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## THE ROLE OF LINGUISTIC AND NON-LINGUISTIC FACTORS IN THE EVENTUALIZATION OF GENDER MEANING IN EUPHEMISMS

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## Shakhnoza Gulyamova

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### THE ROLE OF LINGUISTIC AND NON-LINGUISTIC FACTORS IN THE EVENTUALIZATION OF GENDER MEANING IN EUPHEMISMS

#### ANNOTATION

Each language event affects a specific language level. Euphemism serves to soften harsh words or soften the name of a taboo.

Genderology is the direction that explores the relationships of speech, culture, social status, behavior, position, psychological characteristics of human biology, including speech. The speech of men and women has specific features that are observed in the phonetic, lexicological and syntactic sections of the language.

The article discusses the role and functioning of language levels (phonological, lexical, morphological, syntactic and methodological), and gender euphems can be expressed not only by verbal and kinetic means, but also by certain grammatical forms, vocabulary, text simplicity, even audio.

Nevertheless, the results show that we are far from understanding gender evolution as part of a certain level of the language system, but we cannot overcome the language roles and partnerships in their implementation. Undoubtedly, men and women have their own characteristics that affect a particular system.

The main aspect of linguistic stereotypes is the difference between male and female speeches, and there is no difference in the use of nonverbal tactics in the expression of these two sexes. At the same time, the euphemic meaning is also expressed through non-zero means, and the most important of these tools is silence. By default, quiet silence in the letter is expressed by ellipsis. Silence plays a key role in the Uzbek culture of communication. Silence is a verbal drive that

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### ЭВФЕМИЗМЛАРДА ГЕНДЭР МАЪНОНИ ВОҚЕЛАНТИРИШДА ЛИСОНИЙ ВА НОЛИСОНИЙ ОМИЛЛАР

#### АННОТАЦИЯ

Тилдаги ҳар бир ҳодиса маълум бир тил сатҳига дахлдор бўлади. Эвфемизм айтиш ноқулай бўлган ёки табу тушунчалар номини юмшатиб ифодалашга хизмат қилади. Гендерология инсон биологик жинсининг билими, маданийлиги, ижтимоий мавқеи, ҳуқуқатвори, мавқеи, психологик хусусиятлари, жумладан, нутқ муносабатларини ўрганувчи йўналишдир. Эркак ва аёллар нутқи ўзига хос хусусиятларга эгаки, улар тилининг фонетика, лексикология ва синтаксис бўлимида кузатилади.

Мақолада гендер маънони воқелантиришда тил сатҳлари (фонологик, лексик (семантик), морфологик, синтактик ва услубий (функционал)нинг роли ва ҳамкорлиги масалалари ҳамда гендер эвфемизмларда маъно вербал, кинетик воситалар билангина эмас, маълум грамматик формалар ёрдамида ҳам ифодаланиши мумкинлиги кўрсатилган. Эвфемик воситалар сўз, сўз бирикмаси, содда гап, кўшма гап, матн, ҳатто, товуш шаклида мавжуд.

Аммо натижалар гендер эвфемизмларини тил тизимининг маълум сатҳига дахлдор дейишдан йироқ эканлигимизни, лекин уларнинг воқеланишида тил сатҳлар роли, ҳамкорлиги масалаларини четлаб ўтолмаслигимизни кўрсатади. Зеро, аёллар ва эркаклар нутқининг ўзига хос хусусиятлари мавжудки, улар маълум бир тизимга дахлдор бўлади.

Тилшуносликдаги гендер йўналишининг асосий жиҳати – аёл ва эркак нутқини фарқлашга қаратилгани билан бир қаторда бу икки жинс вакили тилидаги фикр ифодаланишнинг новербал усуллардан ҳам фойдаланиш-

да фарқлар сезилиши кузатилади. Шу билан бирга, эвфемик маъно нолисоний воситалар билан ҳам ифодаланиши, бу воситаларнинг энг асосийси сукут эканлиги мисоллар асосида атрофлича ёритилган. Сукут сўзлашув нутқида жим туриш, чуқур нафас олиш орқали кўринса, ёзувда кўп нуқта воситасида ифодаланади. Ўзбек мулоқот маданиятида сукутнинг ўрни катта. Сукут кенг маъно ифодаловчи новербал восита. У нафақат эвфемизм сифатида, балки мулоқотда бошқа мақсадлар учун ҳам (хурмат, ризолик ва б.) қўлланилади.

