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DIFFERENTIATION OF PERIPHRASES BY GENDER CLASSIFICATION

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Abstract: *The term gender was introduced to science in 1955 by sexologist John Mani as a term with a medical meaning. Gender differentiation (the study of biological sex in a social environment) is studied by the science of genealogy. This means that the field of genealogy, which originally belonged only to the medical field, now operates as a social science.*

Key words: gender differentiation, social environment, science of genealogy, gender encompasses, social and cultural norms.

I. Introduction

John Mani explains that the concept of gender encompasses a process ranging from physical traits to social roles, defining many characteristics that are specific to women and men (as opposed to simple comparisons) [6]. In other words, in the words of psychologist Sean Bern, gender is a socio-biological name given to the concepts of “man” and “woman”, and it is not a biological category of ordinary sex, but a biologically based social concept [2].

Today, the gender criterion is one of the most important factors in human society, and the study of the similarities and differences between the beautification of women’s and men’s speech (attention in speech through imagery, eloquence, imagery, avoidance of repetition) is the focus of many experts N.I. Bazarskaya, I.Y. Kobylansky, L.V. Shubina, etc. [1, 3,5]. In our observations we have seen that periphrases are mostly used by women. As Siddiq Mu’min points out, there is nothing wrong with a woman in eloquence and the use of beautiful expressions[4].

II. Main part

Gender specificity of Uzbek language paraphrases is a unique phenomenon. In our language, too, periphrases appear mainly on the principle of imagery. Periphrases are a multifaceted and comprehensive phenomenon, it is used not only in place of simple words, but also to express more deeply the meaning of commendable units. It is well known that beautiful, uplifting, attention-grabbing speech is a very important factor not only for female but also for cultured male speech. Indeed, the proper use of language units in their place is important for every language owner. In addition, the periphrasis also serves to express the conditions (physiological, psychological) belonging to these two sexes. In terms of the principle of imagery in the Uzbek language, gender periphrases can be grouped as follows:

1. **Gender periphrasis based on logic** (in female and male speech). For example, **for women:**

The woman, who is considered a symbol of beauty and goodness, with her inge-

nunity and entrepreneurship, adorns the lives of herself and her loved ones with good deeds (Huquq, 2015. № 50); *The pain of a woman living in poverty with a landlord who was considered rich by others was similar, and the cure was the same* (T. Malik. Shaytanat, vol. 2, p. 471).

Regarding men: *Hazrat Alisher Navoi, the Sultan of Poetry and the founder of the Uzbek language, and the great patriot, king and poet Zahiriddin Muhammad Babur, a great statesman who made a worthy contribution to the development of not only the Uzbek people but also world culture, are such geniuses of our nation.* ("Buxoro muallimi" 2014. № 5).

In society, both self-aware and self-seeking men and women tend to speak culturally. Because from time immemorial, the Uzbek nation has inherited a beautiful expression of opinion in the context of etiquette. From this point of view, it is incorrect to understand only female or only male speech in the Uzbek language on the basis of the concept of gender periphrasis. Indeed, as we have seen, in many cases periphrases are equally active in the language of these two sexes.

2. Gender periphrases based on imagery. This group of gender periphrases includes figurative expressions that refer to or are used in speech by men and women: **In relation to women:** *When Jamshid loved like Otabek, our Zaynab agreed a thousand times to die like Kumush. Yes, our Zaynab was such a mad love maid* (T. Malik. Satan. Vol. 1, p. 162); *It is natural for a man to oppress a man, but the evils of a woman created as a goddess of sophistication... it is horrible to imagine that a*

woman can teach ten men in the chapter on oppression (T. Malik. Satan, vol. 2, p. 596).

For men: *When thinking about the spiritual world of our great ancestors, it is natural to pay special attention to Sahibkiran Amir Temur, because this classic figure, a symbol of unparalleled courage, bravery and wisdom, built a great empire and left a practical and theoretical legacy of statehood* (I. Karimov. Yuksak spirituality is an invincible force, p. 173); *On the fourteenth of July, the British green field hosts the players* (Sports News).

There are many periphrases specific to women's speech in this group. Because women are more emotional than men. In our opinion, the love of beauty, the hunger for rhetoric, the tendency to express concepts figuratively led to the emergence of these periphrases.

There are also periphrases that express the moral, emotional, and intellectual qualities of a woman and a man in the process of communication. Such periphrasis is also common in our language. For example, *the martyrs of beauty, the angel of the family, the spiritual mother of the student, the veil of modesty, the ruler of the land of shame, the one who does not suppress unattached, the dialect of love is true, etc. the yellow of the boys, the head of the family, the sultan of the family fortress, etc.* are the periphrases of male speech.

It is well known that every human being, whether male or female, has unique physical, emotional and moral qualities. It is not enough to express many of these features in simple words in the process of communication, a simple expression may not adorn a

speech etiquette. For this reason, as discussed above, it is necessary to replace some words with periphrastic units.

III. Conclusion

The use of periphrastic expressions in the speech of communicators leads to a positive emotional outcome of interpersonal relationships, mutual exchange of information, feeling and understanding of each other. With the help of periphrases (figurative expressions), people's speech etiquette and culture of behavior will increase, and society will continue to serve to make the speech beautiful and fluent. At this point, it is enough to remember that the periphrasis is a methodological tool that provides the diversity and art of speech, and it is not a product of the need to name the language, but a product of the need for expression.

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