

**THE ANTHROPOLOGICAL STUDIES ON THE IMPACT OF GENDER DIFFERENCE ON
SPEECH**

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It should be noted that the issues of gender difference on speech also carried out in the fields of two directions, anthropology and dialectology, in contrast to sociolinguistic models. Anthropologists have mainly studied the influence of gender difference on language through social behavior at a certain level. However, dialectologists have studied the difference of speech not only in terms of gender, but also in the group of speakers of urban and rural areas.

Differences between male and female speech have been studied in the field of anthropology since the seventeenth century, and these studies, in particular, have studied the phonological, morphological, syntactic and lexical differences between male and female speech. Phonological differences in male and female speech have been studied not only in the field of English, but also in the field of other world languages. For example, the different use of the sounds /j/ and /tj/ in male and female speech of the Chukchi-speaking peoples of eastern Siberia, or the phonetic differences between male and female pronunciation of the velar plosive /k/ in the speech of men and women of the Gros Ventre tribe in Montana is researched. As a result of these studies, Flannery found that pronunciation was the main marker for distinguishing between male and female sexes, and that those who did not follow the rules of this phonetic distinction were condemned as bisexual by tribal elders. The researcher notes that this rule also influenced the English language standards of the tribe's youth in order to avoid being laughed at by the tribe members for making such a mistake.

The anthropologist researcher Edward Sapir's findings in this field are also worthy of attention. The researcher studied the morphological differences in the speech of men and women living in the town of Yana, California. For example, the difference in their speech depends on whom one of the interlocutors is addressing, that is, a morphological difference was observed when a man addressed a woman, a woman addressed a man, or a woman addressed a woman. When a male speaker addresses a male person, he tries to lengthen words, that is, adding suffixes to the end of words. For example, if there is a long vowel sound or a diphthong at the end of the word, suffixes /-na/ or /ba/ are added to the word. Or, on the contrary, if there is a short vowel sound at the end of the word, this sound is shortened and not pronounced. In the speech of women, it was observed that short pronunciation of words is common. According to Sapir's conclusion, by adding

suffixes to words in men's speech, the purpose of lengthening the speech and achieving formality was to show their high position in society and emphasize the inferiority of women. It should be noted here that later this became a feature of women's speech.

Another anthropological study devoted to the study of the influence of gender differences on communication is about the difference of verbs in the speech of men and women of the Koasati Indian tribe in Louisiana. The research of anthropologist researcher Haas shows that among the representatives of this tribe, women speak by adding a nasal sound at the end of the word, while men are distinguished from women by adding the /s/ sound. As a result of the study it was learned that among the members of this tribe, women's speech should be formal, and this feature is often characteristic of older women of the tribe, and younger women mostly do not follow this rule.

The lexical manifestations of gender differences in language and communication are also reflected in personal pronouns in the Japanese language. Research in this field is reflected in the research of anthropologist Ide Sachiko. In Japanese, gender differences can be observed in the use of pronouns for all three persons. That is, the use of personal pronouns in Japanese differs depending on whether the speaker is male or female. The conclusion is that women's speech in a polite and formal tone compared to men shows the characteristics of Japanese culture. In some languages of the world, the difference between men's and women's speech differs depending on the age of the person and the relation of closeness to each other. For example, the gender difference in the speech of the inhabitants of the Trobriand Islands can be seen in these features. In his research, researcher Malinowski studied the influence of gender difference in Trobriandian communication and reflected this difference in the following table:

Related by blood		Related by marriage			
different gender	same gender	different gender	same		
gender					
incest taboo	older	younger	older	younger	<i>lubugu</i>
<i>ivaguta</i>					
<i>luguta</i>	<i>tuwagu</i>	<i>bwadagu</i>	<i>tuwagu</i>	<i>bwadagu</i>	

The above table shows how the word sister is expressed in different words depending on the speaker's age and kinship ties. For example, blood relatives use this word in Luguta form depending on their gender, if they are representatives of different genders; and by members of the same gender, if older is called *tuwagu*, if younger, *bwadagu*. But if the

kinship is formed through marriage, it is called *tuwagu* or *bwadagu* depending on the age; if they are members of the same sex, they are addressed as *lubugu ivaguta*.

From the examples given above, it can be understood that the first researchers studying the problems of gender difference on language and communication faced some misunderstanding when distinguishing male and female speech. That is, if in English and other European languages, the gender difference is distinguished depending on the spoken language, then in the above-mentioned study, it is distinguished according to the kinship ties of the speaker.

According to anthropologists, the gender difference in communication occurs only because of taboos and communication with speakers of other languages. It is known that taboo words exist in all societies and are widely used to control behavior and, from a linguistic point of view, the control over the language. All societies have words that are forbidden to be used during communication or topics that cannot be discussed. It is also known that in some societies, the words used during communication or the topics that are forbidden to be discussed are under strict control. The question of the influence of taboos on language was studied by Caroline Humphrey, who studied taboos in the speech and behavior of women in Mongolia. Linguistic taboos in Mongolia are mainly related to names, such as naming the dead, names of mountains and rivers where certain spirits are believed to reside, and women are forbidden to name their spouse, father, or brothers as well as restriction on saying the name, and even to use other words with these names. For example, if the name *Shar* (yellow) is given to the brother, brother or father of the female spouse, another word that can be used in its place should be used to express the color yellow. However, it was noted that these prohibitions only affect the vocabulary layer of the language and do not apply to other layers of the language.

In conclusion, communicating with speakers of other languages mainly occurs as a result of colonization of a certain society by other countries or intertribal wars. In addition, a gender difference in communication may occur as a result of a representative of one society marrying a representative of another society. There are also problematic and controversial issues of research conducted by anthropologists. That is, they mainly referred to examples of “primitive” society and did not include exceptional cases of gender difference in European languages in the scope of their research. They only studied and analyzed the differences in male and female speech of members of a certain primitive society from the point of view of certain rules and customs. The gender difference in European languages is studied based on the choice of means of speech according to the wishes of representatives of each gender. Nevertheless, the fact that anthropologists drew the concept of gender as an important social category into the center of research is very important and a contribution to the development of the field of sociolinguistics.

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