Хуллас, мақолада ўзбек тилидаги гендер эвфемизмлар воқеланишида тилнинг лексик, морфологик ва синтактик сатҳлари муҳим рол ўйнаши асосланди. Зеро, вужудга келган гендер эвфемизм тилнинг қайсидир тизимидан ўрин олган бўлади. Шу билан бирга, эвфемизмларда гендер маънони воқелантиришда лисоний ва нолисоний омилларнинг роли белгиланади.

**Калит сўзлар:** гендер, эвфемизм, лисоний ва нолисоний омиллар, фонологик сатҳ, лексик (семантик) сатҳ, морфологик сатҳ, синтактик сатҳ, услубий (функционал) сатҳ, вербал восита, сукут.

## INTRODUCTION

Gender aspects of evolution are one of the issues that have not yet been studied in Uzbek linguistics. The anthropocentric idea of the language is the basis of modern linguistics. Indeed, it can not only calculate the different characteristics of language systems, but also draw attention to the human factor. Therefore, the study of euphemisms as a speech layer, the structure of the speech system, the discovery of all its botanical opportunities, and the analysis of the gender characteristics of the euphemisms of the Uzbek language are very important.

Language system – a set of linguistic elements that are linked to each other's natural language and form a certain unity and integrity [15]. L.E.Pak and I.B.Kositsyna in the world linguistics [10] describe the gender characteristics of the lexical units; O.T.Troitskaya [13] – gender aspect of phonetic researches; Zemskaya, M. A.Kitaygorodskaya and N. N.Rozanova [14] – peculiarities of the speech of men and women; A.V.Kirilina [2] – gender research in linguistic texts; N. L. Pushkareva [11] is studying gender issues: birth, formation, scientifically justified their role. The language is complex and its phonological, lexical, morphological, syntactic and methodical (functional) layers are part. Since the language system is inherent in nature, its components are also characterized by the same nature [15]. As we know, every

broadly represents meaning. It is used not only as a euphemism, but also for other purposes of communication. (respect, honor, dignity, etc.).

The article concludes that the lexical, morphological and syntactic part of the language plays an important role in the implementation of gender euphemisms in the Uzbek language. Also, gender evolution is a language system. At the same time, in euphemisms, the role of linguistic and insignificant factors in the evolution of sex is determined.

**Key words:** gender, euphemism, linguistic and non-linguistic means, phonological level, semantic level, morphological level, methodical (functional) level, verbal environment, silence.

event in the language is affected by a particular language level. The speech of men and women has specific features, which are observed in phonetics, lexicology and syntax sections of the language. Alimurat Omonturdiyev emphasizes that a euphemism is one of the artistic and emotional expressions and does not appear to be in any part of the language system of the ephemeral language. In other words, euphemisms are not only phonetic, lexical, morphological, or syntactic. Their range of movement works extensively – along the language level. Even fishing events also serve to evaporate the meaning. It is reasonable to consider the semantic functional layer as a category rather than a linguistic unit – structure. As we know, euphemisms are found in words, vocabulary, simplicity, common language, text, even sound. But this does not allow to learn them at a certain level of the language (because they have a figurative meaning, because of the unstableness of the meaning, the "stinging", the "uncatchable").

From this point of view, we avoid the involvement of gender evolution in the language system. However, we can not override the role of the language and collaboration in their implementation. Undoubtedly, men and women have their own peculiarities, which affect a particular system.

## RESULTS AND DISCUSSION

The lexical level occupies a major place in the gender identity of speech, because the text of the speech and the words that constitute it emerge from the lexical unit – word. We analyze the lexical status of women in gender euphemism, which describes women's situations and processes.

