



## Gender Stereotypes of Male and Female Speech

Sharopova Rano <sup>1</sup>, Ismailov Akbar <sup>2</sup>

<sup>1</sup> Associate Professor of Uzbek Linguistics department Doctor of Philosophy in Philology

<sup>2</sup> Master degree student of Uzbek language and literature department Navoi State Pedagogical Institute

**Abstract:** The article discusses the gender stereotypes of male and female speech, interprets the specific speech style of men and women, and the history of Gehder studies.

**Keywords:** gender linguistics, gender attitude, gender studies, gender role, androcentric rule, gender theory.

### I. Introduction

The concept of gender entered science in the 80s of the last century as an important factor determining the socio-cultural status of a person without leaving the meaning of biological sex. The fact that gender entered the field of linguistics from social sciences can be confirmed by the existence of its explanation in the form of "social-cultural gender" in sociological dictionaries. Hence, gender as a social phenomenon and social category is studied from a linguistic point of view.

### II. Literature review

Gehder's scientific research works in the field of linguistics focus on adult speech, adolescent speech, children's speech, women's and men's speech, boys' and girls' speech, gender differences in artistic works; social roles, division of forms of activity, differences in behavior and psychological characteristics of individuals are meant.

Determining male and female speech is related to issues such as the specific speech style of men and women, the different aspects of their language and culture, and the influence of gendered words on language.

One of the current problems of gender linguistics is gender relations pragmatic simile, pragmatic simile, pragmatic simile, pragmatic is the study of phenomena such as conflict. Because men and women have separate pragmatic worlds.

### III. Analysis

According to the linguist scientist O.A. Voronina, the basis of the methodology of gender research is not only to describe the differences between the status, roles and other characteristics of women and men, but also to analyze the results of gender roles and relations, i.e., "analysis of dominance" that has arisen in society. We cannot apply these ideas of O.A. Voronina to the field of linguistics, because linguistics is not concerned with which gender dominates the language, but with the research of language tools that express gender imbalance [2].

German linguist and philosopher F. Mautner (1913) studied the speech behavior of men and women in different social groups. He linked the appearance of the female language to the historical tradition of the ancient theater, where men performed female roles, that is, the true female language appeared only when a woman was allowed to appear on the stage [5]. The Danish English professor O. Jespersen included a section on "Woman" in his book "Language: Its Nature, Development and

Origin" (1922), in which he examines the characteristics of women's vocabulary in the humanities. In the field of philology and art studies, when men's speech is compared with women's speech, they conclude that they are "as a rule poorer." All the above examples are united by what J. Coates called the Androcentric rule (the rule of androcentricity) [6]. According to this rule, the speech behavior of men is automatically evaluated as desirable and correct, and the linguistic features of women as a negative deviation from the norm. Thus, a stable stereotype of male and female behavior is formed.

In addition to stereotypical ideas about speech style, there is a widespread opinion that there are "female and male subjects" in society. Since time immemorial, manuals have been published in various countries containing direct recommendations for women on how and what to talk about. For example, "Domostroy" (XVI century) clearly defines the range of topics that women should talk about: "Converse with guests about sewing and housekeeping, how to run a household and what to do; and what you do not know, ask good wives ask politely" [7].

He also defines the model of the ideal speech behavior of a woman: "It is good to gather with such loving wives not for eating and drinking, but for good conversation and science, to remember everything in the future. Try not to make fun of anything and not to talk in vain. If they ask about something about someone, sometimes giving a false opinion, answer: "I do not know, I have not heard anything and do not know; and I do not ask unnecessary things, queens, nobles and "I don't gossip about my friends" [7].

#### IV. Discussion

In his novel *The Governor* (1531), T.S. Eliot gives advice on choosing a nanny for the children of the nobility, and elaborates on their correct and polite way of speaking. According to him, "children of noble fathers" should hear a model of correct pronunciation from birth [5].

From these types of instructions and recommendations, a simple-linguistic idea of a model of a woman's speech behavior is formed, that is, a certain stereotype that determines how a woman speaks and does not speak. Below are the main rules of this model:

- A woman should always speak after a man. - Women are semi-literate, so their language and speech (written and spoken) is a priori - poorer and stingier than that of men. - A woman is a conversationalist by nature, and therefore she is ordered to remain silent (at the same time, a woman's speech itself is often perceived as an overly communicative act). - A woman should not use rude and obscene words in her speech. - In his speaking behavior, he should follow the male (exemplary) communicative model and not go beyond the specified topics.

This stereotype is aimed at forming the image of an ideal woman, whose main social task is to take care of the family and raise children. It should be noted that the stereotype in question exists at the moment and continues to develop. For example, there are a number of guides for people who want to change their gender, which contain recommendations about how to be a real woman and what to talk about; differences between female and male languages have been noted in anthropological literature since the 17th century. Missionaries in their diaries and notes talk about peoples where the speech behavior of men and women is radically different from each other, which makes it possible to talk about the existence of male and female languages. The differences are related to the different layers of the language. Later, this information is confirmed by scientific studies of anthropologists. Based on the obtained data, many researchers described such systems as two separate languages, male and female languages, which is wrong, because the phonological, morphological, syntactic and lexical features of such systems indicate that the gender of the speaker only determines the choice of language, indicates that it will predetermine.

