

Genderological Features of Male and Female Speech in Languages of Different Structures

N.A. Okhunova

Teacher, Fergana State University

Abstract. This study examines the genderological features of male and female speech across languages of different structures, analyzing linguistic, sociolinguistic, and cultural factors that shape gendered communication. Phonetic, lexical, grammatical, and pragmatic distinctions between male and female speech are explored in Uzbek, Russian, English, Japanese, Akan, Djirbal, and several other languages. The study further highlights the influence of social, religious, and cultural contexts on the formation of gender-specific speech norms.

Key words: gender, speech, male, female, linguistics, sociolinguistics, asymmetry, social factors.

1. INTRODUCTION

In global linguistics, gender differentiation traditionally includes two categories: male and female. This difference is not limited to biological factors but also manifests significantly in speech. Distinctions in male and female speech have long been studied within linguistics, sociolinguistics, and cultural studies.

In Uzbek linguistics, the concepts of *man* and *woman* are culturally salient, and differences in their speech reflect broader socio-cultural norms. Gender is recognized as a grammatical category in many languages, while gender neutrality is considered a modern theoretical principle aimed at ensuring linguistic equality.

Although the study of gender in language gained momentum mainly in the second half of the 20th century, its roots date back to earlier linguistic traditions. F. de Saussure's structuralist approach laid the foundation for systematic linguistic analysis but did not isolate gender as a separate object of study. Only with the rise of sociolinguistics did gender become an independent domain of inquiry.

Gender is interpreted in two ways:

1. **Social gender** – socially conditioned characteristics that define a person's cultural and legal status.
2. **Biological gender** – physiological and morphological features of individuals.

As B. Karoubi notes, the concept of gender varies across time, space, ethnicity, religion, and social class. While the biological dimension remains constant, the social dimension of "male" and "female" changes across cultures, influenced by religion and other societal factors.

This study aims to identify cross-linguistic patterns in gendered speech, analyze linguistic asymmetry, and explore socio-cultural motivations behind differences in male and female speech across several languages.

2. METHODS

The research employs a **comparative-typological** and **descriptive** methodology, drawing on materials from multiple languages, including Uzbek, Russian, English, Japanese, Akan, and Djirbal. The following procedures were used:

- **Linguistic description** to identify phonetic, lexical, grammatical, and pragmatic features of male and female speech.
- **Comparative analysis** to reveal similarities and differences across languages of different structures.
- **Ethnolinguistic and sociolinguistic interpretation** to explain how cultural, religious, and social factors shape gendered communication.
- **Discourse analysis** of literary texts, everyday speech, and oral traditions to identify patterns of linguistic asymmetry.
- **Cross-cultural comparison** of naming practices and gender-specific expressions.

The data include documented speech patterns, examples from fiction, linguistic corpora, and ethnographic descriptions from previous scholarly research.

3. RESULTS

The study identified significant differences in male and female speech across structural, cultural, and typological language groups.

3.1. Phonetic and lexical distinctions

- Women's speech tends to be more emotional, elaborated, and polite, whereas men's speech is more concise, controlled, and restrained.
- Women often employ expressive lexical items, while men rely more on directness and sometimes aggressive vocabulary.

3.2. Morphological differences in pronoun and name usage

Japanese provides clear examples:

- Men: **boku, ore**
- Women: **watashi, atashi**

In Russian, feminine suffixes such as *-a* appear in verbal constructions used by women.

In the Akan language:

- Boys born on Friday are named **Kofi**, girls **Afia**.
- Male names end in suffixes *-waa, -maa, -bea, -ba*.

Uzbek names show similar patterns:

- Nodir → Nodira; Said → Saida.

3.3. Pragmatic gender differences

- Men express anger directly (e.g., swearing), women may express it indirectly (silence).
- Women express joy openly; men remain reserved.
- Topic preferences differ:
 - ✓ Women discuss family, lifestyle, health, fashion, and relationships.
 - ✓ Men discuss livelihood, politics, traffic rules, prices, and national issues.

3.4. Cultural and religious restrictions

In the Djirbal language, some lexical items, proverbs, and figurative expressions are taboo for women. In Uzbek culture, certain swear words are used exclusively by men.

3.5. Role distribution in oral traditions

In Akan culture, women perform in:

- funerals
- marriage ceremonies
- folk songs and *lapars*

Similar traditions exist in Uzbek culture.

3.6. Cognitive gender differences

Neuropsychological studies by D. Burman, T. Bitan, and J. Buz show:

- Girls focus on grammatical accuracy,
- Boys focus on selecting correct lexical items.

4. DISCUSSION

The cross-linguistic analysis reveals that gender asymmetry is not random but deeply rooted in linguistic structure, cultural norms, religious traditions, and cognitive factors. The repeated patterns in unrelated languages (e.g., Japanese and Uzbek; Djirbal and Akan) signal universal tendencies in how societies encode gender roles through language.

Lakoff, Holmes, Wardhaugh, Key, and Tong emphasize that gender is not merely a biological distinction but a socio-cultural construct expressed through linguistic behavior. The findings of this study support their assertions:

- **Women's speech** is shaped by expectations of politeness, emotional openness, and social conformity.
- **Men's speech** is shaped by norms of authority, assertiveness, and brevity.

The similarities observed across distant language families indicate that gendered communication strategies may reflect universal social patterns rather than purely linguistic features.

Furthermore, sociolinguistic traditions reinforce behavioral gender norms through naming practices, taboo lexicon, and distribution of roles in oral culture.

5. CONCLUSION

Gender differences in speech are manifested at phonetic, lexical, morphological, stylistic, and pragmatic levels. These differences emerge not only from linguistic structures but also from social, cultural, and religious influences.

The comparative analysis of languages such as Uzbek, Russian, English, Japanese, Akan, and Djirbal demonstrates that gender norms are linguistically encoded in varying ways but follow similar socio-cultural motivations.

The findings contribute to Uzbek gender linguistics and highlight the need for comprehensive interdisciplinary research that integrates sociolinguistics, ethnolinguistics, and cognitive linguistics.

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