

Androcentrism and the Genesis of Feminist Linguistics

Ismoilova Dilrabo¹

¹ Researcher of Fergana State University

Abstract:

This article examines the historical development and theoretical foundations of feminist linguistics within the broader context of gender studies in linguistics. It explores the origins and evolution of feminist linguistics, emphasizing the impact of the feminist movement of the 1960s and 1970s on the development of gender studies. The article highlights the key concepts of androcentrism and feminist criticism of language, arguing that feminist linguistics emerged as a response to male-dominated linguistic norms. Through an analysis of linguistic features that perpetuate gender biases, the study delves into the significance of feminist linguistics in challenging and deconstructing androcentric language practices. Also, the issues of androcentrism are analyzed with the help of linguistic evidence taken from the works of Abdulla Qahhor.

Keywords: androcentrism, feminist linguistics, genderlinguistics, women's speech, men's speech, discourse superiority.

Introduction

The study of gender in linguistics has gained considerable attention over the past several decades, particularly within the field of feminist linguistics. The term "feminism," derived from the Latin word *femina* (meaning woman), was first introduced into academic discourse in 1895 by Ellis Rossi. Since then, feminism has evolved into a multifaceted concept with significant implications for various fields, including linguistics. Feminist linguistics, as a subfield, investigates the ways in which language reflects and perpetuates gender inequalities. This article aims to trace the historical development of feminist linguistics, examining its origins in the feminist movements of the 20th century and its role in the formation of gender studies. The study also explores the concept of androcentrism and its influence on linguistic practices, highlighting the critical importance of feminist linguistics in addressing and challenging these biases.

The main part

When it comes to the history of gender studies in linguistics, we believe that it is necessary to pay special attention to the issues of feminist linguistics. The reason is that in the level of research of gender linguistics problems, thoughts about the genesis of gender linguistics are first started from the history of research, the methodology of gender research and its directions, and the linguistic uniqueness of feminist literature. The term "feminism" is derived from the Latin word *femina*, which means woman. This word was first used by Ellis Rossi in 1895. Currently, many opinions are expressed in scientific literature about the concepts expressed by the term feminism, feminism as a special linguistic term is explained in terminological dictionaries with specific definitions. Even in linguistics, it is possible to observe the use of the combined term "feminist linguistics" or "feminist criticism of language"[1]. Due to the fact that terms such as feminism and feminist linguistics are accepted by the scientific community, talking about the content of the concepts expressed by these terms serves to improve the direction of linguo-genderology. The word feminism, as mentioned above, represents the concept of women, and the appearance of this word in the language is related to the allusion of various movements related to the liberation of women. That is why the term feminism appears in the imagination of any language speaker in connection with the movement of women defending their rights. The essence of such actions is reminiscent of the concept of struggle to ensure the right of gender equality. Nevertheless, it is broadly explained by actions related to the protection of women's rights and understood as the basis of the theory of gender equality. The first and second wave of feminism are different[2]. The first concepts of feminism are associated with the women's movement of the 60s and 70s of the 20th century. "With the emergence of the new women's movement in the United States and Germany in the late 1960s and early 1970s, gender studies also began to develop. The democratization of society, the emergence of new social ideas, the student revolution in 1968 led to the activation of the ideas of feminism. As a result of such political actions and struggles, the concept of gender was formed[3, 14].

In general, the foundations of gender linguistics are connected with feminist linguistics. The era of the "New Women's Movement" represents the concepts of feminist linguistics. This movement was an important impetus for the development of gender studies. The essence of the linguistics of this period is determined in relation to the content of the critical foundations of the language, according to which the content of the linguistics of this period as a whole is characterized by the study of languages characteristic of androcentric society. That is why the language of this period was accused of discrimination against women. In linguistics, the category of gender began to be used later than in other social humanities. A. V. Kirilina studies gender and language as "a means of expressing the non-linguistic essence of consciousness." In fact, the term gender and the concept it represents do not belong to linguistic categories, in order to be a linguistic category, it must be expressed in the language with means of linguistic expression. For example, the gender category of the three genders in the Russian language is a purely linguistic category. The word gender and the concept of gender itself should not be considered a linguistic category, but "a process of linguistic representation, a different structural analysis of the language reveals the content level of this concept"[4, 77]. The terms gender linguistics or linguogenderology belong to Y.I. Goroshko and A.V. Kirilina, who conducted research in this field, and they are recognized as a special direction of linguistics related to the expression of gender by linguistic means.

