

## **ANALYSIS OF SPECIFIC CHARACTERISTICS OF WOMEN'S SPEECH IN ENGLISH AND UZBEK**

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### **Abstract**

This article analyzes sociolinguistically Uzbek and the specific features of English women's speech, and it researches the functions and differences of units in women's speech from a practical aspect.

**Keywords:** Sociolinguistics, linguistics, society, sociology, speech, normativity, criteria of territoriality.

### **Introduction**

We know that since language is a social phenomenon, it is inextricably linked with the life of society, and this leads to the formation of the sociolinguistics direction of linguistics, which studies and analyzes issues such as the social nature and function of language, and the influence of social factors on language. As society develops, so does the language. It can be seen from this that the science of sociolinguistics continues to develop as society and language develop.

As we know, sociolinguistics is a scientific theoretical field that develops from the junction of social psychology and ethnography and studies the social nature of language, its social functions, and a set of problems related to the role of language in society. Sociolinguistics is the field of study of the role of language in society, it studies the role and service of language in society, the features of its use.

As a result of research conducted in the 70s and 80s of the last centuries, we can know that the criteria of territoriality and normativity appeared in sociolinguistics.

We know that standardization means the coordination of a particular language on the basis of certain norms. In the standardization of the language, the rules of the grammar of language are considered an important factor.

The criteria of territoriality express the connection of a language with a certain region. Territoriality is inextricably linked to the formation of a nation, ethnic customs, traditions, historical-ethnic unity, and a single state system.

Sociolinguistics, that is, sociolinguistics has different and unique aspects from other languages, and to study these aspects, we need to analyze the origin of this science, the object of study, the subject, and the different views of scientists about this science.

The term “sociolinguistics” was first used in 1952 by the American sociologist German Curry. However, the history of sociolinguistics goes back a long way. Famous Russian scientists of the first half of the 20<sup>th</sup> century, I.A. Baudouin de Courtenay, E.D. Polivanov, L.P. Yakubinsky, V.M. Zhirmunskiy, B.A. Larin, A.M. Selishev, G.O. Vinokur, French scientists F. Bruno, A. Maye, P. Lafargue, M. Cohen, Swiss scientists Sh. Balli and A. Seshe, Czechoslovakia, B. Gavranek, A. Matesius, and others put forward several ideas on sociolinguistics.

## **METHODS**

In the analysis of the scientific article, methods such as comparative analysis, cross-cultural method, and descriptive methods were used.

## **MAIN PART**

During the period when linguistics was studied, the field of sociolinguistics has several different names: language sociolinguistics, sociological linguistics, linguistic sociology, linguosociology, social sociolinguistics, etc. It can be known that the object of sociolinguistics is language, and the subject of language is the tasks and factors of speech. Sociolinguistics follows several criteria in studying its object: history, vitality, and, as I mentioned at the beginning, territoriality and normativity.

Accordingly, sociolinguistic units differ according to their use in a given area. For example, sociolinguistic units in the speech of English and Uzbek women are very different from each other, and they are used for different purposes in speech. That

is, English women address their husbands by their name. We can see this in the work of the famous English writer Daniel Keyes in “The flowers for Algernon”:

*His mother shouting to him...not his mother shouting to his father:*

*-Matt, I don't want to move him from school to school! He is a child like all children!*

*-Roza, stop deceiving yourself. He is not sane. Look at him, Roza! He turned six years old but...*

*-Matt, He is not crazy! A child, like all children!*

In this verses, we can see that a women is addressing her husband by his name, and this is considered normal for the English culture, but in Uzbek , this situation is considered disrespectful and there are no such cases, that is a woman can never address her husband by his name , on the contrary, in the speech of Uzbek women, the word begim, sulatim, daddy and brother adding or by the name of the aldest son. We can see this in the story “Anor” by the famous Uzbek writer Abdulla Qahhor:

*Turobjon tugunchani orqasiga berkitib, tegishdi:*

*-Akajon, degin!*

*-Akajon! Jo-on aka!*

*-Nima berasan?*

*-Umrinning yarmini beraman!*

*Turobjon tugunchani berdi. Xotini shu yerning o'zida eshik oldida o'tirib tugunchani ochdi-da, birdan bo'shshib ketdi.*

In this example, we can see that the woman affectionately addresses her husband as “Brother”.

