



ISSN: 2295-1210

Acceptance Letter

Date: 04.07.2025

Title of the Article: **SOCIAL, CULTURAL, AND LINGUISTIC CHARACTERISTICS OF UZBEK GENDER STEREOTYPES**

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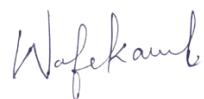
Dear Author(s),

We are pleased to inform you that your manuscript, titled "**SOCIAL, CULTURAL, AND LINGUISTIC CHARACTERISTICS OF UZBEK GENDER STEREOTYPES**", has successfully passed the peer-review process and has been formally accepted for publication in our journal.

We commend the quality and significance of your research and thank you for choosing our journal as the platform to share your work. Your contribution adds meaningful value to the field, and we look forward to its impact on the academic community.

Thank you once again for your submission.

Regards,



Editor-in-Chief

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SOCIAL, CULTURAL, AND LINGUISTIC CHARACTERISTICS OF UZBEK GENDER STEREOTYPES

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ABSTRACT: This article examines the social, cultural, and linguistic characteristics of Uzbek gender stereotypes. Along with the socio-cultural characteristics of Uzbek stereotypes, such as respecting parents and relatives, adhering to the hierarchy of elders and younger siblings, upholding to the principle of family sanctity, and continuing the traditions of hospitality, the essence of the concept of a "good wife" in the Uzbek family is revealed. At the same time, the linguistic factors of the formation of Uzbek gender stereotypes are highlighted through gender-specific proverbs, phraseological expressions, and euphemisms.

Every culture forms stereotypes based on its perception of the world, shaping its mindset and behavior. A stereotype is a commonly held belief about a particular group or individuals. These beliefs are often far from reality or may reflect biases. Stereotypes can arise based on social, cultural, or gender grounds and typically represent widely shared assumptions within society. Such views are often influenced by education, experience, mass media, and other factors. Stereotypes play a role in shaping how people perceive and judge one another.

Gender is a socio-cultural category that extends beyond the traditional study of gender roles. Gender encompasses a broad array of social and psychological processes, along with cultural norms and regulations that emerge within society and influence the morality of individuals within a national linguistic context. Gender stereotypes function inside the linguistic framework, however the notion of gender is articulated in a significantly broader context than these stereotypes. Gender stereotypes encompass the attributes traditionally associated with women and men.

Keywords: *gender, stereotype, society, culture, man, woman.*

INTRODUCTION. The term stereotype originates from the Greek word στερεός (stereos), signifying "impression, image, mold". Stereotypes are notions that reflect the national character within the cultures of diverse peoples, describe certain individuals, traditions, customs, values, rituals, and are represented in the vocabulary. A stereotypical figure is an individual that embodies and promotes national culture within the collective imagination, with attributes such as patriotism, honesty, integrity, and strength—varying among different cultures—being emulated, assimilated, revered, and exemplified. There are groups of stereotypes, including social stereotypes (based on occupation and age), communicative stereotypes, cognitive stereotypes, cultural stereotypes, and ethno cultural stereotypes.

Ethnocultural or national stereotypes are thoroughly examined, as they represent traits characteristic to a particular community. Ethnocultural stereotypes reflect the interactions among national groups, are essential to a nation's self-identity and mentality, and have a strong connection to national character.

Stereotypes allow individuals to have a broader understanding of the world, surpassing their restricted social, geographical, and political environments.

Gender stereotypes are culturally-based generalizations about how men and women should behave. In other words, gender stereotypes are simplified, schematized, and stable representations of the behavior of men and women that are usually held by all members of a particular gender community. These stereotypes are not based on the individual characteristics of the members of that community. [1, 58].

The concept of "gender stereotypes" includes, firstly, the characteristics and definitions that characterize men and women. Secondly, gender stereotypes contain normative behavioral patterns that are characteristic of the male and female genders. Thirdly, gender stereotypes reflect public

opinion about the gender, behavior, profession, and role of men and women in the family, and we can see this in real life.

A gender stereotype is an opinion and evaluation rooted in gender bias rather than empirical knowledge. Gender stereotypes have traditionally emerged in patriarchal cultures that designated males as the primary actors in social, economic, and political spheres.

Gender stereotypes include gender roles. Gender roles depend on the situation, place, time, social status of the participants, age, relationships of interlocutors, life experience, etc. As for stereotypes, they are common among representatives of all genders and in any conditions. Gender stereotypes are part of social gender relations - stable ideas about a particular social object, men and women, their status and roles. Gender stereotypes differ depending on people's belonging to different cultures [1, 59-60].