*All the worries are your's, **his father**, "said Maşuma to Builder by comforting him, – this is also the will of God" (Mirmuhsin, Builder, p. 76).*

*Do you have any trouble during the sidewalk **Istambo**y or are you ill? (S.Ahmad, "Dark eyed lover ", p. 106 Mu'mino grandmother) **They** let themselves in (live talk) (husband).*

The bride and the bridegroom (now a husband and a wife) vow not to speak openly about the names of each other.

The interactions of couples at the time of the couple's marriage are unique and unusual. In particular, in the face of open communication, treats them as ANNOTATION nations.

The bridegroom also come to his parents for permission to marry his bride.

The bridegroom and his mother-in-law refer to your wife's euphemic terms.

In the East, additionally, when bride and groom know that they will have a child, they call each other with the name of their eldest child (whether a daughter or a son)[8]

*When a **heavy woman** suffered from a horse, they carried them to an umbrella that had been set on a quiter camel. (Mirmuhsin, "Architect" p155.) (conjunction)*

*If he is **together with** a girl like you then his mind would be opened up faster. (M.Osim. "In the roads of caravan, p 55 Muborakhanum) (Make a wife)*

*I'm free, I know what to do myself. (from live talk) (inadequate)*

*The girl is little and pretty. Unfortunately, it is fraudulent ... (A. Kadiriy, "The memory notes of Mahzum Kalvak", p. 299) (not a girl)*

When a speaker knows the purpose of giving a talk, and if he chooses to do so, the target audience can be identified. Indeed, the linguistic expression chosen without feeling completely upset can not reach the target's goal, no matter how beautiful it is [4].

V.V. Panin believes that euphemisms are not those tokens that do not contain a negative assessment. But, if we take only the presence of negative denotation in the word as the basis for such differentiation, then a large layer of names (for example, euphemisms for designating professions) is removed from the sphere of politically correct euphemisms. The group of tender politically correct euphemisms becomes especially vulnerable, in this regard, since in our opinion, a negative assessment is not present in terms like *anchorperson, firefighter*, etc. For example, R. Holder defines the term *chair* as politically correct, gender-neutral, but not a euphemism, used to designate a person leading a meeting [16].

Evil words are expressed not only by verbal, kinetic means, but also by certain grammatical forms. In linguistics: 1) affixoids; 2) forms of dressing; 3) ownership; 4) plural. The function of euphemic speech formation of cutlet attachments or modal, subjective evaluation forms is understood under the term "modal euphema" and is characterized by its specificity, namely, the degree of ephemic [relative] [9]. The positive behavior of a person is characterized by the words and additions that are involved in the conversation. Thus, the morphological level also plays a major role in the formation of gender evolution. For example, the President himself ("Family and Society") would have been "naked" without the affix (of the President himself) about the possibility that there was a political objective beneath these slanders. However, we have been able to enrich the content of the word with respect, such as modus, telephonic meanings, and, most importantly, the word euphemistic.

Often used by women in communications, the grammar forms expressing gentleness, masculinity, and ease of speech are evident. In the sentence below, the affix *-khon* (dear) gives the euphemic meaning: "*Sociable, modest Gulbakhorkhon has been dear for all*" (*Saodat* magazine, 2009, 6 p5-6) However, ... '*Gulbahor is dear for all*' is not about respect towards her. This affix is specialized for female communication. ("On Family", March 14, 2013) It is well known that the form of ownership can serve to represent modal meanings such as pure ownership, lack of sense of conceit, dissatisfaction, murmuring, calming, sorrow, jealousy, indulgence, humility. The above example illustrates the meaning of respect through ownership. For this reason, the word is owned in plural form, without the addition of pluralities (as the president himself had said) would be like a dry tree. As in the case of dry grass, the above example is not as sensitive as the meaning of dignity, and is not a homophemic character.

"*One day my dad opened the secret to me*". (In *Saodat* magazine, 2009, p. 6, p. 5), the khan's and their affiliates serve as an evidentiary tool.

"*The President, Supreme Commander-in-Chief of the Armed Forces, as well as soldiers, intellectuals, representatives of culture, art, sports and representatives of the country's public, have a great opportunity to support the Motherland Defenders on the 21st anniversary of the Armed Forces of the Republic of Uzbekistan. clearly defined*" ("*The People's Word*", January 9, 2013), with the modal approach by means

of additions in publicist style.

