

The Issue of Stereotypes of Women and Men and the Individualization of their Speech

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Abstract:

In the article The manifestation of gender from the point of view of language and culture, as well as gender stereotypes existing in a language, are analyzed. The linguocultural aspect of gender linguistics allows us to identify the national-cultural characteristics of the paremiological picture of the world, theirThis article presents a comprehensive discussion based on serious scientific research, highlighting the differences and commonalities.

Keywords: gender, gender linguistics, stereotype, communication, national language, linguistics, linguistic unity, speech units, dramatic speech, social adaptation.

Gender characteristics in the dramas of the independence period can be revealed by studying the speech of the characters. The object of our research is U. Azim's "One Step Forward", "Nights Without a Day", "The Life of a Writer", E. Azamni's "Paradise is the Rule", "The Dream of a Cleaner Woman", "Today's Child of the Day" by Q. Muhammadrizo. It is worth noting that gender differences have deeper historical roots than class systems: in the days of ancient hunters, that is, in classless communities, men had a privileged position. However, in modern society, class differences are so significant that they have undoubtedly "closed" gender differences. The material situation of most women, as a rule, reflects the situation of their fathers and husbands, and this leads to the idea that today we need to explain gender differences through the concepts of classes, - says the great sociologist E. Giddens. Simone de Beauvoir's "The Second Sex" is one of the most important works of feminist literature. Published in 1949, this book is devoted to the role of women in society and issues of gender inequality. "A woman is not born, she becomes a woman" is the most famous phrase in this book, which emphasizes that femininity is not a biological, but a social construction. According to Beauvoir, society imposes certain roles and behaviors on women and defines them as the "second sex". Sh. Gulyamova The difference in male and female speech is not a phenomenon that affects only a certain nationality. In particular, in the Uzbek language, there is a uniqueness in the speech of these two genders. For example, a woman stretches her thoughts,

starting from a long way, and then expressing them in detail, while a man, on the contrary, speaks briefly and concisely¹.

Currently, the language of both sexes is accepted and studied equally in gender linguistics. In this case, the difference between the worldview of women and men significantly affects communication and cannot be considered separately from language. Gender factors directly affect the effectiveness of communication²

John Mani used the concept of “gender role”. The scientist not only created a new term, but also took it beyond the scope of simple comparison. According to him, the concept of “gender” defines many characteristics, including the process from physical characteristics to social roles. The essence of Mani’s idea was revealed in the late 50s of the last century by Robert Stoller, a psychoanalyst working at the University of California, Los Angeles. He participated in a scientific congress in Stockholm in 1963 with a lecture explaining the essence of gender. He believed that the study of gender should be separated from the natural sciences and left to psychologists and sociologists. At that time, this idea was not well received, but in the 1970s, it came in handy for women’s rights activists, he explains.

Language is culture. The main characteristics of men and women include: age, psychophysical characteristics and conditions, characteristics of speech behavior, different forms of activity³

Gender stereotypes that depict male behaviors include: jumping, punching, flirting, lying down, winking, flirting, and flirting.

We know that gender is manifested in terms of language and culture. This allows us to more fully analyze gender stereotypes existing in a language. The linguocultural aspect of gender linguistics allows us to identify the national-cultural characteristics of the paremiological picture of the world⁴

Gender linguistics is part of the scientific field of gender studies and studies gender using linguistic concepts. Gender linguistics, like any new direction, is a new direction, rich in its own unique aspects, but its terminological apparatus and categories have not yet been clearly formed. Currently, various aspects of gender are being scientifically studied. They are more focused on highlighting the reflection of gender in pragmatic signs.⁵

Gender stereotypes often have an impact as social norms. Normative and informational pressure forces people to conform to gender norms. This impact is that a person tries to fit into the gender mold in order to be worthy of social admiration. People consider gender norms to be correct because they are influenced by social information. Because they live in a society where men usually do one thing and women do another. Gender differences are perceived as a natural state. Therefore, they accept and adhere to gender norms. The practical result of this can be observed in their behavior.

