Chapter - 7

Summary and conclusion
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A sociolinguistics analysis of women's Urdu speech in Aligarh has been carried out in this thesis. A vast amount of data was collected during the field work in Aligarh. The analysis particularly is limited to the women's specific terminology of the sociolect. This study is the sociolinguistic analysis of women's terminology in six different chapters. Each chapters has it own sub-sections. A summary of our conclusions is given here in the end.

The present study is conducted with a view to examining the female speech of the Urdu speaking community of Aligarh. According to a general belief females speech is considered to be different from males speech but it is not because of their sex but because of their inferior position in the society and also due to double standards of the society for measuring their behaviour.

Holmes (1990) has rightly pointed out that the use of hedges in the repertoire of females is a reflection of their inferior position in the society. Notions like conservatism and innovation emerge from double standared attitudes towards women. On the one hand, females are said to be conservative and on the other blamed for not bringing innovation in language. The question that why women use more standard forms than men may be relevant in some social groups but it is certainly not true for all situations. For instance, in case of friendly interaction or particularly in a mother-child interaction, they tend to be very relaxed and informal. In informal contexts the vernacular forms occur in everyone's speech. Standard forms are typically associated with more formal and less-personal interaction. It may be said that by using a sophisticated version or standard forms a women protects her face, in a way she also avoids offence to others. The women's copious use of standard
forms may not only be suitable to their face protection needs but also to those of the people whom they are talking to. It also brings out women's sensitivity to their addressers.

Women's behaviour regarding their day to day talk is generally assumed as aberrant. The assumption about women's speech (language) is irrational and unfair for it fails to do full justice to the nuances of words and expressions used by women. It is surprising that women's standard forms are considered objectionable whereas men are found more wanting in making use of sophisticated language during the course of conversation.

The first chapter in my thesis deals with the theoretical background of "sociolinguistics and throws a good deal of light on the scope of its study". It embodies some theoretical observations about "male and female speech", with reference to the method of data analysis. There are some observations about men and women's use of Urdu words and expressions in their different social situations. Women talk more than men, says Cameron, not because they are women, but because there is a tendency for gaining higher status to talk more.

In fact, latest research reveals that language skills of men and women are identical. The theory that women talk more has been debunked by science. It was discovered by a recent study in the American journal of science that upholds that men and women speak almost exactly the same number of words a day: 16,000. Most research studies and books asks the question whether there is a difference between men and women. The director Meghna Gulzar says, "The difference is just in the mind, I think humans have a male/female brain. If a man's sensitive, his female
side of brain is more alert, and if a woman is aggressive, her male brain is more alert. Men in my films have been very utopian, because I show them to be compassionate, honest and emotional”.

Therefore it may be said that the war between sexes is sometimes nothing but power play. Women are still the second sex; they’re too caring. There will always be a gender politics in the relationships.

Chapter second covers “phonological variation”. It has been observed in the phonological variation that the variant forms used by females are less as compared to males. The number of variant forms in the speech of the male is quite high. Even the frequency of switching of these variant forms depending upon the context is slightly reduced among the females. It is remarked about the use of polite expressions that they are present in the repertoire of both males and females. It is females who are expected to observe them more as compared to the males. This presence of polite and impolite expressions in the repertoire of both males and females and the frequent use of variant forms by both sexes may be because of the age factor. They both had a similar opportunity of education and share the experiences arising from the outside of their homes.

The third chapter entitled “Morphological variations” contains various reduplicated forms. It has been divided into three forms i.e. total, partial, and echo forms.

Chapter four deals with “syntactic variation”. Males use some explicit commands in order to express their dominance; females use more modalized interrogatives. But in some cases it is gathered from the data that some females also use explicit commands as are used by males. Sometimes females refused to accept the male dominance and superiority complex. From the male
interruptions overlaps and topic control, sentence incompleteness results. Males interrupt the speech so that the females should leave their talk incomplete.

Even it is noticed that both the males and females used back channel noises and minimal responses as shown in the data. Females used back channel noises like hmm, mm to show cooperation. They use more adjectives than males.

Minimal responses such as hu, ha, are used by females in greater frequency but males use this response “hu” after a lengthy remark of a woman. If is neither to encourage her nor to elaborate. Such minimal interactions operate to discourage interactions.

