

## GENDER-POLITE VOCABULARY OF RUSSIAN AND UZBEK LANGUAGES

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### Abstract

This article examines the gender vocabulary of the Russian and Uzbek languages. Gender linguistics is currently a relevant and interesting area in the science of language. Research in the field of gender linguistics is carried out using practically all modern written languages. In this regard, there is a lot of work done in Uzbek and Russian. In these works, the object and subject of research is material not only from the Uzbek and Russian languages, but also from many other languages, but the language of presentation of the works is usually Uzbek or Russian.

### Introduction

In the late 60s and early 70s. XX century in English-speaking countries under the influence. The volume of research on the "New Women's Movement" in linguistics has increased dramatically in gender linguistics and feminist linguistics emerged. "Language and the Status of Women" on Gender Studies, Robin Lakoff substantiated a new direction in the science of language [ 1 ]

Gender vocabulary should be classified as one of the so-called "dynamic structures" of designations, i.e., a layer of vocabulary that is constantly changing under the influence of various external and internal factors. It is quite appropriate to distinguish between two semantics of the word – systemic and situational.

It is substantiated that in the case of gender vocabulary there is often a unit of euphemism, which contains information about the speaker's delicate attitude towards the addressee and the subject of speech, indicating the speaker's desire not to cause embarrassment, disgust or communicative discomfort in the listener.

Depending on the degree of generalization in any linguistic unit, two types of meaning are distinguished - virtual and actual. Virtual is the most vague and abstract meaning, coinciding with the meaning of the word in the language system and perceptible to the listener without any context. What is relevant is the specific meaning of a word used in a specific linguistic context.

It is associated with the minimum degree of generalization of the information it communicates. For example, combinations of Russian. the oldest profession, famous profession, intimate service, intimate services, intimate services, free love - Uzbek. asl mato (original, nothing at all), anandaka (she is like that, meaning corrupt), pronounced out of context, does not let the listener know who we are talking about (prostitute, corrupt woman), but the listener still understands the general meaning of this word, which is called virtual.

When using combinations or words such as intimate services in a certain situational context (for example: She is engaged in intimate services), its meaning becomes relevant, that is, it conveys much more specific information to the listener, in this example - She is engaged in prostitution. Both types of meaning of word combinations turn out to be actually interconnected: the first serves as a semantic basis for numerous actual

meanings. Both virtual and actual meaning have a component structure, in which the following layers of meaning are distinguished: denotative, significative and connotative.

In relation to euphemistic vocabulary, the word love, for example, is perceived by us as a mass of actions and situations associated with a given unit in the world of discourse, or the abstract meaning of the word love simply comes to mind.

By the denotation of the linguistic sign love we imagine all the circumstances and situations that are in relation to love, and by the significative of the same word we understand those features and properties on the basis of which we can combine different types of love activities into a class. Wed. examples with the word “love”: love for the Motherland (a feeling of deep affection), marry for love (heartfelt inclination), love for the theater (gravity towards the theater), She is the love of my son (a person who inspires such a feeling), making love (about sexual relationships), etc. Only in the last example can the word “love” be considered a euphemism, since it replaces the word sex, which is delicately embarrassing when pronounced.

In the case of gender vocabulary, there is often a unit of euphemization, which contains information about the speaker’s delicate attitude towards the addressee and the subject of speech, indicating the speaker’s desire not to cause embarrassment, disgust or communicative discomfort in the listener.

Thus, in some oral and everyday situations, the speaker prefers words with a positive connotation, touching on subtle topics of conversation.

Positive gender emotions, embedded in euphemism, make a person energetic and charge him with good health. In the case of illness, for example, an emotional state could “help a person get better.” And, conversely, words with a negative assessment hurt the recipient’s feelings, humiliate his dignity, upset the patient and cause him mental, as well as physical, pain.

Thus, increasing interest in the phenomenon of culture inevitably actualizes such problems as language and culture, the foundations of the development of a multicultural and multilingual personality, and sociocultural norms of speech behavior in conditions of intercultural communication. In the context of intercultural communication, attention should be paid to the national specifics of speech etiquette and speech behavior.

The study of euphemisms in the process of gendering various languages allows us to contribute to the study of the national uniqueness of the linguistic picture of the world and the speech behavior of speakers of the Russian and Uzbek languages.

It should be noted that the task of harmonizing the conceptual systems of different ethnic groups and social groups is very difficult. Without going into a detailed analysis of national, group and individual thesauri, which is beyond the scope of our article, we present several lexical-semantic groups of euphemisms that illustrate the difficulties standing in the way of solving this problem.

Having analyzed the gender vocabulary of the Russian and Uzbek languages, we see that for each of the designated areas there was a sufficient number of euphemisms confirming them. Two different cultures, Russian and Uzbek, are similar in the speech and behavioral aspect. The use of euphemisms in the process of gender as a manifestation of polite, attentive behavior, the intention to avoid conflict situations, to show a favorable disposition towards a person, interest in his condition, position are characteristic of both cultures we are considering.

Russian and Uzbek cultures are very different from each other in their mentalities: in their traditions, customs, way of life, characters and morals of people, life stereotypes and goals, but polite behavior, namely the use of softened, tactful, neutral words and expressions - gender in certain life situations coincide.

At different stages of development of society and language, various groups of euphemisms become relevant and irrelevant. It seems that in modern Russian and Uzbek discourse the above-mentioned groups of

euphemisms are productive, both in the Russian and in the Uzbek national-cultural environment. Since for the process of gender vocabulary it is essential to evaluate the euphemization of language as such, the direct designation of which is qualified as harshness and indecency.

Thus, such a speech technique of politeness as the use of gender vocabulary expressed through euphemisms plays a big role in the life of the Russian and Uzbek languages and cultures to which they belong.

They improve people's lives, have a positive effect on communication, allow them to avoid conflict situations, demonstrate education, help to win them over, and give a positively charged emotional character to words during a conversation. Without this, no communication can take place; therefore, culture cannot fully exist and function.

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