

PAPER

FEATURES OF THE FORMATION OF GENDER STEREOTYPES IN DIFFERENT LINGUISTIC CULTURES

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Abstract

This article examines gender stereotypes and their modernization in the processes from their emergence to their penetration into linguistics. The article emphasizes how gender stereotypes emerged and is classified according to the observations of geographical and chronological studies, as well as the results achieved, particularly from the beginning of the 20th century to the present in Europe and the East, where territorial differences are classified using the example of languages used in English.

Key words: gender, gender, geographic, chronological, Cobert, I. E. Gerasimenko, streotype, social

INTRODUCTION

The formation of gender stereotypes across various linguistic and cultural communities can be traced back to early human history, particularly to small tribes and settlements during the less developed stages of civilization. Although most ancient societies recognized a binary gender classification—male and female—some cultures initially acknowledged only male identities. For example, the concept of gender during the Anglo-Saxon period in early English tribes significantly differs from the modern understanding of gender in English society. In Anglo-Saxon culture (5th–6th centuries), men were primarily engaged in warfare and agriculture, while women were mostly involved in domestic responsibilities and child-rearing. Interestingly, during this era, women also had rights to land ownership. This status is reflected in epic tales such as *Cwenthryth* and *Aethelfaed*, where female protagonists are celebrated and portrayed with high regard. Naturally, ethnic culture has a direct influence on language. Historians argue that during this period, three gender types existed: male, female, and neutral. The neutral gender should not be misunderstood as non-binary in the modern sense; rather, it was used to refer to children and animals. Over time, gender roles and stereotypes began to take more solid form in English society. This is evident in the epic *Beowulf*, where the hero—a brave and powerful male figure—embodies ideal

masculine traits, while the Danish queen is admired primarily for her beauty. In Eastern cultures, particularly among the nomadic Turkic tribes, women historically held a prominent role. The wife of a tribal leader often participated in important councils as an advisor and held titles such as *qatun* or *mother of the clan*. Women even took part in battles, as seen in folk epics like *Tomiris* and *Alp Er Tunga*. In oral traditions such as *Alpomish*, *Manas*, and *Er Tostik*, women are portrayed as brave, wise, and devoted, standing as equals alongside men. However, following the Arab conquests in the 8th century, women's rights began to diminish, and their roles became more confined to domestic duties. The blending of Arab and Turkic cultures laid the foundation for what would become the Uzbek nation. The Soviet Union's arrival in the 1920s brought radical changes to Uzbek society, including efforts to improve female literacy and integrate women into the workforce, education, and politics. After gaining independence in 1991, Uzbekistan began working to harmonize gender issues with national values. Today, women actively participate in parliament, higher education, business, and healthcare. Significant legislative steps have been taken, such as the 2019 "Law on Gender Equality." Nevertheless, traditional stereotypes—like viewing women as primarily responsible for household duties and men as the main providers—still persist in many areas of society. Gender Linguo-Culture is an interdisciplinary concept that studies how male and female

Compiled on: September 16, 2025.

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roles are represented, accepted, and transmitted in society through language and culture. This concept encompasses not just gender studies, but also linguistics and cultural studies. Gender is closely linked to cultural norms, where the division into "male" and "female" is deeply influenced by the roles each plays within society. Men's and women's roles in politics, for instance, often differ depending on time, place, and cultural values. Historically, gender inequality is clearly seen in how men were valued more in the labor market, while women were denied rights such as voting. Gender linguo-culture examines how language reflects societal views on gender: what words, phrases, and metaphors are used to refer to men and women, how cultural stereotypes are embedded in language, and how men and women differ in communication styles—topics, tone, and delivery. In Uzbek, certain expressions used for women—like "nozik xilqat" (delicate creation), "ayol kishining ishi emas" (not a woman's job), and "erkak bo'lsang..." (if you're a man...)—demonstrate cultural and linguistic stereotypes. Men often speak in direct, brief phrases, while women tend to use more emotional, cautious language—highlighting communicative gender differences. Phrases like "Qiz bola uyda o'tirsin" (A girl should stay at home) and "Erkak kishi yig'lamaydi" (Men don't cry) show how cultural expectations influence language and reinforce stereotypes.

