

**PRAGMALINGUISTIC INTERPRETATION OF GENDER-SPECIFIC  
OCCUPATIONAL TERMS IN ENGLISH AND UZBEK.****Xalilova Nozima Sharofidinovna**

TDYU huzuridagi M.S.Vosiqova nomidagi

akademik litseyi ingliz tili fani o'qituvchisi

e-mail: [nozimankhalilova@gmail.com](mailto:nozimankhalilova@gmail.com)

tel.raqami: +998974011270

**Annotation:** *This article investigates the pragmalinguistic peculiarities of gender-related lexical units in English and Uzbek languages. The study is based on the comparative and descriptive analysis of gender-marked profession names, social roles, and cultural concepts as reflected in both linguistic systems. The research highlights how gender distinctions are linguistically encoded through lexical morphology, semantic implications, and contextual usage. It also examines the impact of socio-cultural norms and communicative intentions on the pragmatic interpretation of gendered words. The study draws upon theories of linguistic pragmatics, cognitive linguistics, and intercultural communication to demonstrate how language mirrors gender perception and social power dynamics. The findings indicate that while English increasingly favors gender-neutral terms, Uzbek still employs gender-marked lexemes in alignment with cultural traditions. The paper concludes that the pragmalinguistic study of gendered expressions contributes to understanding sociolinguistic identity and communicative strategies in both languages.*

**Annotatsiya:** *Ushbu maqolada ingliz va o'zbek tillaridagi gender bilan bog'liq leksik birliklarning pragmalingvistik xususiyatlari o'rganiladi. Tadqiqot gender bilan belgilangan kasb nomlari, ijtimoiy rollar va madaniy tushunchalarni taqqoslash va tavsiflash asosida amalga oshirilgan. Tadqiqot shuni ko'rsatadiki, jinsiy farqlar leksik morfologiya, semantik ma'no va kontekstual ishlatish orqali lingvistik tarzda ifodalanadi. Shuningdek, ijtimoiy-madaniy normalar va kommunikativ niyatlar genderga oid so'zlarning pragmatik talqiniga ta'sir qiladi. Tadqiqot tilning gender qabulini va ijtimoiy hokimiyat dinamikasini aks ettirishini ko'rsatish uchun lingvistik pragmatika, kognitiv lingvistika va madaniyatlararo kommunikatsiya nazariyalariga tayanadi. Natijalar shuni ko'rsatadiki, ingliz tilida gender-neutrallik tendentsiyasi kuchaygan bo'lsa, o'zbek tilida madaniy an'analarga mos ravishda gender bilan belgilangan leksik birliklar saqlanib qolmoqda. Maqola yakunida genderga oid ifodalarni pragmalingvistik jihatdan o'rganish ikki tilning sotsiollingvistik identifikatsiyasi va kommunikativ strategiyalarini tushunishga hissa qo'shadi.*

**Аннотация:** В статье рассматриваются прагмалингвистические особенности гендерно окрашенных лексических единиц в английском и узбекском языках. Исследование основано на сравнительном и описательном анализе названий профессий, социальных ролей и культурных концептов с гендерной маркировкой в обеих языковых системах. Работа показывает, как гендерные различия кодируются на лексико-морфологическом, семантическом и контекстуальном уровнях. Также рассматривается влияние социокультурных норм и коммуникативных намерений на прагматическую интерпретацию гендерно маркированных слов. Исследование опирается на теории лингвистической прагматики, когнитивной лингвистики и межкультурной коммуникации, демонстрируя, как язык отражает восприятие гендера и социальные властные отношения. Результаты показывают, что в английском языке наблюдается тенденция к гендерной нейтральности, в то время как в узбекском языке сохраняются гендерно маркированные лексемы в соответствии с культурными традициями. Статья делает вывод о том, что прагмалингвистическое исследование гендерных выражений способствует пониманию социолингвистической идентичности и коммуникативных стратегий в обоих языках.

**Keywords:** *Pragmalinguistics, gender, lexical semantics, comparative linguistics, English, Uzbek, communication, socio-cultural context, language and identity.*

## INTRODUCTION

The late 1970s and early 1980s marked a turning point in linguistic studies, as attention shifted toward the human factor in language. Scholars began emphasizing the communicative and pragmatic dimensions of speech, examining how utterances reflect human intentions, social roles, and interpersonal relationships. This intellectual wave resulted in the emergence of linguistic pragmatics and, later, linguopragmatics—fields focusing on how people use language effectively and appropriately in context.

The rise of pragmatics was inspired by seminal works of philosophers such as J. Austin, J. Searle, H. Grice, and later expanded through Wittgenstein's philosophy of language. Pragmatics examines the use of linguistic forms within specific communicative situations, where meaning depends not only on semantics but also on speaker intention, social norms, and context.

Within this framework, gender-related lexicon—especially profession names and social role terms—became an important area of study. Such words reflect how societies conceptualize masculinity and femininity, authority and subordination, and the division of social and occupational labor between men and women. The pragmalinguistic perspective allows us to observe how language users employ gendered expressions to construct identity, convey politeness, assert dominance, or display empathy.

## Main Body

### 1. Theoretical Background of Linguopragmatics and Gender

Linguopragmatics studies the use of language in actual communicative acts, taking into account the speaker's age, gender, status, cultural background, and communicative goals. It bridges linguistics, sociology, and cognitive science. From this viewpoint, gender-marked lexicon functions not only as a semantic category but also as a pragmatic tool reflecting social structures.