This article analyses the social, cultural, and linguistic attributes of Uzbek gender stereotypes. The socio-cultural characteristics of Uzbek stereotypes, including respect for parents and relatives, adherence to the hierarchy of elders and younger siblings, commitment to family sanctity, and the continuation of hospitality traditions, elucidate the essence of the concept of a "good wife" within the Uzbek family. The linguistic elements contributing to the establishment of Uzbek gender stereotypes are emphasized through gender-specific proverbs, phraseology, and euphemisms.

THE MAIN PART

Uzbek stereotypes reflecting traditional gender roles

The difference between men and women originated with the advent of humanity, manifesting initially in the roles they undertook. Subsequently, due to the evolution of human civilization, disparities arose in the behavior, clothing, mannerisms, and even language of men and women.

Every culture has its own ideas about masculinity and femininity. The structure and content of these stereotypical ideas depend not only on ethno-cultural identity, but also on cultural traditions, the historical stages of development of the relevant society, its level of urbanization, religion, and other factors.

In every society and culture, men and women have different roles based on their gender. "Being a man" signifies fulfilling a specific social position, while "being a woman" denotes fulfilling a different social duty. Gender-determined social roles are regulations that dictate the behaviors of men and women in accordance with the standards of a specific community and culture. Moreover, each culture delineates specific traits associated with a particular gender [1, 63].

In Uzbek society, the division of male and female roles is often assessed in terms of the conflict between women's subordination and men's dominance, which is presented as the norm of the Uzbek lifestyle. In traditional Uzbek society, there is still a strong tendency to look down on women and keep them under pressure. One can often find opinions such as "men have more rights in society, they play a leading role in the family and society, while women occupy smaller and lower positions compared to them and are financially dependent on men." According to Uzbek stereotypical traditions, men are expected to work in the political, economic, legal, legislative, executive, military, etc. spheres of society, while women are more likely to be seamstresses, nurses, teachers, etc. In other words, women are assigned the role of housewives, mothers, and guardians of the family, while men are assigned the role of breadwinners and protectors, and leadership and management are carried out by men.

It is understood that a woman's role is primarily in the home, in the kitchen, and in raising children, and that even if a woman works, she should still do the housework and take care of her children.

For many Uzbek men, the ideal woman is described as beautiful, silent, skilled in household management, self-sacrificing, submissive to other family members, and consistently agreeable. In their view, a woman should be a good homemaker, obedient, modest, and gentle.

In most Uzbek families, women do not study or work without their husband's permission. In fact, when children ask their mothers for something, they hear the answer "whatever your father says." As a result, children develop the idea that "my father is superior to my mother" or "my father's opinion is more important than my mother's." As a result, the gender stereotypes that have been instilled in them have an impact on their lives. [2].

When problematic situations arise, the conclusion is made that "The woman is to blame for everything, or it takes two to tango", "The man is right, no matter what he does". When a conflict situation arises, the husband takes his mother's side. This situation often occurs in families that got married on the initiative of their parents, and it is caused by their unwillingness to take on all the responsibility for creating a family. This is especially true for early marriages, when underage girls get married.

Conflicts within a family can occasionally emerge regarding the distribution of responsibilities. Traditionally, the responsibility of raising children has fallen primarily on women, while husbands often do not engage in childcare, educational oversight, or other significant aspects of their children's lives. Consequently, at a particular stage, children and fathers within the family begin to distance themselves from one another. Conflict situations in Uzbek families often occur due to the dynamics of the mother-in-law and daughter-in-law relationship. The focus here is on the physical and psychological oppression experienced by the woman (daughter-in-law), rather than on moral

considerations. These encompass stringent oversight of the daughter-in-law's actions, intrusive involvement in her personal affairs, even in the most sensitive aspects of the couple's relationship. Financial control serves as a conventional measure of the mother-in-law's conduct towards the daughter-in-law. The ongoing challenges posed by the mother-in-law and the lack of understanding from the husband contribute to the woman's stress levels. She finds it difficult to manage such a significant burden, resulting in the emergence or persistence of conflict. The escalation of conflict results in severe consequences, including suicide attempts, assassinations, and mental health issues stemming from this way of life. [3, 85].

