

**МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ:
ТЕОРИЯ И ПРАКТИКА**

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**GENDER CHARACTERISTICS OF THE MODESTY MAXIM IN
ENGLISH AND UZBEK LANGUAGES AND THEIR
SOCIOLINGUISTIC ANALYSIS
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Abstract This article explores the gender characteristics of the modesty maxim in English and Uzbek languages, illuminating the sociolinguistic implications that arise from cultural differences. The modesty maxim, a component of politeness theory, reflects how speakers present themselves and manage social interactions. By contrasting the linguistic features and cultural contexts of both languages, the paper aims to provide insights into the interplay between language and gender, contributing to a better understanding of cross-cultural communication.

Key words: sociolinguistics, modesty maxim, gender characteristics, analysis.
Introduction Language is a powerful tool for expressing identity, social roles, and cultural values. Among the many aspects of sociolinguistics, the modesty maxim holds a significant place in understanding how individuals manage their self-presentation in social contexts. According to Geoffrey Leech's politeness theory, the modesty maxim entails minimizing praise of oneself and maximizing praise of others. This article investigates how this maxim is manifested in English and Uzbek languages, focusing on gender differences that may influence how individuals apply the modesty principle.

In English-speaking cultures, modesty is often tied to social norms that favor humility and restraint, particularly among women. Conversely, the Uzbek culture, with its distinct communication styles influenced by Central Asian traditions, presents a different perspective on modesty and gender. Through a sociolinguistic lens, this article examines the application of the modesty maxim in both languages, encapsulating how gender contributes to linguistic choices and social identity construction.

Theoretical Framework. The modesty maxim is grounded in politeness theory, which revolves around the idea that speakers aim to maintain face, or social identity, during interactions. This framework allows for the examination of how

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gender influences language use and the understanding of modesty across different cultures. The analysis is informed by a sociolinguistic analysis of discourse, which looks at how language reflects and shapes societal norms.

Modesty Maxim in English

In English, the application of the modesty maxim varies significantly between genders. Research indicates that women often exhibit a higher degree of modesty in their language use, leading to the use of hedging and self-deprecating language. For instance, a woman might say, "I just did a little bit of work on the project," downplaying her contributions.

Conversely, men may be more inclined to assert themselves and highlight their achievements, reflecting societal expectations of competitiveness. Phrases such as "I led the team to success" are more likely to be used by men, showcasing a tendency to maximize their self-presentation in professional contexts.

Modesty Maxim in Uzbek. The Uzbek language, deeply rooted in cultural traditions, presents a unique perspective on modesty. In Uzbek culture, modesty is strongly linked to hospitality and respect, underscoring the importance of maintaining harmony in social relations. In interactions, speakers may showcase their modesty through indirect speech and euphemisms.

Gender influences these expressions significantly. Women in Uzbek culture are often expected to demonstrate humility and deference, especially in family and traditional settings. In contrast, men may adopt a more assertive communication style, emphasizing their roles as providers and decision-makers. Nonetheless, both genders adhere to the modesty maxim, albeit through different linguistic strategies. The differences in the application of the modesty maxim between English and Uzbek provide an interesting comparison. In both languages, societal norms dictate that women are generally more modest, yet the degree and manner of modesty differ.

In English, the modesty of women is often expressed through language that seeks to underplay their achievements, while men might adopt a more self-promoting style. In contrast, Uzbek modesty emphasizes indirectness and respect for others, regardless of gender. This variation highlights how cultural values shape the expression of modesty and reflects broader gender roles within each

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society. Understanding gender characteristics in the application of the modesty maxim has profound sociolinguistic implications. It reveals how language reflects and perpetuates cultural norms and gender expectations, shaping interpersonal relationships and social dynamics.

The findings emphasize the need to consider cultural context when analyzing language use and gender. For instance, Western communication styles may value assertiveness, while Central Asian styles prioritize respect and humility. This understanding can facilitate better cross-cultural communication by acknowledging different norms and practices.

Conclusion

The exploration of gender characteristics in the application of the modesty maxim in English and Uzbek highlights the intricate relationship between language, culture, and gender. While both languages embody modesty, the cultural contexts and societal expectations that shape their use lead to distinctive expressions among genders.

In conclusion, sociolinguistic analysis of the modesty maxim offers valuable insights into how gender and culture intertwine, influencing communication styles. These insights are crucial for promoting effective cross-cultural interactions and fostering understanding in an increasingly globalized world. By appreciating the nuances of modesty in different linguistic and cultural contexts, speakers can navigate social interactions with greater awareness and sensitivity.

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