

## A COMPARATIVE ANALYSIS OF LINGUISTIC STEREOTYPES AND SOCIAL NORMS IN UZBEK AND ENGLISH PROVERBS BASED ON CONCEPT OF GENDER

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**Abstract.** This article examines the intricate relationship between gender, language, and culture, focusing on how linguistic stereotypes perpetuate societal norms. By analyzing communication patterns associated with men and women, the study reveals the significant influence of cultural and historical contexts on speech. Using examples from English and Uzbek proverbs, the article highlights how gender roles are encoded in language, reinforcing traditional expectations and behaviors. It argues that understanding these linguistic constructs is essential for fostering awareness and promoting gender equality in communication. Ultimately, the research underscores the importance of evolving language practices to challenge entrenched stereotypes and facilitate a more equitable discourse.

**Keywords:** the notion of gender in linguistics, communication patterns, proverbs, linguistic stereotypes, gender roles, linguaculturology, culture related proverbs

The relationship between gender, language, and culture is a subject of ongoing debate in modern society. Language not only reflects but also reinforces cultural stereotypes, particularly when it comes to gender roles. The speech patterns and communication styles of men and women have long been associated with socially constructed stereotypes, passed down through generations. These linguistic markers shape how individuals perceive and express their gender identity, reflecting broader societal norms. By examining gender-related linguistic phenomena across different cultures, we gain insights into how deeply rooted social structures, historical traditions, and geographical influences shape communication. This article explores the intersection of gender, language, and culture, highlighting the ways in which gender stereotypes manifest through proverbs, idioms, and speech patterns, using examples from English and Uzbek paremiology (proverbial speech).

The characteristics of male and female speech patterns, language, and culture are still contentious issues in modern society. It is clear that genetics is the most significant social category that helps an individual absorb information about the world around him. As a result, a value perception of the world's personalities is produced under the influence of hereditary stereotypes. In

linguoculture, the notion of geographical effect refers to a phenomenon of language and culture. V.A. Maslova observes:

Gender is a complex interplay of social and psychological processes, cultural views that are shaped by society, and national linguistic personality traits. Thus, there is intricate intertwining of social, psychological, and cultural factors in geography. For this reason, he is interested in representatives of several sciences, including linguists, in addition to philosophers and sociologists.

The primary conceptual term in linguistic genderology, "gender," refers to the positions and behavioral standards that are culturally allocated to the representation of men and women in society. We suggest following I.V. Zykova's definition of the term "gender" as a guide: "a collection of conduct standards and mindsets that are typically connected to men and women in a particular community." The concept of gender is predicated on the notion that the significance that society places on the biological and physical distinctions between men and women—rather than these differences themselves—is what matters<sup>13</sup>." Gender is a vehicle for the transmission of prescribed gender roles, which are then repeated in a communicative act. Through socialization, each person adopts the normatively expected behavioral patterns that are typically associated with men and women, so institutionalizing gender in the communal awareness. According to A.V. Kirilina<sup>14</sup>, gender produces certain qualities that are associated with masculinity and femininity, and simultaneously provides an explanation for the varying attitudes that society has towards men and women.

It is clear that gender has a significant influence on a linguistic personality's capacity for speech-thinking (man or woman). This is also connected to objective, "natural" data that emerged during the course of human development and are represented in behavior and speech-thinking activities. It is also connected to the socio-psychological attitudes and cultural stereotypes that significantly influence an individual's conduct. Language-fixed universal communicative gender stereotypes serve as the foundation for linguistic marking most of the time. Universal communicative gender stereotypes are a set of socially accepted notions about communication that are comparable to men's and women's conduct across cultural contexts. The works of M.A. Alekseenko, D. Malishevskaya, G.E. Kreidlina, N.S. Solovyova, and other scientists provide a description of gender stereotypes. In modern European as well as Asian culture, the following communication stereotypes are identified:

- women are expected to focus on the other person and the dialogue because they are responsible for their home and for the birth and upbringing of their children;

<sup>13</sup> Зыкова И.В. Приемы конструирования рода в английской фразеологии. М.: Юниторил УРСС, 2003. 232 с.

<sup>14</sup> Кирилина А.В. Пол. Лингвистические аспекты. Монография. М.: Институт социологии РАН, 1999. 189 с.

- men are expected to be eloquent, while women are expected to be silent, which is associated with obedience;
- women play a subordinate role in front of men because they are expected to be good wives, mothers, and daughters; as such, men dominate communication and choose the topics of conversation;
- women are more perceptive than men when it comes to non-verbal cues like speech, the other person's facial expressions, and distinctive body language;
- men are guided by reason and logic in communication, while women possess well-developed intuition;
- talkativeness is traditionally considered feminine qualities, a worthy man should not engage in meaningless talk and spread gossip;
- topics of men's conversations - work, sports, politics, army, technology, women;
- topics of women's conversations - children, family, shopping, health, fashion, fans, etc.;
- women are less likely than men to explain their actions by lack of knowledge or abilities, but are explained they are much more often due to bad luck, failure, predestination, evil fate.

