



SUCCESSFUL COMMUNICATION STRATEGIES IN GENDER SPEECH

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gender nutqi, muloqot strategiyasi, taktika, muvaffaqiyatli muloqot, muvofiq vaziyat, bilvosita ma'no, millatlar, o'zaro ta'sir, kommunikativ muvaffaqiyatsizlik, chekinish, muloqot hamkorlik qoidalari

ANNOTATSIYA/ АННОТАЦИЯ

Muvaffaqiyatli muloqotga olib keladigan bilvosita nutq nazariyasi pragmatolingvistika bo'yicha zamonaviy asarlarda o'rganilgan. Ayniqsa, muloqotda implitsitlik va bilvosita ma'no nazariyasi jahon tilshunolarining e'tiborini tortgan. Ushbu maqolaning maqsadi o'zbek, ingliz va rus tillarida gender nutqidagi bilvosita ma'noni o'rganishdir. Muvaffaqiyatli muloqotni amalga oshirishda o'zbek, ingliz va rus erkaklari va ayollariga xos bo'lgan kommunikativ strategiyalar aniqlandi. Tadqiqotda analitik va kuzatish usullari qo'llanildi. Tadqiqot natijasida erkak va ayol o'rtasidagi muloqotda muvofiq vaziyatning ketma-ket bosqichlarini saqlab qolish muvaffaqiyatli muloqotni olib borilishini ta'minlaydi. O'zbek millatiga mansub erkak va ayollar ingliz va rus millati erkak ko'ra ko'proq implitsit nutqdan foydalanadi. O'zbek xalqining implitsit nutqdan foydalanishi samarali muloqotga olib keladi. O'zbek erkaklarining buyruq gaplaridan foydalanishi kommunikativ muvaffaqiyatsizlikka emas, balki muvaffaqiyatli muloqotga olib keladi. Rus va ingliz erkaklarining nutqida buyruq ohangi tushunmovchilikka va samarasiz muloqotga olib keladi.

ABOUT THE PAPER

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ANNOTATION

The theory of indirect speech, which leads to successful communication, has been examined in contemporary works in pragmalinguistics. Especially the theory of implicitness and indirect meaning in the communication drew the attention of the world linguists. The aim of the present paper is to study the indirect meaning in gender speech in Uzbek, English and Russian languages. In conducting the successful communication the communicative strategies peculiar to Uzbek, English and Russian men and women have been revealed. The analytical and observation methods have been used in the study. As the result of the study it is found out that maintenance of the consecutive stages of felicity condition in the communication between a man and a woman promote the successful communication. The Uzbek people use implicit speech, which is characteristic both to women and men more than the English and Russian people. The use of implicit speeches by Uzbek people lead to effective communication. The use of imperative sentences by Uzbek men does not lead to communicative failure, but to successful communication. In the speech of Russian and English men, the imperative tone leads to misunderstanding and ineffective communication.

Introduction. The theory of communication failure and successful communication have been profoundly researched in contemporary linguistics. Especially the male and female interaction, the ways of communication, conducting successful communication in gender speech have been the issues of polemics in linguistics.

Successful communication in gendered speech refers to communicative interaction in which speakers achieve mutual understanding, maintain cooperation, and respect social and cultural expectations connected with gender roles. In sociolinguistics and gender linguistics, men and women may use different communicative strategies, speech acts, politeness forms, emotional expressions, and conversational styles.

The present article is dedicated to the study of the indirect meaning in successful communication of men and women. The main aim of the article is to show the use of indirect meaning in male and female interaction of the different nations, and to study the reasons of successful communication in gender speech in male and female interaction.

The difference of indirect meaning in gender communication in Uzbek, English and Russian languages have been contrastively analyzed through male and female heroes of the feature films and literary works.