The concepts of "good wife" and "good daughter-in-law" in the Uzbek family

In the Uzbek family, the concepts of "good wife" and "good daughter-in-law" are of particular importance. An Uzbek woman is considered a good wife and a good daughter-in-law only when she fulfills a number of duties towards her family. Marriage is the most important event in the life of an Uzbek woman. Her past life in her father's house is preparation for her becoming a daughter-in-law (for her mother-in-law), a wife (for her husband), and a mother (for her children). A folk proverb states, "A girl belongs to another family". The preparation of an obedient, agile, and taciturn girl for marriage reflects the traditional model of a modern woman.

The woman's function inside the family is subordinate. A woman who patiently awaits her spouse at home is seen as exemplary. The initiative demonstrated by youth, particularly that of girls, is unwelcome and despised. When a girl declares her intention to marry a specific person, her family dismisses this proposal. Traditionally, it is ideal for introductions to be facilitated by matchmakers. Upon parental agreement, the youth embark on their first date, subsequently required to affirm or refute their parents' selection. In the majority of instances, the decision of the parents is paramount. [3, 79].

When Uzbek girls get married, they usually live with their mother-in-law and father-in-law. The bride gets up early, before her husband and relatives, sweeps the yard, the hallway, and the street gates, and pours water. No matter what time of year it is, this task will have to be done. Then he prepares breakfast. She prepares her husband's clothes, wipes his shoes and sees off him for work. Sometimes the couple gets dressed and goes to work or school together. At the end of the day, the wife returns home, cleans the house, and prepares dinner for her husband. She puts everything on the throne until her husband returns from work.

The daughter-in-law is also expected to show special respect for her in-laws. If the new she lives with her in-laws, she is expected to prepare them breakfast in the morning, and hot meals at lunch and

dinner. As a good wife, she also respects other family members, especially her brother-in-law and sister-in-laws.

If the daughter-in-law works, she must give her entire salary to her mother-in-law (if they live in the same house). If she does not give her salary, there will be a coldness between the mother-in-law and the daughter-in-law.

According to custom, in a traditional family, a woman must strictly obey the family hierarchy. The husband's leadership cannot be challenged, and if a young family lives with their parents, the mother-in-law's leadership cannot be challenged either. Every woman who, at the request of her husband and relatives, abandons her education and profession and stays at home feels financial pressure. She becomes dependent on her husband in everything, and as a result, she deprives herself of the right to independent income. She does not have money and other assets that she can use as she wants and needs. To satisfy her basic needs, she must ask for permission. [3, 82-83].

An Uzbek woman has numerous daily responsibilities. A good wife adopts specific manners of interaction with her husband. For instance, she addresses him with the respectful pronoun "*Siz*" (formal "you"). Moreover, she avoids calling him by his name, as doing so is considered disrespectful. Instead, she often refers to him as "*xo'jayin*" (master), "*dadasi*" (the children's father), or sometimes by using the name of their eldest child.

Another attribute of a good wife is her hospitable nature. She extends a warm greeting to guests who arrive at the residence by smiling and saying "*Xush kelibsiz*" "welcome". Afterward, she extends an invitation to them to take a seat in the living room. The room is impeccably maintained, and visitors are seated around a low dining table (*khontakhta*¹) or table that is adorned with a variety of dry and wet fruits, sweets, pastries, bread, and tea.

It is very important for an Uzbek woman to be a good cook. The dishes she cooks must be delicious.

Efforts to ensure gender equality in Uzbekistan

Uzbekistan was one of the first Central Asian countries to accede to the UN Convention on the Elimination of All Forms of Discrimination against Women. After gaining independence, Uzbekistan, as an equal member of the UN and one of the first CIS countries, recognized these international instruments and undertook not to pursue a policy of discrimination against women, and to this end, adopted relevant laws establishing the legal protection of women's interests.

¹ *Khontakhta* is a small octagonal table with short legs. It can be translated as a table of the Khan.

Helena Fraser, the Permanent Representative of the United Nations to Uzbekistan, highly appreciates Uzbekistan's commitment to promoting gender equality. She emphasizes the importance of Resolution No. 70 of the United Nations General Assembly, adopted during the Summit on Sustainable Development in September 2015. This resolution serves as a framework for the systematic implementation of the Sustainable Development Goals outlined in the UN Global Agenda. Furthermore, Uzbekistan has identified nine specific targets aimed at "ensuring gender equality and empowering all women," which align with the objectives of the Fifth Sustainable Development Goal. [4].