This direction of linguistics appeared after the period of feminist criticism of language. It emerged as a new direction in linguistics in the 60s and 70s of the last century as a result of the "New Women's Movement" in the USA and Europe. The essence of linguogenderology was formed on the basis of such linguistic directions as "...psycholinguistics, quantitative sociolinguistics, pragmatics, communication theory" [5, 43], linguoculturalology and cognitology. Based on these thoughts, it can be said that the events of existence, any changes occurring in society are expressed in language, and phenomena such as the social activity, mentality, communication, and linguistic

expression of the conceptual world of the speakers who communicate in this language are the above-mentioned women. and in sociolinguistics, which reflects the social activity of men and studies this field, in psycholinguistics, which studies the linguistic expression of the human psyche, in pragmatics, which deals with research based on the combination of linguistic tools that serve to ensure the expression of thoughts and ideas formed in human thinking, speech participants o The field of linguistic genderology has emerged as part of special directions of linguistics, such as communication theory, which deals with the research of processes related to the expression of mutual information between people. The emergence of the theory of linguistic genderology occurred as a result of the study of the "biosocial" (this term belongs to Y.S. Zinoveva [5, 43]) parameters of individuals, in particular, individuals of different genders, in the language. Also, the essence of the science of linguistics is inextricably linked with the process of thoughts based on the directions of mentalinguistics and cognitology. That is why the process of studying thoughts and their linguistic expression based on cognitology is called cognitive linguistics. The field of linguo-genderology, which studies specific common and different features of the linguistic landscape of the world of female and male thinking and thinking related to the process of thinking and cognition, is also connected with cognitive linguistics. The thinking of a certain nation and its individuals fully reflects the culture, traditions, customs and history of the nation to which it belongs. The conceptual landscape of the world related to the culture of this people's way of life and its linguistic expression is a direction related to the field of linguistic culture. In the linguistic landscape of such a world, studies on the expression of feminine and masculine culture by linguistic units are also available in linguo-genderology. On this basis, it is both practical and theoretical to emphasize that the genesis of linguo-genderology appeared on the basis of the anthropocentric paradigm directions listed above. Women's language serving as a research object for the direction of linguo-genderology, women's thinking, which is considered its conceptual basis, and the analysis and research of the linguistic landscape of the world of women formed as a result of the thinking process, the above-mentioned directions of linguistics as a mutually integrated system of anthropocentric linguistics serves. As a reason for this, it can be stated that the essence of the directions of the anthropocentric scientific paradigm, which are related to the subject and object of research, is defined by the period of transition from structuralism to pragmatics that occurred in science. By moving towards such a pragmalinguistic scientific paradigm, the theories of linguo-genderology began to form within social science research.

The conceptual basis of feminist linguistics is connected with the views of W. von Humboldt, E. Sepir, B. Whorf. It can also be seen in antinomies based on philosophical linguistics of W. von Humboldt. The antinomy of language and thought is one of the ideas related to this system. According to this conceptual framework, the external world and human thinking are interdependent and feed from each other. Both are expressed by specific linguistic means. A certain part of these linguistic means constitutes women's language or reflects any thoughts, concepts and views as a form of expression specific to women. Feminist linguistics is a specific direction of linguistics that studies the language of women, formed in relation to the primacy of men's language. At this point, it can be said that the existence of such concepts as female and male thinking, female and male activities, and their linguistic materialization, even before the concept of linguistic affiliation, and part of it constitutes the direction of feminist linguistics. To explain and interpret feminist linguistics in this way seems unnatural to us. Because the dominance of the language of opposite sexes is the basis for the socio-cultural environment as a basis for feminist criticism of language, from this point of view, the genesis of feminist linguistics appeared in relation to androcentric signs in language.

