

WOMEN'S LANGUAGE AND STEREOTYPES

Rauana TOREKHANOVA

PhD student, Al-Farabi Kazakh National University, Almaty, Kazakhstan

ABSTRACT

Language is the main distinguishing feature of human beings from animals. Communication between people arises through language. The question about different speech of women and men during communication is always aroused the interest of linguists.

It has been proven that sexual differences between women and men are contrasting not only biological but also in psychological, philosophical, social and linguistic levels. Gender linguistics is an interdisciplinary field of research that studies varieties of speech through the prism of gender identity. One of the Kazakh linguist who has studied gender linguistics at the theoretical level was Gulzhan Shokym she gave the explanation of the term gender by the concept of sex. According to her the concept of gender is recognized as a socio-cultural gender that is formed as a result of the influence of cultural institutions (language, family, education, etc.) in society, as well as in the innate gender of the person. It means gender linguistics is a field of science that studies the differences between the languages of men and women in linguistics and communication.

The American linguist Robin Lacoff, in her book «Language and Woman's Place » focused on the specifics of female language and explored the differences between male and female speech not only in morphology but also in syntax, semantics, and style. The scientist also noted a number of linguistic features that are unique to women, especially insecurity. According to Robin Lacoff, women use the language in subordinate status, they were «colluding in their own subordination» by the way they spoke.

In our study, we are going to study gender differences in the Kazakh language and how they are reflected in the language.

Keywords: Gender linguistics, Gender, Feminism, Androcentrism, Kazakh language.

INTRODUCTION

Questions about female language and male language have attracted the attention of many scholars. Initially, it was found that issues related to equality between men and women were the main object of study in philosophy, sociology, psycholinguistics, ethnolinguistics, cognitive linguistics, intercultural communication, sociolinguistics. As a result, we got acquainted with a new field of science, such as gender linguistics.

Women and men differ not only in terms of gender, but also psychologically, socially and linguistically. Whereas our paper work correlated with gender linguistics we are going to find out what is woman's language and how is it reflected in society? What makes it different?

Gender research dates back to the early twentieth century, when women began to go to rallies to express their demands. The earliest feminist movements began in the United States and then in Western Europe, especially in Germany. Initially, women came to the polls demanding equal rights with men, employment, freedom of speech, and participation in elections. Later, these women's strikes became known as feminist movements. Feminist movements have led to the development of the science of feminist linguistics.

Some researchers associate feminist ideology with the philosophy of postmodernism. Representatives of this trend, for example, Jacques Derrida, noticed the asymmetrical expression of the female and male sex in the language [1]. According to the concepts of feminist linguistics, language is non-anthropocentric or androcentric and has a patriarchal world, where it is the language is dominated by the masculine world, where men are considered as subjects and women as objects.

Otto Espersen, a Danish scientist, is one of the authors of the book, claiming that the male language is superior to the female language. He added a new chapter on women to her book, "Language: Nature, Development, and Origin (1922)". The main feature of this section is that it presents the results of research on women's language around the world. For example, it states that women's vocabulary is less than the men. He tried to prove this decision through the American Justrow experiment.

In this experiment, boys and girls are asked to write 100 words. As a result, boys' vocabulary is more diverse than women's. The scientist suggested that men have more vocabulary than women. Of course, this opinion is not fully supported by scientists. He was often criticized for making sexist remarks about the differences between men's and women's languages.

In his book, Espersen also pointed out that among Germans and Scandinavians who emigrated to America, men were more eager to learn the language, many of whom were bilingual. It should be noted that at that time the deportees needed to learn the language in accordance with the requirements of the job. Espersen's view is also wrong, given that women did not have the opportunity to study and work at that time.

Another interesting thing in this book is about India. In India, women are allowed to speak only Prakrit (rude language), while men are allowed to use only Sanskrit (beautifully decorated language). At the same time, we see that in India, the low regard for women has its roots not only in society, but also in language, and their rights are violated from a linguistic point of view. Sanskrit was the language of the gods, kings and princes, Brahmins, ministers, and a few religiously advanced women. Pankrit was the language of police officers, traders and fishermen, and of all women. He also advises people to read and use women writers' books during the learning of foreign language because men's writing were complicated for understanding.

Looking at Otto Espersen's book, we can see some elements of discrimination against women. Due to this discrimination his work is always criticized by many scholars. However one of the predecessor of his work is American linguist Robin Lakoff. She is sociolinguist who is also made a great contribution into settlement of gender studies and feminist linguistics at all.

In 1975, Robin Lacoff published the bool "The Language and the Place of Women". In this paper, the scientist describes the results of his research on the language of women, the differences between the women's and men's language. The scientist also describes the terms "female language" and "male language".

Regarding the female language, she pointed out the following linguistic features:

- (a) Lexical hedges or fillers, e.g. you know, sort of, well, you see.
- (b) Tag questions, e.g. she's very nice, isn't she?
- (c) Rising intonation on declaratives, e.g. it's really gPod.
- (d) 'Empty' adjectives, e.g. divine, charming, cute.
- (e) Precise color terms, e.g. magenta, aquamarine.
- (f) Intensifiers such as just and so, e.g. I like him so much.
- (g) 'Hypercorrect' grammar, e.g. consistent use of standard verb forms.
- (h) 'Superpolite' forms, e.g. indirect requests, euphemisms.
- (i) Avoidance of strong swear words, e.g. fudge, my goodness.
- (j) Emphatic stress, e.g. it was a BRILLIANT performance [2, 302-303b]

For example, the scientist proposes the principle that women use more free adjectives than men, and this principle is consistent with Otto Espersen's statements about adjectives. He also suggested that women use adjectives more often than men. According to the scholar Robin Lacoff women use more tag questions than men. She illustrates her point with the following examples.