To support her views, Helena Fraser cites the following quote from the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Senate of the Oliy Majlis in June 2019: "I am often struck by the stereotype that has emerged in the minds of our people. Usually we respect a woman primarily as a mother, a keeper of the family hearth. This is undoubtedly true. But today every woman should not be an ordinary observer, but also an active and proactive participant in the democratic changes taking place in the country."

Indeed, the government of Uzbekistan has been paying special attention to the issue of women's equal rights with men since its independence. In order to further improve the legal framework for ensuring and protecting women's rights in Uzbekistan, the Laws "On Guarantees of Equal Rights and Opportunities for Women and Men" and "On the Protection of Women from Harassment and Violence" were adopted in September 2019.

The government, one might say, has gone ahead of other countries in the region for this purpose, introducing a special system of quotas for women in the nomination of candidates for elections to representative (legislative) bodies of power, with a 30 percent quota.

Equality of women and men, strengthening the family as the main unit of society, stability of marriage, protection of motherhood and childhood, rights and obligations of parents in raising children are reflected in the Constitution of the Republic of Uzbekistan, as well as in special laws. The Constitution stipulates the personal rights of men and women in the family, in particular, equal rights in choosing a surname, equality of spouses in resolving issues of raising children and family life, equal rights of spouses in choosing a type of occupation, profession and place of residence, equal participation of husband and wife in raising children, etc. In addition to the Constitution of the Republic of Uzbekistan, the personal, social, political, and cultural rights of women are reflected in the Family Code, the Civil Code, the Labor Code, the Laws on Education and Health Protection of Citizens, Employment of the Population, Elections to the Oliy Majlis, and Elections to Regional, District and City Councils of People's Deputies.

It seems that the government of Uzbekistan has guaranteed equal rights and opportunities for women and men, women have been placed under state protection, women have been provided with all legal support, and all conditions have been created for their education and work.

Linguistic characteristics of Uzbek gender stereotypes

Early research in the field of gender linguistics focused mainly on two aspects: 1) the differences in the speech of men and women in a given language, and 2) the study of linguistic units that express concepts related to signs of masculinity and femininity in a given language system (structure). Subsequent research in gender linguistics can be divided into the following areas:

- language levels - identifying specific differences in phonetics, morphology, semantics and syntax, as well as differences in verbal stereotypes in the perception of women and men;
- identifying semantic differences, which are understood through the specifics of the redistribution of social functions in society - studying aspects related to the social nature of women's and men's language from a strictly gender perspective;
- building psycholinguistic theories that combine female and male speech with the specifics of women's and men's behavior;
- cognitive explanation of the identified indicators, in which it is important not only to determine the frequency of differences, but also to establish connections with various aspects of the worldview [5,6].

The process of gender phenomena in voice communication and linguistic activity is shared by linguistic phenomena with distinct content and essence. It is recognized that the speaker, regardless of gender or category, uses a language system that is distinct from others. It is important to note, however, that each individual's speech and linguistic ability, as well as his or her degrees of opportunity, fluctuate significantly. The development of speech and linguistic abilities is intricately connected to an individual's mental state and internal experiences, as well as cognitive traits such as reasoning skills. These abilities evolve in a close relationship with the social group or category to which one belongs, influenced by factors such as social status, societal position, literacy levels, cognitive capacity, and cultural context. Many experts have observed that the differences in the speech patterns of women and men arise from divergences in gender psychology and cognition, alongside societal norms that delineate gender boundaries.

When researching the gender parameters of Uzbek stereotypes in the language, it is critical to identify the phonetic, lexical-semantic, and grammatical characteristics of women and men's speech.

1. Phonetic features of female and male speech phonological means: The timbre and acoustics of the voice differ in female and male pronunciation as evidenced by dictions, phonemes, and intonations. The phonetic distinctiveness of female speech is well demonstrated in a variety of speech

habits. A man's voice is rich, robust, and slightly scratchy. A woman's pronunciation differs from a man's in terms of voice timbre, pause length, and speech pace. Women talk in a softer, thinner tone, with a longer accent. [7, 88].

