



GENDER CONFORMATION OF PROFESSIONAL NOUNS IN THE UZBEKISTAN LANGUAGE

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<https://doi.org/10.5281/zenodo.17847972>

ARTICLE INFO

Received: 04th December 2025

Accepted: 05th December 2025

Online: 06th December 2025

KEYWORDS

gender term, grammatical code, cultural code, gender roles, gender stereotypes, allegory, metaphor.

ABSTRACT

This article analyzes the issue of gender-specific adaptation of linguistic units in the Uzbek language. Although the Uzbek language does not have a grammatical gender category, gender views are clearly manifested at the level of vocabulary, phraseological units, speech traditions, and texts. The article discusses the linguistic interpretation of the concept of gender, the issue of gender-specification of professional nouns that have firmly taken root in the Uzbek language. The main attention is also paid to traditional and modern trends in expressing the gender nature of the language.

The term "gender" is a new concept in science, especially in Uzbekistan. Currently, this term is widely used in various fields of knowledge¹.

The term gender is a concept that is finding its place in the field of linguistics, as in many other fields. This term is studied in the field of linguistics as a linguistic expression of social roles, behaviors, and beauty standards that are socially, culturally, and psychologically constructed and applied to men and women.

In linguistics, the gender approach to language material connects the relationship of the grammatical gender category with the idea of biological and social sex, the realization of concepts using linguistic means².

In world linguistics, gender features are present as grammatical categories in the linguistic base of many languages. For example, in Arabic, Russian, and Spanish, gender grammatical categories exist and have been studied. In the Uzbek language, like other Turkic languages, there is no grammatical gender in words and their use. However, this does not mean that linguistic units in the Uzbek language are not gendered. On the contrary, language is a mirror of culture and society, through which traditional gender roles, stereotypes and power relations in society are expressed. This study aims to reveal how the Uzbek language expresses gender not only at the grammatical gender level, but also at the lexical, phraseological and pragmatic levels.

Language is the main tool that reflects the social structure, culture and values of society, and it plays an important role in the process of forming and strengthening perceptions of social groups, including gender. Gender linguistics has become one of the most

¹ Yusupova G. Tilshunoslikda gender tadqiqining nazariy asoslari // O'zbekistonda xorijiy tillar. 2023. № 2 (49). – B. 18-37.

² Chutpulatov M. Ingliz, rus va o'zbek tillaridagi gender leksikasi semantik xususiyatlarining qiyosiy-chog'ishtirma tahlili // O'zbekistonda xorijiy tillar. 2024. 10 jild, № 6. – B.140-162.

relevant and developing areas in world linguistics in recent years. The socio-economic reforms being implemented in Uzbek society, equal rights for women and men, changes in family and labor relations have a direct impact on the language. In modern linguistics, inclusive approaches aimed at ensuring gender equality are developing. In the Uzbek language, the emergence of new gender-related terms and suffixes is forming a tendency to separate female and male professional names. Therefore, in the future, linguistic changes aimed at reflecting gender equality in both languages are expected to deepen³.

By studying the gender characteristics of language units, we can understand not only the gender aspects of the language system, but also the linguistic reflection of gender relations in Uzbek society.

Gender studies in linguistics began to develop in the second half of the 20th century. The main idea is that language not only reflects reality, but also shapes it. That is, the way language is used can reinforce gender stereotypes and become an obstacle to social equality. Although this area is relatively new in Uzbek linguistics, changes in society are raising it to a new level of relevance. In the Uzbek language, gender is often expressed using separate words.

·Professional names: Traditionally, many professional names are adapted to the masculine gender. To distinguish women, the words “ayol”, “qiz” are added, or when addressing a woman, her marital status is emphasized.

In the Uzbek language, unlike many other languages, there is no systematic grammatical gender-based classification of professional names. This is consistent with the general typological characteristics of the Uzbek language, since the Uzbek language is a language that does not have a grammatical category of gender. However, this does not mean that gender-related aspects are completely absent in professional names. One of its main principles is the absence of a grammatical category of gender. In the Uzbek language, nouns are not divided into grammatical genders. Therefore, they do not change their grammatical form based on gender. For example, professional names such as teacher, doctor, designer, tailor, tractor driver are used for both men and women. To distinguish the gender of these professionals, we use the words “male” and “female”: male teacher - female teacher, male doctor - female doctor.

The following methods are used to express the biological sex of professions:

a) It can be formed by using the word “male”. However, we rarely see men occupying professions that are typical for women, or they can be called by a completely different name. For example, the term male nurse does not exist in our language, or it is somewhat difficult for speakers of the language to accept the concept of male nanny.

b) It can be formed by adding the word “woman”. We gave the example above.

Among the more than 15 thousand words in the Uzbek language, less than 0.2% of the names of professions that differ on the basis of gender. When professional nouns are gender-specific, there are nouns that are used separately for men and women. In particular, we can include the following among professional nouns that are specific for men:

Shoir – a person who writes poetry, in relation to a man;

Shoira – a person who writes poetry, used in relation to a woman, also used as a name for women.

³ Yusupova G. Nemis va o‘zbek tillari leksikasida gender tahlili // “Zamonaviy tilshunoslik va tarjimashunoslikning dolzarb muammolari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. 2024. – B. 399-402.

Aktyor – a person who plays a role on stage or in a film, in relation to men.

Aktrisa – a person who plays a role on stage or in a film, in relation to women.

Raqqos – a player, an artist, in relation to men.

Raqqosa – a player, an artist, in relation to women.

In the Uzbek language, there is no grammatical gender-based classification of professional names. Although this is a typological feature of Turkic languages, it is not considered a positive situation from the point of view of gender equality. Lexical means (feminine, masculine words) or context are used to express biological sex. The gender-neutral approach to professional nouns in the modern Uzbek language has long existed, but the nouns denoting new professions that have been introduced in the recent period clearly demonstrate their gender characteristics (for example, Steward – Stewardess = *stryuard* – *styuaradessa*), which is one of the democratic features of the language.

Some adjectives can serve to reinforce gender stereotypes in a cultural context.

For men: hero, brave, strong, entrepreneur.

For women: feminine, kind, beautiful, graceful, flower-faced.

While the expressions “graceful girl” or “graceful women” reflect the traditional idea of the social role of women, the expression “graceful man” for men is almost not used and does not correspond to cultural codes.

Proverbs and sayings The Uzbek language has preserved deep cultural views on gender roles.

About men: “*Erkagiga ishonmagan – ayolga ishonmas*” (the centrality of male authority), “*Er yigit – bir el yigit*” (the role of man as a source of strength and protection).

About women: “*Ayolning dardi – ariq bo’yida ham*” (a stereotype of a woman’s tendency to talk), “*Xotin – uyning chirog’i*” (a woman’s role as a homemaker and peacemaker). Such expressions reinforce both the qualities of a woman and stereotypes.

Gender differences are noticeable in the process of live speech.

Methods of address: In informal communication between men, words such as “do’stim” and “aka” are more often used, while among women, addresses such as “dugona” and “opajon” are widespread.

Similes and metaphors: Women are compared to symbols of natural phenomena such as the moon, light, and flowers, and men are compared to symbols of strength and strength such as mountains and shields.

In conclusion, it can be said that although the Uzbek language does not have a grammatical gender expression, it has rich and diverse means of expressing gender relations. Language, through its vocabulary, proverbs, and lively speech process, reinforces gender roles and stereotypes in traditional society and is naturally embodied in language. Language is not a static phenomenon. It changes and develops along with society.

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