

**ISSUES OF EXPRESSION OF RESPECT IN MALE AND FEMALE SPEECH IN  
DIFFERENT SYSTEMS LANGUAGES**

**Yusupova Sabohatxon A'zamjonovna**

Fergana state university

Differences in the speech of representatives of different societies are reflected in a person's race, gender, age, social status, appearance, and state of health (limited ability) and several other factors.

In scientific research devoted to the problem of male and female speech in world linguistics, the concepts of these speech are described differently – language style, language diversity, and language colour. Male and female speech acts as a certain social difference and displays its characteristics within different styles.

Linguist Sh.Iskandarova selects the role and time of communication for the speech label, the participation of the speaker and the listener, the purpose, foundation, communication tools, specially defined forms of behaviour, the subject of expression, the characteristics of speakers' relationships, social characters, the formal and informal characteristics of the situation, and examines them by dividing them into stable and changing characters.

"Most of Uzbek men use 'sen' (thou) to their wife, but women do not address by using 'sen' their spouse, there therein expressing their respect for them," writes K.Kaxkhorov, who conducted a comparative study on speech labels in English and German.

Analysis of the different speech of women and men of language tools is one of topics that are relevant in linguistics in close relationship with the gender issue. This situation remains very controversial even in the process of studying different systems languages.

The term gender appeared in linguistics significantly late compared to other fields, which began to evolve as a term in the second half of the 20th century.

By the 1980's, the use of this concept in scientific research was widespread. The concept of gender was first introduced by psychologist, analyst, and sociologist Robert Stoller, who lived in America. This psychologist liked to divide the term gender in two: they are biological and sociological. Peculiarities of sex studies in the fields of biology and physiology, and gender issues in psychology and sociology.

Stoller's idea led to the development of a new area of so-called gender linguistics among innovative social sciences.

G.A.Brandt states that gender is a collection of characteristics that arise because of its influence based on a particular culture, which can adequately assess the differences in speech and behaviour of women and men spiritually and educationally.

N.L.Pushkaryova, explains the current term: gender is a system of relationships and interrelationships made up of characteristics that govern and subsist in society. Gender connections are a significant element of society's humanitarian structure, which defines the relationship between people. In world culturology, a person's character, nature, and personality are usually separated by gender. This means that at the right time, women and men follow certain social rules appropriate to the needs of mankind.

According to Y.I.Goroshko, gender characteristics are reflected in communicating, expressing speech, and incorporating social examples of behavioral women and men. This idea is also supported by O.A. Voronina in her article.

According to J. Lakoff, in the process of communicating, women are distinguished by such aspects as high-level sensitivity and flexibility for their interlocutor, they hear their interlocutor's thoughts with special attention, careful attention, and their desire to capture activity during the conversation is not observed. Men, experience serious in the process of communication, and they try to control and seek to negotiate with the interviewer.

According to the scientist's research, in addition to what is emphasized in English, women use high voice instead of using lower tone in confirmation and interrogation sentences. In addition, they also use certain vocabulary and phrases that describe the movement of women in everyday life, linguistic and grammatical tools that mean very high emotions, and modal verbs.

According to research, in different systems languages, there's a visible gap between the number of cases devoted to male and female speech and this gap increases the demand and interest in studying male and female speech. Male speech is mainly close to the standard combination of the literary language, and female speech has a slightly more variable tone and is flexible in accordance with social. As in every language, there is a speaking relationship between women and men in Uzbek, English and Japanese. We can see that there are only a few facts about this. From this point of view, it would not be entirely true from a linguistic point of view to conclude that women and men speak the same way.

In Japanese linguistics, for example, the separation of male and female speech in its name and the importance of such differences in society are known by dozens of scholars to have thoroughly studied the same issue. Alpatov outlined his research in this regard in a separate chapter in his book Japan: Language and Culture.

The difference between women's and men's speech options in Japanese literary language is reflected in almost all language levels. For example, if phonemes and their rules of adaptation are the same, differences in pronunciation are evident mainly in women's speech.

The difference in gender variations in Japanese may be as follows:

- the availability of a language unit in only one option.
- differences in the meaning of the word;
- centred in the first option, depending on the position occupied by the language element;
- in the second, in the second level,.

For example, we can consider the inversion of I, II person, (III person, no significant difference). Recognized as a pronoun representing the highest level of respect, わたくし equally used in the speech of women and men.

Erkaklar nutqida ‘ぼく’ ‘boku’ ‘men’ eng oddiy hollarda, ‘おれ’ ‘ore’ buyruq tarzida ishlatiladi.

In men's speech, ぼく ‘boku’ ‘me’ is used in the simplest cases, in the form of おれ ‘ore’ as commands. わし ‘vashi’ is one of low-consumption words and is almost out of use in oral

discourse. Women use あたし 'atashi' 'me' in simple treatment, and when politeness expressed, they use あたくし 'me', but in Japanese linguistics, they remain an outdated form of pronouns. わたし watashi is considered a normal pronoun for women's speech, while men's speech demonstrates that this pronoun has more politeness.

It is known from Japanese traditions, (all situation, in high level of polite speech and impolite communication) ぼく boku is for men, わたし watashi for women, but for adolescent it is common. It should be noted that Japanese men's women also use the same speech to teach the literary language of Japan and to produce literacy.

