



Speech Portrait of Mothers in Modern English and Uzbek society

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Abstract

This article is devoted to the study of the peculiarities of the speech portrait of Uzbek and English mothers in modern society. There is examines and compares the differences and similarities in the behavior of communication in various examples of the speaking features of mothers. In order to compare the speech portrait of representatives of both types of mothers, examples of appellatives that mothers often use when referring to a child was presented. In addition, the article introduces and gives authentic examples to the dialogue vocabulary of mothers of various social statuses and factors. In particular, age, profession and marital status.

Keywords: *Motherhood; Speech Portrait; Lexical Component; Communication Behavior; Appellative; Age; Profession; Marital Status*

Introduction

Speech is an independent activity through which the language system fully expresses itself. Speech is communication, in which the culture of a particular level of society is reflected to a certain extent. When comparing language and speech, we may observe that the language serves for communication and is able to express human perceptions of the world through certain symbols and speech is the application of language in the process of practice; it is a language in motion, manifested as a sequence in the precise application of the means of communication are obvious.

The speech portrait has a sociolinguistic character, highlighting the characteristics of certain social layer of society, and is therefore increasingly referred to in the linguistic literature as a sociolinguistic portrait. The sociolinguistic portrait of dialect carriers is usually determined by the social groups to which typical features are separated. Specifically, sociolinguistic portrait of urban language, sociolinguistic portrait of intellectuals, sociolinguistic portrait of teacher, sociolinguistic portrait of student, sociolinguistic portrait of politician, sociolinguistic portrait of businessman and military, sociolinguistic portrait of student and others.

One of the Russian psychologists, Zemzyulina I.N. emphasizes that a woman's perception of motherhood as a social role depends on a woman's gestational and real ages. She expresses different views on the formation of motherhood as a social role. According to her, the acceptance of the social role of motherhood in women who are expecting their first child, are satisfied with their marriage, and do not

experience negative experiences during pregnancy (abortion, miscarriage) is not related to personal maturity indicators such as reflexivity, locus of control and egocentric orientation. Playing the role of a mother is expressed through the use of a specific method of behavior that is specific to the child [3,16].

The most influential, attractive and important source of family relationships is the mother-child relationship. Their importance is that the very first communication and affectionate relationship shapes the child's subsequent mental and intellectual development as well as the mother's behavior. In the first moments of childbirth, the mother and child is emotionally and psychologically connected, and both are one body, one soul. Therefore, there is generalization (homogeneity, convergence, integrity) in their relationship. According to the opinion of the Russian scientist Akutina S.P. any family, and the mother's, first of all, experiences difficulties in the upbringing, development and socialization of the child. The mere enumeration of these factors, psychologically affecting children, speaks of the complexity of the problem: from what age the child grows up in the mother's family, and how long, at what age the child was, when the father left, and most importantly, what is the child's personality [2,330].

Motherhood is a social status that plays an important role in our society and focuses on tasks such as giving life and upbringing to the child. One of the important aspects of motherhood is the attitude and care for the child. Each word or phrase used in relation to a child will undoubtedly serve to shape the child's memory. Each word or phrase used in relation to a child will undoubtedly serve to shape the child's memory. Information left in memory is conceptualized as a trace left; for example, paper, solid object (stone, tree or wall carved inscriptions, etc.). In other words, memory is defined as a surface that collects information [1,3].

According to Gippenreyter Y.B. a child who receives good nutrition and good medical care, but is deprived of full-fledged communication with an adult, develops poorly not only mentally, but also physically: he does not grow, loses weight, loses interest in life. "Problematic", "difficult", "naughty" and "impossible" children, as well as children "with complexes", "downtrodden" or "unhappy" are always the result of improper family relationships. She claims that in recent decades, psychologists have made a number of remarkable. Now it has become an indisputable truth that communication is as necessary for a child as food. A kid who receives good nutrition and good medical care, but is deprived of constant contact with an adult, develops poorly not only mentally, but also physically: he does not grow, loses weight, loses interest in life. If we continue the comparison with food, then we can say that communication can be not only healthy, but also harmful. Bad food poisons the body; improper communication "poisons" the child's psyche, jeopardizes his psychological health, emotional well-being, and subsequently, of course, his fate. The world practice of psychological assistance to children and their parents has shown that even very difficult problems of upbringing are completely solvable if it is possible to restore a favorable style of communication in the family [3,4].