Literature review. The communication is a complex process which worth special consideration. The range of the research works is dedicated to the issue of communication, The communicative failure and communication strategies are the important issues in communication discourse. In order to have a successful communication the special communicative strategies can be used. The problem of communicative strategies and tactics have been thoroughly researched by L.A.Borbotko and T.G.Mochalova, who claim that "the application of a communication strategy as a general model of communicative behavior implies communication tactics as a process of implementing several stages of communication. A communication tactic is a unit that is the subject of a more detailed analysis of the communication process than a communication strategy. It is related not to a communicative goal (the result of a strategy), but to a set of communicative intentions (practical moves consistent with the general strategy and directing communication toward the corresponding communicative goal" [1, 30-35]. In turn, a tactic

is also defined as "one or more actions that contribute to the implementation of a strategy" [4, 110].

In communication discourse the types of successful communication are distinguished as positive politeness, cooperation, compliance, and compromise. In other words, as "a certain speech act aimed at solving a single problem within the framework of a single strategic goal" [5, 276-278].

Consequently, having formulated the communication goal, the addresser resorts to communicative actions to achieve it, solving a set of sequential tasks, i.e., choosing a specific set of tactics, which together lead to the implementation of the strategy.

The most common communicative tactics include: generalization, example, correction, amplification, concession, repetition, contrast, softening, shifting, evasion, appeal to authority, humor [2, 78].

Researchers such as R.Lakoff, D.Tannen and J.Coates argued that gender differences in communication are often connected with politeness, indirectness, emotional support, dominance and cooperation, conversational goals [9, 10, 7].

Along with it the successful communication can occur when all the steps of felicity condition are followed in the conversation as propositional, preparatory, sincerity and essential conditions.

Methodology. The following methods as analytical method, observation, pragmatic methods are used in study of male and female interactions in Uzbek, Russian and English languages. While conducting the research the speeches between men and women, belonging to the three nations, as Uzbek, English and Russian, were observed, which promote the further inferences of using indirect speeches. The analytical method was used in order to speculate the findings of the observations. The pragmatolinguistic method was used in order to find out the degree of using the indirect speeches by men and women in three nations.

The extracts of indirect speeches were taken from conversation between men and women, along with it the speeches between men and women in Uzbek, English and Russian literary works were selected as the object of the study.

Results. It is known that representatives of both sexes conduct conversations using codes specific to their genders. Men may not understand the codes they adhere to in a conversation with women or

women with men. We can also call this a gender code in communication. If we explain this term in detail, a special code is created in the speech of men and women. This special code differs in phonetic, morphological, lexical, syntactic and pragmatic aspects, and represents a special gender language. The gender code is directly related to the concepts of gender stereotype and genderlect. If the addressee and the addressee use the same code during the conversation, a communication area is established between them, based on common language features. If a communication area is established between the interlocutors, communication failure is prevented. It ensures that a man and a woman understand each other during the conversation.

In analyzing the implicit speech and indirect meaning in gender communication in different nations the analyses of flouting the cooperation maxims by P. Grice [8] was also taken into consideration. It should be pretended that flouting the cooperation maxims brings not only to communicative failure, but also to successful communication. A flouting of relation and manner maxims in communication results in mutual understanding of men and woman, which is especially seen in Uzbek culture. The direct speech of man in Uzbek culture does not bring to communication failure; otherwise the use of direct imperative mood in male's speech shows dominance and provides the successful communication. While in Russian and English cultures the direct imperative mood is misunderstood by women and brings to communicative failure.

Discussions. A characteristic feature of Uzbek women is to give their opinion implicitly. A female modesty and shyness prevents her from expressing her thoughts openly in her speech.

– ...Saodat, today or tomorrow I will return to Leningrad... I want to hear your honest opinion about our marriage.

– What kind of marriage? What do you mean?

– Come on, don't be naive, I love you, you love me too... what are your thoughts about our marriage?

– Is there a pedagogical college in Leningrad too?

