



NATIONAL FEATURES OF GENDER CHRONEMIC COMMUNICATIVE BEHAVIOR IN DIFFERENT LINGUA-CULTURES

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ABSTRACT

The article is devoted to the national peculiarities of gender-specific communicative behavior of the British, Uzbeks and Chinese. The author considers the correlation of gender national values of different linguistic cultures in their chronemic behavior with linear and cyclic time models. Gender features affect not only the perception of time by representatives of linguistic cultures, but also the language. It is due to such gender characteristics that the communication of people from different linguistic cultures is largely due to differences in their ideas about time. Representatives of linguistic cultures with a dominant masculine or feminine use of time in the process of communication experience displeasure and stress. Few people can adapt to the opposite use of time. To avoid such a conflict, the author suggests a position of understanding the difference and restructuring consciousness to a tolerant perception of a different approach to the organization of time. The author analyzes the issues of interpersonal relations, non-compliance with plans, schedules, agreements, which can be changed or revised at any time, depending on the circumstances and the significance of personal connections of communicants or vice versa. The author also identifies the properties by which it is possible to correlate to which type of cultures a communicant belongs: to a poly-chronic or mono-chronic culture.

KEYWORDS: - Gender-specific communicative behavior, feminine, masculine, cross-cultural communication, lingua-culture, linear time, poly-chronic or mono-chronic culture.

INTRODUCTION

The gender specifics of the study of time are mainly devoted to works of a psychological nature and relate to the issues of masculine and feminine perception of time. A more accurate and correct perception of time is regarded by psychologists as a masculine feature. Accordingly, the exaggeration of time - in one direction or another - is a feminine

feature. According to the psychologist G.S. Shlyahtin (1997), a feminine feature is to overestimate the duration of time intervals (from 3 to 40 seconds). The psychologist J. Vitkin (1996), noting the gender difference in the perception of the passing time (an assessment of the speed of its passage), speaks about the transience of time for the feminine perception and about the slow passage of time for the masculine perception focused on success, career, financial stability. According to a study by



psychologist Alan Pease (1988), the masculine also includes the feature of doing one thing in a separate period. All available research data explain this fact by the fact that the masculine-oriented brain is divided into departments with a small number of nerve connections between the left and right hemispheres. That is why, in order to check the road map, the man stops the car and turns off the radio. Because the feminine-oriented brain is programmed to manage several tasks in parallel, most women can perform several unrelated tasks at once [9; p.33].

In cross-cultural communication, the concepts of time, as well as research on interaction with time, are culturally specific and are easily refracted in the gender aspect. Thus, studies show that the perception of time can vary significantly from lingua-culture to lingua-culture. According to E. Hall (1985), each linguistic culture has its own "language" of time, which is largely unconscious. This fact is considered an occasion to transfer one's understandings of time to the opinion of representatives of other cultures about it and the occurrence of misunderstandings in intercultural communication. One of the reasons for the difference in the perception of time is gender, namely the predominance of masculine or feminine values in the linguistic culture. [1; p. 277]

MAIN PART

Time is perceived differently in masculine cultures than in feminine ones, and even within one gender type, the ideas about time vary so much from lingua-culture to lingua-culture that it causes serious misunderstandings between representatives of linguistic cultures.

For the British, as well as for many Europeans, whose linguistic culture is dominated by masculine values, according to the researcher of the MCC M. L. Butovskaya, time means duration - a kind of gap between two points of space. The present is a point

in space that separates the past from the future. Time is understood as a continuum, which is divided into units, each of which has an independent value. Moreover, it is valuable not in itself, but as a container in which specific plans, goals, and events are implemented. In the European tradition, the time model is determined by the following parameters:

- 1) linearity (time flows);
- 2) monotony (time flows at the same speed);
- 3) uniqueness (the past cannot be returned);
- 4) continuity and causality (the past determines the future);
- 5) synchronicity (for each area of social life, time should mean the same thing);
- 6) cumulativeness (something always accumulates over time).

