

## THE FEATURES OF GENDER FACTORS IN KOREAN AND UZBEK SPEECH ETIQUETTE

GULCHEKHRA YUSUPOVA<sup>1</sup>, YEON SANGHEUM<sup>2</sup>,  
GULSHODA YUNUSOVA<sup>3</sup>, DILORAM ASHIRBAYEVA<sup>4</sup>,  
BARNO MIRSHARIPOVA<sup>5</sup>, NOZIMKHON  
NOSIRKHONOV<sup>6</sup>, OZODA IBROKHIMOVA<sup>7</sup>

<sup>1</sup>ASSOCIATE PROFESSOR, PHD IN PHILOLOGICAL SCIENCES, TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES, UZBEKISTAN, [UZSEJONGULI@GMAIL.COM](mailto:UZSEJONGULI@GMAIL.COM)

<sup>2</sup>PHD IN PHILOLOGICAL SCIENCES, TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES, UZBEKISTAN, [SANGHEUM\\_YEON@TSUOS.UZ](mailto:SANGHEUM_YEON@TSUOS.UZ)

<sup>3</sup>ASSOCIATE PROFESSOR, PHD IN PHILOLOGICAL SCIENCES, TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES, UZBEKISTAN, [GULYAMIR9@GMAIL.COM](mailto:GULYAMIR9@GMAIL.COM)

<sup>4</sup>ASSOCIATE PROFESSOR, PHD IN PHILOLOGICAL SCIENCES, TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES, UZBEKISTAN, [HANGOOK2019@GMAIL.COM](mailto:HANGOOK2019@GMAIL.COM)

<sup>5</sup>PHD STUDENT IN PHILOLOGICAL SCIENCES, TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES, UZBEKISTAN, [MINYO1691@GMAIL.COM](mailto:MINYO1691@GMAIL.COM)

<sup>6</sup>LECTURE AT TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES, UZBEKISTAN, [NOZIMKHON94@GMAIL.COM](mailto:NOZIMKHON94@GMAIL.COM)

<sup>7</sup>3RD-YEAR STUDENT OF TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES, SPECIALIZING IN PHILOLOGY AND LANGUAGE TEACHING, [OZODAXONIBROKHIMOVA00@GMAIL.COM](mailto:OZODAXONIBROKHIMOVA00@GMAIL.COM)

### Abstract

The first step in establishing communication between all the peoples of the world begins with greeting and responding to a greeting. The main purpose of greeting is to create trust between individuals before engaging in conversation, eliminate initial misconceptions, and establish the bonds of dialogue. A greeting is a word used when meeting someone or approaching someone, expressing politeness. This article analyzes the expressions used in the development of the relationship between language and culture, as well as language and thinking, by examining the gender factors influencing the “greeting” situation in Korean and Uzbek languages.

**Keywords:** communication, gender factor, Korean society, hierarchy, politeness, culture, social status.

### INTRODUCTION

The difference between women and men has existed since the emergence of humanity, and initially, this difference was most apparent in the tasks they performed. As human society evolved, distinct differences between women and men began to emerge in their behavior, attire, mannerisms, and, additionally, in the way they spoke [5, p. 58-59]. Observations have shown that the speech of men and women clearly displays biological and psychological contrasts. According to biologists, girls tend to speak faster than boys. Initially, they pronounce various sounds and, based on that, begin to articulate words and sentences, whereas boys tend to pronounce complete, ready-made sentences. By the age of 8, girls generally have a significantly more developed speech compared to boys [6, p. 100].

