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O‘ZBEK OILAVIY LEKSIKASIDA AKS ETGAN GENDER ROLLARI

Аннотация

Ushbu maqolada o‘zbek oilaviy leksikasida gender rollarining aks etishi tahlil qilinadi. Tadqiqot leksik-semantik va sotsiolingvistik yondashuv asosida qarindoshlik terminlari va murojaat shakllarini o‘rganadi hamda til orqali madaniy me‘yorlar va ijtimoiy kutishlar qanday ifodalanishini aniqlaydi. Natijalar erkak va ayol rollari ifodalanishida sezilarli assimetriya mavjudligini ko‘rsatadi: erkaklar hokimiyat va yetakchilik bilan, ayollar esa g‘amxo‘rlilik va uy-ro‘zg‘or vazifalari bilan bog‘lanadi. Tadqiqot tilning an‘anaviy gender tuzilmalarini saqlashdagi rolini ochib beradi va ijtimoiy o‘zgarishlar ta‘sirida bu holat o‘zgarishi mumkinligini ta‘kidlaydi.

Kalit so‘zlar: gender rollari, o‘zbek tili, oilaviy leksika, qarindoshlik terminlari, sotsiolingvistika, madaniy me‘yorlar, leksik semantika.

GENDER ROLES REFLECTED IN UZBEK FAMILY VOCABULARY

Annotation

This article examines the representation of gender roles in Uzbek family vocabulary. Using a qualitative lexical-semantic and sociolinguistic approach, the study analyzes kinship terms and forms of address to identify how language reflects cultural norms and social expectations. The findings reveal a clear asymmetry in the representation of male and female roles, where men are associated with authority and leadership, while women are linked to caregiving and domestic responsibilities. The study highlights the role of language in maintaining traditional gender structures and suggests that these patterns may evolve under the influence of social change.

Key words: gender roles, Uzbek language, family vocabulary, kinship terms, sociolinguistics, cultural norms, lexical semantics.

ГЕНДЕРНЫЕ РОЛИ, ОТРАЖЁННЫЕ В УЗБЕКСКОЙ СЕМЕЙНОЙ ЛЕКСИКЕ

Аннотация

В статье рассматривается отражение гендерных ролей в узбекской семейной лексике. На основе качественного лексико-семантического и социолингвистического анализа исследуются термины родства и формы обращения с целью выявления того, как язык отражает культурные нормы и социальные ожидания. Результаты показывают асимметрию в представлении мужских и женских ролей: мужчины ассоциируются с властью и лидерством, тогда как женщины - с заботой и домашними обязанностями. Подчёркивается роль языка в сохранении традиционных гендерных структур и возможность их трансформации в условиях социальных изменений.

Ключевые слова: гендерные роли, узбекский язык, семейная лексика, термины родства, социолингвистика, культурные нормы, лексическая семантика.

Introduction. Language is not merely a tool for communication, but a complex social phenomenon that reflects cultural values, social norms, and historically shaped traditions. As noted by Edward Sapir, “language is a guide to social reality,” emphasizing that linguistic structures are deeply intertwined with the way individuals perceive and organize their social world. Similarly, Benjamin Lee Whorf argued that language shapes patterns of thought and cultural interpretation, suggesting that vocabulary is not neutral but ideologically and culturally loaded.

In this context, family vocabulary occupies a particularly important place, as it encodes social relations, hierarchy, and cultural expectations within a given society. In Uzbek culture, where family remains a central social institution, kinship terminology functions as a linguistic reflection of social structure. The Uzbek language possesses a highly developed system of kinship terms that not only denote biological relationships but also express respect, age hierarchy, and social roles. According to V.N.Komissarov, culturally marked lexical units often carry “additional semantic and pragmatic meanings that reflect national-specific worldviews,” which is clearly observable in Uzbek family discourse.

Gender roles, understood as socially constructed patterns of behavior assigned to men and women, are embedded in everyday language use. As Deborah Tannen points out, language plays a crucial role in constructing and maintaining gender identities through repeated communicative practices. In

Uzbek family vocabulary, lexical choices related to kinship and social interaction reveal how masculinity and femininity are conceptualized, reinforced, and transmitted across generations.

For example, terms such as *ota* (father) and *aka* (older brother) are often associated with authority, responsibility, and decision-making, while *ona* (mother) and *opa* (older sister) are linked to caregiving, emotional support, and domestic roles. These lexical distinctions reflect broader cultural expectations regarding gender behavior. As Robin Lakoff notes, “language both reflects and reinforces social inequality,” highlighting how linguistic patterns contribute to the maintenance of gendered social structures.