– There is... (G. Ghulom, Yodgor)

An Uzbek female modesty and shyness, in Saodat's speech, the prolongation of the answer to the question is seen in the rhetorical strategy. After the man raises the issue, Saodat's consent is implicitly given through the question "Is there a pedagogical college in Leningrad too?" At the same time, it should be noted that in Saodat's speech, there is a flouting the maxim of relation in cooperation by P. Grice, since asking whether there is a pedagogical college in Leningrad is irrelevant to the question posed. A flouting the maxim of relation in cooperation does not lead to the failure of the dialogue, but to the effective conduct of the dialogue. At the same time, we will analyze this dialogue according to D. Searle's theory of the "felicity condition". Since the "felicity condition" consists of four stages, we will analyze the dialogue according to each stage. The first stage, that is, the propositional situation, is when the young man proposes to Saodat to marry, the second stage, in the preparatory situation, he says that he will return to Leningrad. The third stage is the sincerity situation, when the young man asks Saodat about marriage, and the fourth stage is the final situation, when Saodat's consent to marriage is implicitly expressed and she asks whether there is a pedagogical college in Leningrad. The reason for the effective conduct of communication is that all four stages of the theory of "felicity condition" are implemented in the dialogue. The conversation between a man and a woman was effective, and it was possible to understand each other through appropriate expressions.

The following dialogue shows a woman's thinking, and the understanding of the presuppositions that a man implies by a woman creates the basis for the effective conduct of communication:

– Zuhra, forgive me, let's go home.

– After so much time, you are coming now. My reputation with the neighbors has already fallen, you thief, you have been thrown into a trance.

– I know, that's why I apologize. Let's go.

– I need to think.

The husband left the room without saying a word. After the husband left, the woman looked at her child and said: "Daddy is here, let's go home now." (From the play "The Slandered Daughter-in-law")

In a conversation between a woman and a man, the woman expresses her consent by saying "I need to think about it." This expression implicitly expresses the woman's consent. The woman's response that she needs to think about it can be included in the strategy of extending the answer, but this with the implicit answer has two meanings. The husband's silence ensures the effectiveness of the communication, as a result of the correct understanding of the woman's intention.

In these two speech situations, the woman implicitly gives her opinion and expresses her consent. This is more often observed in the speech of oriental women, in particular, Uzbek women.

Another reason for the effective conduct of communication is related to the implicit, rather than explicit, transmission of intention. The implicit transmission of intention exists in any language, and implicitness ensures politeness and contributes to the effective conduct of communication between the listener and the speaker.

– In Berlin there is a very strange custom: they eat so late that it is impossible to understand whether this is an early dinner or a late lunch.

Yelena Stanislavovna was startled, looked away from Vorobyandinov and rushed to the kitchen. (I. Ilf, Y. Petrov, The Twelve Chairs)

While Elena Stepanovna and Vorobyandinov were looking at each other and having a pleasant conversation, Ostap Bender implicitly announced that he was hungry and that he would stay for dinner. Ostap Bender's intention was conveyed through allusion, that is, he expressed his intention by referring to the traditions of eating in Berlin. Elena Stepanovna's understanding of Ostap's intention is shown through non-verbal language, that is, through oculesic and kinesthetic means of the language. The effective course of communication was due to Ostap's implicit expression of his intention, and the principles of politeness were maintained. There was a flouting maxim of quality in communication, since Ostap did not give a clear definition of the traditions of the German people. But the use of the stylistic device of allusion in his speech created a situation of flouting the maxim of dialogue cooperation, which softened his speech, and the lack of masculine command and dominance led to the preservation of etiquette, without leading to conflict. It is clear that in some cases, the flouting the two maxims of cooperation combines the speaker's different intentions, and the state of flouting the cooperative maxims ensures the effectiveness of communication. It can be also concluded that a positive politeness strategy was used implicitly, thus Ostap Bender's manipulation was not vividly seen.

