

THE UNIQUENESS OF GENDER DISCOURSE EXPRESSION IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This article explores the relationship between gender and language, focusing on how linguistic differences reflect societal roles and power dynamics. The study also delves into nonverbal communication, such as intonation, gestures, and body language, which further differentiate male and female speech. Through examples from both English and Uzbek languages, the article demonstrates how linguistic expressions and cultural norms shape gendered communication and influence social interactions.

Keywords: Gender, nonverbal, speech act, zoonyms, and paralinguistic element.

Introduction

The American scientist Stoller introduced the term “gender” into scientific circulation in 1968. Gender linguistics refers to the social and cultural roles, behaviors, and attributes a society considers appropriate for men and women.

Linguistic abilities hold power and change through the lens of culture and gender. According to Susan Gal in *Language, Gender, and Power*, “Such visions are inscribed in language, and most importantly, enacted in interaction. Although women’s everyday talk and women’s voice or consciousness have been studied separately, I have argued that both can be understood as strategic responses, often of resistance, to dominate hegemonic cultural forms”.¹

The first distinction between men and women was noticed in their work. After a patriarchal period, men started being in the main roles. Feminist linguistics has criticized language for being androcentric, which is, focusing on men rather than individuals in general. It is accused of gender discrimination against women. Discrimination is expressed in the dominance of masculine forms in language, the duality and objectification of women, the correspondence of gender-neutral words in many languages with the concepts of “man” (man) and “man” (man), and the dominance of negative evaluations in the designation of women.

R. Lakoff put these two ideas forward: 1) men and women have speech, which has specific differences for each of the sexes; 2) the discrepancy in the speech of men and women is a

¹ Gal, Susan. *Linguistic Anthropology* (Cambridge Textbooks in Linguistics). Cambridge: Cambridge University Press, 1997. p. 427.

consequence of the dominant role of men in society.² For example, in Uzbek proverbs such as “Ayol uyda, erkak tashqarida” (A woman is at home, a man is outside) define traditional gender roles. In English, “What’s good for the goose is good for the gander” emphasizes gender equality.

What is the difference between men’s and women’s speech?

When comparing the speech of both genders, it is evident that women’s speech is softer, more melodious, and has a unique rhythm, while men’s speech is relatively short, conveying a lot of meaning with a few words. J. Lakoff notes that in the process of communication, women are distinguished by such qualities as a high level of empathy and adaptation to their interlocutor; they listen carefully to the opinions of their interlocutor and do not try to dominate in the process of communication. Men, on the other hand, are more sensitive during the conversation; they strive to control the situation, and they try to reach an agreement.

He also notes that, in addition to the features noted in English, women widely use rising intonation instead of falling intonation in affirmative and interrogative sentences, vocabulary that does not have a deep semantic meaning, special words that describe typical female activities, linguistic means that express strong emotional and emotional meanings in the spoken speech, and modal loadings. Men, on the other hand, tend to use fewer exclamatory words, less stylistic nuance, and more slang vocabulary that can be offensive.

English language:

1.– I am too bad, On the off chance that I sounded like o pompous ass in there. It was fair such a ...

- No, you were superbly right, Edward. Why on soil ought to they have chosen me?
- Honey, you’d likely make an extraordinary envoy or ambassadress, or ...
- I (Mary) still can’t accept it.
- You’re energized around this, aren’t you?
- Of course, I am. Wouldn’t you be?
- It may be an incredible honor, honey. I am beyond any doubt, it isn’t one they would offer delicately (Ismoilova, 2022).

In the conversation between the couple, in the family, the woman, who usually has a lower position than the man, now has equal rights and expresses her opinion directly and confidently, while the man, on the contrary, tries to soften his speech by using “I’m sorry, honey” expressions and affirmative interrogatives in order not to hurt the woman.

Uzbek language:

- Dadasi, shu kecha yana otamni tush ko‘rdim...
- Dadam betoqat bo‘lib turganiga qaramay, xotirjam javob qildi:
- Ha, Husan pochcham yaxshi odam edilar... (Hoshimov, 2012)

In the example above, the husband, without realizing that he is not in the mood, uses the word “yes” to cheer up his wife, and the woman uses the word “dadas” to show mutual respect for

² Lakoff. R. Language and Woman’s Place. New York: Harper& Row, 1975. – 253 b.

the man. The expression of the address with the word “dadasi” is part of the national cultural characteristic of the Uzbek way of life.

