

"CHARACTERISTICS OF SPEECH AND COMMUNICATION SKILLS REGARDING GENDER DIFFERENCES"

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Annotation: In this article, the similar and different aspects of the process of communication and communication between men and women, as well as the importance of its role in society, are highlighted in this article.

Key words: woman, man, communication, communication, gender position, gender stereotypes, society.

Introduction. In social life, we all engage in processes of communicative interaction and act for each other as both cause and effect of this interaction. If the agents of communication are men and women as representatives of two large socio-demographic groups, then such communicative interaction should be called gender or socio-sexual.

Gender communicative interaction, like any other, is carried out through sign structures and is manifested in subject-subject, subject-group and intergroup interaction.

Currently, the gender aspect of communication is studied in a new branch of knowledge called gender linguistics (linguistic genderology). Genderists argue that social order and social relations are manifested in communication, and ideas about femininity and masculinity are automatically introduced into communication and dictate certain behavioral practices. Society defines gender-role behavior for subjects of communication through socialization, i.e. social institutions: family, school, religion, politics, mass media, labor market, through the individual's entry into society and adaptation to it. The communicative interaction of gender is also affected by such a concept as "ritualization of gender".

Communication is always carried out by observing certain rituals. Gender is one such ritual. All social activities are ritualized for men and women. Thus, men's clothing implies seriousness, simplicity and comfort, while women's clothing is careless, colorful and less functional. Men's clothing plays the role of "aesthetic authority", women's clothing is judged by the criterion of attractiveness. The same can be said about the speech of men and women. The choice of vocabulary, intonation, the position of the speaker, the right to speak, gestures and facial expressions - everything is subject to ritual. Ritual actions themselves are regulated by society. A full gender relationship is filled with rituals, norms and expectations. Its main feature is the "male" - "female" dichotomy, where "male" is the dominant element of this relational system, and "female" is the subordinate.

Literature review (Literature review). Gender relations are strongly influenced by gender stereotypes, which are a set of stable and regularly repeated cultural and social norms that define patterns of social and cultural behavior for the sexes. Gender stereotypes are embedded in the collective social consciousness and gradually change. A. Kirilina points out: "Stereotypes and prejudices affect every person to one degree or another. According to accepted beliefs, women are less valued than men in society." In fact, gender stereotypes are very rigid and have traditionally

reinforced the ideas of "woman and man" in historical development. These ideas are material and made through the mechanism of social heredity through the spiritual culture, of course, with the addition of a specific historical personality. 'direct, ambitious, strong-willed, etc.'. As a result, the main gender stereotype is reproduced: the acceptance of the woman as secondary, imperfect and weak. This is a fact of our time constitutes the gender asymmetry of the society.

Universal gender stereotypes include: justifying the dominant position of men in private and public spheres; strict division of women's and men's roles; recognizing the main role of a woman in giving birth and raising a child, taking care of her neighbor; the existence of double standards in assessing the behavior of the sexes.

Research methodology (Research Methodology). Gender stereotypes perform certain functions, and each of them causes asymmetry in the position of the sexes in society. Let's get them I.V. According to Vasilchenko's definition, we see:

The first function - value protection - is to preserve objects, ideas, views, interests that are valuable to both sexes. Men protect their superiority, power and leadership as the group representatives through the stereotypical idea of the main "breadwinner" role in the family. Women often protect their independence by treating the kitchen as a personal domain.

The second function - orientation - provides a "line" of behavior when a person or group is related to another topic or event. Men often think of women as stupid, sad, narrow-minded and forced to provide comfort and food at home. An example of such a stereotype: "A woman can make three things out of nothing: a hairstyle, a salad and a fight." Women have their own prejudices against men, which are not positive. Often, women's stereotypes about men are defined by the following expressions: "all men are drunkards and lazy", "you need a man to earn money", "a man in the house is a cross and a burden".

The third function - identification - is manifested in maintaining the identity of the individual with the group and the status in it, in maintaining a positive group "We image". For example, women's minds are shaped by their role. Regardless of whether they work or not, and regardless of their salary, they continue to believe that housework is their immediate responsibility. Men feel that even if they are not working or bringing home significantly less money than their wives, they should not do housework because it diminishes their self-worth.

The fourth function of the stereotype - cognitive - is seen in simplifying the process of explaining the behavior of the individual himself and other people. Ideas about the roles of men and women apply to all individuals, regardless of their personal characteristics, their consciousness, education, development, profession, class, and are expressed in the formation of gender mentality.

The fifth function is ideologization. Social stereotypes form and maintain a group ideology that explains and justifies the group's behavior. Men and women often use the phrase "it's like that".

D. Tannen describes the specific characteristics of male and female behavior according to the following parameters:

1) Purpose of communication. For men, communication is primarily an exchange of information, and for women it is interaction; women tend to attach great importance to closeness during communication; independence is important for a man; Women's attention to detail is a means of showing interest and a way to get closer to your partner through communications. Men usually do not pay much attention to details and focus on the main elements.

2) Status positions. Men tend to move over time to improve or strengthen your status. Women often seek to establish a close relationship with the interlocutor; It is most convenient for women to communicate with people of equal status, while men strive to establish and maintain their status

3) Communication field. Many men prefer to perform in public and attract the maximum attention of interlocutors, women prefer to communicate in small groups and are inclined to private conversations.

4) Topics for discussion. Men do not like to talk about personal topics, prefer to discuss politics, sports events, current news, that is. usually communicate within the framework of generally

5) The listening style of men and women. Men's listening style focuses on the informational aspect of communication, women - on an emotional or personal level, that is, on the meta-informational level. Thus, using the example of the studies of various scientists, we can clearly observe how the gender aspect of language socialization is reflected, the communication between men and women and the formation of a gender linguistic personality under the influence of the public about how it happens.

Analysis and results. D. Tannen describes the specific characteristics of male and female behavior according to the following parameters:

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Conclusions and recommendations (Conclusion/Recommendations). Considering the functions of gender stereotypes, we can conclude that patterns of masculinity and femininity are deeply embedded in public consciousness and linguistic communication. We look at the world through the "glasses" of stereotypes and every time we voluntarily or involuntarily produce them in our personal minds.

In gender linguistics, great importance is attached to the processes of formation of subject-subject relations between genders in the process of communication.

The subjective-subjective (intersubjective) form of communication is aimed at establishing the principles of connection and interdependence of male and female principles. Humanity is divided into two sexes, and they are to a certain extent unknown to each other, but ways can be found to bring them closer by following the subject-subject form of relationship. The balance between the subjective form of the relationship and the autonomy of the individual and the preservation of the couple and partnership is important.

Subject-subject relations are very important in the formation of tolerance in communication, because they are based on the principles of humanity, values of equality and the ideas of pluralism. The main factor of subjective relations is the mutual responsibility of men and women for decision-making, the existence of common rights and obligations, as well as their high moral, cultural and intellectual potential. It is very important to create positive aspects of gender interaction in communication

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