### THE MAIN FINDINGS AND RESULTS

In both Korean and Uzbek speech interactions, gender differences are observed in greetings and farewells. Linguist Sh. Iskandarova expresses the phonetic peculiarities in the speech of Uzbek men and women as follows: “The phonetic characteristics in women’s speech clearly emerge in different communicative situations. A man’s voice is deep, strong, and somewhat rough. In pronunciation, women differ from men in terms of voice timbre, the nature of pauses, and speech tempo. Women speak in a softer, thinner voice, stretching the emphasis in words” [4, p. 88]. A similar observation is made by linguist Mo Yi (모 이), who states: “The rising intonation is closely linked to the use of interrogative sentences. However, the rising intonation is often used in women’s speech in many languages, even in situations other than questions. Compared to men, Korean women’s intonation is stronger, and their tone of speech is broader. Since a rising intonation can convey a pleasant, lively, or friendly tone, it is widely used by Korean women in questions, statements, requests, and commands” [8, p. 55]. Therefore, when using the polite form “-오 요” [-eoyo], men’s speech tends to end with a short, sharply descending intonation, while women’s speech ends in a longer, slower, and rising intonation [10, p. 67-78].

In the works of many researchers, it has been noted that the Korean language has highly developed forms of honorifics, and there are gender differences in the use of this style in the speech of Korean men and women: “The high-level honorific style is often expressed with the formal sentence-closing ending ‘-습니다’ [-seumnida], and the polite style is expressed with the informal sentence-closing ending ‘-요’ [-yo]. Typically, men use the formal honorific style, while women use the informal honorific style.” This highlights how gender can influence language use in Korean, especially when it comes to different levels of politeness.

In both Korean and Uzbek speech etiquette, particularly in the “greeting” situation, women’s speech is distinguished by the presence of politeness and modesty markers. Along with these, women’s speech also stands out due to its richness in emotional-expressive units and tools that convey additional meanings, which are less common in men’s speech.

For example, in Korean women’s speech, interjections like 아 [a] and 어 [oe] are often used. These interjections can be likened to the Uzbek interjection “voy” (ah, oh), which is used to express surprise, concern, or empathy.

Comparison:

“아, 안녕하세요.” 경희가 안도한 웃음을 지었다 [9, p. 317].

“Ah, hello.” Gyeonghi smiled with relief.

In Uzbek women’s speech, the interjection “voy” (ah, oh) is used very actively.

– Voy, assalomu alaykum, oyijon – dedi u qo‘lidagi ro‘molini shoshgancha boshiga o‘rarkan [1, p. 8].

“Oh, hello, mother!” she said, quickly wrapping the scarf around her head.

It’s worth emphasizing that nowadays, the interjections 아 [a] and 어 [oe], which are frequently used in Korean women’s speech, can also be used by men in “greeting” situations.

In Uzbeks, there are also several differences in the way men and women greet and say goodbye. According to linguist Kh. Doniyorov, one reason for this is rooted in the fact that the Qur’an, the holy book of Muslim peoples, does not permit women to greet men in a full form. For this reason, women around the city of Samarkand greeted men with a shortened form of the greeting, saying “assalom.” For the same reason, women from the Kipchak dialects greeted men with “keling.” Nowadays, this form of greeting is commonly used not only by women but also by men [2, p.111-112].

– Keling, Oqibatposhsha, – ochiq chehra bilan kutib oldi Qadimaxon. – Esonmisiz, uy ichlaringiz bilan tinchmisiz? Hayallatib qo‘ymadimmi, ishqilib? [3, p. 3].

“Come in, Oqibatposhsha,” greeted Qadimakhon with a bright face. “Are you well, is your family safe? I haven’t troubled you, have I?”

In this given example, we can observe the forms of greetings specific to women’s speech, such as “keling” (come in) and “esonmisiz” (are you well). Typically, in Uzbek communication, women greet with “Eson-omonmisiz?” (How are you?) while men greet with “Salomatmisiz?” (Are you well?) or “Bardammisiz?” (“Bardammisiz?” is a form of asking about someone’s well-being in a more specific way, often used to inquire if someone is feeling content or comfortable) when meeting.

In the ‘Greeting’ situation between husband and wife, an important indicator of gender differences that stands out is the form of address. Specifically, the wife addresses the husband using terms such as otasi, dadasi, adasi, buvasi (his/her father, grandfather) etc., while the husband addresses the wife with terms like onasi, oyisi, ayasi, momosi (his/her mother, grandmother), or by her name. The characteristics of the tasks relevant to the speech habit are clearly reflected through the forms of address. The function of forms of address is multifaceted [4, p. 56].