The article describes the lexical features of the speech of mothers in modern society on the example of representatives of two languages, namely English and Uzbek mothers.

Methods and Materials

In order to conduct a sociolinguistic analysis of maternal speech in modern Uzbek and English society, we conducted an anonymous survey to study the lexical similarities and differences between maternal and child speech in different situations, depending on the age, marital status, occupation and religion of women of different statuses. In addition, the survey included a number of questions to study the speech and communicative peculiarities in various situations in the life of mothers and children. We, in turn, tried to study the lexical and communicative features of the speech portrait of mothers in modern society and how the social status of these women is reflected in their speech behavior. According to the survey, 88% of Uzbek mothers are married and the remaining 12% are divorced or widowed while 81% of English mothers are married and the remaining almost a fifth are single mothers. The subjects consisted of 100 mothers of each group. The children were of various ages.

As a result of the answers to the questions included in the survey based on various life situations, the speech culture of the representatives of the two languages was studied. The following questions served as a resource in the study of mothers' both verbal and communicative behaviors.

- *What words or phrases do you usually use when caress your child?*
- *What words or phrases do you usually use to praise your child when he/she delights you?*
- *How do you usually speak to your child when he/she angry you?*
- *What words do you usually speak to your child to calm him/her down when he/she is sad?*
- *What words or phrases do you usually use when you want to ask your child to do anything?*

We first turned to the appellatives to describe the lexical component in the mother-child relationship. Appellative is basically a method of addressing, that is, the use of the interlocutor's own names, short names or nicknames used in the process of addressing the interlocutor (child). On examples of the use of appellative mothers of Uzbek and English women, the names of children were identified, both full and with an abbreviated form:

<i>Appellatives</i>				
		<i>Main name</i>	<i>Short name</i>	<i>Nickname</i>
<i>Uzbek</i>	<i>Boys' name</i>	<i>Azim,Abduazim, Azimjon,Azimxon, Azimullo</i>		<i>Azika, Zizi</i>
		<i>Abdumalik</i>	<i>Abdush, Abdulla</i>	<i>Bju, Abjuka</i>
		<i>Aziz</i>	<i>Azi</i>	<i>Aziko, Azik, Azizaldo, Azizchic</i>
		<i>Habibullokh</i>	<i>Habish</i>	<i>Habibi, Homyachok</i>
		<i>Rahmatullokh</i>	<i>Rahmat</i>	<i>Tilla, Makhat, Makhatulla</i>
		<i>Madina, Madinakhon</i>	<i>Madi, Dina</i>	<i>Bonu</i>
	<i>Girls' name</i>	<i>Xuriniso, Xurikhon</i>	<i>Xuri</i>	
		<i>Dilobar, Dilobarxon</i>	<i>Lobar, Lobarxon</i>	<i>Dilya, Didi</i>
		<i>Nodira, Nodirakhon, Nodirabegim</i>	<i>Nodi</i>	<i>Nonashka, Nonash, Nonna</i>
		<i>Asal, Asalkhon</i>		<i>Asalya, Asya</i>
		<i>Komila, Komilakhon</i>	<i>Komish, Koma</i>	<i>Komchik, Kamilka, Lyalka, Lyalya</i>
		<i>Khabiba, Khabibakhon</i>	<i>Khabi, Khabish</i>	<i>Bibish, Bibiko, Mimiko</i>
		<i>Nilufar</i>	<i>Nilu, Nilush</i>	<i>Lyupasha, Lupa, Nelli, Lulipar</i>
		<i>English</i>	<i>Boys' name</i>	<i>Alexander</i>
<i>Daniel</i>	<i>Danny, Dann</i>			
<i>Samuel</i>	<i>Sammy, Sam</i>			
<i>Richard</i>	<i>Rich, Rick</i>			<i>Hick</i>
<i>Roger</i>	<i>Rodge</i>			<i>Hodge,Nodge Dodge.</i>
<i>Girls' name</i>	<i>Elisabeth</i>		<i>Lisa, Beth</i>	<i>Bess,Bessie, Bet, Betty</i>
	<i>Barbara</i>		<i>Babs</i>	<i>Babette</i>
	<i>Dorothy</i>		<i>Dot</i>	
	<i>Patricia</i>		<i>Pat</i>	<i>Trish, Trisha</i>
	<i>Isabel, Isobelle</i>		<i>Bella, Belle</i>	<i>Ibb</i>

