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Gender and Age Characteristics of Communicative Discourse (As an Example of Uzbek Phraseology)

Khursanov Nurislom Iskandarovich^{1*}

1. Doctor of Philosophy (PhD) in Philological Sciences, Associate Professor, Renaissance University of Education, Uzbekistan

* Correspondence: nurislomkhursanov92@gmail.com

Abstract: This study investigates gender and age characteristics in Uzbek communication discourse through the analysis of phraseology, which mirrors cultural and social norms. Despite its significance, limited research has explored how phraseological units differ across gender and age groups in the Uzbek language. Addressing this gap, the study aims to identify variations in the use and role of phraseological expressions among men, women, and different age groups. Using a qualitative methodology, the research examines the communicative functions and influence of phraseological units within discourse. The findings reveal notable differences in phraseological usage, shaped by gender and age, highlighting their importance in reflecting social dynamics. These results contribute to a deeper understanding of the interplay between language, culture, and identity, offering insights for linguistic and cultural studies.

Keywords: Phraseology in the Uzbek language, Gender characteristics, Age characteristics, Communication discourse, Cultural norms, Linguistics.

1. Introduction

In world linguistics, serious attention is paid to the issue of phraseology, its specific national and cultural features in its structural and semantic structure. It is important to generalize the lexical, semantic, pragmatic, stylistic, cognitive meanings carried by phraseology and their realization in speech using modern methodological principles, to draw clear theoretical conclusions about the linguostylistic, semantic and pragmatic properties of phraseology formed on the basis of somatisms and their status in speech, to actively apply the issue of phraseology in discourse as a system of human ideas about the world, to present to the attention of the world the rich masterpieces of national culture and rare examples of language underlying phraseology.

Literature review. To date, a number of fundamental studies on phraseological issues have been carried out in linguistics, and the works of scientists who have made a significant contribution to this field are noteworthy. The works of Charles Balli, who was inspired by the ideas of the Western linguistics master F. de Saussure, and was the first to devote himself to the analysis of phraseology, gained great importance [11, 416 p.]. Later, these ideas were developed and substantiated in the studies of scientists such as A.P. Cowie [3], J. Firz [4, 233 p.], J. Sinclair [9], who were devoted to the semantics of phraseological units.

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The issue of phraseological units began to be studied in Uzbek linguistics in the 50s of the last century. In particular, representatives of Uzbek linguistics Sh.Rahmatullaev [8], Y.D.Pinkhasov [13, 19 p.], A.Sh.Shomaqsudov [29, 16 p.], M.Khusainov [17, 18 p.], B.Yuldoshev [10], A.Mamatov [5], Sh.Almamatova [1], M.E.Umarkhojaev [17, 56 p.], A.Nosirov [6], M.I.Rasulova [14, 268 p.], R.U.Akhrorova [2, 135 p.], Sh.I.Askarova [3, 142 p.] conducted research in the field of phraseology. In particular, Sh.Rahmatullaev, M.Sodikova [16, 336 p.], N.I.Khursanov [17] compiled a number of dictionaries of phraseologisms. Although the recognized studies contain a huge amount of theoretical and practical material, a number of issues of phraseology require separate study. This is especially true for the cognitive and linguocultural study of phraseological units in Uzbek colloquial speech.

2. Materials and Methods

In this study, the gender and age characteristics of Uzbek phraseologisms are studied using the descriptive analysis method. The existing set of phraseological units is analyzed and their semantic composition is determined. Sociolinguistic analysis is used to study the differences in use between men and women, as well as between different age groups. Using the comparative analysis method, the use of phraseologisms in different cultural contexts is compared. Using interviews and surveys, data is collected from representatives of different groups to determine the importance of phraseologisms in everyday communication. Corpus analysis is used to study the frequency and context of use of phraseologisms in written and oral sources. Together, these methods provide an opportunity to deeply study the gender and age characteristics of Uzbek phraseologisms.

3. Results and Discussion

Unlike Western countries, where the issue of gender equality has become the biggest lever of social life, the issue of gender in Eastern culture, in particular in the social life of the Uzbek people, has many differences. These differences are explained by the social possibilities of women and men as biological beings and the division of labor within society in accordance with them, and the cultural observance of Islamic values. Taking into account the fact that language cannot exist separately from society, we can say that phraseological units, along with other language units, also exhibit signs of gender specificity. These signs are seen in the selection of language units in the process of communication, their use taking into account the situation and form of communication, the use of descriptive, illustrative expressions for representatives of both sexes, and the use of phraseological units appropriate to the discursive situation based on the characteristics of representatives of gender. We illustrate our idea with the example of the following excerpt.

