

FEMINIST LINGUISTICS IN THE ANTHROPOTENTRIST PARADIGM IS HIGH
AND DEVELOPMENTAL

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Abstract: *In this article, defining the specific aspects of gender linguistics, including feminist features, the issues of their origin were studied. During the analysis of folk proverbs, feminist peculiarities in them are revealed.*

Key words: *Gender, gender linguistics, feminism, anthropocentrism, paremiology, lexeme, sociology, pragmatics, psycholinguistics, structuralism, patriarchy, connotation, extralinguistics, intralinguistics.*

Introduction. In recent years, language education has its own different directions of development. "Gender Linguistics" is especially important in language education at a time when the issue of gender equality is relevant in our current society. On the contrary, the language of dreams is the object of study, the most reliable in learning gender differences. The reason is that the language of men is considered to be "standard language" that does not require any kind of speech. As a result, a new orientation called "feminist linguistics" was realized in the anthropocentric paradigm.

Feminist linguistics appeared in language education in the 60s and 70s. Both extra-linguistic and intra-linguistic reasons influenced the formation of feminist linguistics. Due to extra-linguistic reasons, the United States has become the most prominent example of the idea of "The struggle of dreams" and the idea of Baptist feminism. For example, one of the major reasons for the emergence of the feminist movement in language was the emergence of such fields as psycholinguistics, pragmatics, and sociolinguistics in linguistics in the 1950s and 1960s.

(instead of pragmatics) influenced the development of gender studies in both social sciences and the emergence of the scientific base and methodology [3].

Main part. As one of the relevant works on the feminist movement in language, in 1975 Robin Lakoff's book "The Language and Place of Dreams" ("Язык и место женщины"), Louise Pusch's monograph "The Language of a Man in German" and Senta Tremel-Pletz's "Women's Language - It is worth noting the "language change" moments. [4-6]

Also, in 1976, a special magazine titled "Dreams and Language" was published in English. It publishes information about international and interdisciplinary studies on the feminist movement in language. The main goal of the representatives of feminist linguistics is to criticize the patriarchal system and strengthen the place of fantasy in society. As the theoretical basis of the feminist trend, we can mention the different views of V. Humboldt and those who continued in his footsteps. In addition, it is necessary to mention certain views of Sapir-Whorf on the "Tillik theory of relativity" [7].

Results and Discussions. Today, two directions of the feminist movement can be noted. One of them is to look at the dreams in the linguistic view of the world with discrimination. Its representatives offer to appreciate the world through men's eyes. All the patriarchal languages that are going to come out of Bunnan are the languages of "men". And the language of dreams is given negative connotations and negative attitudes.

The lexical fund of the language was taken as the main research object of feminist linguistics, because it clearly contains units related to dreams. According to the researches, the difference between the words used in relation to dreams was realized in terms of words related to men. (teacher - female teacher, student - female student, teacher - teacher, etc.)

In most languages, there are words related to dreams with negative content. In particular, such attributes are well preserved in the phraseological fund of the language and in proverbs, which describe a man in contrast to a dream. In particular, such examples as "a dog with long hair" and "a dog licks a bowl if it is too thick" are proof of this.

Also, it limited the cognitive service of dreams and hindered their work in politics, sports, education and other fields. For example, the "Financial Times" newspaper did not go beyond describing the wardrobe of Madeleine Albright, the former secretary of state of the United States, during one of her trips abroad.[5]

According to the difference researchers who conducted studies on gender linguistics, language is a common manifestation of gender divisions in today's society. Also, the place of dreams consists of a house, raising children, and gossiping with neighbors [6]. In a person's life, the place of the shangarak is in itself, because it is the state that counts. Of course, both men and dreams have their own place in the castle. There are many proverbs in our language about dreams. For example:

*Sheshesi suyenniń qızın súyme,
Jeńgesi suyenniń qızın súy.*

*Anasın kór de, qızın al,
Erisin kór de, bózin al.
Qalıń eldi jamanlama,
Gárgısına qalarsań.*

*Eki katınlın'ń qulağı tınbas,
Eshek mingenniń ayağı tınbas.*

In the examples given above, proverbs are used that reveal the content related to dreams, their age difference, as well as their position in society. In addition, feminist genderlects are often used in our language. In particular, gender differences are often preserved in idioms, proverbs, constant levels, expressions and euphemisms.

Conclusion. Gender linguistics aims to determine the consciousness of each language, each individual, each nation based on language, while studying natural language as a manifestation of mental activity, the reality of thought.

In gender linguistics, language not only provides information, but also describes the linguistic view of the world based on images. Feminist features in our language require special learning.

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