In both English and Uzbek, professional and social terms serve as markers of gender and power relations. For instance, English traditionally used gender-specific pairs such as *actor/actress*, *steward/stewardess*, or *waiter/waitress*. Modern English, however, increasingly adopts gender-neutral terms (e.g., *flight attendant*, *police officer*, *chairperson*)—a reflection of cultural shifts toward equality.

Uzbek, in contrast, retains gender distinctions contextually rather than morphologically. The term *tadbirkor ayol* ('businesswoman') explicitly includes the word *ayol* (woman) to mark femininity, whereas the male counterpart *tadbirkor* alone implies masculinity. This difference highlights how gender in Uzbek is pragmatically encoded through collocation and social interpretation rather than morphology.

### 2. Pragmatic Aspects of Gendered Profession Names

Gender-marked profession names are a crucial lexical layer where societal attitudes toward gender are most visible. Linguistically, they embody both semantic and pragmatic dimensions.

For example:

- In Uzbek: *shoira* (female poet) derives from *shoir* (poet) + *-a* suffix.
- In English: *stewardess* from *steward* + *-ess*.

Both cases show morphological derivation marking femininity, but the pragmatic connotation differs. The English *stewardess* evokes not only a gender distinction but also cultural imagery of women in service roles—a nuance that contributed to its decline in modern use.

As O. Khamzayev notes, profession names often reveal cultural and social expectations tied to gender. In Uzbek, lexemes denoting traditional occupations—*dehqon* (farmer), *hunarmand* (craftsman), *cho'pon* (shepherd)—carry an implicit masculine reference, reflecting historical gender roles in labor division.

### 3. Pragmatic Analysis of Gendered Lexemes in Literary Contexts

A cross-linguistic pragmatic comparison benefits from examining gendered lexemes in authentic literary contexts.

*"...and a governess and afterward go to the university..."*  
(Margaret Mitchell, *Gone with the Wind*)

The word *governess* pragmatically implies a female tutor employed in a private household—culturally associated with femininity and middle-class gentility in 19th-century England. In Uzbek translation, it becomes *muallim yollash* ('to hire a teacher'),

a gender-neutral expression that achieves pragmatic equivalence through descriptive paraphrase. This translation choice maintains functional adequacy despite the loss of explicit gender marking.

“...the chidings of Bessie, the nurse...”

(Charlotte Brontë, *Jane Eyre*)

The lexeme *nurse* may denote either a caregiver in a hospital or a nanny in a private home. The Uzbek equivalent *enaga* precisely captures the second meaning and reflects the same feminine cultural role, achieving full pragmatic equivalence.

“Heathcliff had become the master of *Wuthering Heights*...”

(Emily Brontë, *Wuthering Heights*)

Here *master* conveys male authority, ownership, and patriarchal power. Pragmatically, it signals dominance and hierarchy—a central theme in Victorian culture. Its Uzbek equivalent *xo'jayin* maintains the same connotations of authority and gendered control.

“...earned a pittance as a seamstress...”

(Charles Dickens, *Hard Times*)

*Seamstress* denotes a working-class woman in harsh industrial conditions. It pragmatically emphasizes female exploitation and economic dependence. The word's gender marking underscores social inequality.

“Cho'pon ko'pincha shahar ahli o'ylamagan haqiqatlarni biladi.”

(O'tkir Hoshimov)

*Cho'pon* (shepherd) is culturally coded as a masculine role associated with wisdom, independence, and resilience. The pragmatic meaning transcends profession—it symbolizes philosophical insight and closeness to nature.

“Kumushbibi... haqiqiy bekalarga o'rnak edi.”

(A. Qodiriy)

*Beka* pragmatically denotes not only a married woman but also a matron of high social rank and respect. The lexeme encodes power and authority within a gendered social framework, representing female status through domestic influence rather than public agency.

#### 4. Comparative Pragmatic Observations

Aspect	English	Uzbek
Morphological marking	Explicit (suffixes: - <i>ess</i> , - <i>woman</i> )	Rare, contextual (addition of <i>ayol</i> , <i>erkak</i> )
Cultural evolution	Toward gender neutrality	Traditional roles remain pragmatically salient
Social implication	Equality, individualism	Respect for hierarchy, family-based gender roles

Aspect	English	Uzbek
Communicative function	Neutral, inclusive politeness	Contextually gender-aware politeness and respect

Both languages use gendered expressions to convey politeness, social distance, and respect. However, while English pragmatics increasingly prioritizes neutrality and inclusivity, Uzbek maintains contextual sensitivity—gender reference remains relevant to politeness and honorific communication.

### CONCLUSION

The comparative analysis reveals that gender-related words in English and Uzbek embody distinct pragmalinguistic patterns shaped by cultural, historical, and communicative norms.

In English, gender distinctions are gradually neutralized to align with social equality and inclusivity, while in Uzbek, gender remains pragmatically embedded within context, tradition, and honorific systems.

Gender-marked lexemes—especially professional and social titles—serve not only as linguistic signs but also as cultural indicators of social hierarchy and identity. Pragmatic interpretation depends on cultural awareness, contextual inference, and communicative purpose.

Ultimately, the study of gendered language from a pragmalinguistic perspective enhances our understanding of how linguistic expression interacts with culture, cognition, and interpersonal communication. It also emphasizes the dynamic relationship between language change and evolving gender ideologies.

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