



ISSN 2021-9752

2025-yil, noyabr 19(65)-son

Til va adabiyot.uz

ILMIY-METODIK ELEKTRON JURNAL
НАУЧНО-МЕТОДИЧЕСКИЙ ЭЛЕКТРОННЫЙ ЖУРНАЛ
SCIENTIFIC-METHODOLOGICAL ELECTRONIC JOURNAL

«Til va adabiyot – Языка и литературы – Language and literature» (e-mail:tilvaadabiyotuz@gmail.com) <https://oak.uz/pages/4802>

18
NOYABR

O'ZBEKISTON
DAVLAT BAYROG'I
QABUL QILINGAN KUN

O'zbekiston bayrog'i

Qalbimiz to'la surur,
To'tiyo yurt tuprog'i,
Hilpirab turar mag'rur,
O'zbekiston bayrog'i.

Rangi hayot misoli,
Yulduzlari hiloli,
Mustaqillik timsoli,
O'zbekiston bayrog'i.

Iftixor dilimizda,
U yo'ldosh yo'limizda,
Yuksalar qo'limizda,
O'zbekiston bayrog'i.

Gumbazlarda,
yuksakda,
Peshtoqlarda, falakda,
Ko'ngillarda, yurakda,
O'zbekiston bayrog'i.

Rangi hayot misoli,
Yulduzlari hiloli,
Mustaqillik timsoli,
O'zbekiston bayrog'i.

Iqbol Mirzo





DOLZARB MAVZU

metaphors like qizil gul (red rose) or yashil dalalar (green fields) reflect the nation's agrarian roots, reverence for nature, and traditional values of growth, prosperity and beauty.

The historical development of metaphorical compound words in both German and Uzbek languages highlights the dynamic and evolving nature of language. Through the formation of these compounds, speakers have been able to express

complex ideas, societal changes and emotional states. The semantic shifts that occur within these compound words reflect broader cultural and historical processes, illustrating how language adapts to the needs and realities of its speakers. By examining these metaphorical compounds, we gain a deeper understanding of the ways in which languages evolve and how they mirror the changing worldviews and priorities of society.

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A COMPARATIVE ANALYSIS OF LINGUACULTURAL ASPECTS OF MEN'S SPEECH IN ENGLISH AND UZBEK LANGUAGES, DRAWING ON 20TH-CENTURY LITERARY NOVELS

Annotation: this article explores the linguistic and cultural dimensions of male speech in English and Uzbek languages in a comparative framework, covering 20th-century literary novels as the primary corpus. The analysis look thorough sociolinguistic and gender-linguistic theories from both Uzbek and British traditions, focusing on the male identity, social hierarchy, and politeness through language. By integrating perspectives from works such as *Language and Gender* (Eckert & McConnell-Ginet, 2003), *Gender and Politeness* (Mills, 2003), *Gendered Discourses* (Sunderland, 2004), and Uzbek linguistic research (*O'zbek tilida gender tadqiqi*, 2012; Chutpulatov, 2016), the article highlights how language reflects masculine social roles within distinct cultural frameworks. The findings reveal that while English men's speech often emphasizes individuality, humor, and assertive discourse styles, Uzbek men's speech is characterized by restraint, respect, and the maintenance of social harmony. These differences illustrate broader cultural ideologies of masculinity, politeness, and power.

Key words: *masculinity, politeness, discourse, sociolinguistics, cultural identity, gender communication, Uzbek language, English literature.*

Аннотация: данное исследование посвящено изучению лингвокультурных особенностей мужской речи в английском и узбекском языках в сравнительном аспекте. Основным корпусом анализа служат художественные романы XX века. Работа основана на социолингвистических и гендерно-лингвистических теориях как западной, так и узбекской научных традиций, с акцентом на формирование мужской идентичности, социальной иерархии и вежливости в языке. В исследовании использованы труды *Language and Gender* (Eckert & McConnell-Ginet, 2003), *Gender and Politeness* (Mills, 2003), *Gendered Discourses* (Sunderland, 2004), а также узбекские лингвистические исследования (*O'zbek tilida gender tadqiqi*, 2012; Чутпулатов, 2016). Результаты показывают, что мужская речь в английском языке характеризуется индивидуальностью, юмором и напористостью, тогда как узбекская мужская речь отличается сдержанностью, уважением и стремлением к социальному равновесию. Эти различия отражают культурные идеологии мужественности, вежливости и власти

Ключевые слова: *мужественность, вежливость, дискурс, социолингвистика, культурная идентичность, гендерная коммуникация, узбекский язык, английская литература.*

