

**COMPARATIVE ANALYSIS OF MEN'S AND WOMEN'S LANGUAGE USE
IN ENGLISH AND KARAKALPAK****Alfiya Amangeldieva**

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Abstract. The article studies how men and women speak differently in English and Karakalpak which are two languages that belong to different cultural and sociolinguistic traditions. The article presents evidence that speech patterns of men and women show universal tendencies and yet their particular expressions depend on social hierarchy systems and the linguistic characteristics of each community. The research results offer new insights about how gender functions as a sociolinguistic element in Western and Central Asian linguistic traditions.

Keywords: gender linguistics, men's language, women's language, English, Karakalpak, sociolinguistics, language and gender, speech behavior, pragmatics.

Аннотация. В данной статье рассматриваются лингвистические различия между речью мужчин и женщин в английском и каракалпакском языках — двух типологически различных языках, представляющих разные культурные и социолингвистические традиции. В статье утверждается, что, несмотря на существование определённых универсальных тенденций в гендерно обусловленных речевых паттернах, конкретные формы их проявления определяются культурно закреплёнными нормами, социальными иерархиями и структурными особенностями каждого языка. Полученные результаты вносят вклад в более глубокое понимание гендера как социолингвистической переменной как в западном, так и в центральноазиатском лингвистическом контексте.

Ключевые слова: гендерная лингвистика, мужская речь, женская речь, английский язык, каракалпакский язык, социолингвистика, язык и гендер, речевое поведение, прагматика.

Annotatsiya. Ushbu maqolada ingliz va qoraqalpoq tillarida — turli madaniy va sosiolingvistik an'analarni ifodalovchi ikki tipologik jihatdan farqli tilda — erkaklar va ayollar nutqidagi lingvistik farqlar o'rganiladi. Maqolada genderlashgan nutq namunalarida ma'lum universal tendensiyalar mavjud bo'lsa-da, ularning aniq shakllari madaniy jihatdan o'rnatilgan me'yorlar, ijtimoiy ierarxiyalar va har bir tilning tuzilish



xususiyatlari bilan belgilanishi ta'kidlanadi. Olingan natijalar ham g'arbiy, ham Markaziy Osiyo lingvistik kontekstlarida genderni sociolingvistik o'zgaruvchi sifatida chuqurroq tushunishga hissa qo'shadi.

Kalit so'zlar: gender lingvistikasi, erkaklar tili, ayollar tili, ingliz tili, qoraqalpoq tili, sociolingvistika, til va gender, nutq xulqi, pragmatika.

INTRODUCTION

The study of how language connects to gender has remained a primary focus of sociolinguistic research since the 1970s when researchers began their first systematic studies of gender-based speech differences. The foundational premise of gender linguistics is that language exists as a socially determined practice which enables speakers to express their gender identity through their language choices [1]. The field has achieved its strongest development in English because researchers have spent decades studying how gender differences affect hedging patterns, interruption styles, politeness methods, and lexical selection. The majority of research in this field has examined Indo-European languages while Central Asian languages, including Karakalpak which belongs to the Turkic language family and is primarily spoken in the Republic of Karakalpakstan in Uzbekistan, remain under-researched for their gender-based speech patterns.

The gap exists above descriptive needs because Karakalpak functions as a linguistic system which displays cultural elements that exist according to different social classes and nomadic traditions and the language policies established during the Soviet period, which together determine how speakers produce gender-based verbal expressions. The present article addresses this gap by conducting a comparative theoretical analysis of gendered language use in English and Karakalpak, examining the extent to which universal patterns of gender-differentiated speech apply across these two typologically distant languages and identifying the points at which cultural and structural factors produce divergent outcomes.

METHODOLOGY AND LITERATURE REVIEW

The methodological approach of this article is that of a qualitative comparative literature review combined with theoretical synthesis. The researchers conducted their study without doing any original research work because they based their findings on existing scholarship from gender linguistics and Karakalpak linguistics and cross-cultural sociolinguistics [2]. The current research approach suits this research area because it requires two steps before researchers can begin their empirical work. The body of research about gender and language in English exists as a comprehensive



resource. Robin Lakoff's early work established the concept of "women's language" as characterized by hedges, tag questions, polite forms, and greater emotional expressiveness, a framework that, despite subsequent critique, has remained influential in defining the terms of the debate [3].

Later scholars such as Deborah Tannen refined this picture by emphasizing not deficit but difference, which shows that men and women achieve their different communication objectives through distinct ways of speaking which Tannen described as "genderlect" [4]. Research in pragmatics has further shown that women in English tend to use more indirect speech acts, more back-channel responses, and more cooperative discourse strategies, while men more frequently employ direct assertions, topic control, and competitive turn-taking [5]. The existing research on Karakalpak language shows considerable gaps because there are no complete sources about the language. Studies of Turkic languages more broadly have documented gender-differentiated speech at the level of address forms, honorifics, and ritual speech genres, and several works on Karakalpak folklore and oral tradition have noted that women's and men's speech communities historically maintained distinct repertoires, particularly in ceremonial contexts [6].