Nima bo'lganda ham Saida uning g'azabi alanga olishiga bahona bo'ladigan biron so'z aytishni, shu bilan uning tilini qichitib, o'zi javob qilishga majbur bo'lib janjal chiqarishni, natijada ikki oradan parda ko'tarilib qolishiga sabab bo'lishni istamadi; lekin shu bilan birga, "ayol bo'lganim uchun menga shunaqa muomala qilayotibsanmi" degan ma'noni anglatib, uni bir oz insofga keltirish maqsadida bir vaqt o'z uyida xotiniga aytgan gapini hazil tariqasida eslatdi:

— Undoq emas, Arslonbek aka, dedi kulimsirab,- ayol kishi rahbarlik qilsa kalavangizning uchini yo'qotib qo'yasiz...

The discourse situation presented in this excerpt can be said to be a depiction of gender relations typical of the Uzbek people. Saida's unwillingness to reveal the veil towards a man or her boss, which is typical of Uzbek women, and therefore trying not to speak harshly to the collective farm chairman Arslonbek, and Arslonbek's masculine pride in not liking a woman to directly influence a man, and expressing this by saying

“kalavangizning uchini yo‘qotib qo‘yishi” demonstrate the gender differences of phraseological units, along with other units, in Uzbek colloquial speech.

Phraseological units, which are a component of linguoculturology, cannot be imagined separately from modern cognitive linguistics. The world of concepts and their processing in the human mind, their manifestation in the form of language and preservation as knowledge are the main factors for linguoculturology.

The use of modules rich in melodic tone is characteristic of women's emotional speech, while for men, the use of lexical and grammatical means is characteristic.

In the Uzbek language, men use adverbial clauses followed by time, place and purpose in their speech, while women use adverbial clauses followed by degree and analogy. Although they use the same linguistic units, the semantic, stylistic, form-forming means of expression and imagery are different. While men's speech in the Uzbek language is dominated by admonishing firmness combined with gentleness and politeness, women's speech is characterized by softness, gentleness, politeness, a certain shyness, and loyalty to their spouse, children and loved ones.

While analyzing the lexical and semantic properties of phraseology, the process of its preservation in the linguistic base of the communicator and its occurrence in the speech process, we pay attention to the personal qualities of the participants of the speech, in particular, age and gender relations. Phraseologisms themselves include several micro and macro groups according to their thematic composition. If phraseologisms with somatic content, phraseologisms of a zoonymic, toponymic nature, or phraseologisms reflecting certain anthropological cultural features of the people are in our focus, they are divided into several classification groups according to their semantic proximity or their adaptation to a specific speech expression rather than their word composition. Below we will dwell on the gender and age characteristics of phraseologisms united based on the semantic content of praise and curse, which is one of such content groups.

Phraseological units with the meaning of praise and curse, which are an integral part of linguocultural phraseology, reflect in one way or another the lifestyle, conceptual understanding of the world, and cognitive state of the Uzbek people in speech. In addition, these lexical units are considered to have age and gender characteristics in one way or another. It is appropriate to dwell on the analysis of these linguistic units in terms of their ability to be actively used in the process of communication and to demonstrate the gender characteristics inherent in phraseology.

The lexical and phraseological characteristics of Uzbek male and female speech are especially evident in cursing and swearing. Mahmud Sattar writes the following about this in his book “Uzbek Customs”: “The authors of curses are mainly women. They cannot help but curse. They curse their children, husbands, friends and enemies, even for fun.: ...”Juvonmarg bo‘lsin”, “Og‘zidan qoni kelsin”, “Uyi kuysin”, “Kalta qaytsin”, “Sochi taxtada taralsin”, “Izi kuysin”, “Oti o‘chsin”, “Ko‘ziga tuproq to‘lsin”, “Yuzini teskari qilsin”, “Jazosini xudo bersin”, “Biri ikki bo‘lmasin”, “Kosasi oqarmasin”, “Esin-ichsin, buyurmasin”, “Xudodan topsin”, “O‘g‘il-qizining huzurini ko‘rmasin”, “Go‘r tortsin”, “Tuxumi qurisin” va hokazo” [12, p. 34].