2. The morphological characteristics of gender are expressed through the following morphological indicators: *-khan, -jon, -bek, -bibi, -boy, -buvi, -begin, -oy, -ali, -poshsha, -ullo, -bonu, -mirzo, -berdi, -bergan, -khojja, mir-, sho-, -ota, -ona, -oga, -singil, -aka, -opa, -toga, -amaki, -babo, -momo*. For example, in relation to women: *Lolakhon, Oyshabibi, Salimabuvi, Khullaroy, Madinabonu, etc.* In relation to men: *Shavkatjon, Jasurbek, Kozimboy, Ravshankhojja, etc.* Also, in some cases, the feminine name, profession, etc. is distinguished from the masculine person, name and profession, etc. by adding the suffix *-a*. For example, *shoir-shoira* (poet-poetess), *kotib-kotiba* (secretary), *mahbub-mahbuba* (beloved), or *Aziz-Aziza, Karim-Karima, Salim-Salima, Umid-Umida*, etc. are among them.

3. Gender differences are also manifested through the following lexical means: *ayol-erkak* (woman-man), *er-xotin* (husband-wife), *qiz-o'g'il* (girl-boy), *ota-ona* (parents), *buvi-buva* (grandparents), *chol-kampir* (old man - old woman). When describing qualities associated with women, words like *go'zal* (beautiful), *chiroyli* (pretty), *latofatli* (graceful), *nazokatli* (delicate), *sarvinoz* (elegant), *zaifa* (gentle), *ojiza* (fragile), *tannoz* (charming), and *erka* (pampered) are often used. For men, qualities are described with words like *kelishgan* (handsome), *kuchli* (strong), *baquvvat* (robust), *mard* (brave), *soqol* (beard), and *mo'ylov* (mustache).

4. Gender features are expressed through syntactic units. When expressing agreement or disagreement with the interlocutor's opinion and personal relationships, women construct sentences carefully so as not to offend the interlocutor, that is, they use constructions that are more neutral and patterns available in the language's syntactic structure to express their objections and dissatisfaction. For example, *keyinroq borsak bo'lmaydimi* (could not we go later?) *keyinroq borsak bo'lar ekan* (we had better go later) *keyinroq boraylik* (let us go later) *keyinroq bora qolaylik, maylimi* (let us go later, okay?) *keyinroq borsak nima deysiz?* (what would you say if we go later?).

Men, on the other hand, use expressions like *keyinroq boramiz* (we will go later), *keyinroq borsak bo'ladi* (It will be fine if we go later), *keyinroq ham borsak bo'ladi* (It'll still be fine if we go later) *kabi ifoda shakllaridan foydalanishadi*.

The syntactic methods of greeting distinctly reveal gender variations in the speech of Uzbek men and women. Linguist Kh. Doniyorov asserts that one component of this is that the Quran, the sacred text of Muslim communities, prohibits women from greeting males fully. Consequently, women near the city of Samarkand addressed men with an abbreviated version of the customary greeting, *assalom*

Similarly, women representing the Kipchak dialects addressed men with *keling*. Both women and men now commonly employ this greeting. [8, 111-112]. For example:

Kompyuter kolonkasidan Sarvarning ovozi keladi. Kompyuter aloqasiga xos, aks-sadoli, sal sun'iy ovoz.

Sarvar (kadr ortidan): – Salom, Dilorom, meni eshityapsizmi?

Qo'shni Dilorom: – Voy, assalom! Ha, eshityapman.

(Sarvar's voice comes from the computer dynamics. An echoing, slightly artificial sound, typical of computer communication.

Sarvar (behind the camera): – **Salom**, Dilorom, can you hear me?

Neighbor Dilorom: – **Oh, assalom!** Yes, I can hear you.)

Indeed, in this example, firstly, the female communicant Dilorom responds to the greeting of the male communicant Sarvar with *assalom*. Secondly, in Dilorom's speech, the extremely active exclamation *voy* is used in the speech of Uzbek women. So, here we see the unique greeting style of Uzbek women and a means of expressing emotional expressiveness, different from the speech of men.

– *Keling, Oqibatposhsha, – ochiq chehra bilan kutib oldi Qadimaxon. – Esonmisiz, uy ichlaringiz bilan tinchmisiz? Hayallatib qo'ymadimmi, ishqilib?*

(– Come in, Oqibatposhsha, – greeted Qadimaxon with a cheerful face. – How are you? Is everything peaceful at home? I hope I did not keep you waiting, did I.)

In this example, we can see the greetings *keling* and *esonmisiz* that are typical of women's speech. Typically, in Uzbek communication, women greet each other with *eson-omonmisiz*, while men greet each other with *Salomatmisiz* or *Bardammisiz*.

