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D.A.Ganiyeva	
O'zbek va ingliz tillaridagi kelasi zamon shakllarining polifunksionalligi	6
G.S.Mirzayeva	
Lingvokulturmalar adabiy matnni ochib beruvchi kalit sifatida	10
S.N.Fazildinova	
The use of hyperbole in Alisher Navoi's works	14
Sh.T.Axmadjonova	
O'zbek tilshunosligida nutq uslublarining o'rganilish talqini	17
D.S.Usmonova	
Exploring values through phraseological units: a study of axiology in language	20
D.S.Usmonova, K.U.Davlyatova	
Gender features of children's animation and emerging translation challenges	24
N.R.Maxmudova	
O'zbek va jahon tilshunosligida ornitonimlarning o'rganilishi xususida	28
M.Saminjonov	
Rasmiy-jamoaviy qasamlar	31
I.M.Jo'rayev	
Qadimiy qadriyatlar	37
D.R.Ubaydullayeva	
Ingliz va o'zbek tillarida shart komponentli gipotaksemlarning struktural-semantik jihatlarini qiyosiy tadqiqi	41
N.Q.Adamboeva	
Ingliz tili badiiy asarlaridagi xushmuomalalik kategoriyasining maksimalari	49
Z.M.Dadahonova	
Components of knowledge control	53
L.Teshebayeva	
O'zbek va ingliz ertaklarida mifonim va spellonimlar	56
Ш.М.Артикова	
Интегральные и дифференциальные признаки тавтологии и плеоназма	60
M.M.Nurmatova	
Paralingvistika jonli muloqot tarjimoni sifatida	66
S.I.Quziyev	
Oliy ta'lim muassasalarida kasbga yo'naltirilgan chet tilini o'qitishning xususiyatlari	70
T.Z.Ismonova	
Problems and solutions of grammar translation method	76
N.A.Komilova	
Zamonaviy tilshunoslikda gender nazariyasi asoslari	80
D.X.Madazizova	
The significance of text and discourse in enhancing communicative competence	83
S.A.Yusupova	
Morphemic units expressing honour in different system languages	86
N.Sidikova	
Stevan Sveygning "Noma'lum ayol maktubi" hikoyasida ayol ruhiyati tasviri	91
Sh.X.Nuritdinova	
Nemis va o'zbek tillarida kelishik kategoriyasi tipologiyasi	94
N.K.Abbasova, N.A.Abdullaeva	
Semantic analysis of english phrasal verbs	98
B.A.Mukhtorova	
The "Concept" in linguistics	102
R.A.Ortiqov	
Ulug'bek hamdamning "Ota" asaridagi monologlar tahlili	106
Sh.O.Abdiloyev	
Zoonim frazeologizmlar xalq tarixi va madaniyati in'ikosi	110

MORPHEMIC UNITS EXPRESSING HONOUR IN DIFFERENT SYSTEM LANGUAGES

TURLI TIZIMDAGI TILLARDA HURMAT IFODALOVCHI MORFEMIK BIRLIKLAR

МОРФЕМИЧЕСКИЕ ЕДИНИЦЫ, ВЫРАЖАЮЩИЕ УВАЖЕНИЕ В РАЗНЫХ СИСТЕМАХ ЯЗЫКАХ

Yusupova Sabohatxon A'zamjonovna¹¹senior teacher Fergana state university**Abstract**

The differences in the speech of individuals from various societies due to factors such as race, gender, age, social status, appearance, and health conditions (disabilities), among others. In scientific studies dedicated to the problem of male and female speech in global linguistics, these speech concepts are defined differently, such as linguistic style, linguistic variant, and linguistic diversity. Male and female speech represents a specific social distinction and exhibits its characteristics within different styles.

Annotatsiya

Irq, jinsi, yoshi, ijtimoiy mavqei, tashqi ko'rinishi va sog'lig'i (nogironlik) kabi omillar tufayli turli jamiyatdagi shaxslarning nutqidagi farqlar mavjudligi yoritilgan. Jahon tilshunosligida erkak va ayol nutqi muammosiga bag'ishlangan ilmiy tadqiqotlarda bu nutqiy tushunchalarga lingvistik uslub, lingvistik variant, til xilma-xilligi kabi turlicha ta'rif beriladi. Erkak va ayol nutqi o'ziga xos ijtimoiy farqni ifodalaydi va turli usublarda o'z xususiyatlarini namoyon qiladi.

Аннотация

Различия в речи лиц из разных социумов обусловлены такими факторами, как раса, пол, возраст, социальный статус, внешний вид, состояние здоровья (инвалидность) и другие. В научных исследованиях, посвященных проблеме мужской и женской речи в мировой лингвистике, по-разному определяются такие речевые понятия, как языковой стиль, языковой вариант и языковое разнообразие. Мужская и женская речь представляет собой специфическое социальное различие и проявляет свои характеристики в разных стилях.

