

PSYCHOLINGUISTIC ANALYSIS OF FEMALE SPEECH AND
GENDER-LINGUISTIC STEREOTYPING IN KOREAN LANGUAGE

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Annotation. Gender linguistics examines the expression of gender in language, studies the representation of men and women in the act of communication, determines the linguistic mechanisms of the functioning of gender relations and contributes to understanding the essence of the phenomena that occur in language and society.

Sexual differentiation is one of the universal phenomena that, one way or another, consider and study all the sciences of human. It permeates all spheres of human knowledge and culture. If until recently it was believed that sexual differentiation is not directly related to language, and in linguistics it was not given much attention, then the works that have appeared recently have created a rich basis for constructing a theoretical model of male and female behavior, although many issues still remain controversial and require further research.

The relevance of the study of gender issues is associated not so much with the novelty of its thesaurus, not with the possibility of studying a new direction in sociology, but with the significance of the gender phenomenon for the life of an individual, organization and the whole society. Gender is one of the basic dimensions of the social structure of society, along with class and age. It is included in social institutions, and therefore get fundamentality and constancy. Gender is rooted in consciousness from early childhood in the form of gender representations and gender stereotypes.

Children learn the norms, rules and values of gender culture, in which socially determined ideas about the specificity of female and male, about the distribution of social roles between men and women, about the relationship between their social statuses have already been created. Starting from childhood and then in all age periods, individuals reproduce gender stereotypes and gender representations. In this regard, there is a need for a more detailed interpretation of the concepts of "gender", "gender representations" and "gender stereotypes".

Key words: psycholinguistic analysis, gender, gender linguistics, sex, female, male, stereotype, stereotyping.

Introduction. The last several decades have seen much research related to the idea that women and men use language in different ways. Observations by Lakoff (1973) noted differences in the lexicon and syntax of women, supporting a 'dominance'

perspective to gender differences in language, which asserted that differences were caused by the subordination of women (Cameron 2005). An alternate ‘cultural’ or ‘difference’ approach later gained prominence through the research of Tannen (1993), who describes men and women as belonging to separate subcultures. Both Tannen and Cameron underscore that these dominance and difference approaches are not in opposition and consider both important (Ibid; Cameron 1998). The years after Lakoff’s postulations saw much research which attempted to find differences in speech due to gender. Ward Haugh (2010) identifies many of the areas of these perceived gender differences, including: phonology, vocabulary, speaking styles, grammar, intonation, paralinguistic, titles, obscenities, duration, and intensity. Fishman (1978), for example, observed that women performed much more in conversations with men by asking the majority of questions and maintaining conversations. Other researchers claimed that during cross-gender talk, women were more polite (Brown 1987), kept to standard grammar, rarely interrupted men, and were less assertive than men (Montgomery 2008). These differences were mostly attributed to male dominance, with women forced to use such differences to achieve social status, pass on social values, perpetuate subordination, or avoid sounding masculine (Holmes 2013). The last of these explanations begins to hint at the difference view, in that both women and men compete amongst their own gender for social status by using gender differences (Eckert 1989). Thus, women may be prone to cooperate and empathize with other women to display their woman-ness, while men typically compete and argue to assert masculinity (Ward Haugh 2010). However, scholars generally agree that it is very difficult to define the exact differences in language which are attributable solely to gender (Ward Haugh 2010; Cameron 1998; Kim & Bresnahan 1996). Cameron et al. (1988), in testing Lakoff’s observations, conclude that the situation is much more complex than made out to be, citing variables other than gender and casting doubt on male dominance as the cause of certain phenomena. Likewise, Kim & Bresnahan (1996) report that women are just as likely as men to have concern for clarity as well as avoiding situations which may hurt the feelings of either interlocutor. Additionally, men and women alike may use speech which may be considered ‘masculine’ or ‘feminine,’ both terms that are increasingly no longer viewed as two binary concepts, but holding diversity within themselves (Cameron 2005). This diversity has increasingly blurred the 4 linguistic tendencies of women and men, and Korean provides a relatively good example of this ambiguity.

Korean has a general absence of gender-specific pronouns, grammar, and vocabulary, freeing it from many of the problems arising from “he / she” or “actor / actress,” for example, by using gender neutral equivalents. However, vocabulary reflecting male dominance is still occasionally found, such as words for females which hold negative connotations (Kim 2008).

Korean also has a complex hierarchical politeness system, making relative age, social position, and closeness important (and often troublesome) variables which can greatly affect the language forms that are used. Historically, males have considered themselves to be in a higher social position than women, resulting in major differences in speech between women and men (Bak 1983; Han 2006).