In the Uzbek linguistic culture, which tends to feminine values, as well as in the Chinese, which proclaims harmony in everything, people experience time much more holistically and concretely. In these linguistic cultures, time is characterized by: 1) cyclicity; 2) discontinuity (consists of favorable and unfavorable moments. The first should be grasped, the second should be avoided); 3) concreteness (in its content, time is not an abstract unit of measurement, but a concrete process experienced in an annual calendar cycle).

Both masculine Englishmen, feminine Uzbeks, and the Chinese, adherents of the middle way, are sure that they manage time in the best way. As noted above, England uses a linear model of time and action; Uzbekistan and China are supporters of a cyclic system. Studying the chronemic features of English lingua-culture, culturologist Yu. Kuzmenkova (2001) points out that the inhabitants of the British Isles perceive time linearly, comparing it with a road that begins in the past and goes into the future. Linear time naturally breaks up into segments and is structured, becoming almost tangible at the same time. Therefore, it can be "spent", "lost", "saved"; it is with this attitude to



time that the formula “time is money” becomes possible, and scrupulous punctuality does not surprise at all. The British are sure that the time free from making decisions or performing tasks is wasted without benefit. The disadvantage of linear time, in her opinion, is that it isolates people, erects invisible barriers in the process of interaction, which can be overcome only by a select few who are allowed to do this reasons. With the help of the theory of linear perception of time, it is possible to explain the process of “digesting messages” - the information received, as a rule, is analyzed consistently by representatives of the English linguistic culture, so it is subjected to rigid structuring, and the process of its processing is strictly controlled [4; p.16]. A consequence of the linear perception of time is the presence of a direct word order in a sentence in English.

Richard D. Lewis (1999), an expert in the field of applied and anthropological linguistics, notes that time in the English masculine culture is divided into parts for convenience, measurement and disposal; it is tied to the clock and calendar.[6]

An important fact in the question of orientation in time is that the British attach great importance to the past and take care of history. As noted by I.A.Sternin (2003), the British themselves admit that their opinion about the past is better than about the future. They “hardly believe in innovations, patiently endure many temporary errors; they are deeply and forever confident in the greatness that is in the Law and in the Customs that were once solemnly established and have long been recognized as just and final” (10; p.114). It is their commitment to traditions and history, or rather to conservatism, that the British should pay tribute to a complex spelling that diverges from pronunciation, the preservation of numerous traditions, the frantic defense of the pound against the imposition of the euro, left-hand traffic. The preservation of the monarchy and the universal

veneration of the royal family is also a tribute to English conservatism. In the language, the focus on the past is manifested in the rare use of the future tense. To denote future actions, the forms of the present Continuous are used. The focus on the past of English lingua-culture in the language is also manifested in the designation of time, for example, 11.10 is ten minutes after eleven (ten past eleven).

In the Uzbek feminine lingua-culture, time is a subjective quantity that is formed, forged for itself, stretched, and treated regardless of what the clock shows. Researchers talk about the cyclical nature of time in Russian lingua-culture. The cyclicity of time in the Uzbek sense can be expressed in the following speculations: The sun rises or sets every day, one season follows another. A person grows old and dies, and his children repeat everything from the beginning. This cycle lasts for more than a hundred thousand years. It seems that there is enough time; you just have to stretch out your hand. “When God created time. He created it enough”, they say in the East. This is especially important for Uzbeks. They turn to the past all the time. This idea is argued by the etymology of the word «vaqt, soat». Consequently, the very idea of time in the Uzbek consciousness correlates with the idea of cyclicity and repeatability. Although the Uzbeks hope for their plans for the future, they consciously say that everything is determined by God and fate and “Do not think ahead”, “O'tib ketgan vaqt hech qachon qaytmaydi va uning o'rnini ham to'ldirib bo'lmaydi” (“The time that has passed will never return, and it will not be possible to replace it either”).

