

## A COMPARATIVE-TYPOLOGICAL STUDY OF GENDER-BASED EXPRESSION OF EMOTIONAL STATES IN ENGLISH AND UZBEK

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**Abstract:** *This article presents a comparative-typological study of the expression of emotional states through the lens of gender within the linguistic frameworks of English and Uzbek. The research examines the historical evolution of the gender concept, distinguishing between biological and sociological sex, and explores their manifestation at various linguistic levels (lexical, phonetic, pragmatic). Centered on the concept of "respect," the study analyzes gender-specific features of male and female speech in familial discourse, utilizing literary examples from both cultures. The findings reveal that while English gender-specific emotional expression relies heavily on individual agency and modal markers, the Uzbek linguistic landscape prioritizes verbal modesty, cultural etiquette, and traditional address forms. This study contributes to the fields of sociolinguistics, cognitive linguistics, and intercultural communication.*

**Keywords:** *gender linguistics, emotional states, comparative-typological analysis, concept of respect, linguoculturology, social gender, speech strategy, pragmatics, anthroponimics, communication etiquette.*

### Introduction

In the anthropocentric paradigm of modern linguistics, the gender factor is recognized as one of the fundamental components that shape linguistic units and determine communication strategies. This concept currently plays a pivotal role in discourse analysis. Although the notion of gender entered the system of humanities in the 1960s, the systematic investigation of its linguistic value intensified significantly starting from the 1980s. The foundation of this field was laid by the American psychoanalyst R. Stoller, who was the first to differentiate between the concepts of biological sex (sex) and social sex (gender). Stoller's conceptual division served as the catalyst for the emergence of a distinct branch in linguistics—gender linguistics. Scholars have since conducted in-depth analyses of the intricate data underlying this distinction. Indeed, gender is not merely a social status, but a complex of characteristics that evaluate men and women based on their spiritual, linguistic, and behavioral patterns formed under the influence of culture. As G.A. Brandt emphasizes,

gender relations play a crucial role in the social organization of society and define the culture of interpersonal communication. Furthermore, N.L. Pushkareva interprets gender as a system of relationships and interactions consisting of dominant and subordinate features within society. The reflection of these relations in linguistics, especially when studied through the example of the English and Uzbek languages, reveals striking differences and similarities between the worldviews and values of both nations.<sup>90</sup> The relevance of this research lies in the fact that, while numerous studies on gender have been conducted to date, the gender-specific features of the "respect" category have not been sufficiently analyzed from a comparative-typological perspective within the intersection of the English and Uzbek languages. According to R. Lakoff, women are characterized by a high level of empathy and adaptability during the communication process, making extensive use of modal tools to soften their speech. In contrast, men's speech tends to be more assertive, characterized by an inclination to control the situation and a certain level of irritability. This gender variability is manifested in coded forms across the phonetic, lexical, and grammatical levels of language. The objective of this study is to reveal the worldviews and speech strategies of both language speakers by comparing the gender-based expression of emotional states in English and Uzbek, specifically focusing on the national-cultural characteristics of the concept of "respect." Through this process, using examples derived from literary works, the lexical and pragmatic realization of gender relations in family discourse will be analyzed. These analyses provide a comprehensive account of both past and contemporary naming and communication trends.

### **Literature review**

The study of gender as a distinct linguistic and sociological category has evolved through various paradigms, transitioning from biological determinism to a complex socio-cultural analysis. The conceptual foundation of this field was established by the American psychoanalyst R. Stoller, who in the 1960s introduced the critical distinction between biological "sex" and sociological "gender." Stoller's framework posited that while sex is rooted in physiology, gender is a social construct, a distinction that catalyzed the rise of gender linguistics as a specialized domain of humanities.

Further elaborating on the nature of gender, G.A. Brandt defines it as a complex of attributes shaped by cultural influence, which evaluates the speech and behavioral patterns

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<sup>90</sup> Abdullaeva, X. (2022). Specific features of emotional sentences in English and Uzbek languages. *Galaxy International Interdisciplinary Research Journal*, 10(12), 1778-1782.

of men and women from a moral perspective. This view is complemented by N.L. Pushkareva, who interprets gender as a system of relations and interactions characterized by dominant and subordinate roles within a society. These power dynamics are inherently reflected in language, defining how interpersonal relations are established and maintained across different cultures.