The term androcentrism consists of two parts: "andro"[5, 99] is Greek for male (andros) and "centrum"[6, 20] is Latin for center. This term came into scientific life under the name "level of androcentrism". According to him, "...undoubtedly, the signs of androcentricity characteristic of the historical development of humanity are also reflected in their language. However, its intensity and

level of expression depends on the culture and language of the people, and the change of culture makes it possible for such changes to occur in the language as well. Thus, the process of discrimination specific to the female gender is connected with androcentricity, which is expressed in language" [4, 43]. In the linguistic landscape of the world, every thing and event that happens in existence finds its expression, it is fully manifested in any language. Language is such a complex structure that it fully reflects the inner and outer world of every person in existence. The following points are expressed in the "Gender Terminology Dictionary" edited by A.A. Denisova: "Language plays an important role in the expression of androcentrism, in other words, in the linguistic landscape of the world, the perspective of men, the world of men is noted. Within the framework of feminist linguistics (the emphasis is ours from the point of view of feminist linguistics), the following three signs of androcentrism are distinguished: 1) in some languages, the concepts of man and human are understood as exactly one word and they are similar. 2) by the essence of the concept represented by the term androcentrism, it is not considered a gender-neutral linguistic norm, it has an evaluation category, consists of a hierarchical system, and is a linguistic form typical of men used as a linguistic norm, this form is used by women in the linguistic landscape of the world is denied. 3) based on the real social gender asymmetry, there are normative divisions specific to female and male languages, which occur through the process of linguistic communication and linguistic gender norms are strengthened. It should not be forgotten that the meaning based on the denotation of the concepts of man and man, which is given as the first sign of androcentrism, is defined in relation to the English language, so this definition given for the explanation of androcentrism is prohibited, the words ban are the concepts of man and man in English. it is important to note that the polynomial used to express (note ours).

These three characteristics of androcentrism are shown in R. Lakoff's work "Language and the role of women in it" published in 1975 through the foundations of feminist linguistics. aspects and the expression of androcentric features of the language. At the same time, the author emphasizes the fact that women have moved to the background in the process of communication by emphasizing the presence of categories such as softness, hypercorrectness, softness in the expressions characteristic of women's speech. As a result, it is noted that a tendency to look at women differently in European languages, that women are looked down upon and discriminated against in the process of speech communication, and that they are not treated as equals with men in the dialogue of interlocutors. The author proves his views by the presence in the language of such stereotypes as "indulgence", "submissiveness", "servitude", "obedience", "gentleness", "softness" [8, 115] typical of women's speech in society. Based on the above points, it is important to note that feminist linguistics was formed in this way. Feminist linguistics is the science of language that studies the language of women. Feminist Linguistics Theory was originally developed as a result of the linguistic expression of the dominance or priority in the speech activity of the speakers of different genders, especially men, and the position of authority over women, and this was evaluated as the discrimination of women, then the death of women's language or feminist linguistics as its own new trends, the process of differentiation of male or female language in any language took place, and the analysis and research of these issues based on the evidence of female and male language is one of the most urgent issues of today's linguistics. A critique of feminist linguistics reveals that social and cultural lifestyles are dominated by masculine cultural linguistic constructions.

So, the concept of androcentrism essentially means giving priority to male dominant signs. While in anthropocentric linguistics, the main focus and analysis is determined by taking into account the human factor, the formation of feminist linguistics arose as a result of opposing androcentric ideas in language. The primacy of the man in feminist linguistics, that is, the androcentric character, causes the woman to be depicted in the background in the linguistic landscape of the world. For example, according to Islamic and Sharia rules, feminist worldview and the priority of rules are also observed among Uzbeks. It is the existence of linguistic phenomena that have become a habit for