By the middle of the twentieth century, the problem of the interaction of gender and language began to be discussed in scientific research not only by anthropologists, but also by dialectologists. In their works, the study of women's speech was not the main task, but the obtained data, unlike the simple-linguistic postulates of the previous period, had undoubted scientific value and evidence.

The second half of the twentieth century was characterized by a significant expansion of topical linguistic problems associated with a change in the approach to language as an object of study.

Language began to be seen as an anthropologically oriented phenomenon, which contributed to the growth of an interdisciplinary component in linguistics.

Systematic gender studies have been carried out by linguists relatively recently. The growing interest in the issues of interaction between language and gender is associated with the formation and development of sociolinguistics as a branch of linguistics.

Scholars consider the interaction of language and gender as part of the study of the social variation of language. Unfortunately, the study of this dependency attracted the attention of linguists relatively recently, because women as a separate social group were not considered for a long time, even after sociolinguists abandoned the subjective selection of informants' characteristic of traditional linguistics.

Differences in male and female languages are sought using sociolinguistic experiments, questionnaires, and survey methods. In particular, while developing the ideas of R. Lakoff, they consider the communicative act in a couple with their gender composition (male + male, female + female, male + female). In this context, linguists P. Fishman studied the experimental recordings of spouses' conversations (1978) [16], M. Hartman (1976) - the conversations of elderly people [9, 11].

All these works were aimed at experimental confirmation of R. Lakoff's hypothesis. Most experiments have shown that the parameters he sets are only half-true. Therefore, the next wave of sociolinguistic research focused exclusively on the study of communication patterns within women's groups.

Radical feminist linguistic theories that were popular in the 1970s and 1980s stem from the following postulates. Sapir-Whorf hypothesis. 1. Language imposes certain limitations on perception and thinking, and therefore on reality. 2. Men control language, that is, they determine the norms of meaning and usage. 3. Women are at a disadvantage as language users because they are forced to use male language.

These conclusions formed the basis of one of the influential models of the functioning of language in culture and the view of the role of gender in this process attributed to sociologists Edwin and Shirley Ardener. The main idea of Ardener is that each social group has its own understanding of society, but not every group has the opportunity to express it, because the dominant group controls the methods and means of linguistic expression.

Thus, less influential groups become "voiceless". Women are also such a "voiceless" group, because they have their own image of reality, but they are forced to speak in terms of "male reality". Ardener's concept was further developed in the work of Mary Daly and Cherice Cramer.

C. Kramer puts forward several hypotheses based on Ardener's concept. 1. It is easier for a woman to understand a man, because they are forced to use the language of the dominant ("male") group for communication. 2. Women express dissatisfaction with the current language model and seek alternatives. 3. Women have more difficulty with public speaking and have a different sense of humor than men. To confirm his hypotheses, Ch. Kramer cites data from sociological surveys and clinical practices.

Another work based on the Sapir-Whorf hypothesis and exploring the relationship between gender and language is D. Spender's book "Language is made by Man". In his work, he tries to expose the androcentric of the language system.

In Russian linguistics, A. V. Kirilina developed some general theoretical issues in this field and was one of the first to raise the issue of distinguishing between feminist and scientific approaches to the study of gender [13].

Currently, gender studies is developing quite rapidly in local linguistics and is conducted in several directions: - study of ideas about gender ("masculinity" and "femininity", gender at different levels of gender, language); - gender specificity of verbal and non-verbal communicative action; - reflection of gender stereotypes in social and linguistic consciousness; - gender in lexicography; -

gender in advertising; – gender in mass media; - gender in criminalistics; - Sex on the Internet; - gender in artistic text.

Sociolinguistic studies of the speech behavior of men and women made it possible to include gender among the socio-parameters of speech along with age, status, ethnicity, which expanded the understanding of the nature and causes of linguistic variation. However, there are many works whose authors make observations on very narrow materials, claim global generalizations and put them forward as postulates of gender theory. That's why P. Eckert and S. McConnell-Genler characterized the new approach to gender studies with the thesis "think practically, observe locally" and thereby set the trend of global generalization and moving away from stereotypical interpretations. This applies to the differences between male and female language. They call for the study of "the interplay of language and gender in the everyday social practices of specific indigenous communities", arguing that gender is not always easily separable from other components of social identity, is not always equivalent in different cultures, and therefore Linguistic components of gender may vary by society, culture, and nation.

They also argue that gender issues cannot be considered in isolation from other aspects of social identity. From this comes the concept of the linguistic construction of gender, which is based on the idea that social relations determine statements.

## V. Conclusion

All modern studies of gender are not limited to identifying the differences between female and male languages, but are aimed at clarifying the socio-cultural norms and rules in each particular community or group. As J. Coates noted, "there are no gender-specific forms, but there is a tendency for men and women to prefer certain forms" [6]. Development laws of this tendency are the future task of modern gender linguistics.

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