**Proverbs for women as negatively fragile, beautiful and sexual objects:**

*“A woman and a glass are ever in danger”, “Woman and a cherry are painted for their harm”.* Here, the terms "vessel" and "glass" are used to highlight how delicate women are. Women use these two items because they are similar in that they are both easily broken. The relative degree to which the word "weaker" is used suggests that a woman's presence here is compared to a man's, and as such, she is perceived as being weaker. Women's delicate builds contribute to the perception of attractiveness attached to them. The metaphors also show how easily one may play with a woman's emotions and control her mood, or more precisely, how to emotionally deceive her.

There are several proverbs in Uzbek that speak about women's inherent beauty and manners:

*“Gul o'ssa — yeming ko'rki, qiz o'ssa — elning ko'rki”, “Onangni otangga bepardoz ko'rsatma”, “O'yin soz bilan, qiz — noz bilan”, “Qozi rishvasiz bo'lmas, qiz ishvasiz bo'lmas”*

Even in the present era, young, attractive women are routinely harassed by someone of the other gender in almost every society. This is the reason why young, unmarried women are sometimes prevented by their families from becoming stylish and gorgeous, so as to shield them from any kind of sexual harm (there's a phrase that compares a woman to a cherry).

### **Proverbs for women as burdensome and troublesome:**

Some people believe that women are a burden to their families. Even when it comes to marriage—the most important event in life—women are portrayed as being dependent on males for their sense of worth and decision-making. The word "daughter" is used to depict women as burdens since they are perceived as dependent on their families, but the word "marry" establishes a link to a prior marriage. The phrase "take a wife" implies that women are something that can be purchased or momentarily obtained, which is a derogatory statement:

*“If you would be HAPPY for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden”, “Marry your son when you will, your daughter when you can”, “Marry your daughters betimes, lest they marry themselves”.*

The feminine principle is defined as emotional, and the masculine principle as rational. These concepts were in opposition to one another in ancient society, which had a significant impact on Western European culture. Uzbek women were expected to assume the position of a recluse mistress in their husbands' homes, according to the traditional customs that they inherited. Girls who were ready for marriage had to learn how to sew, cook, and take care of the family. The value of an individual in the eyes of society is determined by gender components, which represent shifts in men's and women's social standing, according to an analysis of the semantic features of procedural paremiological units of a person's social status.

Language-fixed communicative gender stereotypes serve as the foundation for most linguistic marking. The outdated stereotypes from antiquity regarding women's subservient social roles are perpetuated by contemporary social consciousness. Girls begin preparing for the roles of wife and mother at a young age since they are still assigned a subservient duty under a man. Proverbs typically portray men and women in distinct roles, such as father and mother, wife and husband, widow and widower, daughter and son, etc. Due to their inclusion as constituents in proverbs in both Uzbek and English, lexemes that depict the image of women in the familial connections system are intriguing for our research. Proverbs in both Uzbek and English convey information on social standing, marital status, a man's and a woman's intelligence, character, and expected behavior. When people's creativity is displayed using paremiological units, male and female values are represented differently. Men and women each have responsibilities and rights. It got challenging to discern the meanings of the lexeme "man" in the selection of gender-marked proverbs in English. For example, many proverbs with “man” component, in general, describes a person:

*Every man has a fool in his sleeve = Har to'kisda bir ayb bor*



In such proverbs, man is equaled to “human, person” concept. When the lexeme “man” serves to identify male, it is used opposite gender – female.

*There is one good wife in the country, and every man thinks he has her =*  
*Har kimniki o‘ziga oy ko‘rinar kuziga*

*The cobbler’s (shoemaker’s) wife is worst shoe = Kosibning (etikdo‘zning)*  
*xotinida eng yomon tufli/ Bo‘zchi belboqqa yolchimas*

**According to proverbs, a man should do more and talk less:**

*A man of words and not of deeds is like a garden full of weeds= Ishga raqib,*  
*so‘zga oshiq*

*Give every man thine ear, but few thy voice = Kam so‘yla, ko‘p ishla.*

According to Uzbek proverbs, a man should be powerful and diligent. Male labor is expressed in the adage "hard work" in Uzbek culture. In this proverb, the word "lion" has a figurative meaning. Given that the lion is the king of animals, it alludes to a person's elevated status. Man is the lion because the lion is the strongest and most courageous animal. His personal attributes are positively assessed by the comparison. In Uzbek paremiology, a man's diligence and hardworking character are highly prized:

*Yigit degan er bo‘lar, mehnat ko‘rsa, sher bo‘lar*

*Tirishgan – er, tirishmagan – qora yer*

*Bir yigitga qirq hunar oz*

**In English paremiology, a man is the head of the family, the leader:**

However, not all men can be leaders.