We have studied the following types of appellatives as well:

On the example of Uzbek mothers

- Family, based on relation degree: *qizim, qizalog'im, qizginam* (all of them mean **daughter**) *o'g'lim, o'g'lonim, o'g'ilcham* (all of them mean **son** or **sonny**) *farzandim, bolam, bolajonim, pushti kamarim* (all of them mean **my child**) *otam, onam* (is translated **my mother, my father**. Uzbek parents refer to their children as **my fathers** or **my mothers** in order to show respect or attention to their own parents).
- Through words of caress: *munchog'im* (**my bead**; usually used for little girls who have light in height and weight), *tugmachagul* (name of the flower, used for delicate little girls) *sadarayxon* (name of the flower, appropriate to be used for girls), *pista burun* (**nose like seeds**, used for girls or boys with small noses), *pompigim* (used for chubby children), *jimjimam, momochim, aselim, shirinim* (all of them are used to pamper little girls), *qo'g'irchog'im* (**my dall**, appropriate for girls), *dodashim, bobotoy* (there is no equivalent in English for these words, used to address to sons).
- Through zoomorphisms: *bo'talog'im* (**my calf**, used equally for girls and boys), *ayiqcham* (**my cup**, used equally for girls and boys), *jo'jacham* (**my chick**, used equally for girls and boys), *quyoncham*, (**my bunny**, used equally for girls and boys) *toychoq'im* (**my foal**, used for only boys).
- Based on the child's favorite actions: *maxmadonam, bijir-bijir* (**chatterbox**, used for children who talk a lot), *pitir-pitir* (used for children who is very active), *uyquchim* (**sleepyhead**, used for children who sleep a lot), *lo'ppi* (used for children who is very passive), *qiltiq tomoq* (used for children who love sweets).
- By negatively assessing the child or his actions: *to'polonchim* (**my naughty**, used for playful and naughty children), *uyingga bug'doy to'lgur* (**let your house be filled with wheat**, mothers address their children with these words in the sense that they will be rich in the future).

On the example of English mothers

- Through words of caress and showing the feelings: *honey, sweetie, baby, sweetheart, my adorable, dear, darling, sunshine* (daughters), *my soul...*
- Through zoomorphisms: *my chick, my puppy, my duckling, my bunny, my kitten, my piggy...*

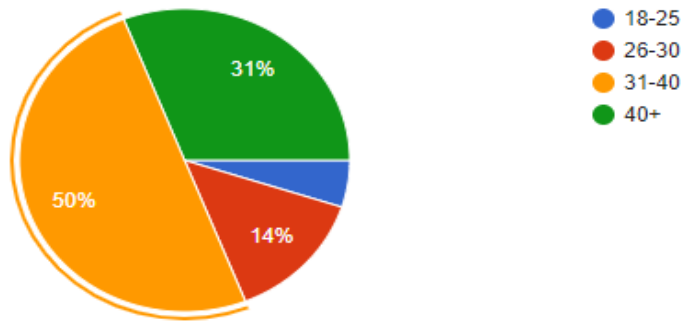
Based on the above examples, we came to the conclusion that English mothers do not give in to such beautiful words when caressing a child while Uzbek mothers are more affluence to their children with words of caress and pampering. Of course, psychologists and sociologists describe this situation on their own way. In recent decades, psychologists have made a number of remarkable discoveries. One of them is about the importance of communication style with a child for the development of his personality. Psychologists claim that the main thing in raising a child is communication, communicating with the right words. Psychologists have proven that the need for love, for belonging, that is, need another, one of the fundamental human needs. Her satisfaction is a necessary condition for the normal development of the child. This need is satisfied when you tell your child that he is dear to you, needed, important, that he is just good. Such messages are contained in friendly looks, affectionate touches, direct words: "It's so good that you were born with us", "I'm glad to see you", "I like you", "I love it when you are at home", "I feel good, when we are together..."[3,8].

