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THE IMPORTANCE OF CONTEXT PERCEPTION OF GENDER DISCOURSE
Annotation

In this article, it is revealed that to what extent is some languages are sexist, beginning with the reality that the women is also put under pressure through languages and, as it is in almost every social area, there is sexism against women in languages. The conceptual expressions (such as gender, sexist language, language and ideology) are brought out that the dimension and the quality of the world's languages and which perspectives the sexist language is usually seen. Gender discourse representing the opposite views has a side if political views have an effect on preferring sexist expressions. What is come into the view is that there is another cognition beyond social views in using sexist language. While there is no important difference in using sexist expressions according to the political views in some languages, they make a big contribution to the being the "secondary" and "other" of women.

Key words: language, gender, sociolinguistics, culture, gender discourse, masculine, feminine, sexism.

ВАЖНОСТЬ КОНТЕКСТНОГО ВОСПРИЯТИЯ ГЕНДЕРНОГО ДИСКУРСА
Аннотация

В этой статье раскрывается, в какой степени некоторые языки являются сексистскими, начиная с того факта, что женщины также подвергаются давлению через языки, и, как и почти во всех социальных сферах, в языках существует сексизм в отношении женщин. Концептуальные выражения (такие как гендер, сексистский язык, язык и идеология) раскрывают масштабы и качество мировых языков, а также то, с какой точки зрения обычно рассматривается сексистский язык. Гендерный дискурс, представляющий противоположные взгляды, имеет свою сторону, если политические взгляды влияют на предпочтение сексистских выражений. Возникает мнение, что существует еще одно познание, выходящее за рамки социальных взглядов на использование сексистского языка. Хотя нет существенной разницы в использовании сексистских выражений в соответствии с политическими взглядами на некоторых языках, они вносят

Ключевые слова: язык, гендер, социолингвистика, культура, гендерный дискурс, мужское начало, женское начало, сексизм.

GENDER NUTQINING KONTESKTNI IDROK ETISHDAGI AHAMIYATI
Annotatsiya

Ushbu maqolada, ayollarga tillar orqali ham bosim o'tkazilayotgani ochib berilgan. Kontseptual iboralar (gender, sexist til, til va mafkura kabi) dunyo tillarining o'lchovi va sifati va gender tilning nuqtai nazari odatda yaqqol sezilshi ko'rsatiladi. Qarama-qarshi qarashlarni ifodalovchi gender nutqi, agar siyosiy qarashlar seksistik ifodalarni afzal ko'rishga ta'sir qilsa, gender tilni qo'llashda ijtimoiy qarashlardan tashqari yana bir idrok mavjud degan fikr kelib chiqadi. Ayrim tillarda siyosiy qarashlarga ko'ra seksistik iboralarni qo'llashda muhim farq bo'lmasa-da, ular ayollarning "ikkinchi darajali" va "boshqasi" bo'lishiga katta hissa qo'shadi.

Kalit so'zlar: til, gender, sotsiolingvistika, madaniyat, gender nutqi, erkakka xos , ayolga xos, seksizm.

In everyday language, woman or man are two terms that refer to both the biological sense of an individual being female /"female/ or male, and the meaning of being female /woman/ or male /"man" within the system of roles that society offers to the individual. However, the biological dimension that these terms refer to and the social dimension that is grounded in the biological structure are very different things. Biologically, each one of us is born male or female and we maintain this given characteristic throughout our lives without changing it [aside from the exceptions that occur in parallel with the development of medical science]. As for the second case, the social dimension of our gender, this refers to the everyday, not to a given-feature. As soon as we are born, we become the object of this construction process.

Femininity and masculinity, which are essentially related to behaviors, attitudes and roles, express two different dimensions shaped on the basis of being female or male. This distinction is extremely important for societies. For this reason, their fields are clearly separated from each other.

Accordingly, the individual is either female or masculine; therefore, either a woman or a man. Society asks the individual to exhibit behaviors according to his/her biological sex, which it accepts as an unchangeable criterion; it forces him/her to accept and 'implement' the pattern of behaviors it has prepared.

It does not allow any confusion of behaviors, roles and attitudes that are differentiated on the basis of gender; it does not condone such confusion and reacts immediately to negligence or recklessness in this regard. The difficulties experienced by transsexuals in the social dimension are an important example of the sensitivity and strength of social control shaped in the context of the issue.

Although they are usually expressed together in everyday life and language without any distinction, the biological characteristic shaped on the basis of gender and the social situation built on this characteristic are kept separate from each other by naming them with the terms sex and

gender in scientific circles. The history of this distinction is very recent.

As Ann Oakley, who introduced the concept of gender into sociology, explained in Sex, Gender and Society (1972) , sex refers to the biological male/female division, while gender refers to the socially unequal division between masculinity and femininity. Although the traditional understanding of sex and gender as simply and unambiguously overlapping remains, there is now a large body of literature on their separate semantic dimensions.

Sexual identity refers to an individual's biological knowledge that they are of a certain sex, as well as their ability to recognize the sexes of other people in the same category. The formation of sexual identity starts quite early in life. Children recognize their own gender at a very early age, usually around the age of two. Most two-year-olds know that there are two sexes, that they belong to one of them and that their father died male and their mother died female. However, children at such a young age do not have a complete understanding of sexual identity. They tend to identify gender by clothing, roles or other superficial factors rather than by biological characteristics. It is only gradually that they grasp the fact that gender is immutable, that someone born female or male remains female or male for life, and it is only at the age of five or six that this grasp becomes a firm knowledge. Once sexual identity is established and understood, the second step is the development of beliefs and attitudes about both sexes. As well as recognizing their sex, individuals develop ideas about how the sexes differ from each other and, perhaps, how they should differ. These are elements of beliefs that take shape along two distinct dimensions. The first concerns sexual prejudices. These are beliefs about the difference between men and women in terms of their gender-related behaviors, attitudes, reactions and so on.

The second concerns the differences that are believed to exist between the ideal man and woman. In reality, these differences may not exist and may not fit society's preconceptions about men and women.

Gender Bias and Discrimination

Prejudice is generally related to the negative beliefs and thoughts that members of one community have towards members of another community. Prejudice is characterized by stereotyped beliefs that are not tested against reality, but rather depend on one's own feelings and attitudes.

The source of prejudice is subjective experiences, opinions and rumor-based news. Prejudice can have a social dimension over a long period of time and through transmission from different sources. For example, prejudices against certain segments of our society, and especially against women, are like this; words such as "*she has long hair*" or "*he has no club against women*" always express generalized prejudices to some extent.

Of course, in doing so, all ideologies will have to be stripped away, which is the most difficult thing. As we mentioned in our thesis on the roles of women, the purpose of using the words "woman" or "lady", the importance of glorifying "motherhood", etc. will change according to our political views. In other words, simply seeing women and men as equal will not determine our choice of words. Our political preferences are also one of the primary determinants. This makes our job even more difficult. It will take a lot of effort to get rid of all opinions and use a neutral language. However, it would be unrealistic to expect to see a gender-neutral language in a very short period of time. If we start with the suggestions we have mentioned and create a serious awareness on this issue, no matter how long it takes, our language will get rid of "misogyny" and women will find their rightful place in language.

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