

A COMPARATIVE PRAGMATIC ANALYSIS OF WOMEN'S SPEECH IN JANE AUSTEN'S "PRIDE AND PREJUDICE" AND UTKIR HOSHIMOV'S "DUNYONING ISHLAR": A CROSS-CULTURAL PERSPECTIVE

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Abstract

This thesis comparatively examines the pragmatic features of women's speech in Jane Austen's *"Pride and Prejudice"* and Utkir Hoshimov's *"Dunyoning ishlari"*. Using a qualitative literary-pragmatic approach, the research explores speech acts, politeness strategies, indirectness, and conversational implicatures employed by female characters in English and Uzbek literary discourse. The findings reveal that although both authors portray women as pragmatically competent communicators, their linguistic behaviour reflects different sociocultural values. Austen's female characters primarily negotiate social status, personal independence, and interpersonal relationships, whereas Hoshimov's female characters emphasise motherhood, family solidarity, respect, and moral guidance. The study demonstrates that pragmatic analysis provides valuable insights into the relationship between language, gender, culture, and identity across literary traditions.

Keywords

Literary Pragmatics; Women's Speech; Jane Austen; Utkir Hoshimov; Cross-Cultural Pragmatics; Speech Acts; Female Identity; Literary Discourse.

Introduction. Language serves not only as a means of communication but also as a reflection of cultural values, social relationships, and individual identity. Pragmatics, which investigates meaning in context, provides an effective framework for examining how speakers express intentions, negotiate interpersonal relationships, and construct social identities through language. Literary dialogue is particularly valuable for pragmatic analysis because it reflects both authentic communicative behaviour and the cultural norms of the society represented in a literary work.

Jane Austen and Utkir Hoshimov occupy significant positions in English and Uzbek literature, respectively. Although they wrote in different historical periods and cultural settings, both authors attach considerable importance to dialogue in portraying women's experiences and social roles. In *"Pride and Prejudice"*, Austen depicts women negotiating issues of marriage, social class, and personal autonomy through refined and often indirect conversation. By contrast, Hoshimov's *"Dunyoning ishlari"* presents women's speech within the context of Uzbek family life, where motherhood, compassion, respect for elders, and moral responsibility become dominant communicative values. Previous studies have extensively examined Jane Austen from literary, feminist, and stylistic perspectives, while Hoshimov's works have primarily been analysed within Uzbek literary criticism. However, comparatively little attention has been devoted to investigating women's speech in these two writers' works from a cross-cultural pragmatic perspective. In particular, there remains a need to examine how pragmatic strategies operate differently across English and Uzbek literary discourse while serving similar communicative purposes.

The aim of this study is to compare the pragmatic features of women's speech in *"Pride and Prejudice"* and *"Dunyoning ishlari"* and to identify both universal and culture-specific communicative patterns. By integrating literary pragmatics with cross-cultural discourse analysis, the study seeks to contribute to gender linguistics, comparative literature, and intercultural communication.

Methodology. This study adopts a qualitative comparative research design grounded in literary pragmatics. The primary data consist of dialogues involving female characters in Jane Austen's *"Pride and Prejudice"* and Utkir Hoshimov's *"Dunyoning ishlari"*. Representative conversations were selected because they illustrate recurring pragmatic phenomena such as speech acts, politeness strategies, indirectness, conversational implicatures, and expressions of female identity. The analysis is based on Speech Act Theory (Austin, 1962; Searle, 1969), Brown and Levinson's (1987) Politeness Theory, and Grice's (1975) Cooperative Principle. Dialogues from both novels were interpreted within their linguistic, cultural, and situational contexts. Rather than comparing individual characters directly, the study focuses on recurring communicative patterns that characterise women's speech in English and Uzbek literary discourse. This comparative approach enables the identification of both shared pragmatic features and culturally specific communicative strategies that shape female identity in the two literary traditions.

Results and Discussion. The comparative analysis reveals that although Jane Austen and Utkir Hoshimov portray women within different historical, cultural, and linguistic contexts, both authors present female characters as pragmatically

competent communicators whose linguistic choices influence interpersonal relationships and social interaction. However, the communicative purposes, pragmatic strategies, and cultural motivations underlying women's speech differ considerably between the two literary traditions.

From the perspective of Speech Act Theory, women in both novels employ representative, expressive, directive, and commissive speech acts, yet the distribution and communicative functions of these acts reflect different sociocultural priorities. In *"Pride and Prejudice"*, Elizabeth Bennet frequently uses expressive and representative speech acts to articulate opinions, defend personal values, and challenge social expectations. Her conversations with Lady Catherine de Bourgh and Mr. Darcy demonstrate intellectual confidence and verbal independence, while maintaining the conventions of polite conversation. Similarly, Jane Bennet's speech is dominated by expressive acts that convey sympathy, encouragement, and emotional support, illustrating her conciliatory character.

In contrast, female speech in *"Dunyoning ishlari"* is primarily characterised by expressive and directive speech acts associated with family life and moral education. The mother figure repeatedly advises, comforts, blesses, and encourages her children through emotionally rich language. For example, in the opening chapters, conversations between the narrator and his mother are marked by affection, prayers, and guidance rather than confrontation or debate. Her utterances perform several functions simultaneously: they express maternal love, provide ethical instruction, and strengthen emotional bonds within the family. Such speech acts reflect the traditional Uzbek perception of motherhood as a source of wisdom, sacrifice, and spiritual authority.

Politeness strategies also demonstrate important cultural differences. Austen's female characters employ politeness primarily to negotiate social status, preserve individual dignity, and manage interactions within a highly stratified society. Elizabeth Bennet frequently disagrees with others while carefully maintaining conversational etiquette, whereas Jane Bennet consistently adopts positive politeness through encouragement, agreement, and generous interpretations of other people's behaviour. Even disagreements are commonly expressed through mitigation, indirectness, and tact, reflecting the expectations of Regency social life.