In Japanese, the word あなた, which corresponds to pronoun 'you', is also different for women and men. O'zbek tilida ham siz hurmat shaklida va sen esa buning aksi bo'lgani kabi yapon tilida ham shunday holat sezilarli darajada ko'p ishlatiladi.

In Uzbek, 'you' is in the form of respect, as the same in Japanese.

For example, in Japanese the pronoun あなた anata 'you/thou' are used for peers and loved ones, きみ kimi 'you/thou' will be used for men.

There is another interesting aspect of Japanese that, according to the facts based on research, Japanese men never speak with a very high-level method of politeness, and women using speech that is extremely rude. Because expression of respect is also an expression that indicates social origin and its role at the same time.

Japanese women are now also achieving political careers by working in jobs and positions that depend on politics. It can be understood that women are learning to speak from several men's speeches and working hard to do so. But not all Japanese men and women can be said to speak by following gender-different speech. Because many Japanese do not communicate, whether female or male, when they speak or have a conversation, but they are unusually used to speak in that way. This is also closely related to the environment in which the family and person grew up.

The term gender and clarification are an important aspect of a thorough study of the linguacultural aspects of the respect category. The analytical study and illumination of the speech not only reveals the issue of speech and concepts but also demonstrates the history, culture, values, outlook, and traditions and customs of different systems languages. To more specifically address the issue of gender differences that are related to the category of respect, let's look at a few examples below.

- Every time I sit in a beanbag chair, dear.

Mary moved up behind Beth and put her arms around her. "Yes, my darling. When I was about your age, I felt very uncomfortable."

-I know this is supposed to make me like Mary Ashley? But I don't.

- Yeah, I mean it's not like this is Superstring Theory of Parenting or anything.

- She's basically telling her daughter she's not a hideous freak. Other than disqualifying herself from running a modeling agency, what's the point?

"I hate having my period and getting breasts and hair all over. Why?"

Getting breasts all over?

- Uh, Mary, this might be a tad more serious than puberty.
- You might want to give Linda Blair a call. And if she offers you some pea soup, duck! (S.Sheldon Windmills of the Gods)

The above-mentioned communication between husband and his wife shows that a woman in the family, usually lower than a man, expresses equal rights and opinions today without any boundaries, while a man, on the contrary, broadly uses the forms of '*dear, my darling*' access forms and authentic interrogation in order not to upset a woman and make her happy, with the help of certain tools with warmth.

– "Your fool son appears to have gathered his mind," said my Uzbekoyim moon, "and at least forgot about Margilan for three months.

Hadji laughed:

- Maybe, your attempts have been affected...
- I didn't know... It's better that he calmed down. May it last long...
- I wish the same, - laughed hadji.

Uzbekoyim understood her husband's mockery and quarrelled without stopping:

- Why are you laughing? – she argued, - to this day, you laughed and nearly lose your son. Then why are you doing so?... so strange you are...
- It is useless. (in Tajik)
- O my God, do not use Tajik! – said Uzbekoyim, - to be honest, you are causing all this talk. Laughing and again laughing! Instead of laughing tell me 'I have no more experience to raise sons and daughters!'

Hadji laughed again:

- Yeap, I have no experience, ma lady!
- 'Laugh, again laugh!' "May God give death to laughter"! – said Uzbekoyim and va turned her face aside with sadness. (Abdulla Qodiriy)

This excerpt from the communication of Yusufbek hadji and Uzbekoyim illustrates their bonds of husband and wife. In this case, the husband is not in a state of leader, he doesn't use command form and tone, on the contrary, with the general assumption and sarcasm mix husband using "ma lady" to show respect for his wife Uzbekoyim. However, Uzbekoyim does not adequately respond to the respect of her spouse because in this context, the word does not represent pure respect, but it represents an irony and sarcasm.

The combination of the word "May God give death to laughter" is an indication of disrespect for a spouse. The author illustrated this with the phrase "my Uzbekoyim turned her face aside with sadness " when she expressed her answer to her husband.

3. -目を見れば (me wo mireba-if I look you in the eye)

-そこに全部書いてあるわ (soko ni zenbu kaite aru wa- was it all written there)

-だからわたしはあなたのことすきよ (dakara watashi wa anata no koto sukiyo-so I love you)

-わたしの目があなたは読める？ (watashi no me ga anata wa yomeru? – Can you read my eyes?)  
(Chixirosan - Xiroyuki Yasuda).

In the above example, husband and wife are understood from their sincere communication, expressing mutual respect for each other's love, a tone of questions and softness in women's speech as a result of adding to predicate - わ wa to the verb, means expressed politeness. Although the opinion expressed by the husband cannot be fully expressed, so accepted and understood by asking a soft-tone question by his wife. The husband continues to communicate, expressing respect for his wife and using あなた anata 'you' saying that he loves her. But in everyday life and constant communication, this condition is not much observed. It is precisely in expressing mutual love that the use of the form of respect is equally appropriately used by both gender.

As a conclusion, we can say, without fully identifying the unique subtleties of units and phrases of respect in a particular language that represent politeness, without knowing whether it has a positive or negative meaning, they can't be called the same structure and substitution as those in another language. Especially, This aspect of the issue plays a key role in the development of dictionaries of different systems languages.

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