Usually mothers are greeted with words of caress when they are happy with any action or achievement of their child. This situation is reflected in the fact that mothers differ depending on their social background, age, occupation, religion, culture and other similar factors. According to the study, generally, Uzbek and English mothers caress and address their children with almost the same words. However, the study also showed that due to the above-mentioned social factors, in modern Uzbek and English society, mothers treat their children differently in different life situations.

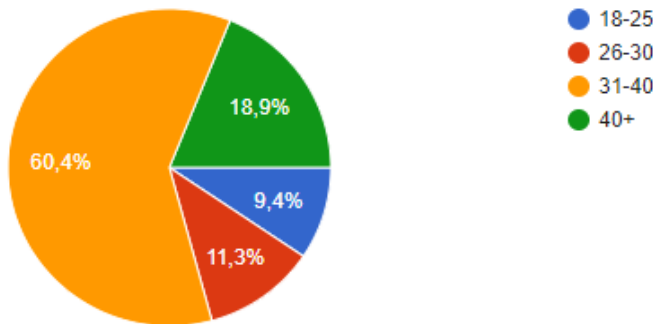
According to Professor R. Shaffer, the words used in the upbringing of a child in relation to the child control the mood and mood in the child, bring the mother and child closer to each other. “Words used against a child should not hurt his heart, they should be given psychological support with exemplary examples. It builds their self-confidence and nurtures them as human beings”[4,68].

The majority of mothers who participated in our study were women over 30 years of age, while minority includes young mothers who are under 25 in both cases. We can see this in the graph below:

Uzbek mothers



English mothers



Different aged mothers in different life satiations speak to their children in various ways:

Age	<i>Dialogue vocabulary of Uzbek mothers</i>			
	<i>Words to praise a child</i>	<i>Words when a child make you angry</i>	<i>Words to soothe a child when he/she is sad</i>	<i>Words to ask a child to do smth.</i>
18-25	<i>molodets (good job), umnitsa, umnyashechka (good girl), zursan (you are the best), yaxshi xam seni esim yogida tuqqan ekanman (it’s good that I gave birth to you when I still had no mind), bubuska (bubuska), totosh (totosh)...</i>	<i>Ahmoq (stupid), ahmoqqa o’xshama (don’t be like a stupid), qaysarcham (caprice), popoch (popoch, is used for girls only), xafa qilma meni (don’t make me sad), maymun (monkey)...</i>	<i>Jonim (my soul), asalim (my honey), erkatoyim (erkatoim), it’s ok, don’t worry, ishim yo’q (don’t mind about my child’s problem)...</i>	<i>Iltimos (please), asalim (my honey), davay! Qil! (Go ahead! Do it!)...</i>
26-30	<i>Molodets (good job), quyoncham (my young hare),</i>	<i>Yaramas (yaramas; bad boy), cho’chqa,</i>	<i>Ti je moy geroy (you are my hero),</i>	<i>Meni chaqqon qizim (my nimble girl),</i>

