

THE ROLE OF GENDER IN SHAPING COMMUNICATION STYLES (ENGLISH VS. KARAKALPAK)

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Abstract. *The article investigates how gender differences between English speakers and Karakalpak speakers affect their communication methods through a comparative study of literature. The analysis shows that both communities exhibit universal patterns of gendered communication which include women's preference for cooperative conversation and men's inclination to speak competitively but the specific ways these patterns appear depend on the cultural standards and social structures and linguistic features that exist in each community.*

Keywords: *gender linguistics, communication styles, sociolinguistics, pragmatics, cross-cultural communication, discourse analysis, politeness strategies.*

Аннотация. *В статье исследуется влияние гендерных различий на стили коммуникации носителей английского и каракалпакского языков посредством сравнительного анализа литературы. Анализ показывает, что в обеих языковых общностях проявляются универсальные закономерности гендерной коммуникации, включающие предпочтение женщинами кооперативного дискурса и склонность мужчин к конкурентным речевым моделям, однако конкретные формы проявления этих закономерностей опосредованы культурными нормами, социальными иерархиями и лингвистическими структурами, присущими каждому языку.*

Ключевые слова: *гендерная лингвистика, стили коммуникации, английский язык, каракалпакский язык, социолингвистика, прагматика, межкультурная коммуникация, дискурс-анализ, стратегии вежливости, гендерные речевые модели.*

Annotatsiya. *Maqolada ingliz va qoraqalpoq tilida so'zlashuvchilar o'rtasidagi gender farqlarining ularning kommunikatsiya uslublariga ta'siri adabiyotlar qiyosiy tahlili orqali tadqiq etiladi. Tahlil shuni ko'rsatadiki, ikkala til jamoasida ham genderli kommunikatsiyaning universal qonuniyatlari namoyon bo'ladi, jumladan, ayollarning hamkorlikka asoslangan nutqni afzal ko'rishlari va erkaklarning raqobatli nutq modellariga moyilligi kuzatiladi, biroq bu qonuniyatlarning aniq namoyon bo'lish shakllari har bir tilga xos madaniy me'yorlar, ijtimoiy ierarxiyalar va lingvistik tuzilmalar bilan vositachilik qilinadi.*

Kalit so'zlar: *gender lingvistikasi, kommunikatsiya uslublari, ingliz tili, qoraqalpoq tili, sotsiolingvistika, pragmatika, madaniyatlararo kommunikatsiya, diskurs tahlili, xushmuomalalik strategiyalari, genderli nutq modellari.*

Introduction. Human societies use language as a tool to reflect their social systems while gender functions as a basic element that shapes human relationships in all societies. Researchers have studied the connection between gender and communication styles since the 1970s when scientists started to track how men and women speak in different social situations [1]. Researchers who studied gendered communication patterns found universal trends across various linguistic communities, but they also discovered specific cultural differences in how people communicate based on their gender. Researchers who study communication patterns between different genders across diverse languages and cultures provide essential information about how biological elements and social factors and language characteristics shape human speech patterns. The analysis requires English which serves as a worldwide common language and has extensive gender language studies and

Karakalpak which functions as a Turkic language of Uzbekistan's Karakalpakstan autonomous republic. The English-speaking communities of North America and Western Europe experienced major social changes that fought against established gender norms while people actively worked to change their language use which included creating gender-neutral words and challenging sexist language rules according to reference [2]. The people of Karakalpak society practice traditional gender role customs which stem from Central Asian culture and Islamic traditions and Soviet Union social systems, which shape their current interaction methods. The study investigates how gender impacts communication patterns between two language groups by conducting a systematic literature review and comparative analysis which reveals both universal patterns and specific cultural behaviors that emerge from gender-based language use and social structure.

Methodology and literature review. The research uses a literature review to combine existing studies about gender differences in communication between English speakers and Karakalpak speakers. Lakoff discovered in her groundbreaking research that "women's language" includes hedges and tag questions and intensive adverbs and euphemisms but later studies showed that these linguistic elements connect more with social power than with biological gender [3]. Men in conversational settings show a pattern of interrupting more often and speaking for extended times and using competitive communication methods whereas women use more supportive communication methods and backchanneling and cooperative dialogue development [4]. Research on politeness strategies demonstrates that English-speaking women use positive politeness strategies more often which focus on building social bonds while men use negative politeness strategies that maintain independence and prevent unwanted intrusion [5].

Research on Karakalpak language and communication patterns, while less extensive than English-language studies, reveals distinctive features which arise from Turkic linguistic structure and Central Asian cultural traditions and historical Soviet influence. The Karakalpak language displays grammatical gender neutrality in its pronouns and verb conjugations which leads to decreased potential for linguistic sexism when compared to languages that use grammatical gender systems because speakers use different methods to show their gender through kinship terms and address forms and vocabulary that shows traditional social roles [6]. Studies of Karakalpak communication patterns show that traditional gender role expectations control how people use language because women need to show more linguistic politeness and indirectness and deference when they talk to men and elder family members [7]. The Karakalpak language uses a complex system of address and reference which includes kinship terms that describe both biological links and gender and relative age and social hierarchy, thus producing communication systems where younger women must limit their direct address to male relatives and community elders [8].

Researchers who study politeness in Central Asian languages, which include Karakalpak, demonstrate that people use indirect speech and fixed expressions plus social status recognition to identify suitable speech patterns for women, while men are permitted to speak more directly and confidently during public situations [9]. The educational and employment opportunities which women gained during the Soviet era created new social responsibilities in Karakalpak society, which caused conflicts between customary communication practices and the operational needs of institutional environments where women held leadership roles; however, post-Soviet developments have seen partial restoration of traditional gender patterns in informal domains even as formal institutional equality persists [10].