Uzbeks as such concepts. In particular, the concept of dowry is a financial and material unit given to a woman between intermarried couples. It is a gift of money or valuables to a woman by a man who is getting married. We do not intend to evaluate this as a linguistic basis for feminist linguistics, but we want to comment from the point of view of the concept of which gender gives the dowry and who of the two genders has the right to receive it. At the moment, the concept of marriage exists in the linguistic landscape of the Islamic world, and its essence consists of Islamic rules regulating family relations between men and women. At the same time, the masculinity of the right to speak or the status attributed to the breakdown of marriage is accepted as a norm for those who believe in the religion of Islam, and this word reflects the essence of the concept expressed by the term androcentric gender. For example,

Yonida o'tirgan kundoshi tirsagi bilan biqiniga ikki-uch turtgandan keyin Unsin boshini ko'tarib, balo-qazoday tikilib turgan dodxoga bir ko'z tashladi-yu, yana boshini egib, lekin dadil javob berdi:

- *Javob bersangiz... Ganjiravonga ketsam... Bitta go'rga bitta pichoq emas, o'nta go'rga o'nta pichoq sanchib kelaman... – dedi.*

Uning maqsadini kundoshlari darrov fahmlashdi. Lekin dodho bunday gapni sira kutmagani uchun yanglish tushundi.

- *Tag'in nima qilasan Ganjiravonda, borib kelganingga ikki oy ham bo'lgani yo'q-ku!*

Nodirmohbegim sandal ichidan oyog'ini uzatib Unsinning boldirini chimchiladi, ko'zi bilan "xayriyat tushunmadi, bas, gapirma" deb ishora qildi. Biroq Unsin jonidan kechgan kishining shijoati bilan dodxoga tik qaradi.

- *Yo'q, men butkul ketsam deyman, javobimni bersangiz demoqchiman.*

Gapni aytgan Unsin-u, boshqalar o'tirgan joyida yerga qapishib ketdi. Biroq dodxo, hammaning kutganiga qarshi, qo'liga qamchi olib Unsinni "qayering qichidi"ga solmadi, aksincha, zaharxanda bilan bo'lsa ham, muloyim gapirdi:

- *Shunaqami?.. Xo'p mayli, aytganing bo'la qolsin, – dedi va bir oz o'ylab turib g'ijinganini yashirolmay ilova qildi: – Lekin go'ristonga pichoq emas, qumg'on olib borasan. Onxazratim sag'anasi oldida qumg'on qaynatib, bitta choy damlab kelasan, maylimi?*
- *Mayli, mayli! – dedi Unsin ko'zlari jovdirab, – lekin lafzingizdan qaytmasangiz...*

Dodxoning dami ichiga tushib ketdi. Bir gadovachchaning bu dargohdan ketishga oshiqishi unga haqorat bo'lib tushdi. Endi Unsinni tilab olish uchun biron so'z aytishga hech kim, hatto go'ristondan uning o'ligi kelishiga ko'zi yetib ichida faryod chekayotgan Nodirmohbegim ham jur'at qilolmay qoldi.

Dodxoning oppoq, uzun soqoli, tovushi titradi.

- *Xo'p, lafzimdan qaytmayman, mana xotirjam bo'la qol.: men seni bir taloq qo'ydim, qaytib kelganingdan keyin uch taloqsan! Bor qumg'onni ko'tar!.. (A.Qahhor. "Dahshat").*

(After his friend, who was sitting next to him, nudged him twice or three times with his elbow, Unsin raised his head, took a look at the dodho, who was staring at him like an accident, bowed his head again, but answered boldly:

- *If you answer... If I go to Ganjiravon... I will stab not one knife into one grave, but ten knives into ten graves... - he said.*

His friends immediately understood his purpose. But he was mistaken because he didn't expect such a word.

- *What are you doing in Ganjiravon, it hasn't even been two months since you came here!*

Nadirmohbegim stretched out his foot from inside the sandal and pinched Unsin's calf, pointing with his eyes, "he didn't understand, stop, don't talk." However, Unsin looked straight at the dodho with the courage of a dead man.

➤ No, I want to go completely, I want you to give me my answer.