*Boys will be boys; It’s a man’s world*

*All men can't be first; All men can't be masters*

The saying "it's a man's world" might mean numerous things to different people. Traditionally, men are considered the head of the family. It's social norm for boys to be raised with greater opinion influence over girls. The son's opinions are occasionally given more weight than mothers' because he is a man. In the early days of international politics, only men were deserving of high positions, and women were not even permitted to have parliamentary representation. These proverbs maintain the husband's status as the head of the household and do not diminish it in any manner, but they underline the wife's significant influence over decisions. In the Uzbek linguistic culture, a man is expected to be the head of the family:

*Man is the head, but woman turns it.*

*Er - bosh bo'lsa, hotin - bo'yin;*

*Er podsho bo'lsa — xotin vaziri.*

**Proverbs for men's bravery. A man's bravery and loyalty are welcomed in proverbs such as:**

In Uzbek, the word for a brave man is wider than the English lexeme "brave". The word "brave" in the Uzbek language culture means not only the courage of a man, but also his determination, responsibility, unequivocal character, hard work, human dignity means:

*Mardlik er kishining husni*

*Mard yigit izini sotar, nomard yigit — o'zini.*

*Nomardning xotini bo'lguncha, mardning bevasi bo'l*

*Arslon izidan, yigit so'zidan qaytmaydi*

Gender is a notion that is made up of two parts: signification and denotation. Signification is the attributes that define an image, while denotation is the fact that being male or female creates a particular image. Understanding paremiological gender units in the languages of Uzbekistan and England reveals the cognitive aspects of religion, mythology, history, and knowledge of daily life, politics, culture, science, literature, and geography. The listener can comprehend the meaning of the paremiological unit through the use of these paremiological knowledge structures, which are contained in the semantics of units and are known to them during the communication process.

**Proverbs for men as demanding but not burdensome:**

The first proverb describes a son as someone who expects a lot from the family. It is a commonly held belief that daughters are more likely to be understanding and willing to compromise. Kids usually don't express it when they're hungry, broke, or emotionally empty so as not to bother their parents. Sons do not seem to be more satisfied than daughters, despite the common belief that they are. There could be a variety of social causes contributing to this discrimination. Because men are usually the family's main providers and daughters are not, the former's needs must be met in return for their ability to support the family financially, particularly the father. Sons are expected to take care of their parents as they age and inherit the status and reputation of the family. If parents don't indulge their kids when they can, it's probable that they worry that their sons won't treat them properly or take care of them when they're older. Because of this prioritization and pampering, it's conceivable that boys appear tattered even when they have everything to get more of them.

**Proverbs for men as cruel/bad at a young age:**

*A good man is hard to find*

*Wherever man goes to dwell, his character goes with him.*

*There is no adversity that cannot be overcome by good character.*

*Yomon erkak to'y buzari, yomon xotin uy.*

*Yomon o'g'il - molga o'rtoq, yaxshi o'g'il jonga.*

These two proverbs portray males in a negative light, calling them callous, cunning, and mindless. What's so interesting about the second proverb is the adjective "good". This suggests the characteristics that all people share. The word "good" is used to communicate a man's general flaw, rather than any other descriptor like "honest man," "decent man," etc. Due to biological age differences, it has been widely documented that older men tend to become more reserved and dependent on their spouses for most things. Women's rationale for choosing older guys makes for a fascinating conversation topic. From the challenges of finding a good guy, whom the proverb defines as such, to the advice to prioritize an older man in a relationship, man is presented as someone who has power and should not be completely relied upon.

The complex relationship between gender, language, and culture reveals a long-standing tradition of stereotypes that continue to influence communication patterns. Through proverbs, sayings, and linguistic expressions, societies maintain gender norms that reinforce behavioral expectations for men and women. These stereotypes, which position women as delicate, subservient, or emotional and men as logical, dominant, and brave, are deeply ingrained in both language and culture. Understanding how gender roles are linguistically constructed allows us to critically evaluate the persistence of these norms in contemporary communication. As society evolves, so too must the language we use to describe gender, promoting greater equality and sensitivity across cultures. This comparative analysis emphasizes the need for continuous reflection on how language serves both as a mirror of societal values and as a tool for shaping future discourse on gender.

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