It has the form of euphemic medium in the form of a word combination. These euphemisms are different from the phrase, because of their speeches and inconsistencies. Euphemic means of speech combination are also used in the speech of the two sexes. M: The term "death penalty", "bureaucratic nerves" (the pro-government officials), "dependence on the idea", "lightning matches" (causing evil), "spiritual space" ("inferior"), "high punishment" (death), "losing" (lame), "deprivation of liberty", "mental illness" (laugh), "a pawn red" (bribe).

*His father returned from the war **without his legs**, and then he set him up as a salesman at the shop of Selpe. (O'.Hashimov, "There is light, there is shadow," p. 75)*

*Children are **being deprived of their liberty** because they can not properly educate their families. (T.Malik, "Goodbye, Childhood", p. 210)*

*Tonight at 15 I was **deprived from my daughterhood**. (Ch.Aytmatov, "The First Teacher", p. 42)*

*As I was **mad**, I rushed to Duishen, a stalker's stomach. (Ch.Aytmatov, "The First Teacher", page 51)*

*I was sent to Tashkent **orphanage** with some orphans. (Ch.Aytmatov, "The First Teacher", p. 46)*

*I went out to the airport and I put a **packet of red tea** in my pocket. (H.Hashimov "There is light, there is shadow", page 75)*

The foregoing examples show that the syntactic level of the language is also important for gender evolution. The lyrics of the key words of language aesthetics are a matter of expression possibilities – word aesthetic. If the language were only communicated by itself, it would have been a great deal of poverty. Words are very complex in their application and their aesthetic capabilities. The major literary critic N. As K. Gei points out in his "Word of Art" pamphlet book, one word can also be used in scientific literature, propagandist articles, lyric poetry, and lively conversations, but in each of them the word has a specific meaning sensitivity. For that reason, words are richer and more meaningful than color or sculpture. [1]As you know, censology is the direction in which knowledge, culture, social status, behavior, position, psychological features of human biological gender, including speech relationships. The views on gender, age and social aspects of communicants are well-documented, with a comprehensive study by the scientists on the national identity, the role, place, place of use, and the use of language in the communication [7]. Noverable communication (Versatile verbal – "verbal" and "communication") – a form of communication that shows the individual's interaction and emotional state.

The term "noverbal" is understood as "zero language". It involves the actions of the human body, the sound of the speech, and the various elements of the environment, its appearance, and even its various aspects of art.

Noverbal talk involves mainly signals, facial expressions, visions, and sounds. When we talk about sexual differences, we will mention the stereotypes that are expressed in the noverbal speech. Individual actions, and even all the methods of the noverbal talk, have been described as the maladies of men and women. One of the

most important elements of gestures is the look. The mood is also one of the most important elements of both positive and negative emotions, which is the main way of expressing emotions [3].

A.R.Dairova: "Languages, nationalities, national culture, national identity, national consciousness and self-awareness – identify these ethnographic diversity and cultural features of humanity, including individual parameters of the individual, including gender plays an important role, "states [6]. Symbolic meanings of men and women play a descriptive role in the construction of world-class models. The motivation, emotions, behavior of human beings as men or women, their relationship to the world and other people depend on national circumstances.

In the sexual symbols of many cultures, "man" is likened to divine, spirit, voice, culture, activity, light, shape, and so on, "woman" – likened to matter, chaos, nature, vulnerability, passivity, emotionality, darkness, space. This is an example of Alan Pisis's greetings from a man and a woman. Although in the past decades women had a serious role in the world of business, many still have the disadvantages to greet them. The ability to have a hand in men is passed on by their ancestors, but few women know it. "When a man handles a woman to greet her, the woman's hand is hanging in the air when she turns to her face and does not notice it. A man is ashamed to pull his hand away, but at the same time the woman feels the hand she loses and answers it. But now the woman's hand hangs in the air. "[6]The main aspect of linguistic stereotyping is the differentiation between male and female speech, and there is no difference in the use of nonverbal tactics in the expression of these two sexes. Alim al-Muminov speaks as a non-traditional means of communication for Uzbek men; swim in the eye; to speak fluently without mouth; shouting in the sense of amazement, ignorance, to bite the tongue in the sense of sorrow; to kiss (especially those of their gender); clinging to the ground to look at the floor with a whisper; toss the index finger on the jaw; while talking to the right or the cheek, tilt the head down and bend the head down; communicating with a communicant (such as talking about distance less than 50-60 cm) and talking to the communicator face as a non-traditional means of communication; to speak as a saw; shake hands, tightly press, pull and ... ask; drunkenness in the sense of drinking; laughing loudly at "xo-xo"; tossing the thumb on the chest in the sense of "I"; the expression "love" as a "friend" in the sense of love [5].