In addition, we can see such an example in the short story “Qanoat” from the short story collection “Dunyoning ishlari” by the famous Uzbek writer Utkir Hashimov:

*-O'tin tegib ketdi, -dedi onam sekingina. Qarasam, o'tin o'lgur qolmabdi. Bolalar o'qishda, adasi ishdalar. Ko'zliroq sarjin ekan, tesha bilan urganimni bilaman.....- Onam qovog'ini silab qo'ydi. -Adasi ishdan kelib juda xafa bo'ldilar. “Birpas sabr qilmaysanmi, o'zim yorib bermaymanmi”, dedilar.*

Also, the uniqueness of English and Uzbek women's speech is distinctly different in addressing their husbands, but also in their attitude towards their children. English women also differ from Uzbek women in holding or caressing their

children. For example, in “To the Lighthouse” by the famous writer Virginia Woolf, it is written:

*Mrs Ramsay said to his boy, “You are a little brute,”*

It can be seen that the mother is calling her child a savage. Uzbek women's caressing is slightly different from English. We can see this in Utkir Hashimov's “Dunyoning ishlari” in the story “Ikki afsona”:

*Oyim tag'in kuladi.*

*-Albatta!*

*-Kuchugimni yaxshi ko'rayin-a?*

*-Yaxshi ko'rgin, o'g'lim!*

*-Oyi, Adham jinni-a?*

*-Nega?*

*-Kecha-chi, mushukni muz bilan urdi. Mushuk cho'loq bo'lib qoldi.*

*-Jonivorlarga ozor berib bo'lmaydi, bolam. Bo'ldi, endi uxlaymiz.*

In this example, we can see that the mother is stroking her child and addressing her as “my son”. There are many such examples in this work, for instance, in the “To'y” story of this work:

*Onam uni darrov tanidi..*

*-Voy, o'zimning toychoq o'g'limdan aylanay! Voy, o'zimning o'g'lim kelib qolibdi-ku!*

In these verses, it can be understood that the mother is calling her son “my mare,” and this is normal for Uzbek culture, because Uzbek women often call their son my lion, my mare, my pahlavan. These similes show that those children have some characteristics of this creature.

Also, Uzbek women caress their mother and call them my validam, my heaven, and my basil. We can see an example of this statement in the work “Bonu” by the well-known Uzbek writer Ikbal Mirza:

*Men yuborgan pullarni halimko'ngil volidam zoriqqan opa-singillarim, amma xolalarimga “Orttirganingda berarsan” degan shart bilan tarqatib, o'zi nafaqa pulini poylab o'tirgani ma'lum bo'ldi.*

From this example, it is known that the girl calls her mother “mild-hearted” and the reason is that the mother deserves it, because the mother is very kind and open-hearted, which is why the girl calls her mother “mild-mild”. Uzbek women call their mothers “Volidam” because the mother is a very precious person. The

meaning of this word in Uzbek is “mother” and it is said out of respect, but its origin is Arabic, and it is derived from the word “valid”. Addressing a mother with such words is characteristic of Uzbeks, and we do not find such words in English. English women address their mother as mother, they do not address them as my basil, my heaven, like Uzbek women.

## CONCLUSION

To sum up, the sociolinguistics units of English and the Uzbek language are formed, first of all, based on their respective societies. These units are often used to express love, respect, and anger. Accordingly, sociolinguistic units have different uses and functions, and goals. People use these sociolinguistic units to refer to each other, and these cultural values reflect the relationships between individuals.

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