Although Korean society has undergone extremely rapid change over recent decades, Han notes that misuse of honorifics by men toward women can still be found and can even approach sexual harassment (Ibid.). Several studies have been done which have investigated differences in using Korean between men and women. Wang (1999) concluded that there were no significant gender differences between young Koreans when disagreeing (see also Kim & Bresnahan 1996). However, Wang did note that women tended to include themselves somehow in their arguments (e.g. using “I / we” and personalizing topics), and a more recent study found that in expressing gratitude, Korean women were more likely to use intensifying markers than men, implying that “Korean men are expected to restrain from expressing their emotions and/or from emphasizing ... gratitude” (Kim 2012: 136). Thus, a common factor in both of these articles is the greater expressiveness and personalizing of women in their speech over the more emotionally distanced men. This is in agreement with Bak (1983), who also highlights 5 politeness and expressiveness as two aspects in which Korean and English similarly note gender differences. However, a concluding remark from Bak notes that younger Koreans are moving toward balance and becoming less formal through equal usage of low- level informal speech forms (known as *panmal*) and relatively intimate titles (e.g. *hyeng / enni*, literally “brother / sister”).

The concepts of “femininity” and “masculinity” are not a phenomenon of immutable natural reality, but are “a dynamic product of the development of human society, amenable to social manipulation and modeling” (Kirillina 2000, p. 7.). In this article, we will try to analyze the examples of Korean proverbs.

Paremiology, which combines the features of phraseology and folklore, is an important source for the analysis of historically formed stereotypes, including gender stereotypes. Korean society has traditionally been characterized by patriarchal features: in accordance with Confucian values, a man was assigned a dominant role, and a woman a subordinate one.

These cultural stereotypes, firmly rooted in the subconscious of Koreans. The article analyzes the proverbs of the Korean language with gender specificity. 140 proverbs about women have been viewed from the following dictionaries were selected and classified by the continuous sampling method: “Dictionary of proverbs about women”, “Dictionary of proverbs”, “Dictionary of Korean proverbs”, “Dictionary of our proverbs”, “Big Standard Korean Dictionary of the National Institute of the Korean Language.

Gender stereotypes about women on the examples of proverbs and sayings of the Korean language.

1. A woman is a source of aesthetic pleasure and enjoyment. A woman must have youthfulness and beauty in order to be recognized and approved. The proverbs reflect the consumer attitude towards women:

여자는 얼굴이 밑천이다. A woman's face is the bottom line.¹

여자는 이십이 꽃이고 남자는 삼십이 꽃이다. A woman blossoms at twenty, and a man at thirty

꽃이 고와야 나비 날아든다. Butterflies fly only when the flowers are beautiful.

여자는 익은 음식 같다. Women are like cooked food.

계집과 음식은 흠쳐먹는 것이 별미이다. A woman and food are best eaten in secret.

At the same time, the beauty of a woman is not always appreciated positively; she brings misfortune to the woman herself and is dangerous for men:

여자에게 빠진 사람은 구하기 어렵다. It's hard to save someone in love with a woman.

미인은 팔자가 세다. Beauties have a hard life.

여자는 예쁘면 얼굴값을 한다. A beautiful woman pays for her face.

2. A woman submits to a man. The proverbs convey the idea of the superiority of men, according to which women should be gentle, obedient and faithful:

계집 웃음이 담장 넘어가면 안 된다. The laughter of a woman should not be heard behind the fence.

아내로서 보물은 유순이다. The main decoration of a woman is her meekness.

아내는 남편 손에 달렸다. The wife is dependent on the man

아내는 남편이 하자고 하는 대로 하면 된다. A wife should listen to her husband.

여자는 남편 사랑 먹고 산다. A woman lives by the love of her husband. 여자는 남편

하나 믿고 시집간다. A woman trusts her husband and gets married. 남자는 하늘이고

여자는 땅이다. Man is heaven and woman is earth.

죽어도 시집 울타리 밑에서 죽어라. A woman dies under the fence of her husband's house.

Thus, women are subordinate to their husband and belong to him, which in turn justifies violence against a woman:

명태와 여자는 두드여야 부드러워진다. Pollock and women need to be beaten in that time they are would be soft.

자는 사흘을 안 때리면 여우가 된다. If you do not beat a woman for three days, she becomes a fox.

여자는 고집이 센 것은 몽둥이 약이다. A stubborn woman will be cured by a stick.

3. A woman is a keeper of the hearth and an assistant to her husband. There are few proverbs representing women from a positive point of view in the role of a helper and support for a husband:

이복저복해도 처복이 제일이다. Among the various blessings, the main thing is a good wife.

이 집저 집 좋다해도 내 계집이 제일 좋다. Your wife is the best of all wives.

보기 싫은 처도 빈 방보다 낫다. An unloved wife is better than an empty room.