Gender is fundamentally shaped by culture. The roles of men and women are socially constructed and vary across different times and societies. Gender also reflects power dynamics, as well as societal norms and values surrounding how men and women should behave. Therefore, collective beliefs about what is considered "typical" for men or women can either limit or enable individual agency through the creation of gender-based stereotypes. Gender stereotypes are socially constructed expectations assigned to men and women. In English culture, such stereotypes have deep historical roots and still persist in various forms today. According to our analysis, the development and current state of gender stereotypes in English society are closely tied to broader social structures. In England, gender roles have primarily been shaped by a patriarchal system. Since the medieval period, men have been seen as heads of households, protectors, and financial providers, while women were portrayed as housekeepers, mothers, and obedient wives. During the Victorian era (19th century), these roles became even more rigid, and women's responsibilities were limited almost entirely to domestic duties. English literature and theatre played a significant role in reinforcing these norms. For example, in Shakespeare's works, male characters are often brave, dominant, and decision-makers, while female characters tend to be passive, emotional, and obedient. Such portrayals strengthened fixed ideas in society about the nature of men and women. Although modern English society increasingly advocates for gender equality, many stereotypes persist. Men are still expected to be tough, unemotional, and career-focused, while women are expected to be nurturing, gentle, and multitaskers. The media—films, advertisements, and popular culture—often unintentionally reinforce these ideas. For instance, men are frequently shown in technical roles, while women appear in domestic or beauty-related contexts.

ANALYSIS OF LITERATURE

Cobertt emphasizes that the primary factor creating differences in the emergence of gender in culture is the linguistic structures found in languages such as Polish, Swedish, and German. Both Polish and German languages have three gender categories in singular nouns: "masculine," "feminine," and "neutral" (based on objects). However, in plural forms of nouns in these two

languages, there are no distinguishing differences between genders. In Polish, however, the gender categories are divided into two main groups: the first category is the "person-based masculine gender," and the second is the "object and abstract meanings-based category," which exemplifies semantic gender. Thus, Polish differs from German in that it has a semantic gender system.

McElhinny, Litosseliti, Sunderland, and Wodak, along with Shapiro, have published scientific experiments related to this theory, which suggest the following:

- Gender should be studied more through psychological, cultural, educational, and philosophical structures, rather than just biological differences (Shapiro, 1981) [5;446].
- Gender is a multifunctional and multifaceted schema in language (Wodak, 1997).
- Gender is not static; it varies from society to society, generation to generation, and is influenced by racial and ethnic changes in the lexicon (Wodak, 1997) [6;303].
- The concept of gender should not be reduced solely to the binary of "female" and "male," but should also be classified according to gender transitivity.

CONCLUSION AND DISCUSSION

According to research, men tend to use neutral words to control or suppress their emotions. In contrast, women often express emotions through language, using figurative expressions. Women's speech frequently includes comparisons, metaphors, ellipses, and rhetorical questions. Based on L. Gordon's studies, gender is considered a key element in the social structure of society. Comparing the viewpoints of various linguists, we can define gender as a cognitive concept or phenomenon that is linked to the membership of a specific gender, as expressed in language tools and speech patterns.

A distinctive feature of gender linguo-culture is the selection of phrases based on specific categories:

- Grammatical Category: In English, there are gender-distinguishing pronouns such as he (masculine) and she (feminine), which can create gender switching in certain phraseological expressions. For example, in the phrase "He who dares wins," the pronoun he can refer to both male and female genders, making it neutral. However, in Uzbek, since there is no gender contrast in pronouns, creating emotional and colorful gender expressions through language becomes difficult.
- Morphological Category: In English, there are affixes that create gender distinctions, such as -er and -or for the masculine gender, and -ess for the feminine gender, which leads to binary distinctions like actor (male) and actress (female). However, not all affixes like -er necessarily create masculine words. For instance, the term "gold digger" refers to a woman who is in a relationship with wealthy men, indicating that -er doesn't always denote a male gender.
- Lexical Category: In phraseological expressions, the choice of gender can depend on whether the noun is a specific name (e.g., a big John), a related term (e.g., the old lady), or a kinship term (e.g., white father).
- Semantic Category: The most complex category for gender in both English and Uzbek languages lies in the semantic meaning of phraseological expressions. In many cases, it is difficult to distinguish gender based solely on form, and the distinction is often based on meaning. For example, the expression "boshi qorong'u" (literally "dark head") refers to a woman in a figurative sense in Uzbek, but when translated literally, it has a completely different meaning and doesn't imply a feminine gender. In English, however, an expression like "lounge lizard" (literally "lounge" + "lizard") refers to a man

who doesn't take responsibility for anything, and its meaning is aligned with masculine gender.

DISCUSSION

In both English and Uzbek, gender stereotypes present in phraseological expressions can be divided into two categories: male stereotypes and female stereotypes. Naturally, the concept of gender is broader than gender stereotypes. There is a clear distinction between the concept of gender and gender stereotypes. While the concept of gender remains stable, interest in scientific research on gender has been steadily growing, and as a result, gender stereotypes are evolving as well. Unfortunately, these changes have not been formally published or documented over time. Gender stereotypes emerge through social norms and environmental factors, which include influences from parents, schools, the media, religion, and culture. Society plays the most significant role in shaping these stereotypes, as every child is raised according to societal rules. Girls, for instance, are generally raised to be more gentle and caring compared to boys. The fundamental nature of gender stereotypes lies in the internalization of gender-specific behaviors tied to society's expectations and their manifestation in language. This internalized behavior varies depending on the community and is expressed through language.

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