The following dialogue shows a conversation between a man and a woman. We will analyze this dialogue step by step. We have shown above that if the communication space is established between the interlocutors, a man and a woman can understand each other using the same code, even implicitly expressed speech does not cause problems and does not lead to communication failure. But Hafiz asks Zarifa to clarify the question without understanding it, that is, he asks her with the question "what was it":

Do you have a lot of work tomorrow? – Hafiz asked her.

– Yes, I have a lot of work... What was it?

– I wanted to say don't walk around the street too much. Don't catch a cold walking like this.

– I'll look for a coat tomorrow. I have extra money with me, if necessary, I'll take it.

– And you? You probably have a lot of work tomorrow too? – Zarifa asked.

– What was it?

– I'm a little embarrassed that I left you at work until late today.

– I didn't have work today... (O. Mukhtar, The Land and Kingdom of Women)

It can be observed that the first situation – the propositional situation, did not occur in the dialogue. That is, Hafiz did not clarify his question and did not clearly express his intention. Hafiz's response to the preparatory situation, "Do you have a lot of work tomorrow?", is a sincere situation that occurs together with the propositional situation: "I wanted to tell you not to walk around the street too much. Don't catch a cold walking like this", that is, the preparatory situation occurs first in the dialogue, and the propositional situation occurs later. Hafiz's concern for Zarifa, the propositional situation – he warned her not to walk around the street too much, is the final situation. Zarifa's response is: "I'll look for a coat tomorrow. I have extra money with me, if it's right, I'll take it". It seems that Hafiz's concern for Zarifa was expressed through an implicit question and did not achieve the goal set in the dialogue, that is, he did not convey his intention correctly. The second half of the dialogue is conducted in the same way, that is, the proposition is not clearly expressed. We can conclude from this that for speech acts to be effective, it is necessary to ensure that four stages occur in sequence. If any stage is omitted in the dialogue, communication failure occurs.

The following dialogue is taken from the work "Pride and Prejudice" and shows a conversation between Mr. Darcy and Elizabeth:

Darcy: – You must allow me to tell you how ardently I admire and love you.

Elizabeth: – I might as well inquire why with so evident a design of offending me. (J. Austen, Pride and Prejudice)

The propositional situation is Mr. Darcy's declaration of his intention to marry Elizabeth, and the preparatory situation – the declaration of his love, the sincerity situation did not occur, that is, pride was expressed in Darcy's speech, which led to the ineffectiveness of the dialogue. In the

concluding situation, Elizabeth Darcy's proposal put her down and rejected his marriage proposal.

So, in order to ensure the effective passage of communication between a man and a woman, each of the stages of communication should participate, ensuring continuity, a common code should emerge between the man and the woman, establishing the possibility of mutual understanding, and a communication space should be organized.

In directive speech acts an Uzbek woman uses in indirect request instead of direct command:

– *If you have time, would you pass the market?*(conversation).

This sentence illustrates how the Uzbek woman expresses the request in indirect way. The hint, polite interrogation, mitigation device as addressing to the listeners “alter” can be observed in this sentence.

In Russian gender speech more sincerity is observed:

– *I knew, you will understand me.*(conversation)

Russian successful gendered communication often emphasizes emotional openness, sincerity, empathy, expressive speech and conversational intimacy.

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In English-speaking gendered communicative culture values politeness, conversational equality, active listening, emotional validation and personal boundaries.

Conclusion. In studying the issue of the effective passage of communication, the following conclusions can be drawn using the example of the Uzbek, Russian and English languages: the Uzbek nation implicitly conveys its intention. Implicitness is characteristic not only of Uzbek women, but also of Uzbek men. The use of imperative sentences by Uzbek men does not lead to ineffective communication, but to effective communication. In the speech of English and Russian men, the imperative tone leads to misunderstanding and ineffective communication. Each linguistic culture achieves successful communication differently: Uzbek communication prioritizes harmony and respect; Russian communication values emotional sincerity; English communication emphasizes politeness and conversational equality.

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