Gender adaptation can arise from the differences and similarities of the communicative strategies of men and women in each communication situation. Based on the emphasis on gender primacy, S. Tremel-Pletz describes ideal models of male and female speech behavior. As a result, it is explained that the features of equality, cooperation and generosity are appropriate for the female style. The difference in male and female speech is not a phenomenon that concerns only a certain nationality. In particular, in the Uzbek language, there is a uniqueness in the speech of these two genders. For

¹Gulyamova Sh. Gender characteristics of euphemisms of the Uzbek language//PhD. Dissertation. Author's abstract. – Bukhara. 2020. 25 p.

² Tambieva K.T. Gender aspect of male and female conversation. // <https://www.pglu.ru>

³Sabitova Z.K. Gender opposition in language: a diachronic aspect. Uchebnoe posobie. Almaty-Tashkent: Ilm-shajarasi, 2023.

⁴Sabitova Z.K. Gender opposition in language: a diachronic aspect. Uchebnoe posobie. Almaty-Tashkent: Ilm-shajarasi, 2023.

⁵Komilova NA Fundamentals of gender theory in modern linguistics// Scientific reports of FarSU, 2023. P. 80-82.

example, a woman stretches her thoughts, starting from afar and expressing them one by one with details, while a man, on the contrary, speaks briefly and concisely. We will analyze E.A'zam's drama "Heaven is its own rule."

Lady:— *Your father... Call him father, it would be a shame! They are working like a madman. They are working hard! On an important article! (Someone, apparently, imitated the madman.) On top of that, you know! Aren't you struggling without me? Clara... yes, did your sister Komila look at your food with a frown? Hers is a piece of junk? Call it tasteless Russian nonsense! That man's thoughts are still there, in Leningrad! Is it Petersburg now? May the earth swallow him! Victor, go to trouble! My beautiful child... Tell that to Rahmatjon...*

The female character (Khonim) in the text uses the words "Domla-a is working. They are working hard!", "Clara... yes, did your sister Komila look at your food with interest?" in her speech, which are naturally extended, meaning she emphasizes something not just once, but several times. This is evidence of emotionality and impact. Phrases such as "Let the earth swallow!", "Victor, get into trouble!" also provide emotionality in the speech.

"Did your sister Komila look at your food with interest? Isn't hers a piece of cake?" This idea is a common occurrence in women's communication styles in everyday life. When a woman talks about a man's character, her speech is short and precise: "On the important article!" On top of that, you know. And the woman describes his work in a humorous way by adding the extra word "knowing", which expresses the woman's reaction to the man's simple and concise speech.

In the drama, the female speech is rich in emotions, expressive, thoughtful, extended, and figurative expressions are used a lot. The male character's speech is concise, clear, and functional. He expresses his thoughts in a short and simple form, without giving in to passions.

Men and women have their own differences not only biologically, but also in terms of the use of language units. Therefore, the degree of differences between male and female speech behavior is directly related to the division of labor and psychological differences between the sexes. Therefore, it is inappropriate to call the above data on speech behavior in men and women static. Because although the characteristics of male and female speech are not variable, the methods of their use are constantly changing.

As is known, the issue of gendered speech is one of the main problems of sociolinguistic research. Speech behavior is associated with social roles. As researchers have noted, men are characterized by roles that require intelligence, willpower, and physical strength, while women are characterized by femininity.⁶ The fulfillment of female and male social roles has its own characteristics. This can be clearly seen in the social functionalization of language.

The word "gender" is derived from the English word "gender" and the Latin word "genus" and means "breed, sex, origin". If biological sex divides people into men and women, gender is aimed at dividing the place of women and men in society. The state's creation of the same conditions and opportunities for women and men to find and determine their place in society serves as the basis for ensuring gender equality.

In the dramas of the independence period, the issue of male and female stereotypes and individualization is reflected in different works in different ways. In the drama "Nightless Nights" by Usman Azim, the issue of male and female stereotypes and individualization has a unique character.

Saliha. I lost a friend when I came here,

Love Daggersunk into my chest.

Can love be a dagger?

Can you wipe my tears?

Gholpon. If the goal of the heart is tears,

I agree that tears can wash the world...