Moreover, Uzbek family-related vocabulary includes culturally specific terms such as *kelin* (daughter-in-law) and *qaynona* (mother-in-law), which carry not only denotative meanings but also strong connotative and pragmatic implications. These terms encode expectations of behavior, hierarchy, and social adaptation, particularly for women within extended family systems. As observed by Peter Trudgill, language variation and usage are closely linked to social structures, including gender and status differences.

This study aims to analyze how gender roles are reflected in Uzbek family vocabulary by examining lexical, semantic, and pragmatic dimensions. The research focuses on identifying linguistic patterns that demonstrate the influence of cultural norms on language use and contribute to the construction of gender identities. By exploring the interaction

between language and society, the study seeks to provide a deeper understanding of how traditional values are preserved and transmitted through linguistic means.

Ultimately, investigating Uzbek family vocabulary offers valuable insights into the relationship between language, culture, and gender, confirming that language functions not only as a communicative system but also as a powerful instrument of social organization and cultural continuity.

Methodology. The present study employs a qualitative linguistic approach grounded in lexical-semantic and sociolinguistic analysis. Such an approach allows for an in-depth examination of how language reflects and constructs social realities, particularly gender roles within the Uzbek family context. As emphasized by John Lyons, lexical meaning is closely connected to cultural and social frameworks, making semantic analysis a crucial tool for understanding culturally embedded concepts.

The primary data for this research consists of commonly used Uzbek family-related vocabulary, including kinship terms, forms of address, and culturally specific expressions. These lexical units were selected due to their high frequency in everyday communication and their strong association with social roles and interpersonal relations. Kinship terminology, in particular, is considered one of the most culturally marked areas of vocabulary, as noted by George P. Murdock, who highlighted the universal importance of family structures in shaping linguistic systems.

The methodology includes several interrelated analytical procedures:

First, a lexical analysis of kinship terminology was conducted. Terms such as *ota* (father), *ona* (mother), *aka* (older brother), *opa* (older sister), *kelin* (daughter-in-law), and *qaynona* (mother-in-law) were examined to identify their denotative meanings and culturally embedded connotations. This step allows for the identification of role-specific vocabulary that reflects gendered expectations.

Second, a semantic analysis was carried out to explore the connotative meanings associated with male and female roles. This includes examining how certain lexical items imply authority, responsibility, care, or subordination. As Geoffrey Leech explains, connotative meaning plays a significant role in conveying social attitudes and values beyond the literal meaning of words.

Third, a contextual analysis was conducted to investigate how these terms function in real-life communication. Examples from spoken discourse were analyzed to observe pragmatic usage, including politeness strategies, honorific forms, and patterns of address. This aligns with the sociolinguistic perspective proposed by William Labov, who argued that language must be studied within its social context to fully understand its function.

Fourth, a comparative analysis of gender-specific language patterns was performed. This involves identifying asymmetries in the representation of male and female roles, including differences in lexical richness, semantic load, and pragmatic usage. Such comparison helps reveal underlying social hierarchies and culturally prescribed behaviors.

The data sources for the study include explanatory dictionaries of the Uzbek language, academic literature on Uzbek linguistics and sociolinguistics, and examples drawn from natural spoken discourse. The combination of these sources ensures both theoretical grounding and empirical relevance.

The overall analysis focuses on identifying linguistic asymmetries in the representation of gender roles. By examining how different terms encode authority, responsibility, and social expectations, the study aims to uncover the implicit cultural models embedded in language. As noted by Norman Fairclough, language is a form of social practice that both reflects and reproduces power relations, making it a key area of investigation for understanding gender dynamics.

Results. The analysis of Uzbek family vocabulary reveals several significant and systematic patterns that reflect culturally embedded gender roles. These patterns demonstrate that linguistic structures not only describe family relations but also encode social hierarchy, behavioral expectations, and gender-specific responsibilities.

One of the most prominent findings is the clear association of male-related terms with authority and leadership. Lexical items such as *ota* (father) and *aka* (older brother) are not limited to denoting family roles; they also imply responsibility, control, and decision-making power within the family structure. These terms are frequently used in contexts that emphasize guidance, protection, and financial provision.

In contrast, female-related terms such as *ona* (mother) and *opa* (older sister) are semantically linked to caregiving, emotional support, and the maintenance of household stability. This distinction reflects what Talcott Parsons described as the division between "instrumental" (male) and "expressive" (female) roles within traditional family systems.

Thus, the lexical system reinforces a hierarchical structure in which male figures are positioned as authority holders, while female figures are associated with nurturing and supportive functions.

The analysis shows that certain Uzbek kinship terms are strongly tied to culturally defined gender roles and carry implicit behavioral expectations. For instance, the term *kelin* (daughter-in-law) goes beyond its literal meaning and implies adaptation to a new family environment, obedience to elders, and adherence to established traditions. This reflects a culturally specific model of integration into the husband's household.