Linguists have also been exposed by the view of euphemic methods. Euphemic materials: 1) verbal motor (VV); 2) to the nervous motor (NV). Evaporative meanings often require the expression of NVs. Nonverbal euphemic mediums typically include compactness, squeezing, and language economics; context and speaking circumstances. Implants of nonverbal euphemic agents are characterized by kinetic expression. Implicit expression method is based on more context (written expression). The focus is on pressing, ellipse, intonation – silence, and stopping. Implicit expression is not a realistic embodiment of the evidentiary reality, but their concepts are understood by context and intonation (sudden interruption, incompleteness, silence, duration, etc.). In this case: a) the structure of the verb will change: incompleteness, ellipticity. There is also a change in the content of the talk: enlightenment, such as denotation (emotion, melodicality, subjective judgment), which leads to the formation of a speech. For example, *Human is*

*also like a tree: Grows, flakes, fruits, and then ... (O.Siyoev) Gaffor (Trembling): Jamila, Look, look at my eyes! Did you really with rich... in which the concept of death and shame is expressed without words. (by multiple points in writing) [9].*

Silence plays a key role in the Uzbek culture of communication. By default, the nonverbal engine, which broadly represents the meaning. It is applied not only as euphemism, but also for purposes other than communication (honor, dignity, etc.). Our wise people did not say in a nutshell: The sign of silence is becoming agree". It is important to recognize the role of silence in the gender characteristics of euphemism. Euphemism is to avoid the negative reality, to serve to mitigate the negative effects of such a situation, to minimize the negative influence of the hidden reality that can be dishonored, dishonorable, disrespectful, contrary to ethical norms, hiding; is used to describe, distort, or transmit the bad message [9]. By default, quiet silence is expressed by means of a multitude of points in the recording.

We try to argue our ideas through heroes' works of art. *"A single-tonnable concrete pad has just slipped out of its sack, but not three, it's over. Luckily at night. If this happens in the morning when pupils are going to study, or when the people are coming back from work ... (O'.Hashimov, "The two gates", page 7)* This phrase used to be applied to describe silence "people are under concrete."

*"They believe that because of the devastating earthquake, our son has abandoned the job. What if the earthquake is? What would you do if you did not study? When it is no longer ... (H.Hashimov, "The two gates", p. 11)" I was ... "in the phrase" I quit reading Munavvar"; The phrase "no longer does not exist ..." implies that there is no need for anything. Nilufar still said, "My grandmother is dead." The word "die ..." was used to mean "deaths" by silence in his speech, and the word "die" is used directly in the child's speech, and is not evo-neutralized. "Yorkin (hardly) to Bek: Remove one candle and put one on the shelf ... Bek: What then? Yorkin (hardly Trembling): after that ... What They Say! "(Ch. Yorrukoy, p. 344)" Come laaaaaaate! ... I prepare a good palov. You will Khanum as well then it's easier ... "(See" Night and Day, "p. 153) "What about that one...Do you like that woman?" (Ch., "Night and day," p. 61) "Remember, in the wheat ... in the pile ..." (E.V.)*

The above examples illustrate the meaning of "having sex", which are expressed in a multitude of points in the art, but in the speaking context, its true meaning is evident to the speaker and to the listener, even to others.

