

# The Reflection Of Gender Stereotypes In Stable Compounds

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**Abstract:** This article explores the expression of gender stereotypes in Uzbek folk proverbs and their significance. It analyzes the essence of the topic, its relevance, the study of gender stereotypes, and their reflection in proverbs. Additionally, it provides a general overview of contextual and lexical analyses of gender stereotypes. The linguistic resolution of gender stereotypes also plays an important role in addressing gender-related issues.

**Keywords:** Uzbek folk proverbs, stable expressions, proverbs about women and men, linguistic research, gender stereotypes, gender linguistics.

**Introduction:** Proverbs have served since ancient times as a means of reflecting the spirituality, values, and way of life of every nation. In particular, one of the most reliable sources providing information about the historical roots of gender stereotype formation is undoubtedly Uzbek folk proverbs. This is because proverbs express people's lives truthfully, without lies or embellishment, and only proverbs with such characteristics have survived through the centuries.

## METHOD

When examining Uzbek folk proverbs, we can witness the abundance of gender-specific stable expressions and their coverage of all aspects of society. Stable expressions can be said to be witnesses to people's experience, trials, and life struggles. In determining gender stereotypes in Uzbek folk proverbs, it is appropriate first to identify the gender roles specific to this nation. Gender aspects specific to the Uzbek people consist of the following:

Men:

- The defender of society, head of the family, and the person responsible for the entire family's status, livelihood, and security;
- The person who makes all decisive decisions in the family;
- Possessor of unequal strength and intellect;
- A person with a serious demeanor who does

not openly display emotions.

Views about women are quite different. Women have been viewed for centuries as multi-functional individuals. They are primarily:

- Housewife, child educator;
- Person responsible for family peace and order;
- A selfless person who must sacrifice her entire life and dreams for her family;
- Beloved spouse, caring mother;
- In most cases, women are viewed as having "limited intellect" and being "impulsive."

The definitions listed above are the most basic stereotypical views, and this list can be extended. As mentioned above, we can witness various situations reflected in proverbs. T. Yoldosheva in her article interprets the female image in Uzbek proverbs as a "symbol of domestic peace" and explains this image through historical-cultural factors [3]. For example:

Ayolning sarishtasi – ro'zg'orning farishtasi

(A woman's management is life's angel)

Ayolning sunbuli – yigitning dili

(A woman's beauty is a young man's heart)

Bo'ldiradigan ham xotin, o'ldiradigan ham xotin

(A wife can both make or break you)

Xotin – uyning ziynati, er – mehnati

(A wife is the home's decoration, a husband is its labor)  
Eshik ko'rgan yurt buzlar, beshik ko'rgan yurt tuzlar  
(One who sees the door destroys the land, one who sees the cradle builds it)

Yaxshi xotin belgisi – buxori qilar terini, mullo qilar erini  
(A good wife's sign – she makes a merchant of the sweaty, a mullah of her husband)

In such proverbs, positive qualities of women are primarily glorified, expressing their incomparable contribution not only to the family but also to the prosperity of the nation.

Among folk proverbs, there are more instances revealing negative qualities about women than positive ones. Nevertheless, each situation in proverbs is evidence of the people's historical experience, and it would not be an exaggeration to say that such negative-natured proverbs were created "to call people to awareness and guide them on the right path." For example:

Yog'mas bulut elni aldar, yomon xotin – erni  
(A cloud that doesn't rain deceives the people, a bad wife deceives the husband)

Kelin kimxob kiyar, qaynona qarg'ab kuyar  
(The daughter-in-law wears brocade, the mother-in-law burns with envy)

Kelinning tili yo'q, qaynonaning – iymoni  
(The daughter-in-law has no tongue, the mother-in-law has no faith)

Kumush xotin kunda – kasal, oltin xotin oyda kasal  
(A silver wife is sick daily, a golden wife monthly)

Xotinning zo'ri – erning sho'ri  
(A wife's force is a husband's salt)

Yaxshi otga qamchi ursang, chopar avaylab, yomon xotin ishin qilar hamisha poylab  
(When you whip a good horse, it runs carefully, a bad wife always does her work reluctantly) [1]

Gender stereotypes in Uzbek folk proverbs are not only limited to descriptions of husbands and wives. That is, in studying gender stereotypes, it is appropriate to classify them:

Boy and girl (son, daughter);

Woman and man (husband and wife);

Old man and old woman.

While we encounter the second type of lexemes in many places, the first and third types of proverbs also occupy a significant place in our language semantically. For example:

Qizing bo'y yetsa, qizi yaxshi bilan qo'shni bo'l, O'g'ling

er yetsa, o'g'li yaxshi bilan qo'shni bo'l

(When your daughter matures, be neighbors with one who has a good daughter; when your son matures, be neighbors with one who has a good son)

Yomon o'g'il boqquncha, etagingni qoq, Yomon qizni boqquncha, do'ppingni qoq

(Rather than raise a bad son, shake your skirt; rather than raise a bad daughter, shake your cap)

Yomon o'g'il – molga o'rtoq, yaxshi o'g'il – jonga

(A bad son is a partner to property, a good son to the soul)

Yigitning chirog'i – qizi bilan o'g'li

(A man's light is his daughter and son)

Tuz asrama, suv bo'lar, qiz asrama, quv bo'lar

(Don't store salt, it becomes water; don't raise a daughter, she becomes a swan)

Cholimning topganini yayrab yeyman, O'g'limning topganini ingrab yeyman

(I eat what my old father finds with pleasure, I eat what my son finds with groaning)

O'roq tutib otang qolguncha, o'ymoq tutib enang qolsin  
(Better your mother remain holding a spindle than your father holding a sickle)

Onang o'ldi — otang o'ldi

(If your mother dies, your father dies)

Contemporary analyses show that the number of proverbs opposing gender stereotypes is increasing, and that women's and men's roles are changing with the times [2]. While there are various forms describing women and men in Uzbek folk proverbs, the most widespread is the description through mutual comparison of people with good and bad qualities. For example:

Xotining yaxshi bo'lsa, to'yga bormoq ne hojat, Xotining yomon bo'lsa, azaga bormoq ne hojat

(If your wife is good, why need to go to a wedding; if your wife is bad, why need to go to a funeral)

Xotinli ro'zg'or guldur, xotinsiz ro'zg'or cho'ldir

(Life with a wife is a flower, life without a wife is a desert)

Xotinning yomoni — umrning egovi

(A bad wife is life's affliction)

Yaxshi xotin arpa unni kabob qilar, Yomon xotin bug'doy unni xarob qilar

(A good wife makes kebab from barley flour, a bad wife ruins wheat flour)

Yaxshining ketidan qolma, yomonning qizini olma

(Don't fall behind the good one, don't marry the bad one's daughter)

## **CONCLUSION**

Although proverbs have been forming for several centuries, they greatly influence currently forming stereotypes. Additionally, gender stereotypes in Uzbek folk proverbs are expressed in their own unique and truthful manner. Therefore, negative coloring has predominance in the issue of gender equality. However, it should be noted that today, as a result of many reforms and progress, such negative views have somewhat changed. Increasing the weight of linguistic research in these changes remains an important task.

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