4. The woman is incompetent and ignorant. Women's mental ability and ability to earn money get a low score:

여자 벌이는 쥐벌이다. Women's earnings are like a mouse.

여자 공부해서 도원수 된 데 없다. No matter how much a woman learns to become a commander, she will not become.

여자가 너무 알아도 팔자가 세다. If a woman knows a lot, she has a difficult fate.

5. A woman is a source of troubles and problems. In proverbs, women under various circumstances bring misfortune:

꿈에 여자를 보면 재수가 없다. If you see a woman in a dream, you will not be lucky.

여자가 잔소리 많으면 집안이 망한다. Because of women's grouchiness, the family collapses.

여자가 울면 3년 간 재수가 없다. If a woman cries for 3 years there will be no luck.

6. Female character.

As a rule, the female character in Korean proverbs is described from the negative side: women are jealous, fickle, talkative, vicious.

여자는 질투 빼면 두근도 안 된다. If you take away the jealousy from a woman,

then no more than a kilogram will remain from her.

여자는 남편 옆에 암고양이만 있어도 질투한다. A woman is jealous even if there is a cat next to her husband.

투기 없는 여자 없고, 먹지 않는 종 없다. There is no woman who is not jealous, there is no servant who does not eat.

Impermanence:

가을 날씨와 계집의 마음은 못 믿는다. Autumn weather and a woman's heart cannot be trusted.

여자의 속은 한 품 에 든 남편도 모른다. Even the husband whom she hugs does not understand the soul of a woman.

겨울 날씨와 여자의 마음은 못 믿는다. Winter weather and a woman's heart cannot be trusted.

여자 마음은 하루 열두 번 변한다. A woman's heart changes 12 times a day.

겉 다르고 속 다른 게 계집이다. The appearance of a woman is deceiving.

Loquaciousness, verbosity:

여자가 말이 많으면 과부 된다. A talkative woman becomes a widow.

여자는 혀가 길고 남자는 손이 길다. The woman has a long tongue and the man has long arms.

Pettiness and anger:

여자 속은 밴댕이 속이다. Women are petty (the soul of a woman is the soul of a sardinella).

여자는 요물이다. Women are cunning.

계집이 늙으면 여우가 된다. A woman becomes a fox in her old age.

Korean proverbs and sayings, representing a stereotypical picture of the world, convey the generalized image of a woman mainly from the negative side. Beauty and the role of a woman as a keeper of the hearth are positively assessed, female character and intellect are negatively assessed (talkativeness, inconstancy, jealousy, pettiness, anger, ignorance are among the prototypical features of a woman), as well as female beauty, fraught with danger. Korean proverbs and sayings present an androcentric view of gender relations: women and their activities are presented in terms of their place in men's lives. Women are a dependent object, practically devoid of agency. It is no coincidence that women are likened to household items,

food and pets. In the considered proverbs, the following ways of metaphorizing the image of a woman were presented.

1) Reification - a woman is often perceived not as an independent person, but as an inanimate object, a thing that has its own owner - a house, a plate, a pumpkin ladle, a well bucket, a ladle, a jug, a mat. In addition, inproverbs, where a woman is likened to a plate and a ladle, the idea is transmitted that a woman should be in the family, and all her contacts with the outside world should be minimized. The fate of a woman, like things, depends on who her master is, which also emphasizes her dependence and non-independence.

2) Zoo metaphor - a woman is likened to animals: a dog, a chicken, a fox, a snake, a mouse and a turtle. The woman has a tail, which emphasizes her belonging to the animal world. Often in Korean proverbs, a woman is represented as a domestic animal that needs to be tamed.

3) Phyto-metaphor - in Korean proverbs, a woman is often likened to a flower, not because of her beauty, but as an object of possession that can be plucked and appropriated. Ugly women are likened to a pumpkin and a radish.

4) Food metaphor - a woman is likened to food, which emphasizes her role as a source of pleasure. A woman is likened to rice sticking to her husband's hands, which indicates her dependence. In addition, a woman is likened to a baked chestnut and dried pollock, which are eaten for a snack, which emphasizes the role of a woman as an object of entertainment, a remedy for boredom.

5) Physical metaphor - women are likened to water, which emphasizes their danger, and a bad wife, along with water and fire, is attributed to three disasters

Conclusion. Korean proverbs and sayings are characterized by a high degree of androcentricity as a rule, they convey the idea of the superiority of men over women. Gender asymmetries conveyed in proverbs continue to exist in Korean. According to a study by Min Hyun-Sik (2001), modern language uses a large number of expressions that reflect gender asymmetries, which are consonant with the ideas of proverbs about women (dependence on a husband, housekeeping, ideas of the uselessness of women and violence against them).

Thus, the gender asymmetries presented in Korean proverbs are not only a relic of the past, but continue to exist in the modern language.

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