The feminine feature of the cyclical nature of time in the Uzbek linguistic culture is reflected in the language. The design of the characteristic of the time of events in the Uzbek verb is of a specific nature, and not a pan-European relative. The three tenses in the Uzbek language are not dynamic, targeted, with a reference marking on the time axis,



as, for example, in English, but have the character of scalar categories. In Uzbek, time is understood more as an independent view space consisting of three boxes in which the events described are placed, and not an extended ruler with divisions to measure a certain distance from the viewing point. Based on these provisions of grammar, and understanding of the situation is built. That is, for example, the order of subordination of words (and with them concepts) and their number is not the main and essential in comparison with the general meaning – “Kitob olib berishga va'da beraman”. In addition, the main thing here is that the book will be brought in principle, and not that the promise will be fulfilled tomorrow, since the Uzbek times are “not linked” with each other by co-measurement. Moreover, the necessity of this is usually understood depending on the degree of external necessity, and not on the internal obligation [4; p.216]. The same can be said about the agreement. The ambiguity and extensibility of the position by time in the Uzbek lingua-culture makes it possible to express, for example, an agreement on a meeting, vaguely, even without pronounced markers like: about, approximately, approximately. For example: “soat sakkizda” or “sakkizlarda” [2; p.235].

Chinese lingua-culture looks at time as something that rotates in a circle, and with the same opportunities, risks and dangers, while people are already wiser by a few days, weeks or months. It is noteworthy that the cult of the family in the Chinese lingua-culture is reflected in time. The sequence of years is made up of “circles” of 60 years since the family usually consists of grandfathers, children, and grandchildren. This is a sign of the natural size of happiness in the family, ecstasy for the offspring, and respect for parents. According to Lewis Richard D. (1999), a specialist in the field of applied and anthropological linguistics, Buddhism has determined in Chinese lingua-culture that time and life itself go in a circle. It is noteworthy that in

Chinese grammar there is no linear division of the category of time into the past, present, and future. It is necessary to purposefully add the words “yesterday”, “today”, “tomorrow” or specify some names or dates from history. These are the traditional ideas of the Chinese about time. In the awareness of temporary relations in the structure of self-consciousness of modern young Chinese, there is a commitment to traditional temporary images. The cyclical nature of time in Chinese lingua-culture has its specifics and cannot be equated with the cyclical nature of time in the Russian sense. According to the historian of traditional Chinese science N. Sivin, the cyclical nature of time in Chinese lingua-culture is closely connected with cosmogony, even society (identified with the state) is considered as an integral part of the cosmos, which obeys the same norms as the cosmos as a whole.

Due to some indefinite reasons, the simple and unformed beginning of existence (Chaos, the Infinite, etc.) acquires a contrasting charge: one “part” of it receives a positive (yan) potential, and the other - a negative (yin). The variants of the invariant of the “negative” are darkness, cold, peace, femininity, lowness, and the “positive” - light, heat, movement, masculinity, top. The being becomes dual, its negative (yin) and positive (yang) qualities are manifested, the peculiarity of which is dynamism, when the hypostases pass into each other, exchanging potentials: “Once Yin, once Yan - this is the Dao – Path”. The negative always hides the positive, and the positive is negative, positive and negative are rooted in each other. The power of Yang reaches the limit of development and passes into in', which then passes into Yan. This development of the dual “sci” is called the Great Limit and is graphically depicted in the form of a “Monad” - a circle with teardrop-shaped halves of black and white, in the wide ends of which points of the opposite color are depicted, representing the



possibility of a positive beginning in the negative and a negative beginning in the positive.

The attitude of Chinese lingua-culture to the present, past, and future is also culturally specific. To observe time in Chinese means to be located facing the perfect and with your back to the future, so the future is unknown and useless for the present. The Chinese are less confident about the future, as they believe that the future cannot be controlled. The evidence of this fact is the statements: «I can't think ahead», «What will happen next will happen». Therefore, we can say that masculinity permeates the linear model of time, femininity - cyclical. Moreover, both gender systems - both masculinity and femininity are culturally specific in their manifestation. [11; p.154] According to E.Hall (1997), the linear time model is associated with mono-chronicity, while the cyclic model is associated with poly-chronicity. According to the research of psychologists, a brief overview of the results of which was presented above, the peculiarity of concentrating on doing one thing in one period of time is masculine. According to the observations of E. Hall (1997), such linguistic cultures are mainly mono-chronic. According to E. Hall, the tendency to perform several tasks in parallel, which is considered feminine by psychologists, is characteristic of linguistic cultures with a poly-chronic time model. Consequently, the mono-chronic system of tenses is the opposite of the poly-chronic one, similar to the opposite masculine and feminine gender systems. In the English linguistic culture with a monochrome masculine time system, in which priorities are clearly defined, it is customary and correct to focus only on one thing at a certain time, planning and punctuality are of great importance. According to Lewis Richard D. (1999), a specialist in the field of applied and anthropological linguistics, the British are concerned about the business saturation of time and do not understand how it is possible to perform