Key words: politeness, gender, category of honour, female and male speech, linguaculturology, speech act.

Ключевые слова: вежливость, пол, категория чести, женская и мужская речь, лингвокультурология, речевой акт.

Kalit so'zlar: xushmuomalalik, jins, sharaf kategoriyasi, ayol va erkak nutqi, lingvakulturologiya, nutq akti.

INTRODUCTION

Linguist Sh.Iskanderova, in the context of speech etiquette, selects the place and time of communication, the participation of the speaker and listener, the purpose, basis, means of communication, specifically defined forms of behavior, the topic of expression, and the features of speaker interaction. Social signs, formality and informality indicators of the situation, make them stable, and she examines them for variational characteristics.

K.Kakhurov, who conducted a comparative study of speech etiquette in Uzbek and German languages, notes that many Uzbek men address their wives using the informal "you," while women address their husbands using the formal "you," expressing their respect in this way.[2;56]

The analysis of language means in relation to the different speech of women and men is one of the topical themes in linguistics, closely linked to gender issues. Even in the study of different systematic languages, this situation remains quite contradictory.

The term "gender" entered linguistics much later than other fields, taking shape as a term in the second half of the 20th century. By the 1980s, this concept was widely used in scientific research. Psychologist, analyst, and sociologist Robert Stoller, who lived in America, first introduced the term "gender," dividing it into biological and sociological types. [5;69] Biological gender is associated with sex, while sociological gender is linked to gender. According to Stoller, gender characteristics are studied in the fields of biology and physiology, while gender issues are studied in psychology and sociology. Stoller's idea led to the development of a new field in innovative social sciences called gender linguistics.

G.A.Brandt, a Doctor of Philosophy and professor at the Department of Philosophy of the Ural State Technical University, writes that gender is a set of characteristics arising from its

influence based on a certain culture. It allows a justified evaluation of differences in the speech and behavior of women and men from a spiritual-pedagogical point of view.

N.L.Pushkaryova, a leading researcher, Doctor of Historical Sciences, president of the "Russian Association of Women's History Researchers," head of the Russian National Committee in the International Federation of Women's History Researchers, and a distinguished scientist of the Russian Federation, interprets this term as a system of relationships and interdependencies consisting of characteristics that govern and subordinate society.[8;6]

Gender relations are an important element of the humanitarian structure of society, defining communication relationships between people. In global cultural studies, the character, nature, and behavior of individuals are traditionally divided based on gender. This means that women and men will follow certain social rules according to the needs of humanity over time.

According to E. I. Goroshko, gender features are reflected in communication, speech expression, and behavior when embodying social models of women and men. This opinion is supported by O. A. Voronina in her article.

According to J. Lakoff, in the process of communication, women exhibit aspects such as a high level of sensitivity and flexibility towards the interlocutor. They listen with special attention to the thoughts of the interlocutor and do not try to take over the activity during the conversation. On the other hand, men in the process of communication display extreme cynicism and try to take control of the situation, attempting to reach a compromise with the interlocutor.

Furthermore, she suggests that, according to research, in addition to aspects emphasized in the English language, women use a higher pitch instead of a lower tone in affirmative and interrogative sentences. They also use a variety of appropriate words and phrases describing the actions of women in everyday life, lexical and grammatical means, and modal verbs with highly emotional meanings.

According to research in various systematic languages, there is a noticeable difference in the number of works dedicated to male and female speech, and this difference increases the demand and interest in studying male and female speech. Men's speech mostly follows the normative form of literary language, while women's speech has a somewhat variable tonality and flexibility depending on social status. In Uzbek, English, and Japanese, as in all languages, there are speech relationships between women and men. We see that there is little information about this. Based on this, it would not be entirely correct from a linguistic perspective to conclude that women and men speak the same way. For example, in Japanese linguistics, it is known that dozens of Japanese scholars have deeply studied the same question, that male and female speech are divided by name, and that this difference is significant in society's life. Alpatov included his research on this matter in a separate chapter of the book "Japan: Language and Culture."

METHOD

In this research we used comparative and contrast methods. And by this way all results were concluded.

The difference between male and female speech variants of literary Japanese is evident practically at all language levels. For example, if phonemes and the rules of their adaptation are the same, differences in pronunciation are mainly noticeable in female speech.

Result and Discussion

The difference in Japanese gender variants can be shown in the following ways:

- The existence of any linguistic unit only in one variant;
- Differences in the meanings of words;
- In the first variant, it centers depending on the position occupied by the linguistic element, while in the second, it is on the second level.

As an example, we can take the declension of personal pronouns in the first and second person (there is no significant difference in the third person). The pronoun わたくし (watakushi), recognized as the highest level of politeness, is used the same way in both male and female speech.