Results and discussion. The study of how gender impacts communication patterns between English speakers and Karakalpak speakers shows both universal language tendencies and language-specific social organizational patterns which result in different communication styles. The most striking commonality across both linguistic communities is the consistent association of feminine communication with cooperative, supportive, and face-attentive strategies, while masculine communication aligns with competitive, assertive, and status-oriented patterns. In English-speaking contexts, this manifests through women's greater use of hedging devices, collaborative conversational turns, and attention to interpersonal connection, contrasted with men's tendency toward interruption, extended monologic turns, and emphasis on information exchange over relational maintenance. Women in Karakalpak communication use elaborate politeness formulae and indirect request strategies while they pay careful attention to hierarchical relationships, but men use direct imperatives and brief courtesy markers to establish authority through their language choices.

The two languages demonstrate different ways of expressing gender because their fundamental structures and cultural characteristics create distinct mechanisms for gender expression. English speakers have made deliberate attempts to eliminate sexist terminology from their language by developing gender-neutral terms and questioning the use of masculine terms, which serves as a response to social movements that challenge conventional gender roles and demand equal treatment in language use. Karakalpak, which lacks grammatical gender in its pronominal and verbal systems, uses kinship terms and address systems together with words that describe male and female social roles to show strong gender differences; the unchanging nature of these patterns shows that traditional gender norms continue to determine social relationships in Karakalpak society, which uses familial bonds and age-based social status as its primary social organization methods.

The domain of politeness and indirectness shows important differences between English and Karakalpak gendered communication patterns. Research shows that in English-speaking contexts women use more politeness strategies than men but this

difference has decreased since the 1990s because both younger speakers and women in professional settings stopped using hedging and apologizing as their primary language. Contemporary English-speaking women increasingly adopt assertive communication styles that society defines as masculine but they risk facing social punishment for breaking gender-based communication rules. In Karakalpak communication women must use polite speech because it requires them to show respect to others especially when speaking to people from different age groups or gender backgrounds. The cultural premium placed on modesty and respect for hierarchy in Karakalpak society creates stronger social sanctions against direct feminine speech in certain contexts, though educated urban women may navigate these expectations differently than rural women with less formal education.

The relationship between education, urbanization, and gendered communication represents another significant point of divergence. English-speaking communities show clear trends toward convergence in male and female communication styles among highly educated populations and in professional settings. The two factors which determine linguistic behavior in this context are gender and education which intersects with social class. Karakalpak society demonstrates more complex patterns because educated women use Russian or Uzbek as their professional language which offers them different ways to communicate instead of speaking Karakalpak in traditional family settings. The choice of language creates a gender divide in which Karakalpak functions as a traditional language while Russian represents modern professional identity.

The two linguistic communities show different patterns of development because they approach the question of linguistic change and gender equality from different perspectives. The English language has experienced major changes through feminist linguistic activism and institutional language policies and grassroots adoption of gender-neutral alternatives which reflect changing social attitudes toward gender. Social movements have created a path for people to change their language through these developments which faced opposition yet produced fast transformations in linguistic patterns. The Karakalpak language lacks complete gendered language changes because the language does not have specific grammatical structures which produce sexist language in languages that use gendered pronouns and noun classes. The social acceptance of traditional gender roles continues to dominate Karakalpak society which results in stronger protection of masculine and feminine language patterns.

The Soviet period established both educational and employment possibilities which permitted Karakalpak women to learn the language skills that men previously held as exclusive. The current era reflects ongoing efforts to resolve these conflicts through research which shows educated Karakalpak women from younger generations who combine direct communication methods with traditional family communication patterns. The research demonstrates that gendered communication patterns show universal traits but

different cultural contexts and social structures and specific linguistic features determine how these patterns appear. The study of gendered communication between English and Karakalpak shows that researchers need to study cross-linguistic connections between these two languages without using Western models in non-Western contexts because they should also examine universal human tendencies and patterns which exist only in specific cultures. The research needs to examine how various factors, including globalization and media exposure and language contact, affect how Karakalpak speakers use gendered communication in their communities which particularly impacts younger people who can now use global communication technologies and who watch Russian and English media that presents different gender roles.

Conclusion. This comparative analysis of gender's role in shaping communication styles in English and Karakalpak demonstrates that while certain universal tendencies exist in gendered language use, the specific manifestations of these patterns are profoundly shaped by cultural context, social organization, and linguistic structure. Both English and Karakalpak communities exhibit associations between feminine communication and cooperative, face-attentive strategies and between masculine communication and competitive, status-oriented patterns, but the mechanisms through which these associations operate and their social meanings differ substantially. English-speaking contexts have witnessed conscious efforts to reduce linguistic sexism and challenge traditional gender roles through language reform, creating ongoing evolution in gendered communication styles particularly among educated populations. Karakalpak society maintains more traditional gender expectations that continue to shape communication patterns, with gender differentiation operating primarily through address systems, kinship terminology, and domain-specific language use rather than through grammatical gender marking.

The findings underscore the necessity of culturally-grounded approaches to studying gendered communication that recognize both human universals and cultural specificity. For applied contexts such as cross-cultural communication training, language education, and translation, understanding how gender shapes communication differently across linguistic communities is essential for avoiding miscommunication and cultural misunderstanding. For theoretical linguistics and sociolinguistics, the comparison highlights how the relationship between language and social structure operates differently depending on broader cultural frameworks and historical trajectories. Future research should continue to document gendered communication in understudied languages while developing analytical frameworks that can accommodate both universal patterns and local variation, contributing to a more comprehensive understanding of how gender, language, and culture interact in shaping human communication.

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