The five chapter deals with “lexical differences”. It deals with a large corpus of women’s vocabulary. This chapter is limited to the exhaustively collected data that has been used in the illustrative examples for the validation of the analysis. There are some specific terms of utensils, jewellery, colour terms and items of clothing that are not used by them now. Some colour terms are not common in either of sexes. uda:, na:rongi, meːmela:, pya:zi are confined to women. Words like hora:, laːl, gulaːbi, piːlaː, niːlaː are common in use of both sexes. This chapters deals with some specific expressions / phrases that are exclusively used by women like ummːd se honaː (be conceived), hĩːng lœːge naː phĩːkɔːrɪ aur rãːŋ bhi ɔːkhaː ho jɔːˈe(trying to get good results without efforts). However some phrases like that are used by males also, for instance, meri billi mujhe hi miaːū ( ) , jesi maːi vesi jaːː (like daughter like mother). Some other expressions and phrases are also common between male and female. These are collected through the field survey.
Males and females are said to include different lexical items in their total repertoire depending on the range and kinds of fields in which they are involved. For example there are certain colour terms which are common to both males and females such as la:l, hāra:, ni:la:, pila:, bhura:, gula:bi etc. But there are some colour terms such as ra:nī, u:da:, pya:zi, mēhdi, rupehia:, ka:sni etc which are exclusively used by females. This may be due to the females sensitive nature to observe things more minutely than males.

Our data is based on adult, adolescent, females and males day to day language. It contains food items, terms of clothes, euphemistic terms, terms of curses and contempt, terms of swearing, some terms for ornamentation and idiomatic expressions that are specific to females.

My six chapter is “the variation at discourse and communicative strategy levels”. It is believed that females are more status conscious than males because of their lifestyle that confers very little status on them. Hence they are expected to talk less or rather keep silent. But today they hold certain responsible chairs and give a talk on matters of contemporary interest and even they set tones in course of discussion. They create and maintain relationship of closeness and equality. They recognize the speech rights of others and allow them to speak. They use minimal responses and use back-channel noises for having co-operative attitude and active involvement.

Females as compared to males become less aggressive when they cannot prove their point while males always want to dominate
others through their speech. They are less cooperative in conversation and sometimes even they reject the topic when they are not comfortable with that. This false perception gives rise to feelings of superiority and dominance over females.

Interruptions and overlaps are the two irregularities in the turn taking of conversation and may be seen in the males more as compared to females. However, with regard to the same sex group conversations both interruptions and overlaps may be seen, but the degree of irregularities is different.

By the analysis of the collected data it is revealed that males interrupt conversation with a view to indulging their passion for superiority.

Earlier in adolescent females and males the interference of English language was not so much as it is in adult case. May be the adults are more exposed to knowing English for it is considered as a status symbol.

In these days of computer age language as a whole is undergoing variety of striking differences both in formal and non-formal styles. The youth of today have a predilection for SMS and are given to lavish use of slangs and shorter forms of expression. They very much like to write 'thnx u in place of 'thank you'. To them language has become 'lingo' whereas great is preffered to 'gr8'. Expression (such as) like 'sexy' and 'hot' that are used at comfort levels are gaining wide currency all around. Yet all such linguistic changes in day to day use are not very comforting to the older generation.
Women's social life is exhibiting a variety of changes in a rapidly changing world and also opening up newer possibilities for their education and employment. They have acquired higher status and rejected old and rigid norms of society. Having abandoned regimented lifestyle, females have begun to work with men in various walks of life. It shows that today the role of men and women in our society is collaborative and complementary. It is observed that the speech of both the sexes has been influenced by each other's speech. It is also found out that the males who were earlier given to using dominating language have begun to condescending to employ the language which was once known as women's language.

It is a hard fact that male and female speak differently. The present study explains that men and women make differences not only in lexicon but also in communicative strategies. When there is conversation between men and women, men usually tend to interrupt and very often monopolize the conversation whereas women encourage transaction of a good talk through the use of facilitative tags and variety of other suitable means as well. In addition to difference between male and female conversation the thesis also examines language varieties used by women in Urdu speech community. Female's use of Urdu language in day to day life is treated here in great detail with a view to catching the very nuances of their expressions. Various queer and quaint words of Urdu employed by women have been analysed to indicate that they are strikingly different from those used by males. The thesis studies differences in Urdu speech in relation to gender with a primary focus on women's particular use of Urdu in their daily round of talk.
Varied shades of meaning in the everyday women's parlance are clearly perceptible. Many of their words and expressions do not belong to the textbook and are not in frequent use. It is concluded that the work is likely to introduce the Urdu speech community to a different genre of language and may enrich the Urdu speakers' repertoire of words and expressions.