Annotatsiya: ushbu tadqiqot ingliz va o'zbek tillaridagi erkaklar nutqining lingvokultural xususiyatlarini qiyosiy tahlil asosida o'rGANADI. Asosiy korpus sifatida XX asr badiiy romanlari tanlangan. Tahlil G'arb va o'zbek tilshunosligi an'analaridagi sotsiolingvistik hamda gender-lingvistik nazariyalar asosida olib borilgan bo'lib, unda erkaklik identiteti, ijtimoiy ierarxiya va nutqda odoblilik qanday shakllanishi o'rganiladi. Tadqiqot *Language and Gender* (Eckert & McConnell-Ginet, 2003), *Gender and Politeness* (Mills, 2003), *Gendered Discourses* (Sunderland, 2004) kabi asarlar hamda o'zbek tilshunosligidagi tadqiqotlar (*O'zbek tilida gender tadqiqi*, 2012; Chutpulatov, 2016) asosida amalga oshirilgan. Natijalar shuni ko'rsatadi, ingliz erkaklar nutqida individuallik, hazil-mutoyiba va qat'iy nutq uslubi ustun bo'lsa, o'zbek erkaklar nutqida mulohazalik, hurmat va ijtimoiy muvozanatni saqlash muhim o'rIN tutadi. Ushbu farqlar erkaklik, odoblilik va ijtimoiy kuch haqidagi madaniy ideologiyalarni yoritadi.

Kalit so'zlar: *erkaklik, odoblilik, nutq madaniyati, sotsiolingvistika, madaniy identitet, gender kommunikatsiya, o'zbek tili, ingliz adabiyoti.*

Introduction

The main functions of the language are communication and a combination of social identity and cultural norms. In this context, gendered linguistic behaviour, especially men's speech, illustrates how societies formulate masculinity and interpersonal relationships. Salsabila et al. (2024) assert that «language reflects and shapes identities, including gender identity». In both English and Uzbek cultures, the way men talk is shaped by a lot of different things,

like language choice, power dynamics, and cultural norms. In 20th-century English-speaking nations, authors like D.H. Lawrence, George Orwell, and Ernest Hemingway depict male speech that emphasises individuality, dominance and emotional restraint. In contrast, Uzbek literary works by authors such as Abdulla Qodiriy, Cho'lpion and Oybek depict men's speech as interwoven with cultural values of respect (hurmat), modesty and social hierarchy. These linguistic patterns align with specific cultural interpretations of

masculinity and politeness, as examined by Mills (2003) and Chutpulatov (2016).

This study aims to investigate the linguacultural dimensions of men's speech in both English and Uzbek, concentrating on the ways language encodes masculinity across various social and cultural contexts. The article employs qualitative discourse analysis, juxtaposing representative literary examples from both traditions, underpinned by linguistic and sociocultural theory.

Methodology

This research utilises a qualitative, comparative linguistic methodology, incorporating discourse analysis and cultural linguistics. Based on the framework of Salsabila et al. (2024), the study examines language patterns and structures associated with gender roles, concentrating on the semantic, pragmatic and sociolinguistic dimensions of male communication.

Primary data comprises excerpts from 20th-century English and Uzbek novels in which male dialogue is significant. Some English texts are *The Old Man and the Sea* (Hemingway), *Sons and Lovers* (Lawrence), and *Animal Farm* (Orwell). Some Uzbek texts are *O'tkan kunlar* (Qodiriy), *Kecha va kunduz* (Cho'lpon), and *Navoiy* (Oybek). These novels were selected for their portrayal of the sociocultural expectations of masculinity during eras of modernisation, colonial impact, and social change.

The analysis utilises three dimensions

Linguistic Features—types of speech acts, sentence structures and word choices; Politeness, turn-taking and indirectness are all examples of pragmatic strategies; Cultural Discourses – social norms and ideas about what it means to be a man that are shown in speech.

This interdisciplinary approach integrates critical discourse analysis (Sunderland, 2004) and community of practice theory (Eckert & McConnell-Ginet, 2003), facilitating the investigation of men's speech patterns within their specific social contexts.

Result and discussion

In linguistic gender studies, early theories such as Lakoff (1975) emphasized that men's speech is typically more assertive, direct and dominant. Eckert and McConnell-Ginet (2003) later reframed this by arguing that gendered speech practices are socially constructed within "communities of practice" where language use reflects and reinforces gender hierarchies

Language & Gender

Mills (2003) further challenges the simplistic dichotomy of polite women versus impolite men, showing that "politeness and impoliteness are judgments shaped by community expectations"

Gender & Politeness

In both English and Uzbek contexts, politeness is deeply linked to cultural conceptions of masculinity. In English, politeness can be strategic and mitigated

by irony or humor, whereas in Uzbek society, it often reflects respect and restraint—core components of male honor (*or-nomus*).

In Hemingway's prose, male characters express stoicism and self-sufficiency. The Old Man's terse, rhythmic speech—"I am not lucky, but I am strong"—illustrates what Mills (2003) calls contextual politeness: masculine dignity conveyed through emotional restraint. English male characters often employ minimal verbal elaboration, preferring understatement to maintain authority.