Tag question is a type of question which is usually used for checking information that we think we know is true or we would like to confirm some information.

For example:

Margaret is holding a small party to introduce a new neighbor, Frank, to other people in the street. She introduces Frank to an old friend, Andrew.

Margaret : Andrew this is our new neighbor, Frank. Andrew has just changed jobs, haven't you.

Andrew : Yes I am now a well-paid computer programmer instead of a poorly paid administrative assistant [2, 306 p.]

In this example, we can see another function of the tag question. In this question, we notice that the addressee used elements of approval or positive politeness before entering the conversation. Teachers, interviewees, and senior officials typically use this type of sentence to reinforce the story. There is no opinion that the conclusions on tag questions are always correct, but many linguistic forms have complex functions. Tag questions also mean politeness rather than disbelief.

(h) 'Superpolite' forms, e.g. indirect requests, euphemisms.

The use of very cultural and polite forms of speech, asking indirect questions and expressions is usually a woman's habit. For example "Will you please close the door?" instead of "Close the door" is an example of an imperative in question form. Nobody before considered the sentence "Will you please close the door?" as a command interrogative sentence except Robin Lakoff. In this regard, we can say that women often use polite structures in speech.

However, these linguistic features proposed by Lakoff have caused a great deal of controversy among scholars. This is because the scientist's research was based only on her own research, and the research and surveys were conducted only among university students.

Linguist Janet Holmes's in her book "Introduction into sociolinguistics" tells a story about tribes which are living near Amazon river. Many tribes live in the territory of America and in one of this tribes lives a woman. Her name was Tayana and she got married to a the man from another tribe. Her husband's language is Tuyuka but her native language is Desano. She speaks with her husband in Desano and he answers in Tuyka language. From this case we understand that in these tribes, men and women speak different languages [3, 159-160 pp.].

In other words, research on female and male languages is not limited to morphology, phonetics and lexical units, but can also be compared among tribes that speak different languages. New Zealand linguist Janet Holmes also argues that gender differences in language also depend on what social group women and men belong to. Of course, we agree with this opinion, because a person who grew up in an ordinary village and lives there, who studied abroad, has differences in speech.

We also learned that the role of women in society is a factor that directly affects the development of their linguistic abilities. Women have a subordinate meaning first in society and then in language.

As for the Kazakh language, we do not have a separate language for men and women, but from their speech we can see the qualities that are unique to men or only to women.

Attitudes towards women in Kazakh society were high. They were highly respected as the breadwinners of the family and as future mothers. Professor Kudaibergen Zhubanov even commented on this: "It seems that in the ancient traditions of our ancestors, there was no discrimination against women. Until yesterday, when women's rights were the same as men's rights under Soviet law, there was a saying that "women have a great way".

At the same time, according to the old ancestral tradition there was tradition which is connected with respect of woman. For example when a man and a woman have to ride in the same car, there is a law that allows a woman to sit in front of a car [4, 306 p.]. According to Professor Kudaibergen Zhubanov, for some time now, women's rights have been equal to men's rights under Soviet law.

In Kazakh society, women and men are treated equally, and these principles are reflected in the language. We consider Kazakh to be a genderless language. A gender-free language is a series of languages that do not specify a gender category for nouns and pronouns. For example, the Kazakh language is one of the non-gender languages, because the Kazakh language does not have a gender category, and the name "you" is

used for both men and women. Although Kazakh is a non-gender language, it has a number of stereotypes about women.

Scientist U. Lippmann concludes that stereotyping is a picture of the world in the human brain that allows a person to protect their values and rights without having to make an effort to perceive complex phenomena in the world [5, 75p.].

We can see the manifestation of these stereotypes in the analysis of Kazakh proverbs, because proverbs are a treasure trove of information about the way of life, thoughts and worldview of a people. Of course, proverbs have archaic meanings, but among them you can find proverbs that are used today and meet modern requirements.

Analyzing articles about women, we can divide them into several groups. It should be noted that there are both positive and negative proverbs.

I. A group of proverbs about women where they are described mindless than men:

A woman has long hair and short brain; A man with a big head is better than a woman with a golden head; A woman is silly as a frog has no tail.

II. Proverbs about women's which are skeptical about governing the country and doing important things by woman: Do not trust the boat in the water (the ship), do not trust the wife near you, do not trust your horse below; It is not good for a deer to start mating, it is not good for a woman to start caravan; A country ruled by a woman is not good;

III. Proverbs about treating women: Teach a child from an early age, teach a wife from the beginning.

IV. Proverbs that say that a man's good or bad depends on a woman: If woman is good it is a treasure, if woman is bad it is sadness. Good wife makes from a bad man a good one;

Although most of the proverbs about women have a negative connotation, almost all proverbs about a mother have a positive connotation. It should be noted that today, despite the fact that these proverbs are archaisms, they are still widely used. Some people even use these proverbs as a basic principle in some situations.

Therefore, in describing the image of women in modern Kazakh society, it should be noted that these proverbs have an archaic meaning and are a stereotype, not the main attribute that reveals the image of the Kazakh woman.

Literature

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