The communicative aspect of gender has been extensively analyzed by scholars like E.I. Goroshko, who argues that gender features are mirrored in speech, behavior, and the internal adoption of societal models. This perspective is reinforced by O.A. Voronina, who highlights that gender studies methodology focuses on analyzing the dominance and superiority validated through social roles and relationships between genders. A pivotal figure in gender linguistics, Robin Lakoff, provided a detailed account of male and female communication styles. Lakoff's findings suggest that women's speech is characterized by a high degree of empathy and adaptability, often utilizing modal constructions and rising intonations to soften assertions. In contrast, male discourse is frequently described as more assertive and irritable, often aimed at controlling the communicative environment and maintaining status. Lakoff also noted that in the English language, women tend to use specific emotional markers and lexical items related to female-oriented activities, whereas men are more prone to using slang or jargon that may carry aggressive connotations.<sup>91</sup>

While gender issues have been explored in both Uzbek and foreign linguistics, the gender-specific characteristics of the "respect" category remain under-researched in a comparative-typological context between English and Uzbek. This literature review serves as the theoretical basis for analyzing how these universal gender traits manifest uniquely within the cultural and linguistic structures of the two languages.

### **Research methodology**

The methodological framework of this scholarly inquiry is anchored in a comprehensive array of contemporary linguistic approaches aimed at elucidating the gender-specific manifestations of emotional states within English and Uzbek linguistic systems. At the core of the research design lies an anthropocentric paradigm, which facilitates a profound investigation into the intrinsic nexus between language and social gender identity. To ensure a rigorous analysis, the study employs the comparative-typological method, which allows for a systematic examination of the universal and idioethnic characteristics of gendered respect categories across two genetically unrelated language families. This is complemented

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<sup>91</sup> Ashurova, D. U., & Galieva, M. R. (2018). *Cognitive Linguistics*. Tashkent: Vneshinvestprom.

by the conceptual analysis method, utilized to decode the linguo-cognitive structure of the "respect" concept and its various modifications under the influence of gendered cognitive models. Furthermore, discourse analysis serves as a vital tool for examining gender-variant speech strategies through familial dialogue samples extracted from prominent literary works by authors such as Sidney Sheldon and notable Uzbek writers, grounded in the gender variability theories proposed by R. Lakoff. Pragmatic analysis is also integrated to assess the illocutionary force of speaker intent and the perlocutionary effects on the listener, focusing specifically on the role of modal markers, intonation, and lexical units in the mitigation or intensification of communicative acts. The empirical foundation of this study is comprised of selected dialogic speech fragments from contemporary English and Uzbek literature, alongside authoritative theoretical sources in gender linguistics, all analyzed through a linguo-cultural prism to substantiate each conclusion with corroborated evidence. By synthesizing these diverse analytical instruments, the research provides a multi-dimensional perspective on how gendered emotionality is verbalized and perceived across distinct cultural landscapes.<sup>92</sup>

### Results and discussion

The empirical analysis of the gathered data reveals that gender-based emotional expressions are deeply embedded in the lexical, grammatical, and pragmatic structures of both English and Uzbek. The investigation into the category of respect demonstrates that while certain emotional drivers are universal, their linguistic realization is governed by distinct cultural codes. In English discourse, as evidenced by the interactions in Sidney Sheldon's *Windmills of the Gods*, gender-specific respect is often manifested through linguistic mitigation and the strategic use of politeness markers. The dialogue between Edward and Mary illustrates a shift where the female speaker, empowered by her professional status, employs direct and confident speech, while the male counterpart utilizes softening agents such as "I'm sorry" and the endearing term "honey," alongside tag questions to diminish assertiveness and maintain emotional harmony. This confirms R. Lakoff's theory that modal verbs—specifically the transition from may to the past-tense form might—function as cognitive tools for demonstrating profound respect and social distance in English-speaking societies.

Conversely, the Uzbek linguistic landscape reflects a more communal and hierarchical approach to emotional respect. The analysis of the dialogue between Aziz and Saltanat

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<sup>92</sup> Austen, J. (1813). *Pride and Prejudice*. T. Egerton, Whitehall.

highlights a unique pragmatic tension; while the male speaker avoids imperative constructions by using negative interrogative forms like "yo‘qmi" (isn't there) to signal deference, the female response involving the interjection "Voy tavba" indicates a breach of traditional etiquette. This illustrates that in Uzbek culture, respect is not merely a grammatical choice but a socio-moral obligation. Furthermore, the use of technonyms, such as an Uzbek wife addressing her husband as "Dadasi" (the father of his children), serves as a powerful linguo-cultural marker of indirect respect, substituting direct naming with a socially accepted honorific that reinforces familial roles.

