

GENDER FEATURES OF CUSTOMS, TRADITIONS, AND ETIQUETTE RELATED TO THE CONCEPT OF “HOSPITALITY” IN ENGLISH AND UZBEK SOCIETY

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Annotation: This article investigates the gender-specific characteristics of norms, traditions, and etiquette connected to the idea of hospitality in English and Uzbek societies. Focussing on the expectations, responsibilities, and social norms ascribed to men and women under the framework of hosting guests and preserving social relationships, it looks at how gender roles affect hospitality practices in both societies. The study shows parallels and contrasts between the two societies in terms of gendered hospitality etiquette, hence providing understanding of the socio-cultural values expressed in these activities.

Key words: Hospitality, gender features, customs, traditions, etiquette, English language, Uzbek language, intercultural communication, social norms, gender roles, cultural values, hospitality practices, folklore, proverbs, sociolinguistics, cultural concept.

Annotatsiya: Ushbu maqolada ingliz va o'zbek jamiyatlarida mehmondo'stlik tushunchasi bilan bog'liq urf-odatlar, an'analar va odob-axloq qoidalarining genderga xos xususiyatlari o'rganiladi. Mehmon kutish va ijtimoiy munosabatlarni saqlash doirasida erkaklar va ayollarga yuklatilgan kutilmalar, mas'uliyatlar va ijtimoiy me'yorlar diqqat markazida bo'lib, gender rollari ikkala jamiyatdagi mehmondo'stlik amaliyotlariga qanday ta'sir ko'rsatishi tahlil qilinadi. Tadqiqot ikki jamiyatda genderga asoslangan mehmondo'stlik odoblari jihatidan o'xshashliklar va farqlarni ochib beradi hamda bu faoliyatlarda namoyon bo'ladigan ijtimoiy-madaniy qadriyatlarni yoritadi. Folklor, maqollar va zamonaviy ijtimoiy xulq-atvor misollariga tayanilgan holda, tadqiqot qiyosiy tahlil uslubida olib borilgan. Mehmondo'stlikning turli til va madaniy muhitlarda gender omili asosida shakllangan madaniy belgilar sifatida qanday namoyon bo'lishini yoritish orqali, ushbu ish gender tadqiqotlari va madaniyatlararo kommunikatsiya sohalariga o'z hissasini qo'shishni maqsad qiladi.

Kalit so'zlar: Mehmondo'stlik, gender xususiyatlari, urf-odatlar, an'analar, odob-axloq qoidalari, madaniyatlararo muloqot, ijtimoiy normalar, gender rollari, madaniy qadriyatlar, mehmondo'stlik amaliyotlari, folklor, maqollar, sotsiolingvistika, madaniy tushuncha.

Hospitality is a worldwide cultural characteristic shown in many different ways throughout countries. As a major social activity, it reflects group ideals and social structures as well as a kind of interpersonal communication. Often shaped by gender roles that define expectations, duties, and types of social interaction, hospitality has cultural significance and symbolic importance in both English and Uzbek societies. Through a comparative prism, this paper intends to investigate how these gender-specific standards appear in hospitality practices in the two societies, hence highlighting their similarities and contrasts.

Historically, hospitality in English society has mirrored the ideals of civility, restraint, and personal space. Historically, the hostess usually the lady of the house was in charge of overseeing the domestic side of hospitality: cooking meals, creating the mood, and guaranteeing visitor comfort. Usually the male character, the host was supposed to interact with guests, offer entertainment, and sometimes supervise the general events. Although more egalistic because of changing gender standards, modern English hospitality traditions nonetheless show signs of these historical duties. For instance, social etiquette rules can advise women on visitor control, table settings, and hosting strategies. Men are sometimes still linked, meantime, with suggesting toasts or serving drinks at formal events.

Historically, proverbs such "A woman's place is in the home" (now seen negatively) emphasised gendered boundaries in hospitality. But in modern environments, these limits have faded to reflect more general society movement towards gender equality.

According to American culture, the concept of hospitality differs significantly from that in Uzbek culture. For example, in American tradition, unplanned visits are generally not welcomed. A person intending to visit someone must first inform the host about their visit in advance. Even if a person happens to visit without prior notice due to necessity, they usually try to avoid arriving during mealtimes.

In terms of gender customs, if a man invites his male friend over for household assistance - for instance, to fix a water pipe or repair the roof - and the host man is not at home, it is customary for the visiting man to come with his wife. This is considered a polite practice to avoid causing discomfort for the woman alone at home.

Rooted in strong family and community values, Uzbek society gives hospitality great importance as a moral and cultural obligation. The gender-specific allocation of hospitality duties is still more obvious than in English society.

Traditionally, Uzbek women are in charge of cooking extravagant meals, organising the house for visitors, and meeting their needs all during the stay. Folklore and proverbs like "Ayol uyning bezagi, mehmonning rohatidir" (A woman is the adornment of the home and the comfort of the guest) honour the woman's function as "the keeper of the hearth." Conversely, men have to officially greet visitors, participate in polite talks, and make sure the guest's standing is recognised.

According to Uzbek culture, several decades ago, traditional Uzbek houses were built divided into two parts. The first part was the outer courtyard, mainly designated for men's workshops, areas for daily chores, and children's playgrounds. The second part was the inner courtyard, which was considered a special space for women, where they carried out their household activities and daily routines.

An interesting aspect of this arrangement was the entrance gate to the courtyard, which featured two circular iron knockers. The first knocker, larger in size and producing a louder sound, signaled the arrival of a man. The second, smaller knocker, produced a softer sound and indicated that a woman had arrived. This practice reflected a distinctive gender-related cultural characteristic in traditional Uzbek society.

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