When Unsin-u said this, he fell to the ground where the others were sitting. However, the dodho, contrary to everyone's expectations, did not take Unsin with a whip in his hand, but spoke politely, even with a poisoner:

➤ That's it?... Well, let it be what you said, - he said, and after thinking for a while, he could not hide his irritation and added: - But you will take sand, not a knife, to the cemetery. You will boil sand and brew a cup of tea in front of my Highness, okay?

➤ Okay, okay! - said Unsin with wide eyes, - but if you don't go back on your word...

Dodho's taste fell into him. He was insulted by the rush of a little girl to leave this place. Now, no one dared to say a word to wish Unsin, not even Nadirmohbegim, who was crying inside as he saw his dead body coming from the cemetery.

Dodho's white, long beard, his voice trembled.

➤ Well, I won't go back on my word, stay calm: I divorced you once, after you come back, you are divorced three times! Go raise the sand!.. (A. Kahhor. "Horror").)

In the above-mentioned artistic text, there are forms of expression characteristic only for men, in which androcentric characters are expressed. The right to say this phrase belongs only to husbands. On this basis, it can be said that the Uzbek language also has forms of androcentric expression, which is an expression that only married men can say to their women. The signs of androcentrism in the language, which led to the formation of feminist linguistics, were a general norm characteristic of men who communicate in that language. "Thus, androcentrism is not only a view of the world from a male point of view, but also life models based on masculine normative ideas and single universal social norms." [2, 4] "It is an ancient cultural tradition based on the universal objectivity of men, which is based on a single norm and is composed of a universal subjectivity, which is different from the marginal subjectivity of women, which deviates from the existing norms" [2, 4] and has the characteristic of dominance in terms of social status. is a set of rules. "The term androcentrism has been actively used by feminists and gender approach theorists for sociocultural criticism of the hierarchical structure and dichotomous world, based on the description of women and men in different planes and from different points of view. Therefore, the point of view that the culture of the existing world and everything in existence is implemented by the male subject for the future is perceived by women as different and different concepts [2, 4].

Conclusion

Feminist linguistics represents a critical approach within the broader field of gender studies in linguistics, challenging the androcentric norms that have historically dominated language and discourse. The emergence of feminist linguistics in the 1960s and 1970s, driven by the feminist movements in the United States and Europe, marked a significant shift in the way language and gender were studied. By uncovering and critiquing the gender biases embedded in linguistic practices, feminist linguistics has provided valuable insights into the ways language shapes and is shaped by social power dynamics. This article underscores the importance of feminist linguistics in promoting a more equitable and inclusive understanding of language, and calls for continued research and dialogue in this evolving field.

References:

1. Потапов В.В. Многоуровневая стратегия в лингвистической гендерологии. // Вопросы языкознания. – 2002. – С. 103-134.
2. Словарь гендерных терминов. – М.: Информация XXI век, 2002. – 256 с. // Словарь гендерных терминов (doc (studylib.ru) (murojaat sanasi: 10.04.2024)
3. Полевая И.В. Речевые гендерные стереотипы и их реализация в российском аналитическом телевизионном дискурсе (на материале ток-шоу «диалог» и «в фокусе» телеканала РБК-ТВ): Дисс. ... канд. филол. наук. – М., 2014. – С. 14.
4. Зиновьева Е.С. Языковые механизмы конструирования маскулинности и феминности в дискурсе глянцевого журналов (на материале английского и русского языков): Дисс. ... канд. филол. наук. – Ярославль, 2018. – С. 77.
5. Зиновьева У.С. Феминистская лингвистика в контексте постмодернистской философии. // Верхневолжский филологический вестник. – 2016. – № 1. – С. 43.
6. Словарь иностранных слов. – М.: Русский язык, 1988. – С. 99.
7. Xudoyberganova D. Antroptsentrik tilshunoslik terminlarining izohli lug‘ati. – Toshkent: Turbo nashr, 2022. – B. 20.
8. Lakoff R. Language and Women’s place. – New York: Harpen and Row, 1975. – P. 115.