An important sign that highlights gender differences in the greeting situation between couples is the form of address. For example, there are cases where a wife addresses her husband as *otasi, dadasi, adasi, buvasi* etc., and a husband addresses his wife as *onasi, oyisi, ayasi, momosi* or calling a man by his wife's name. “A clear reflection of the features of the tasks relevant to speech habits is achieved through forms of address. The function of forms of address is multifaceted.” [7, 56]. For example, let's pay attention to the following form of address in the greeting situation:

Qodirboy to'g'ri ichkari hovliga o'tib, ayvonda ko'rpa-to'shak qilib yotgan yoshgina, ozg'in, rangsiz xotinidan hol so'radi:

– ***Qalay? Yaxshimisan, Umri?***

– *Shukur.*

(Qodirboy went straight into the inner courtyard and asked his young, frail, and pale wife, who was lying on the porch with bedding:

- How are you? Are you okay, Umri?
- Thanks God)

In this example, the husband is trying to continue the conversation in the appropriate way by asking his wife, *How are you? Are you okay?* By addressing his wife by her name - *Umri?*, he is performing the functions of initiating contact between the couple - phatic, exclamation - appellative, and having a positive effect on the addressee - imperative. [9, 87-88].

Proverbs, phraseologisms, and euphemisms are actively used to express gender-marked syntactic means.

1). Gender-marked proverbs and phraseological units. Gender-marked proverbs and phraseological units in the Uzbek language can be divided into two categories depending on their components:

- A) Proverbs and phraseological expressions that contain gender lexemes
- B) Proverbs and phraseological expressions that do not contain gender lexemes

A) Proverbs and phraseological expressions that contain gender lexemes. In the group of proverbs and phraseological expressions, the names of women or men, as well as kinship lexemes, may be involved, but the meaning does not depict a woman or a man. Such proverbs and phraseological expressions are also divided into the following groups:

- Gender-specific proverbs and phraseological expressions involving proper nouns;
- Gender-specific proverbs and phraseological expressions involving kinship terms;
- Proverbs and phraseological expressions directly involving gender lexemes.

Gender-specific proverbs and phraseological expressions involving proper nouns: *Sulaymon o'ldi, devlar qutuldi* (Sulaymon is dead, the devils are free). This expression means, "When a strict person dies, everyone gets the chance to do whatever they want." For example: *Nega hammang ish qilmay, bekor o'tiribsanlar? Sulaymon o'lib, devlar qutulibdi-da!* (Why are you all sitting around doing nothing? Sulaymon is dead, and the devils are free!)

Khoja Ahror's property – refers to things that belong to Khoja Ahror (i.e., things that do not belong to anyone else).

Like Ayub's patience – means "patience."

Gender-specific proverbs and phraseological expressions involving kinship terms; *Bir ota boqa olarmish o'nta bolani, o'nta bola boqa olmasmish bitta otani* (A father can raise ten children, but ten children cannot raise one father.); *Ota rozi, xudo rozi* (Father's approval, God's approval); *Otang*

bozor, onang bozor (Your father is the bazaar, your mother is the bazaar); *Otalar so'zi – aqlning ko'zi* (A father's words are the eyes of wisdom.); *Ota go'ri qozixona* (A father's grave is a place of peace.); *Otangga bor, onangga bor* (Go to your father, go to your mother), *Ona(si)ni uchqo'rg'ondan ko'rsatmoq; Yomon o'g'il – molga o'rtoq, Yaxshi o'g'il – jonga* (A bad son is a companion to wealth, a good son is a companion to the soul); *Ammamning buzog'i* (Autn's calf); *Ona suti og'ziga keldi* (The mother's milk has come to the mouth.); *Ena xotindek; Onasi o'pmagan qiz* (A girl who hasn't been kissed by her mother), *Birini aka deb, birini uka deb* (Calls one brother, the other younger brother); *Er-xotinning urishi – doka ro'molning qurishi* (A quarrel between a husband and wife is like a drying handkerchief); *Jannat onalar oyog'i ostindadur* (Paradise lies beneath the feet of mothers).

Proverbs and phraseological expressions directly involving gender lexemes: Stative combinations that characterize a man: *Yigit kishiga qirq hunar oz* (A man should have at least forty skills.); *Erkakdan ish arimas, tog'dan bulut* (Just as clouds never leave the mountain, work never leaves a man); *Er bermoq – jon bermoq* (losing a husband-loosing a life); *Arslon izidan qaytmaydi, yigit – so'zidan* (A lion never retreats from its path, just as a man never goes back on his word.).