In Hoshimov's narrative, politeness is deeply connected with Uzbek family values and respect for elders. Female characters often employ honorific expressions, blessings, affectionate forms of address, and indirect advice that reinforce solidarity rather than social hierarchy. The mother's conversations are characterised by patience, compassion, and emotional restraint. Rather than asserting authority through commands, she influences her children through gentle

persuasion, personal example, and moral instruction. Her language illustrates that politeness in Uzbek culture is closely associated with respect, family cohesion, and collective responsibility.

Indirectness and conversational implicature constitute another shared pragmatic feature, although their communicative functions differ across the two works. Austen frequently employs irony, wit, and implied criticism as mechanisms of indirect communication. Elizabeth Bennet often conveys disagreement without explicit confrontation, allowing readers to infer her intended meaning from the conversational context. Such indirectness reflects both her intellectual independence and the social restrictions governing female communication in nineteenth-century England.

By comparison, indirectness in *"Dunyoning ishlari"* rarely serves ironic or confrontational purposes. Instead, Hoshimov's female characters communicate through implication, proverbs, blessings, emotionally meaningful pauses, and culturally familiar expressions. Advice is often presented indirectly, enabling younger family members to draw their own conclusions without feeling criticised. This pragmatic pattern reflects the importance of maintaining harmony and respect within Uzbek family relationships. The mother's words frequently acquire deeper meaning through context rather than explicit explanation, encouraging reflection rather than immediate response.

The comparison further demonstrates that women's speech contributes directly to the construction of female identity in both novels. Austen presents identity as a process of negotiating individual autonomy within the conventions of class-conscious English society. Elizabeth Bennet's pragmatic flexibility, wit, and confidence establish her as an independent woman capable of challenging authority while respecting social norms. Other female characters, including Jane Bennet and Charlotte Lucas, illustrate alternative communicative identities based on empathy and practical judgement.

Hoshimov constructs female identity through different cultural values. The central mother figure is represented not through social ambition or individual independence but through compassion, patience, sacrifice, and unconditional love. Her communicative behaviour reflects moral authority earned through experience rather than institutional or economic power. The repeated use of affectionate expressions, prayers, blessings, and advice establishes motherhood as the highest form of social responsibility and emotional leadership within the family. Consequently, women's speech becomes a vehicle for preserving cultural memory, transmitting ethical values, and strengthening family unity.

The comparative findings indicate that despite substantial cultural differences, both authors portray women as active participants in communication rather than passive recipients of social expectations. Female characters in both novels adapt their linguistic behaviour according to context, interpersonal relationships, and communicative goals. However, Austen's dialogue emphasises social negotiation, individuality, and verbal wit, whereas Hoshimov foregrounds emotional sincerity, family solidarity, and moral guidance. These similarities and differences demonstrate that pragmatic behaviour is simultaneously universal in its communicative functions and culture-specific in its linguistic realisation.

Table 1. Comparative Pragmatic Features of Women's Speech

Pragmatic Feature	<i>"Pride and Prejudice"</i>	<i>"Dunyoning ishlari"</i>
Dominant speech acts	Expressive, representative, directive	Expressive, directive, advisory
Main communicative purpose	Social interaction, negotiation, personal autonomy	Family cohesion, moral education, emotional support
Politeness strategies	Social etiquette, mitigation, face-saving	Respect for elders, affection, solidarity
Indirectness	Irony, implication, humorous criticism	Advice, blessings, proverbs, implicit moral guidance
Female identity	Independence, intelligence, self-expression	Motherhood, compassion, sacrifice, moral authority

Overall, the comparative analysis demonstrates that women's speech in both novels is shaped by the interaction of language, culture, and social expectations. While the communicative forms differ according to English and Uzbek cultural traditions, both Austen and Hoshimov portray women as skilful communicators whose pragmatic choices influence relationships, transmit values, and construct enduring models of female identity.

Conclusion. This study has compared the pragmatic features of women's speech in Jane Austen's *"Pride and Prejudice"* and Utkir Hoshimov's *"Dunyoning ishlari"* from a cross-cultural perspective. The analysis demonstrates that although the two authors represent different linguistic, historical, and cultural traditions, both portray women as active and pragmatically competent communicators whose language plays a significant role in shaping interpersonal relationships and social identity.

The findings indicate that female characters in both works employ speech acts, politeness strategies, indirectness, and conversational implicatures to achieve diverse communicative purposes. However, these pragmatic strategies reflect different cultural priorities. Austen's female characters primarily negotiate social status, personal autonomy, and interpersonal relationships through wit, irony, and carefully managed politeness. In contrast, Hoshimov's female characters emphasise maternal care, emotional support, respect for elders, and the transmission of moral values through affectionate and culturally embedded forms of communication.

The comparative analysis also demonstrates that women's speech cannot be interpreted independently of its sociocultural context. Pragmatic behaviour reflects not only individual personality but also the values, traditions, and communicative norms of a particular society. Despite these cultural differences, both novels illustrate the universal role of language in expressing emotions, maintaining relationships, and constructing female identity.

The study contributes to literary pragmatics and comparative discourse analysis by integrating English and Uzbek literary traditions within a single pragmatic framework. It further demonstrates the usefulness of cross-cultural analysis in understanding how language reflects both universal communicative principles and culture-specific patterns of interaction. Future research may extend this approach by comparing women's speech in additional English and Uzbek literary works or by examining pragmatic behaviour from broader intercultural and sociolinguistic perspectives.

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