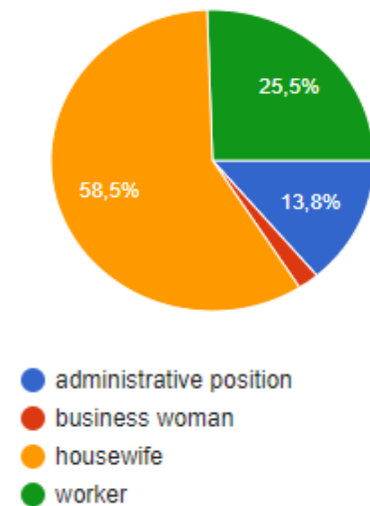
	<i>aqlligim (smarty), chiroyligim (my beautiful), kelajagim (my future), quvonchim (my joy), do'ndiqcham (dundikcham)...</i>	<i>ma'suliyatsiz (you are irresponsible), yomon bola (bad boy), dangasa (you are lazy), parazit (parasite), esi yo'q (stupid)...</i>	<i>toychog'im (you are my foal), men seni juda yaxshi ko'raman (I love you very much), orlyonok moy (my eaglet), eee o'g'il bolamisan o'zi?(are you a man or not?)...</i>	<i>aqlligim meni (you are my clever), shirin qizim (my sweetie girl), polvon o'g'lim (you are my hero), iltimooooos (pleaaaaaase)...</i>
31-40	<i>Qandolatim (sweetie), seni juda yaxshi ko'raman (love you very much), raxmat jonim bolam (thank you my baby)...</i>	<i>Asabni buzing (you play on my nerves), aqlingni yo'qotdingmi? (you lost your mind?), tarbiyasiz (ill-mannered), odam bo'lsang o'zingga foyda (if you become a good man it will be in your favor)...</i>	<i>Xech narsani o'ylama (Don't think about anything), e'tibor berma (don't pay attention), seni qo'lingdan keladi (you can do it), ona qizim (ona qizim), qaqacham (qaqacham), qo'y endi arazni yig'ishtir senga yarashmas ekan (Oh common, stop pouting, it doesn't suit you)...</i>	<i>Ahamiyat berib tingla (listen to me attentively), ismiga jon qo'shimchasini qo'shish bilan (by adding suffix "jon" to his/her name), gapni qo'paytirma (don't trifle), asosan buyruq ohangida murojaat qilaman (mainly address with tone of command), shuni qila olasanmi? (Could you do it? Please?)...</i>
40+	<i>Barakalla (good job), bolajonim (my child), onam (my mom), oyijon (my mother), baraka top (thank you), quyoshim (my sun)...</i>	<i>Boshqa unaqa qilma (don't do it again), sen xato qilding (you did a mistake), noto'g'ri ish qilding (you made a wrong action), xuuazyp (live forever), boshqa qaytarilmasin (don't do it again), podshoh bo'lgur (make you king)...</i>	<i>Jon bolam (you are my soul), kuchli bo'liing uchun sinov bu (this is a test for you), girgitton (girgitton), ti mojesh' bol'she chem dumaesh' (you can do more than you think to), xafa bo'lma (don't take an offense) men yoningdaman (I am with you)...</i>	<i>Bolam, bo'shaganingda qilib ber (do it when you will be able to), senga necha marta aytdish kerak? (how many times should I ask you to do it?)...</i>
Dialogue vocabulary of English mothers				
18-25	<i>Honey, sweetie, my bunny, baby, muffin, cutie, love you, good job, Yay</i>	<i>Stop doing that please, Sometimes I yell, Depends. sometimes I don't react, sometimes let it go, sometimes I may raise my voice</i>	<i>Oh, don't worry, It's ok, Everything is fine, It's alright,</i>	<i>Honey, could you do something for me? I want to ask you a favor...</i>
26-30	<i>Honey, sweetheart, my beauty, big brained, I love you, Wonderful! Amazing! Awesome job, Nicely done</i>	<i>Oh nooo!, Nothing, I explain the reason for why I am mad and ask to avoid making such actions in the future.</i>	<i>It's going to be alright, we'll get through it, calm down; chill, Trying to play, take his attention, Let me help you, Take her attention to games</i>	<i>Please darling; please, Please sweetheart...</i>

31-40	<i>Dear, honey, love of my love, my best one, You are my kind and smart kid, I love you, good job; I am proud of you; amazing, My treasure</i>	<i>Calmly, by saying, "It's time for a time out.", Come here for a second, we need to talk about something,</i>	<i>It's ok, My clever girl, Everything is fine, It's alright, Let's breathe, it's going to be ok, Be thankful to Allah, It could be worse, What happen to my honey?, Try to figure out what happened first</i>	<i>Please, please honey, please; would you; can you, My happy helper I need your help, Can you please do a favor?</i>
40+	<i>Dear, my adorable, darling, You are beautiful inside and out, I am grateful for you. My life is meaningful with you, I'm very proud of you</i>	<i>uses full name (!),I do not speak in that moment, Trying to calm in that moment, I try not to act while I am angry. I tell my child that what he/she did made me very mad and we going to talk about this when we get home/ later. I try to calm myself down before speaking to my child, Softly explain consequences while emphasizing disappointment rather than anger.</i>	<i>You will be ok, it could be worse, everything is going to be okay, and, we got this,</i>	<i>Please; Now!, Please, honey; Could you please?</i>