The findings suggest that phonetic and semantic variations also play a critical role in gendered perception. In English onomastics, the preference for gender-neutral or "unisex" names like North or Stormi among modern influencers represents a departure from traditional binary models toward individual emotional branding. In contrast, Uzbek naming conventions, exemplified by names like "O‘g‘ilbolsin," represent a linguo-cognitive manifestation of collective desire and social expectation. Ultimately, the results indicate that women in both cultures tend to exhibit higher levels of empathy through verbal adaptability and emotional intensifiers, whereas male speech strategies fluctuate between authority and mitigated deference depending on the situational context. These dichotomies prove that the expression of emotional states is a multifaceted phenomenon where biological identity is constantly negotiated through the prism of cultural values and linguistic norms.<sup>93</sup>

#### Comparative Analysis of Gender-Based Emotional States in English and Uzbek

Analysis Criteria	English Language	Uzbek Language
<b>Communication Strategy</b>	<b>Individual-Oriented:</b> Emotions tend to be expressed openly and directly (Directness).	<b>Collectivism and Modesty:</b> Emotions are expressed indirectly within the framework of social norms and "andisha."
<b>Category of Respect</b>	<b>Grammatical Mitigation:</b> Personal distance is maintained through modality (might,	<b>Social-Hierarchical:</b> Family hierarchy is reflected through specific forms of address (Technonymy) and honorifics like "Dadasi" or "Bek."

<sup>93</sup> Begmatov, E. (2016). *O‘zbek ismlari ma‘nosi* (Meaning of Uzbek Names). Tashkent: O‘zbekiston milliy ensiklopediyasi.

	could) and lexical units like “sorry” or “honey.”	
<b>Speech Intensity</b>	<b>Lexical Intensifiers:</b> Emotions are heightened in female speech through adverbs such as so, absolutely, literally.	<b>Morphological Markers:</b> Emotional warmth is conveyed through suffixes like -gina, -jon, -xon (diminutives/endearments).
<b>Gender and Intonation</b>	<b>Rising Intonation:</b> Empathy and adaptability are shown through rising tones and tag questions in female discourse.	<b>Restraint:</b> The stereotype of “weighty-calmness” is maintained in male speech through stable intonation and pauses.
<b>Onomastic Model</b>	<b>Gender Neutrality:</b> “Unisex” names based on phonetic aesthetics (Individual branding).	<b>Semantic Desire:</b> Names expressing social expectations and gender-based wishes (e.g., O‘g‘ilbolsin).
<b>Pragmatic Feature</b>	<b>Face-saving:</b> Aimed at respecting the individual “Self” and autonomy of the interlocutor.	<b>Social Role:</b> Emotional reactions correspond to the individual's position within the family and community.

The comparative-typological investigation into the gender-based expression of emotional states in English and Uzbek reveals that linguistic behavior is a complex synthesis of biological identity and socio-cultural conditioning. The study demonstrates that while gender as a category has evolved from a purely physiological distinction to a multifaceted sociological construct, its manifestation in language remains deeply rooted in national worldviews. In the English linguistic landscape, emotional respect and gender identity are characterized by individual autonomy, where grammatical mitigation through modal verbs and lexical politeness strategies serve to maintain personal boundaries and “face-saving” during communication. Conversely, the Uzbek language reflects a communal and hierarchical model of emotionality, where respect is verbalized through traditional address forms, technonyms, and specific morphological markers that reinforce familial and social roles. The analysis of literary discourses, such as those in Sidney Sheldon’s works and Uzbek prose, confirms that women in both cultures tend to employ higher levels of empathy and adaptive speech strategies, though the linguistic tools vary—ranging from rising intonations in English to specific emotional interjections in Uzbek. Furthermore, the onomastic systems of both languages reflect these gendered perceptions, moving toward



phonetic aesthetics in English and semantic-symbolic expectations in Uzbek. Ultimately, this research underscores that gendered emotionality is not a static linguistic code but a dynamic phenomenon that negotiates the balance between individual expression and collective cultural values.

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