several tasks in parallel. They focus on one thing and complete it on schedule. They believe that they will have time to do more and better if they do this. Under such circumstances, the British are forced to strictly observe the rules of intimacy, treat the private property with a high degree of respect, and try to be independent of each other. However, due to their preference to engage in only one type of activity at a time, giving it all their attention and strength, they have to sort of isolating themselves from the immediate environment [6; p.57]. Hence the negative reaction of the English to interference and interference, as well as such linguistic phenomena as the politeness of distancing, which involves the use of several structures (certain verb forms, modal verbs), which provide a speculative distance convenient for the interlocutors, allowing them to feel comfortable when communicating.

The tendency to engage in several cases or problems in parallel as a feminine value is characteristic of Uzbek people with a poly-chronic time model. Uzbeks believe that the more things they do in parallel, the more fulfilling life becomes. They value interpersonal relationships more than compliance with schedules and plans, agreements that can be easily changed or revised due to circumstances or the materiality of personal relationships. The greatest value is possessed by family and friendly ties, which are prioritized in comparison with social and official ones. As representatives of the feminine poly-chronic lingua-culture, they do not appreciate punctuality and schedules, they pretend to adhere to them, especially if, for example, masculine mono-chronic Englishmen insist on it, but they are sure that real circumstances are more important than the schedule of meetings. When planning their affairs consistently, they take into account, first, the significance of each meeting. They consider interpersonal interaction to be the optimal form of investing time. That is why the «poly-chronic»



Uzbeks are more flexible than the “mono-chronic” Englishmen are almost unperturbed by the fact that they are interrupted, and they are often distracted from the case. They are always up to date with events, as they are curious and have a large circle of friends, including in the official place [2; p.58].

China, which proclaims the harmony of masculine and feminine principles, on the one hand, is committed to close interpersonal relations characteristic of poly-chronic cultures, on the other hand, highly values punctuality, compliance with schedules, and schedules characteristic of mono-chronic cultures. In other words, the Chinese are “in no hurry to rush into the water”, have a keen sense of the value of time, and do not make hasty decisions [6].

CONCLUSION

Based on the above, we conclude that the chronemic characteristics of linguistic cultures are determined by gender characteristics. Masculinity is manifested in the linear time model of English culture, femininity in the cyclic model of Uzbek and Chinese linguistic cultures. Gender features affect not only the perception of time by representatives of linguistic cultures but also the language. It is due to such gender characteristics that the communication of people from different linguistic cultures is largely due to differences in their ideas about time. Representatives of linguistic cultures with a dominant masculine or feminine use of time in the process of communication experience displeasure and stress. Few people can adapt to the opposite use of time.

According to Kulikova L. V. (2004), a specialist in the field of MCC, “the opportunity to avoid such a conflict lies in understanding the difference and restructuring consciousness to a tolerant perception of a different approach to the organization of time” [7; p.60].

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correlate with linear and cyclic time models. England uses a linear model of time and action; Uzbekistan and China are supporters of a cyclical system. In the English lingua-culture with a mono-chronic linear masculine time system, in which priorities are distributed, it is considered normal and normal to focus on only one thing at a certain time, much attention is paid to planning and punctuality. Uzbeks believe that the more things are done at the same time, the more fulfilling life becomes. For them, interpersonal relationships are more important than compliance with plans, schedules, agreements, which can be changed or revised at any time, depending on the circumstances and the significance of personal ties. Family and friendly relations are of the greatest value. China is committed to the close interpersonal relations inherent in poly-chronic cultures, on the other hand, it highly values punctuality, compliance with schedules and schedules inherent in mono-chronic cultures.

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