I lost a friend when I came here,

The dagger of love is stuck in my chest...

In the piece, both men and women suffer because of love. The man describes love as a “dagger,” which means a heavy but strong emotion. The woman (Soliha) accepts her fate with tears in deep depth. This reflects the tendency of women to accept their feelings more heavily and secretly. The woman (Soliha) describes her suffering passively, with “tears” and accepting her fate. This points to the stereotypes in society that women tend to accept their feelings more internally. Cholpon expresses her feelings with strong images such as a “dagger” and a “pain in the shoulder.” This shows her personal worldview and the way she experiences her suffering in a unique way.

Saliha's perspective is more broadly philosophical than individual, suggesting that women often associate their individual suffering in society with collective notions.

The excerpt from the drama expresses emotional differences, social stereotypes, and personality between women and men.

Women are portrayed as more passive and prone to drinking, while men are portrayed as active and dependent on external influences. Each character's personal orientation is reflected in how they perceive suffering will be: the man with the symbols “chest” (body) and “dagger” (impact), and the woman with the symbols “tears” and “world”.

Zarifa: *You couldn't work today?.. You didn't even call the doctor!.. I made a summer dress! White!.. I made a good intention that our days would be white from now on!. I even came up with the pattern myself! It turned out beautiful. If I wear it, I'll look like a foreign lady!.. Do you want to work? Are you tired? Come on, you tell me, I'll write! You know, I don't get tired... or are we going to turn around somewhere? Huh?.. (He looks at Oybek carefully.) Oybek, brother? Oybek brother, why don't you talk? Are you upset with me, huh? Oybek brother? Usmon Azim ("The Life of a Poet" p. 81)*

The sentence "I sewed a summer dress! White!..." fits the social stereotype that women often pay great attention to their appearance.

"I have good intentions, so that our days will be bright from now on!" reflects the emotionality and positive motives in women's speech. The heroine simultaneously discusses both past events and future plans. This increases the level of individuality of her speech.

The sentence "If I wear it, I will look like a foreign lady!" shows that the speech is filled with humor and a positive mood.

“Oybek aka, why don't you talk? Are you upset with me, huh?” can be used to emphasize the need for social contact. Or, the husband's name is addressed by adding the word aka: Oybek, aka? Oybek aka, why don't you talk? Are you upset with me, huh? Oybek aka? Usman Azim (“Adib's Life” p. 81)

Uzbek women are breaking the stereotypes of 100 years ago and abandoning the forms of address used by our grandmothers. That is, in Uzbek families, since ancient times, they did not call or address their husband or wife by their first names. Basically, they called by the name of the eldest child. For example, if the eldest child's name is Gulandom, both the

husband and the wife It was customary to address each other with words like "Gulandom, look," or "Gulandom, the food is ready."

Zarifa: (suddenly bursts into tears). Oybek!.. Oybek!.. I'm scared!.. Oybek!.. Oybek! I'm scared!.. Come back!.. Do you hear? Come back!... Oybek!.. Please!.. Come back!.. She cries in pain, her shoulders shaking, humiliated.

Zarifa openly expresses her fear and asks Oybek for help and support. Her words, "I'm scared!.." "Come back!" makes a woman feel weak and is far from making independent decisions. This reflects the traditional views of society - the stereotype that "a woman is weak, she needs a man to support her." As he leaves, Oybek speaks firmly and soothingly: "Why are you trembling?.. Don't be afraid!.." This portrays him as a strong, responsible person who is responsible for protecting women. Such views of men stem from traditional roles.

Zarifa: Her fear is not just seen as weakness, but as an expression of the gravity of the situation and concern for her loved one. She openly expresses her love and does not hide her emotional state. This gives information about her inner world and individual emotionality.

Although gender stereotypes are clearly visible in the drama, they are combined with the individual characters of people. In this case, the author not only reflects the stereotypes, but also adds depth to them through personal worldview and emotions. In the relationship between Oybek and Zarifa, the issue of human weakness and strength is expressed in a broader, more general sense. The personal characteristics of both characters are manifested in their individual choices, but society draws them to certain limits.

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