In male speech, ぼく (boku) is used in the simplest cases, and おれ (ore) is used in the imperative form. The pronoun わし (washi) has become one of the less used words and has almost disappeared from oral speech. Women use あたし (atashi) in casual conversation and あたくし (atakushi) when expressing politeness, but あたくし (atakushi) remains an outdated form of

pronoun in the Japanese lexicon. わたし (watashi) is a standard pronoun in female speech, but in male speech, it is more polite. From the Japanese national tradition, it is known that (for all life situations, the highest degree of politeness and the rudest address) ぼく (boku) is for men, わたし (watashi) is for women, and it is typical for teenagers.

It should be noted that Japanese men and women use the same speech when teaching and studying the country's literary language.

In the Japanese language, the word あなた (anata), corresponding to the pronoun "you," also varies for women and men. In the Uzbek language, you use сиз (siz) for respect, and ты (sen) conversely, similar to Japanese. For example, あなた (anata) and сиз/сен (siz/sen) are used in relation to peers and relatives, and きみ (kimi) and сиз/сен (siz/sen) are used in relation to men.

Another interesting aspect of the Japanese language is that, according to research, Japanese men never speak very politely, and women do not speak extremely rudely. This is because expressing respect is also an expression that shows social origin and position.

Currently, Japanese women also work in positions related to politics and pursue a political career. From this, it can be understood that women learn to speak in a somewhat male speech, and they work a lot for it. But not all Japanese men and women speak according to gender-differentiated speech. This is because many Japanese people do not intentionally use female or male speech when speaking or conversing, but they have inadvertently become accustomed to speaking that way. It is also closely related to the family and the environment in which a person grew up.

The gender term and its explanation are an important aspect in the in-depth study of linguistic-cultural aspects of the respect category. Through analytical research and clarification of speech respect, not only questions about speech and understanding are clarified, but also the history, culture, values, worldview, traditions, and customs of different systemic languages are revealed. To clarify the question of gender differences in relation to the respect category, let's consider some 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 the 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)

2. The dialogue between a husband and his wife mentioned above shows that the woman, who typically occupies a lower position in the family, now has equal rights and expresses her opinion without any limitations. On the contrary, to avoid hurting the woman's feelings and to encourage her, the man uses forms of address and affirmative-interrogative structures with warmth, showing their mutual connection through specific means.

3. "Your idiot seems to have come to his senses a bit," said the Uzbek woman. "The monster has been forgetting Margilon for three months." Haji laughed.

- You probably did something supernatural...
- I don't know... It was like pouring fresh water. Be well... "May God bless you," the pilgrim laughed. The Uzbek woman understood her husband's sarcasm and began to mutter without touching her lips:

• Why are you laughing? — he said, — you used to say goodbye to your son with a laugh. Now why... oh God, I regretted...

- It's a waste of time.
- May God bless your Tajik! — said the Uzbek woman, — if I tell the truth, you are the cause of all this, husband. Laughter, laughter! Tell me, don't you want to raise sons and daughters properly? Haji Seova laughed:

- Yes, I don't know, dear!

• Laugh, laugh! Oh God, bless the laughter! — said the Uzbek woman and turned away bitterly. (Abdulla Qodiri)

This excerpt from the conversation between Haji Yusufbek and the Uzbek woman clearly shows their relationship as husband and wife. In the husband's judgment, he does not use imperative forms and a commanding tone; on the contrary, the word "oyimcha," understood in a mixed general sense, shows his respect for the Uzbek language, calling his wife a mother. However, the Uzbek woman responds inadequately to her husband's respect because in this context, this word expresses not pure respect but rather signifies rudeness. The phrase "May God keep you laughing" indicates disrespect toward the spouse. The author vividly illustrated this by stating that when the Uzbek woman responded to her husband, she turned away bitterly.

- If I look into your eyes (me wo mireba)
- Is everything written there? (soko ni zenbu kaite aru wa)
- That's why I love you (dakara watashi wa anata no koto sukiyo)
- Can you read my eyes? (watashi no me ga anata wa yomeru?) (Chihirosan — Hiroyuki Yasuda)

In the example provided from a sincere dialogue between a husband and wife, it can be understood that love for each other is expressed through the expression of mutual respect. Politeness is realized by attaching the suffix *-wa* to the verb, indicating a questioning tone and tenderness in the woman's speech. Although the opinion expressed by the husband is not fully articulated, it is accepted and understood by the wife, who asks questions in a gentle tone. Continuing the conversation, the husband shows respect for his wife and says he loves her as *anata*, meaning you. However, such a situation is not often observed in everyday life and constant communication. It is precisely in the expression of mutual love that the use of the respect form is equally applied by both genders.

CONCLUSION

In conclusion, without knowing the positive or negative values of units and phrases expressing respect and politeness in a specific language, it cannot be assumed that they have the same structure and usage as in another language. Especially in the process of compiling dictionaries of speakers of different systematic languages, this aspect of the issue takes a central place.

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