Stative combinations that characterize a man: *Ayol tilini ayol bilar* (Only a woman understands another woman's language); *Bahorgi jo'jani kuzda sana, kelinni kelar yili sina* (Count spring chicks in the fall; judge a bride in the following year.); *Yomg'irda ot tanlama, hayitda – qiz* (Don't pick a horse in the rain, or a girl during a Eid festival); *Qizlar gulni der, boy – pulni* (Girls adore flowers, rich loves money.); *Qizlar qizilga uchar, savdogar – pulga* (Girls are drawn to red, merchants to money.); *Kelin – yomon, nevara – shirin* (The daughter-in-law is bad, but the grandchild is sweet); *Onali kelin – qarqara, onasiz kelin – tasqara* (A daughter-in-law with a mother is a queen, one without is a servant.); *Qiz meniki – baxti o'zganiki* (My daughter belongs to me, but her happiness is someone else's); *Qizim-qizim qiz kishi, qizimga kelar yuz kishi* (My daughter is a lady, and many suitors will come for her.); *Yaxshi xotin – uy bo'stoni, yomon xotin – zimistoni* (A good wife is the garden of a home, a bad wife is its darkness) *Qiz saqlasang, tuz saqla* (If you keep a daughter, so keep salt too) kabi maqollarda qiz, xotin, ayol, kelin

B) Proverbs and phraseological expressions that do not contain gender lexemes. Even though the phraseological expressions in this group do not contain gender lexemes, their use can indicate whether the subject is a woman or a man. *Og'ir oyoq* – means "pregnant" and this expression is used only in reference to women. *Boshi qorong'i* – refers to being pregnant (in the early stages of pregnancy). *Oq soqol* – means "experienced person" and the use of the word "beard" in this expression is the reason it is applied only to men.

In describing men and women, proverbs and expressions with zoonym components are also widely used. In the Uzbek language, there is a proverb *G'unajin ko'zini suzmasa, buqa ipini uzmaydi* (If the gazelle does not gaze, the bull does not break the rope). This proverb conveys a figurative meaning, where the zoonym "gazelle" actually refers to a woman, and the zoonym "bull" refers to a man, indicating how a woman, with her charm and allure, entices a man into her trap. Additionally, the expression "*tovuq miya*" (chicken brain) is used to insult women, meaning "foolish."

2) Gender-Specific Euphemisms. A woman's age can be divided into three stages based on the phases of her life: youth (girl / young woman), maturity (bride / wife / woman / mother), and old age (grandmother / mother-in-law). In Uzbek linguistic culture, expressions such as *to'lmoq* (to reach maturity), *balog'atga yetmoq* (to become an adult), *bo'yil yetmoq* (to mature), *ko'zga ko'rinoq* (to be noticeable), *ko'zga tashlanib qolmoq* (to be noticed), *katta qiz bo'lib qolmoq* (to become a grown-up girl), *o'n oltiga kirmoq* (to turn sixteen), *o'n sakkizga kirmoq* (to turn eighteen) are used to indicate a girl has reached the age to become a wife. According to Uzbek traditions, a girl who has reached adulthood carries certain responsibilities, and it is considered obligatory for the parents to marry their daughter. Of course, in terms of linguistic etiquette, it is not correct to say *erga berish* (to give to the husband), *erga tegish* (to marry off). Therefore, instead of the phrase *to give to the husband*, expressions like *turmushga bermoq* (to get married), *kuyovga bermoq* (to give to the groom), *egasiga topshirmoq* (to entrust her to the master), *uzatmoq* (to send off), or *chiqarmoq* (to escort) are used. Instead of saying *to marry*, *to marry off*, *to settle down*, or *to get married* are used, and these serve a euphemistic purpose.

In Uzbek linguoculture, the concept of "*iffat pardasi butun*" (a metaphorical expression meaning "preserving one's chastity") is considered extremely intimate and highly sensitive. As a result, speakers often seek to conceal the embarrassing aspect of this concept in their speech by using euphemistic terms such as *qiz* (girl), *qiz bola* (young girl), *bokira* (virgin), *gul* (flower), *g'uncha* (bud), *pokiza* (pure), or *toza* (clean). For example: *Ona, men qiz olib kelganman. U misoli g'uncha, – ko'nglidan kechirdi yigit.*

("Mother, I have brought home a girl. She is like a bud," the young man thought to himself) As is the case in almost all world languages, the Uzbek language also has specific expressions that soften or sometimes conceal the state of a woman before and during childbirth. These expressions are introduced into speech for euphemistic purposes.