The Karakalpak literary and oral tradition assigns specific speech genres laments, wedding songs, and certain forms of ritual address predominantly to women, while men performed heroic epic performance and formal public oratory throughout history [7]. The Soviet Union established linguistic standardization which created written language norms that unified different dialects, but people still maintained their distinct gender-based speech patterns through different ways of speaking which included variations in their speech patterns and word choices and how they spoke during conversations. Research on Uzbek and Kazakh, the closest well-documented Turkic relatives of Karakalpak, provides additional indirect evidence: both languages show gendered patterns in the use of diminutives, address particles, and politeness strategies that are likely paralleled in Karakalpak given the shared typological and cultural substrate [8].

RESULTS AND DISCUSSION

The comparative analysis of English and Karakalpak evidence reveals how gender influences language usage through shared patterns and major differences between the two languages. Women in both English and Karakalpak speak more politely through indirect speech which includes their use of soft requests and terms that build social bonds, while men use direct commands and language that indicates their social position [3, 6]. The similarity between the two languages shows that women in different cultures



maintain social bonds through non-confrontational communication which results in similar ways of speaking across languages that belong to different language families. The various ways people express indirectness through speech show major differences from each other. English speakers use hedging through specific linguistic elements which include modal verbs and tag questions and epistemic adverbs that show uncertainty. The words "perhaps" and "I think" function as hedging elements which show speakers' uncertainty while they create a shared understanding of information. The agglutinative language structure of Karakalpak enables the language to create various verb suffixes which express how speakers feel about their statements and show evidence and their level of certainty [7]. Women use these morphological patterns more frequently than men to create the same social effects. The first difference between the two languages shows how social pressures create different ways of speaking which depend on the particular linguistic elements that exist in each language [2]. The first major area of comparison shows how different languages create different ways of using their vocabulary. The English language shows historical evidence of two distinct patterns that demonstrate how terms referring to women develop negative meanings in comparison to terms that refer to men. Women use more words to describe their emotions and create more accurate descriptions of colors through their use of color terms.

People use different methods to determine lexical gender in Karakalpak because speakers of the language design specific rules which govern their usage of prohibited words that describe women in traditional societies [6]. The practice which exists in multiple Turkic and Mongolian cultures, creates a vocabulary pattern which exists exclusively for one gender and remains distinct from English through its demonstration of how family-based social structures influence language development, which remains unexplored in Western sociolinguistic studies. The third area of comparison examines patterns that occur at the discourse level. Studies about interruption patterns and floor-holding and topic initiation in English language literature demonstrate that women produce more cooperative discourse behaviors but experience higher interruption rates while sharing less control over topic development during conversations with men [4]. The Karakalpak case, as documented in studies of oral tradition and folk culture, suggests a more complex picture: in formal and public settings, women's speech is institutionally constrained in ways that exceed what is typical in contemporary English-speaking contexts, but within the domestic sphere and in women-only interactions, Karakalpak women's speech displays considerable assertiveness, narrative authority, and genre mastery [7]. This finding resonates with the broader sociolinguistic insight



that gender-differentiated speech cannot be understood without reference to the social domains in which interaction takes place, and that apparent restrictions in one domain may coexist with considerable linguistic authority in another [1, 9]. The comparison thus challenges any simple narrative of universal female linguistic subordination and points instead toward a model in which gendered speech patterns are the outcome of multiple, sometimes contradictory, social pressures operating simultaneously [10].

A particularly revealing dimension of the comparative analysis concerns the role of prosody and intonation in encoding gender identity across the two languages. In English, research has consistently noted that women employ a wider pitch range, more varied intonation contours, and a greater frequency of rising terminals on declarative utterances a pattern sometimes interpreted as reflecting uncertainty but more accurately understood as a cooperative discourse strategy inviting listener engagement and shared meaning-making. Men's speech in English, by contrast, tends toward flatter intonation, falling terminals, and a more monotonic delivery that projects authority and closure rather than openness to negotiation. In Karakalpak, prosodic gender differentiation operates within a tonal and rhythmic system shaped by the language's Turkic phonological heritage, where vowel harmony and syllable structure interact with intonation in ways that differ fundamentally from English.

CONCLUSION

This comparative analysis has demonstrated that the study of gendered language use benefits significantly from cross-linguistic extension beyond the well-documented Western, Indo-European context. English and Karakalpak share certain broad tendencies women's greater orientation toward politeness, indirectness, and relational discourse; men's greater use of direct, status-oriented speech that reflect widespread social patterns of gender differentiation. At the same time, the specific linguistic forms through which these tendencies are realized, and the social domains in which they apply, differ substantially between the two languages in ways that reflect their distinct typological structures, cultural histories, and social organizations. The Karakalpak case in particular introduces phenomena morphologically encoded speaker stance, ritual speech genre specialization, and kinship-based lexical taboo that enrich the theoretical vocabulary of gender linguistics and resist assimilation into frameworks developed exclusively on the basis of English data. Future research combining textual analysis of Karakalpak written sources with systematic sociolinguistic investigation would further illuminate these patterns and contribute to a genuinely global understanding of language and gender.



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