Not only in verbal but also in their nonverbal communication, their speech differentiates. In his book, *Men Are from Mars, Women Are from Venus*, John Gray describes his observations of paralinguistic signals in male and female speech. According to him, women use non-lexical components of their speech, such as intonation, volume, gestures, and facial expressions, more than male communicators.

Paralinguistic elements play a significant role during a conversation. As Edward Sapir says, “Nonverbal communication is an elaborate secret code that is written nowhere, known by none, and understood by all”. In his work “*Language: The Introduction to Speech*”, he discusses nonverbal means and thinks about them as follows: ... it can be said that we respond with extreme alertness to gestures that are not written anywhere, are not known to anyone, but are well known to everyone.³ When we contrast it nationally, nonverbal communication like body language and eye contact express different meanings. While using body language and eye contact are counted as self-confidence in English, Uzbek people understand opposed as disrespectful, a lack of confidence, and nervousness.

Uzbek language:

Bolta muallim tezgina uning oldiga o‘tib, qo‘llarini paxsa qilib, allanimalarni tushuntira ketdi. (Norqobilov, 1990)

The phrase “qo‘llarini paxsa qilmoq” is used negatively and expresses anger as well as disrespect.

Umid kirganda ham, chiqqanda ham ko‘zlarini lo‘q qilib qarab turuvchi bu xotinni avvallari xush ko‘rmasdi. (Mirmuhsin, 2016)

This phrase “ko‘zini lo‘q qilmoq” is also of negative meaning. In addition, we can witness some vulgarism in male and female speech. Vulgarisms belong to a group of words with a limited scope of use. Vulgarisms are words used in an insulting sense.

Uzbek language:

Kecha mani shundoq so‘kdi, shundoq so‘kdi, yigitgina o‘lgur! -Kelinoyim ikki qo‘li bilan sharaqlatib soniga shapatiladi.

-Onamni so‘kdi-ya, bo‘yginang go‘rda chirigur. (Hoshimov, Dunyoning ishlari, 2005)

Qo‘ying, ovsinjon, – onam ma’yus jilmaydi. – Oshsiz uy bor, urushsiz uy yo‘q... Qarg‘amang bechorani.

-Voy nega qarg‘amas ekanman? Og‘zi-burningdan laxta-laxta qoning kelgurni, nega qarg‘amas ekanman? Ketaman! (Hoshimov, Dunyoning ishlari, 2005)

Although the curse “yigitgina o‘lgur” used in the work means negative sense. Nevertheless, it clearly shows the tenderness inherent in women. Women usually use this curse when they are very angry. The curse “yigitgina o‘lgur” is used in the sense of wishing death. The insults and

³ Eduard Sapir. *Language: an introduction to the speech*. -1921.

curses mentioned in the work are unique to Uzbek women and are not used in the speech of other foreign women.

Even addressing children is different in Uzbek and English. English people use words like munchkin and cutie pie and the names of vegetables like pumpkin, sweet pea.

English language:

The Wicked Witch of the East had 1900 promised the old woman. I should not marry the pretty Munchkin girl. (Baum, 1900)

In contrast, Uzbek people call children by names of some animals, such as “toychoğ‘im”(my foal), “bo‘talog‘im” (my calf). And also, they put addition -ish to the names to fondle them. For example: Mubina-Mubish, Anora-Anosh, Ali-Alish.

Uzbek language:

Sira ham tashvish tortma, bo‘talog‘im. Tez-tez kelib, holingdan xabar olib turaman.

CONCLUSION

In conclusion, the study of gender and language reveals profound cultural and social insights into how men and women communicate differently across various linguistic contexts. The way individuals express themselves through speech, tone, and body language is shaped by cultural norms and expectations, which have historically been influenced by patriarchal structures. Both men and women use language as a tool to navigate power dynamics, with women often utilizing softer, more empathetic speech, while men tend to communicate more assertively. Furthermore, linguistic features such as intonation, vocabulary choices, and nonverbal cues play a significant role in reflecting gendered communication patterns. In different languages, such as English and Uzbek, gendered language also highlights distinct cultural values, from the use of affectionate terms for children to the subtle nuances in conversational exchanges between genders. Ultimately, language is not just a reflection of society but a powerful means through which gender roles and relationships are both constructed and challenged.

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