, to conduct effective analysis and research in this regard.

Experts rightly point out that when any type of human speech is studied from a genealogical point of view, it is possible to determine the social, ethnocultural reasons for the choice of language units made by the author [10]

Gender features of speech in Uzbek, which are specific only to women, may be specific to both sexes in some foreign languages. Proof of this will be the responsibility of future researchers studying the gender characteristics of the Uzbek language. There is no doubt that the effective use of comparative analysis methods in the study of gender characteristics in linguistics will give the expected results.

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