In Uzbek linguistic culture, euphemistic expressions are used to convey the concept of "pregnant" or "expecting" (*bo'g'oz* // *ikkiqat*). These include words and phrases such as *homilador* (pregnant), *bo'yida bor* (with child), *og'ir oyoq* (heavy-footed), *yukli* (carrying), and *qornida bor* (with a baby in

her belly). To express the concept of "being with child" (*ikkiqat bo'lmoq*), phrases like *yuzida dog'* *paydo bo'lmoq* (a mark appearing on the face) and *bo'yida bo'lmoq* (expecting) are used as euphemistic language.

In Uzbek, a pregnant woman's weight gain is often compared to a full moon:

Yoz o'tdi. ... Uning oqish-sariqdan kelgan yuzlari qizarib, to'lishdi. Semirdi. Bilak va ko'kraklari bo'liq bo'ldi. Oyoqlari ham. Yangam oyday edi. Oydek to'lin edi.

(*"Summer passed... Her pale-yellowish face turned rosy and fuller. She gained weight. Her arms and chest became fuller, as did her legs. My sister-in-law was like the moon. She was as round as a full moon."*)

The concept of "prostitute" is considered shameful in Uzbek linguistic culture and is expressed with distinct lexical and grammatical units. Research has identified that the concept of "prostitute" can be expressed through 75 euphemisms in Uzbek. Examples include *yengil tabiatli* (light-natured), *yengiltak* (frivolous), *yuradigan* (wandering), *yurib ketgan* (gone astray), *oyoq olishi bejo* (whose steps are improper), *oyog'ini chakki bosadigan* (one who steps wrongly), *tungi kapalak* (night butterfly), *buzuq* (corrupt), *farishta* (angel), *tannoz* (coquettish), *do'ndiq* (plump), *satang* (flirty), *mayda qadam* (small steps), *shoxdan shoxga qo'nadigan* (hopping from branch to branch), and others.

In recent years, as living conditions have improved in various countries, people's weight has been increasing. Excess weight negatively affects not only Uzbek women but also women worldwide. To flatter overweight women and frame obesity as a normative state, the following euphemisms are used: *do'mboq* (chubby), *do'ndiq* (plump), *do'ndiqcha* (little plump one), *to'la* (full), *to'ladan kelgan* (full-bodied), *bo'liq* (curvy), and so on.[10, 97-110].

CONCLUSION

Uzbek society is characterized by the contradiction between the subordination of women and the dominance of men. In traditional Uzbek society, there is a noticeable tendency to look down on women and to keep them under pressure. According to most Uzbek men, a woman should be a good homemaker, obedient, submissive, silent, self-sacrificing, and gentle.

In Uzbek families, most conflicts arise from "mother-in-law/daughter-in-law" relationships. Many Uzbek mothers-in-law closely monitor every action of the daughter-in-law, as well as the family's financial situation, and interfere in her personal life, even in sensitive aspects of the couple's relationship. In Uzbek society, due to stereotypes such as the sanctity of family, the husband being considered a "social status" for a woman, and divorced women being relegated to secondary status

and viewed negatively, women often feel compelled to endure pressure and avoid openly speaking about abuse and violence.

The roles of a good wife and a good daughter-in-law are central to the stereotype of the Uzbek woman. An Uzbek woman is considered a good wife and daughter-in-law only when she fulfills her many responsibilities to her family. Generally, Uzbek women take excellent care of their homes. Their boundless love for their family members, especially their husbands and children, is a rare trait in other cultures.

Since gaining independence, the government of Uzbekistan has paid special attention to the issue of gender equality. A number of laws have been adopted to further improve the legal foundations for ensuring and protecting women's rights. The government has guaranteed equal rights for men and women, placed women under state protection, provided them with legal support in every aspect, and created all necessary conditions for their education and employment.

However, despite all the efforts made by the government, outdated stereotypes, such as looking down on women, persist in traditional Uzbek society.

The linguistic features of Uzbek gender stereotypes are manifested at the phonetic, morphological, lexical, and syntactic levels of the language. Gender differences in the speech of men and women are particularly evident in syntactic structures. Expressions commonly used by Uzbek women align with societal moral norms. When expressing personal opinions or feelings, Uzbek women construct sentences carefully to avoid offending the listener. Even when expressing objections or dissatisfaction, they use more neutral and delicate syntactic constructions available in the language.

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