Similarly, in Lawrence's *Sons and Lovers*, male speech represents emotional conflict but remains grounded in dominance. Paul's dialogues with his mother and lovers combine intellectual intensity with abrupt tonal shifts, a hallmark of what Sunderland (2004) terms "gendered discourses of rationality".

English men's speech in 20th-century novels often uses humor and irony as mechanisms of bonding and competition. As Eckert & McConnell-Ginet note, male discourse "values verbal sparring as a marker of camaraderie" Orwell's *Animal Farm* displays this through characters like Napoleon, whose speech blends authority and manipulative irony—traits tied to leadership and control.

Men's speech in English literature favors declarative sentences, imperatives and minimal hedging. This mirrors Western cultural ideologies valuing clarity and autonomy. Yet, as Mills (2003) emphasizes, such directness can also mask power dynamics - assertiveness being perceived as normative male politeness rather than aggression

Gender & Politeness

According to Ahmedov (2012), Uzbek male speech is inherently tied to social roles and hierarchies. The speech of male characters like Otobek in *O'tkan kunlar* demonstrates deferential politeness, using honorifics, softened directives and metaphorical expressions to maintain respectability. Address forms such as *aka* (older brother) and *ota* (father) signify not only kinship but moral positioning within the community. Chutpulatov (2016) finds that Uzbek men's speech is characterized by brevity combined with politeness and attentiveness, in contrast to women's speech, which tends toward emotionality and diminutives.

In Uzbek culture, excessive assertiveness is considered impolite or arrogant. Hence, men's speech employs indirect strategies, proverbs and rhetorical softening. For example, in Cho'lpon's *Kecha va kunduz*, male characters use poetic metaphors ("hayot o't, mehr suv") to express emotion without overt exposure. This aligns with the sociolinguistic principle of *odobli so'zlashuv*—speech marked by ethical restraint.

Uzbek men's communication extends beyond verbal language to include nonverbal respect cues, such as tone, gesture, and silence. As Ahmedov (2012)

emphasizes, “muloqot jarayonida genderning yuzaga chiqishi” (the emergence of gender in communication) reflects both linguistic and paralinguistic systems. Silence, for instance, can symbolize dignity or agreement rather than lack of participation.

Comparative Analysis: English and Uzbek Masculine Speech

Feature	English Male Speech	Uzbek Male Speech
Linguistic Style	Direct, assertive, minimalistic	Indirect, polite, metaphorical
Pragmatic Function	Self-expression, competition	Social harmony, respect
Politeness Strategies	Humor, controlled aggression	Honorifics, humility, silence
Cultural Orientation	Individualism, autonomy	Collectivism, hierarchy
Emotion Expression	Suppressed or ironic	Implicit, poetic
Literary Representation	Rational, dominant, pragmatic	Ethical, restrained, culturally embedded

While both cultures associate men's speech with authority, the means of expressing masculinity differ. In English, masculinity is enacted through linguistic control and individuality; in Uzbek, it manifests through deference and community alignment. These differences echo Sunderland's (2004) idea that "gendered discourses are historical and transient, continually produced and reproduced"

The comparative analysis yielded the following key findings:

Cultural Context Shapes Speech Ideals – English male speech reflects Western ideals of self-assertion and autonomy; Uzbek male speech reflects collectivist respect and modesty.

Different Conceptions of Politeness – Mills's theory of "evaluative politeness" applies cross-culturally: what is polite for English men (directness) may appear impolite in Uzbek norms.

Masculine Identity Construction – In both linguistic systems, male identity is maintained through speech acts that reinforce social expectations: leadership, protection, and rationality.

Literary Realism and Ideology – Novelistic dialogues encode prevailing gender ideologies. English literature portrays men's speech as a site of existential assertion, while Uzbek texts encode moral and ethical order.

Language Change and Modernity – By the late 20th century, both traditions began to depict more emotionally expressive and egalitarian male characters, signaling shifts in gender ideology.

Conclusion

This study demonstrates that men's speech in English and Uzbek languages embodies distinct linguacultural models of masculinity, rooted in broader social ideologies. English male discourse privileges individuality and pragmatic control, whereas Uzbek male discourse privileges respect, restraint and community harmony.

Both systems reveal that gendered language is not biologically determined but culturally negotiated, aligning with Eckert & McConnell-Ginet's (2003) view that "gender is something people do through language"

The cross-linguistic comparison also confirms that literary language serves as a mirror of societal values, where male speech functions as both a reflection and reinforcement of cultural identity. Further research could expand this study by analyzing spoken corpora or postmodern literature to assess how globalization reshapes linguistic masculinity in both societies. Understanding these linguacultural dimensions enhances cross-cultural communication and supports gender-sensitive language education in both English and Uzbek contexts.

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