Phraseological units expressing the meaning of cursing are also considered to have specific linguistic features, and this is often characterized by gender specificity. When analyzing the linguistic and psychological state of a person, differences between women and men are observed in terms of suppressing, restraining anger, or expressing their reaction to such a situation. While men often use swear words consisting of slang or jargon to suppress or restrain anger, phraseological units with the meaning of cursing are actively used in women's speech in such emotional situations. Curses are also divided into internal classification groups according to content groups. In Uzbek everyday conversational speech, the concept of misfortune is based on curse words, and the expression of wishing misfortune is dominant. In particular, phraseological combinations such as “qirilib ketgur, og‘zingdan qoning kelgur, juvonmarg bo‘lgur, ochdan o‘lgur, qaro er bo‘lgur, boshing

kesilgur, yer yutkur, qirchiningdan qiyilgur, lahadda chirigur, bo'yniginang uzilgur, jonginang chiqqur, bo'yniginang go'rda chirigur, murdasho'yga buyurgur, ko'kkinangni kiyay-a (azada ko'k kiyim kiyish nazarda tutilmoqda), ko'zing tuproqda chirigur, joning bo'g'zinga kelgur, Xudo joningni olgur" are used in the sense of wishing for or calling for death and the misfortunes associated with it, and this is considered the greatest misfortune phenomenon.

Although the phraseological units in the language are considered a common means of communication for everyone as a language unit, they have certain differences depending on the age and social status of the participants in the communication. For example, in the Uzbek language, there are a number of ready-made speech combinations used to express marital status, such as "boshi ochiq bo'lmoq, qulog'ini tishlab qo'ymoq, boshi bog'langan, boshini aylantirib olmoq". We find these units more often in the speech of middle-aged or elderly people, and these units imply a specific pragmatic characterization of the speech situation. Below we will analyze some examples.

"Boshingiz ochiqmi?", – u gapning dangaliga ko'chib qo'ya qoldi. "Yaxshi bir yigit bor, nima deysiz?" Qiz javob berishni ham ep ko'rmay, boshi bilan yo'q ishorasini bergancha, bizdan uzoqlashdi (so'zlashuvdan) ("ersiz"). The phraseologism "boshi ochiq" used in the example is euphemistic in nature and serves to express the concept of "ersiz".

We can also observe that the phrase "boshini aylantirib olish" is mainly used by women or mothers in relation to children. The fact that the man is responsible for the main financial matters in the Uzbek family and is observed in the speech statements of men or parents in matters related to weddings and expenses. For example: qiz chiqarish, qiz chaqirdi, kelin tushirish, boshini ikkita qilish, boshini bog'lab qo'yish, etc.

The gendered nature of "Boshini aylantirib olish" is also observed. According to social stereotypes, women's heads are often turned by men. In some cases, the expression is used against young men, as described by the young man's mother or sister. The passage "Fathers and Children" from Otkir Hoshimov's "Notebook Notes" also proves our point. "U oddiy odam edi. Hammolchilik qilardi. To'rt qiz, uch o'g'ilni oyoqqa turg'azdi. O'g'illarini uylantirdi. Qizlarini chiqardi. Hammasini uyli-joyli qildi. Ko'z yumayotganida "hammalarindan mingdan-ming roziman", dedi... Qarashsa, kafanligi yo'q ekan..." [7].

Language is in constant motion. Every day, some language units are born and some die. Between birth and death, certain units undergo a process of transition or growth from one state to another. The combination of eating bread in the above example, which is introduced into speech in a ready-made state and preserved in the language as a whole, also demonstrates phraseological signs and socially expresses the speaker's demand and reproach to the listener.

4. Conclusion

In short, the occurrence of phraseological units or word combinations close to them in a particular discourse in a specific way manifests gender and age characteristics. This feature is clearly visible in the semantic and pragmatic content and use of some units in speech, while in others it appears only in certain speech situations. However, this feature is present in one form or another in almost all phraseologisms in the Uzbek language. Although the propaganda work carried out in societies where the idea of social gender equality is being promoted today also causes some imbalances in the gender-specific nature of phraseologisms in the language, the biological and psychological gender differences between women and men demonstrate that phraseologisms in not only Uzbek, but also other languages have linguistic gender and age characteristics.

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