*"Pulat, When I am rude then push me out, I am glad that you are in the presence of a beautiful young lady then to that lady ... "(Ch. Yorqinoy, p. 373), the phrase "get marry" is embedded.*

*Bek: You know today, the last day ... A ... Did I say the last day? ... your daughter's last daughter's day! (Ch. Yorqinoy, p. 340)* In this regard, it is understood from three points that "the daughter of your daughter goes away and is raped

*." "Robiya," he said in prayer, "I ... I am ..." he said softly. (H.Hashimov "The Two Gates", p. 125). The hero expresses his love without saying "I love you".*

*"- I'm not pushing you out of here, let me tell you calmly!*

Nonverbal tactile tone can also generate euphemism. More rhetorical state-



ments are used.

*M: "Is she like him? Where does he go? "In the phrase" Does he like? "Refers to the concept of orphan through the word orphan, "where to go? "*

In the examples we have examined above, silence was repeatedly used in the speech of men and women. In the language of live speech, especially in dramatic works, women's "lips lips", "head or index finger-fringe" cases are punishable by fear or combat, men's "fists," "watch over", "throat" The process of "supplication in the face", which is carried out by the representatives, is used to mean "dying" and is part of the nonverbal expression of gender evolution. M: Allow me to pray, now what do we do? (from live language)

Kodirova learned from Abdulla Qodiriy's ability to use euphemism and dysphemism, which shows that there are insults and pronouncements in his writings: Your arms smell whip, your back smells knife, your mouth under your moustache always talks about "your daughter..." "Your father" "Your grandfather". ("Mochalov") [12]. "Oymomo's face is ember, her face is like an ember." She gave her little daughter to Oymomo. "silence is a sign of confirm." (T. Morad, "People Walking in the bright", page 8). For example, it is known that the girl's outward appearance has the consent to marry Qoplön. It is a shame that Uzbek girls express their consent orally, which usually means nonverbal. Adults learn their answer from their facial expressions. This is a testimony to the courtesy, ambition and good treatment of Uzbek girls.

*"... Qoplön looked at her hardly.*

*– With what face?*

*– Oymomo turned left.*

*"This person needs work, he needs money." He is sorrowful ... "(T. Murad, "People Walking in the bright ", p. 55). The sadness of the woman in the passage is expressed through the action of "turning round". Oymomo does not mean that "I'm angry" and "I'm offended", but expresses her dissatisfaction with her actions.*

*"The earth is not cracked, Oymomo has not landed there! He quietly lowered his hands over his head. With his strokes, he stood up and left his circle. "(T. Murad, "People Walking in the Clouds ", p. 77). In this sentence, Oymomon's "hide his face with his hands" indicates that he was crying in shame.*

The researcher V.D.Narojnaya studied the concept of women's and men's nonverbal speech in gender research, and based on the peculiarity of gender relations in the Kazakh society. Materials of his experimental researches and observations have shown that foreigners living in South Kazakhstan have limited gestures and emotions.

V.P. Konetskaya adds to the "female marks": shutting the eyes off fear, turning the ring in the nerves and so on. [6].

## CONCLUSION

In the Uzbek nation, such things as adulthood, attentiveness, non-interference, and speaking without intercourse are the norms of ethics that have become standard rules. While the Uzbek language is used by women and men as silently by transmitted diseases, the specific movements of the two sexes serve to express gender evolution

in the speech. These methods, as we have seen, give the impression that the speaker and the speaker are communicative, making it more effective and more effective than verbal expression. Many verbal expressions have also been used to describe verbal euphemisms. A particular situation does not satisfy the speaker or the listener he can not avoid the inconvenience. In such cases, the nonverbal euphemistic medium (kinetic expression method) is helpful. In other words, verbal speech works with the use of extralinguistic or parallelistic means, such as the proverbial speech, the mood, gesticulation, interlocutor movement, manuscripts, speech situation, and the tone associated with these processes, when expressing the euphemistic meaning by lexiconemantic concepts and speech. But these two instruments of speech are not separate from each other, of course. The nonverbal medium is an auxiliary factor in the verbal speech flow, which serves as a means of realizing a reality that is based on a language base [8].

In short, the lexical, morphological, and syntactic part of the language plays an important role in gender evolution. After all, gender evolution is a system of language.

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