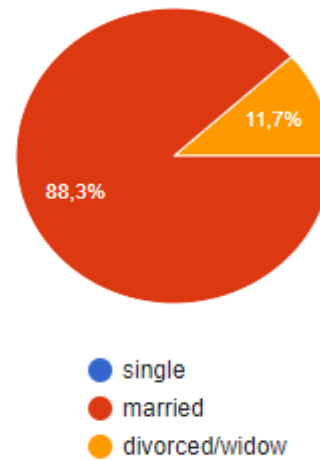
Motherhood is a social status that plays an important role in our society and focuses on living and raising children. One of the most important aspects of motherhood is the attitude and care of the child. Mother's speech is one of the most interesting objects of study, not only in order to acquire a new social status, but also in order to cause psychological changes and radical changes in the female worldview. The study also presents the structure and content of the linguistic concept of motherhood, theoretical analysis of motherhood as a social institution, the concept of the social role and role of women in society, as well as sociolinguistic analysis of speech portraits of the mother. Science investigates the concept of motherhood and the lexical features of mother's speech in various social statuses, and explores the communicative features of women's speech in the social role of motherhood. The mother's speech is reflected in the specifics of speech and as a linguistic model of raising children, and linguistically analyzes the mother's speech and communicative behavior. We also considered the lexical features of the mothers of modern society according to the factors of the social status of women.

When we talk about a young mother, first of all, we mean the young and modern generation of the 21st century, a young woman who accordingly uses a modern approach to raising a child. Young Uzbek and English mothers can be a vivid example of this trend and they strive to be multifaceted mothers in every sense, including in communicative behavior with their children. Studying the lexical characteristics of young mothers, we drew attention to their social status, religion and marital status. Mothers of different social statuses left their answers, from housewives to those who have an administrative position. Majority of them are married. Young mothers who devote all their time to raising children, that is, mothers-housewives made up the largest number of participants in our project, while almost a quarter of them are working class mothers (teachers, doctors, educators, etc.)

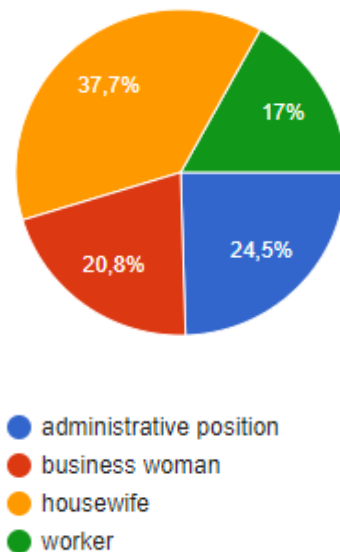
Profession (Uzbek mothers)



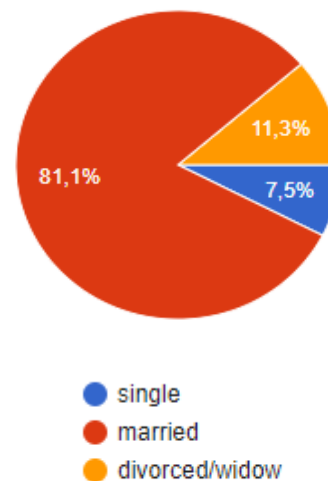
Marital status (Uzbek mothers)



Profession (English mothers)



Marital status (English mothers)



