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SOCIOLINGUISTIC ASPECTS OF GENDER DISCOURSE IN THE SYSTEM OF DIFFERENT LANGUAGES

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ABSTRACT

In this article, it is revealed that to what extent is some languages are sexist, beginning with the reality that the women is also put under pressure through languages and, as it is in almost every social area, there is sexism against women in languages. The conceptual expressions (such as gender, sexist language, language and ideology) are brought out that the dimension and the quality of the world's languages and which perspectives the sexist language is usually seen. Gender discourse representing the opposite views has a side if political views have an effect on preferring sexist expressions. What is come into the view is that there is another cognition beyond social views in using sexist language. While there is no important difference in using sexist expressions according to the political views in some languages, they make a big contribution to the being the "secondary" and "other" of women.

KEYWORDS

Language, gender, sociolinguistics, culture, gender discourse, masculine, feminine, sexism.

INTRODUCTION

Language, as the most important communication tool, is one of the indispensable elements of the existence of societies. Language is the greatest power in people's perception and evaluation of the world, in transferring cultures and ideologies. Therefore, language is never an issue that can be ignored in social studies. The language is only a small part of that integral phenomenon that we aspire to cognize, which necessarily involves not only the memory, physiological, psychological, psycho-physiological properties of the person, but also the knowledge of the world, the social context of utterances, the ways of interaction and organization of all types of the knowledge, as well as all human activities .

Yu.V. Klyuev defines a discourse as the result of socialization – the comprehension of the surrounding world by an individual, his/her involvement in reality. Primary socialization (family, education) and secondary socialization (information received by an individual from messages of mass media) represent a single mechanism of personality formation in the information society. “It is a discourse which serves as the main tool for the socialization of a person, his/her involvement in the public and political life” .

If according to van Dijk Teun A., to make an “individual understand a discourse strategically as an action in an ongoing social interaction sequence means that the hearer makes assumptions about the intentions, purposes, wishes, preferences, beliefs, opinions, attitudes, ideology, emotions, and personality of the speaker” etc. , we assume that a language, in essence, in line with its terminology system has the potential to create a discourse and send it to the audience based on particular strategy on behalf of the official agency, entity, etc.

Feminists also drew attention to the importance of language in gender studies and brought the language and feminism fields together and put the language issue in a very central place in feminism studies. Under this lies the constant influence of language and behavior on each other. In other words, our thoughts and our perception of the world are shaped by language. It is a continuous, unchanging process. While our thoughts, behaviors and realities affect the formation of language, language also contributes to the production of new thoughts and realities. Since culture and language are two phenomena that are constantly affected by each other and cannot be considered separately, they cause the formation of new facts about genders or the reproduction of existing ones. This connection between language and culture is quite clear. By examining the language of a society, it is possible to observe, to a large extent, their views on genders, the roles they assign to them, the distribution of power and the prejudices of the society.

For example, idioms constitute an important clue and resource in this sense. The places where societies have put different genders since ancient times can be clearly seen in idioms. While the idioms "qiz olmoq/qiz bermoq" (show girls (daughters) as an object of possession in Uzbek society, the phrase "xotindek yig'lash" (crying like a woman) indicates the weakness of women. The fact that these and similar words have been spoken over the years ensures the reproduction of these roles and perceptions.

Feminists questioned the concept of "sexism in language" because of this relationship and pointed out that languages are a male-dominated form. They defined sexist language as expressions that make irrelevant and unfair discrimination between the sexes.

They claimed that such a language excludes one of the sexes (woman).

The resources of each language allow the creation of different discourses, which reflect and strengthen the ideologies of those who use this language. In a sense, every ideology is produced through its own language. Socially powerful groups can use language to adopt their ideology. Considering this, the studies and sensitivity of feminists on language becomes very meaningful. According to the feminists who argue that there is a dominance in language against women: male dominance over language shapes not only thought but also reality.

It is observed that the male dominance in the language reinforces the social subordination of women and reproduces it constantly. Because this sexist use of language is quite common through proverbs, slang, everyday language and the media. This masculine language used is generally a language that humiliates women and their sexuality, pushes women to compulsory roles and is offensive because the existing language system prevents women from expressing their own worldview and even self-expression. The masculine language takes the man as the norm, which makes the woman invisible. It means that the reality of the whole world is based on men.

The identity formation and subjectivity of women who cannot find their place in language is negatively affected, and thus the identity of women exists in relation to the identity of men. In the light of these observations and knowledge, some feminists (such as radical feminist Mary Daly) have taken this issue seriously enough to suggest "a radical deconstruction or deconstruction of language". According to them, in order to create a new reality, it is necessary to work on

new terms, new words and to neutralize language. Although this will require a long and exhausting process, feminists have taken the most important step by drawing attention to this issue and creating sensitivity.

Against this background, world languages reflect sexism in direct proportion to their culture. Sexism in language can take two forms. First, the system of the language itself is sexist (as in languages that divide words into masculine-feminine); second, the way we use language is sexist (as in semantically gendered languages).

The fundamental approach to gender and language studies dates back to the early XX century. Gender aspect of language and communication had been the main subject of the researches but still remaining invisible to the linguistics. The development of sociolinguistics, the formation of the postmodern theory of knowledge and the rise of the feminist movement played an important role in the emergence of fundamental gender issues, as an independent aspect within an interdisciplinary field.

Data gathered indicate an identification of (male) man with human being. However, the feminist theory explains the identification by distribution of gender roles in society, rather than linguistic factors, since according to the sociolinguistic research, the English language has been developed under influence of Jewish-Christian traditions which supported male dominance over female. According to Pamela Fishman, who studied a conversational activity in "Language, Gender and Society" language is the constructor and keeper of hierarchical status between males and females.

A new approach to gender and language has been put forward by Deborah Tannen and her followers, supporters of the theory of gender subcultures, which assumes that women and men experience language socialization in different ways. Being brought up in different sex groups (sociolinguistic subcultures) in their childhood with different tactics of speech behavior, the verbal communication between men and women provokes an inadequate reaction. Therefore, they have to be regarded as two distinct subcultures characterized by special speech practices. Having originated in the US, the most prevalence of feminist linguistics in Europe has been affected by the works of Trömel-Plötz "Linguistik und Frauensprache", and L. Pusch "Das Deutsche als Männersprache".

In the world's languages, sexism appears in various forms, sometimes in grammar rules, sometimes in dictionaries and almost always in idioms and proverbs. With a few exceptions, languages belonging to the same language family are similar in terms of sexism as they are in other respects. For example, when we look at the Indo-European language family, we see that with a few exceptions (e.g. English), almost all languages are grammatically sexist, while the Ural-Altaic language family is sexist not in terms of grammar, but in terms of words, idioms and proverbs.

Since language is a means of transmitting culture, while examining the similarities and differences between these languages, we also have an idea about their cultures, the way they perceive and live in the world, and their values. For this reason, languages are important tools to learn about societies. One of the social realities that we can uncover when we analyze languages is the relationship between men and women and the position of both in society. We have already mentioned that women are seen as subordinate in

almost every society in one way or another, and how this is related to language. Looking at language families and the characteristics of individual languages, what can we say about the relationship between the place where the societies of these languages put women and the place women find in language?

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