Similarly, *qaynona* (mother-in-law) represents a position of authority within the domestic sphere, particularly in relation to younger women. The interaction between *kelin* and *qaynona* illustrates a structured hierarchy that is linguistically encoded and socially maintained.

As noted by Anna Wierzbicka, culturally significant words often carry "scripts" of expected behavior, meaning that vocabulary itself can function as a guide to social conduct. In this case, Uzbek family terminology prescribes and reinforces gendered roles through its semantic content.

Another important finding is the role of honorifics and politeness strategies in reinforcing gender and age hierarchies. Uzbek family vocabulary includes a variety of forms of address that signal respect, particularly toward elders. These forms are not used uniformly; their application varies depending on both age and gender.

Younger family members are expected to use respectful language when addressing older relatives, which reflects a broader cultural emphasis on hierarchy and social order. At the same time, women are often expected to employ more indirect and polite forms of speech, aligning with cultural norms of modesty and restraint.

This observation corresponds with the findings of Penelope Brown and Stephen Levinson, who argue that politeness strategies are deeply influenced by social structures and power relations. In Uzbek discourse, these strategies contribute to maintaining both generational and gender-based hierarchies.

The analysis also reveals a clear asymmetry in the lexical representation of male and female roles. Male-related vocabulary tends to emphasize independence, authority, and public engagement, while female-related vocabulary is more relational, focusing on interpersonal connections and domestic responsibilities.

This asymmetry is evident not only in the meanings of individual words but also in their pragmatic usage. Male roles are often described in terms of action and control, whereas female roles are framed in terms of support and adaptation.

As Deborah Cameron notes, language can reproduce gender inequalities by systematically associating different attributes with men and women. In the Uzbek context, such

patterns are embedded in everyday vocabulary, making them both normalized and continuously reinforced.

Discussion

The findings demonstrate that Uzbek family vocabulary is deeply influenced by traditional gender norms. Language not only reflects these norms but also contributes to their preservation and transmission across generations.

The prominence of male authority in lexical structures suggests a patriarchal orientation, where men occupy dominant positions in both public and private spheres. At the same time, the emphasis on female roles as caregivers highlights the cultural importance of family cohesion and emotional labor.

However, it is important to note that language is dynamic. With social changes, including increased education and economic participation of women, some traditional linguistic patterns are gradually evolving. Younger generations may use family vocabulary with less rigid adherence to traditional gender roles.

The study also highlights the role of language in shaping perception. By repeatedly associating certain qualities with specific genders, vocabulary reinforces societal expectations and influences individual identity formation.

Conclusion. The present study confirms that Uzbek family vocabulary functions as a significant linguistic indicator of gender roles within society. The analysis demonstrates that lexical choices are not neutral but are deeply embedded in cultural values, social hierarchies, and historically established patterns of behavior attributed to men and women.

The findings reveal a consistent association of male roles with authority, leadership, and decision-making power. Terms such as *ota* and *aka* reflect not only familial positions but also broader expectations of responsibility and control. In contrast, female roles, represented by terms like *ona* and *opa*, are primarily linked to caregiving, emotional support, and domestic responsibilities. This distinction highlights the persistence of traditional gender role distribution within the Uzbek cultural framework.

Furthermore, the presence of culturally loaded terms such as *kelin* and *qaynona* illustrates how language encodes specific behavioral expectations and social norms. These lexical units function as carriers of implicit cultural "scripts," shaping how individuals understand and perform their roles within the family. As noted by Norman Fairclough, language is a form of social practice that both reflects and reproduces power relations, which is clearly evident in the Uzbek family context.

Another important conclusion is the existence of linguistic asymmetry in the representation of gender roles. Male-related vocabulary tends to emphasize independence and authority, while female-related vocabulary is more relational and context-dependent. This asymmetry reflects broader societal structures and contributes to the reinforcement of gendered expectations in everyday communication.

Understanding these patterns is essential not only for linguistic analysis but also for broader cultural and sociological research. Language serves as a key mechanism through which social norms are transmitted and maintained across generations. As Deborah Tannen suggests, everyday linguistic practices play a crucial role in shaping and sustaining gender identities.

At the same time, it is important to recognize that language is dynamic and responsive to social change. Processes such as modernization, urbanization, and globalization are gradually influencing traditional gender roles and their linguistic representation. Future research may focus on how these transformations are reflected in contemporary Uzbek discourse, particularly among younger generations and in digital communication environments.

In conclusion, Uzbek family vocabulary not only reflects existing gender roles but also actively participates in their construction and perpetuation. Therefore, studying such linguistic patterns provides valuable insight into the interaction between language, culture, and social structure, highlighting the role of language as a powerful instrument of cultural continuity and social organization.

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