In a “greeting” situation, both male and female communicants exhibit distinct differences not only in their verbal expressions but also in their use of non-verbal means. For instance, in Uzbek culture, female communicants might use non-verbal gestures such as placing both hands on their chest with the right hand over their heart, kissing on the cheeks, tapping the right shoulder, or hugging each other. On the other hand, male communicants often fold both hands over their abdomen, place them on their chest, shake hands, bow slightly, kiss on the forehead, or embrace one another when greeting.

In both Korean and Uzbek traditions, during various ceremonies, gender differentiation is evident in the verbal and non-verbal interactions between men and women. Specifically, among Uzbek people, when expressing condolences to the heads of households who have lost a close family member, especially during the first few days after the loss, a significant difference is noticeable in the way men and women greet and interact. That is, while women cry and greet each other loudly inside the yard, men, regardless of the age or number of those arriving for the prayer, stand up from their seats at the door or gate, respectfully clasp their hands, and greet with a polite “keling”, “kelinglar” “Come in” or “Welcome.” When those who have come for the prayer leave, the men also escort them in this manner, expressing short words of gratitude such as “rahmat”, “xush ko‘rdik” “Thank you” or “It was nice to see you” [7, p.179].

## CONCLUSION

In conclusion, a number of gender differences related to the “greeting” situation are observed in both Korean and Uzbek speech etiquette. First of all, in both cultures, the speech of men and women exhibits distinct phonetic characteristics. In general, men’s voices are deeper, stronger, and somewhat rough, while women’s voices are much softer, thinner, and characterized by elongated stress in their speech. In the “greeting” situation, men usually greet with a descending tone, while women greet with an ascending tone. This feature is especially noticeable in the speech of Korean women. Additionally, in women’s speech, it is often observed that the prescribed pronunciation norms are violated, and words tend to be shortened.

In both languages, women’s speech is characterized by politeness and courtesy, and is different from men’s speech in

that it is more emotionally expressive and rich in additional meaning-conveying elements. In the speech of Korean women, the sounds 아 [a] and 어 [oe] are commonly used, while in the speech of Uzbek women, the interjection “voy” is often used. Additionally, in the speech of Korean men, the use of interjections 아 [a] and 어 [oe] can be observed depending on the situation. In the “greeting” situation, as well as during various rituals in Korean and Uzbek traditions, gender differentiation can be seen in both verbal and non-verbal greetings between men and women. At Uzbek weddings, only the bride greets, whereas in Korean weddings, both the bride and groom greet each other.

## REFERENCES

- [1] Bekmuradova, I. Holiday. <https://www.samdu.uz/cy/news/18413>
- [2] Doniyorov, Kh. (1979). Lexicon of Kipchak Dialects. Tashkent. Fan.
- [3] Gafurov, O. (2013). The Woman’s Essence. “Uzbek Literature and Art” newspaper, issue 36.
- [4] Iskandarova, Sh.M. (1993) Communicative Forms of Speech Etiquette in Uzbek. (Ph.D. Dissertation Abstract). Samarkand.
- [5] Kaxarov, Q.A. (2020) Comparative Study of Uzbek and German Speech Etiquette. (Ph.D. Dissertation Abstract). Fergana.
- [6] Kolessov, V.V. (1991). The Language of the City. Moscow. Higher School.
- [7] Mominov, S. (2000). Social and Linguistic Characteristics of Uzbek Communication Behavior. (Doctoral Dissertation in Philology). Tashkent.
- [8] 모이. (2015). 한.중 남녀의 성별 발화에 대한 사회언어학적 대조 연구. 한국외국어대학교 국제지역대학원. 박사학위논문.
- [9] 이민진. (2022). 파친코 1. 인플루엔셜.
- [10] 임홍빈. (1993). 국어의 여성어. 국어사회언어학 논총. 국학자료원.
- [11] Yusupova, G.A. (2024). Sociolinguistic Research of Korean and Uzbek Speech Etiquette. (Ph.D. Dissertation Abstract). Tashkent.
- [12] Yunusova, G.D. (2022). Specific Aspects of the Speech Act in Korean. Journal of Positive School Psychology, 6 (10), 4056-4059.