Results and Discussion

During the study of the speech portrait of mothers with their children, we tried to analyze and compare their communication style under different circumstances. How or with what words they address their children depends on both the social status and age of the mothers. For example, young Uzbek mothers of about 18-22 years old, when addressing a child, very often use words in Russian and English, which speaks of the multilingualism of the current young generation. However, English mothers at a young age prefer to use frequently used words and expressions, but in a very polite manner. It is no secret that English-speaking nationalities, especially the British, are considered polite in communication. The concepts of politeness and neatness in speech and communicative behavior turned out to be characteristic of English mothers of any social layer and age. Very frequent use of the word “*please*” or such expressions as “*Could you please?*”, “*Can you please?*”, “*Can you do me a favor?*”, “*Would you please?*” undoubtedly speak of polite communication style among English mothers. The lexical features of the Uzbek mothers who are older (31-40 and 40+) not significantly differ from the speech style of younger

ones. It only to be marked that the older mothers are more polite and different in their communicative style. However, they focus more on to be strict with their children. It should be highlighted that in the situation when a child make them angry they are approximately expressed the same way as representatives of young generation of mothers. One of the distinctive features of these mothers is that they speak to their children in command tone, what proves again strictness and exactingness of older mothers.

The responses based on the results of the social statistics graph above proved that the speech portrait of mothers varies depending on their status in society:

Leader Uzbek mothers' lexical variety: *asalim* (my honey), *voy popoyim* (voy popoyim; associated with ivy things such as a teddy bear or bunny), *jinnivoyim* (my fool; more often used when the child has done something wrong), *erkatoim* (erkatoim; an affectionate word that conveys all the warmth and love of a mother), *aqlingni yo 'qotdingmi?* (What are you crazy about?).

We were surprised by the answer of one of the mothers of the bosses, since merging her communication with the child, in our opinion, resembled the style of communication between a leader and a subordinate, that is, the mother talks to the child mainly in an orderly tone: *xey* (hey; address to the child), *boshqa qaytarilmasin! Agar yana shu holat takrorlansa, jazolayman!* (I hope this will not happen again! If it happens, again i will take action!).

Even found such a lexical example that is peculiar to use among military personnel: *otstavit!* (Set aside!; a Russian borrowed word means stop doing anything and still used in a military context without translation into Uzbek)...

Mothers - housewives' lexical variety: *barakalla!* (good job!), *moy geroy!* (you are my heroy!; a phrase adopted from Russian), *qandolatim* (you are my sweetie), *umnisa* (you are my clever; a word adopted from Russian), *good job!*, *Oллоh xursand bo 'ldi sizlardan* (may Allah be happy for you), *karapuzik moy* (my little one; phrase adopted from Russian), *jinni sang 'i* (you are my ninny), *shirinim* (you are my sweetheart), *chiroyligim* (my pretty), *prinsessam mani* (my princess)...

Most of young mothers under 25 in Uzbekistan speak several foreign languages. That is why their lexicon is rich with borrowed words from mainly Russian and English. Research has shown that mothers address their children in Russian and English at least as often as in their native language. For example, the phrase "**Good job!**" from English used without translating and, strangely enough, according to the results of the study, children understand the meaning of this expression. Let us pay attention to one more example: a phrase "**карапузук мой**" taken from the Russian language, often used among young mothers, which gives several meanings in Uzbek: *my little one, my baby, my plump, my chubby...*

Conclusion

Motherhood is learnt in such sciences as medicine, physiology, psychology, philosophy and sociology. Every science defines and investigates the motherhood depending on it's aims and tasks. So, there are some difficulties in forming of the conception motherhood, and, consequently, it's essence definition. Motherhood in language consciousness of native speakers connects with anthropocentric and gender classifier. In other word, a motherhood is associated with a woman, who stands for a parent. Motherhood is one of the roles of woman in society. In many cultures a female origin links with mother image whether she is a young woman with a child or a woman of adult age who has already bring up children of her own or adopted.

Communication between mother and child is perhaps one of the main factors in the upbringing and development of the child. According to the results of our study, the maternal speech portrait of representatives of both Uzbek and English-speaking mothers have both differences and similarities. In particular, the examples of appellatives we have chosen have shown us good results for material

comparison. Studies have shown that factors such as profession, social status or age of mothers directly influence the style of communication with the child. In particular, different lexemes and phrases are used.

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