

SCIENCE
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Актуальные проблемы социальных и гуманитарных наук

Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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SCIENCEPROBLEMS.UZ

IJTIMOIIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

№ 10 (5) – 2025

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSIOLOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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Received: 15 September 2025**Accepted:** 1 October 2025**Published:** 10 October 2025*Article / Original Paper***GENDER-BASED DIFFERENCES IN THE USE OF PHRASEOLOGISMS
IN ENGLISH AND UZBEK LANGUAGES****Kutbiddinova Nazokatkhon Dovudkhon kizi,**E-mail: nazokatxonkutbiddinova@gmail.com

Abstract. The study of phraseological units uncovers their significant role in reflecting social and cultural variations in language use. This article investigates gender-based differences in the use of phraseologisms in English and Uzbek, focusing on their sociolinguistic, cultural, and pragmatic dimensions. Drawing on cross-linguistic and sociopragmatic research, we analyze how male and female speakers employ idiomatic expressions differently, reflecting gender roles, identity, and communicative preferences. This study emphasizes the importance of phraseologisms as markers of gender-based discourse, contributing to comparative phraseology, sociolinguistics, and cross-cultural communication studies.

Keywords: men, women, phraseologisms, sociolinguistics, gender, expressions, social roles, language.

**INGLIZ VA O'ZBEK TILLARIDA FRAZELOGIZMLARDAN FOYDALANISHDA
GENDERGA OID FARQLAR****Kutbiddinova Nazokatxon Dovudxon qizi**

Annotatsiya. Frazelogik birliklarni o'rganish tilning ijtimoiy va madaniy farqlarini aks ettirishdagi muhim rolini ochib beradi. Ushbu maqolada ingliz va o'zbek tillarida frazeologizmlardan foydalanishda genderni asoslangan farqlar sotsiolingvistik, madaniy va pragmatik jihatlar asosida tahlil qilinadi. Tillararo va sotsiopragmatik tadqiqotlarga tayangan holda, erkak va ayol so'zlovchilarning idiomatik ifodalarni turlicha qo'llashi, ularning gender rollari, o'ziga xosligi va kommunikativ afzalliklarini qanday namoyon etishi o'rganiladi. Tadqiqotda frazeologizmlar genderni asoslangan nutqning muhim belgisi sifatida ko'rib chiqilib, qiyosiy frazeologiya, sotsiolingvistika va madaniyatlararo muloqot sohasiga hissa qo'shadi.

Kalit so'zlar: erkaklar, ayollar, frazeologizmlar, sotsiolingvistika, gender, ifodalar, ijtimoiy rollar, til.

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Introduction. Language is not only a tool for transmitting information but also a medium through which social values and identities are expressed. Among its many resources, phraseologisms hold a distinctive place because they encode cultural attitudes, behavioral norms, and symbolic meanings that go beyond literal expression. Idioms and fixed expressions frequently highlight gendered perspectives, assigning qualities, roles, or expectations to men and women in ways that ordinary vocabulary cannot. For example, English employs expressions such as *a man of action* or *to wear the pants* to emphasize authority and decision-making, while Uzbek uses idioms like *oqila ayol* ("wise woman") to stress patience and family devotion. Such phraseological units demonstrate how gender is linguistically constructed and culturally reinforced.

Phraseology today is studied not only as a branch of lexicology but also as a domain that reveals the interplay between language, culture, and society. Gender, as a universal social

category, acquires language-specific expression through idioms that embody shared cultural archetypes and symbolic imagery. These idioms often rely on metaphors that associate men with strength, rationality, or leadership, and women with care, modesty, or emotional sensitivity. At the same time, phraseologisms illustrate both common human experiences and culture-specific representations. While English idioms often reflect individualism and personal achievement, Uzbek idioms tend to foreground collective values and family-centered roles.

The study of gender-based phraseology therefore requires attention to both linguistic form and cultural content. It explores how idioms encode stereotypes, reinforce social expectations, and function as markers of identity in communication. Gendered phraseologisms are not arbitrary; they are the product of historical traditions, social structures, and cultural models that influence everyday speech. Their persistence in discourse shows how language preserves and transmits social attitudes across generations.

A distinctive feature of gender-related idioms is their figurative grounding in domains such as the body (*broad shoulders*), domestic life (*as busy as a housewife*), or authority (*iron hand*). These images provide a symbolic framework for representing masculinity and femininity in culturally recognizable ways. In this sense, phraseologisms highlight the anthropocentric nature of language, since they not only describe but also evaluate human behavior. Through idiomatic expressions, speakers give voice to cultural conceptions of gender that combine both universal human traits and society-specific values. By examining these patterns in English and Uzbek, it becomes possible to trace how phraseological systems mirror social hierarchies and gender norms, while also revealing important differences between linguistic communities.

Literature review. Sociolinguistic studies have long emphasized that language reflects social categories such as gender, and phraseologisms serve as a particularly rich site for observing these differences. Lakoff's early work on language and gender highlighted how linguistic patterns reproduce social roles and expectations, later extended by scholars who analyzed idiomatic usage as a marker of male and female communication styles. More recent psycholinguistic research (e.g., Charteris-Black) has demonstrated that metaphorical phraseology often embodies cultural stereotypes of masculinity and femininity, framing men through metaphors of strength and authority and women through imagery of care, modesty, or fragility.

Cross-linguistic comparisons have also contributed significantly to understanding gender-based phraseology. For example, studies by Mieder and colleagues show that English idioms often depict men as active and competitive ("to wear the pants"), while women are associated with domesticity and emotional expression ("mother hen"). Comparative research in Turkic and Indo-European languages (e.g., Dobrovol'skij & Piirainen) has further revealed that gendered idioms frequently draw on universal metaphorical domains—such as the body, nature, and animals—yet diverge in their cultural connotations and evaluative meanings.[1,p.p25-26]

From the Slavic tradition, linguists such as Maslova have explored how Russian phraseology encodes gender stereotypes through somatic imagery and cultural archetypes, illustrating the persistence of patriarchal values in proverbial and idiomatic discourse. In Uzbek linguistics, scholars including Yo'ldosheva and Rakhmatullaeva have examined how phraseologisms in oral tradition and literary texts emphasize female patience, chastity, and

family devotion, while male-associated idioms highlight authority, honor, and endurance. These findings underscore how idioms act not only as linguistic devices but also as cultural carriers of gender norms.

At the same time, contemporary discourse studies (e.g., Wodak, Cameron) have drawn attention to the shifting nature of gender representation in language. With social changes and globalization, traditional idioms may be reinterpreted, challenged, or replaced, reflecting evolving gender roles in modern communication. This perspective highlights the dynamic function of phraseologisms as both preservers of cultural stereotypes and adaptable elements within discourse.[2, P.41]

Analysis and Results. Gender-based phraseology constitutes a vivid part of the lexicon, reflecting not only emotions and traits but also the social roles and expectations assigned to men and women within different cultures. In English and Uzbek, phraseologisms tied to gender frequently highlight authority, fragility, emotionality, social roles, and morality, thus providing insight into how societies conceptualize gender identity through figurative language.

One of the clearest areas of contrast lies in idioms that encode authority and strength. In English, expressions such as *man of steel* or *self-made man* emphasize resilience and independence, while Uzbek equivalents like *tog'dek erkak* ("a man like a mountain") or *erkakning so'zi – so'z* ("a man's word is his bond") foreground reliability and masculine authority. These parallels suggest that both cultures metaphorically frame masculinity in terms of physical and moral strength, though Uzbek phraseology more explicitly emphasizes social responsibility and honor.

By contrast, female-oriented idioms often foreground fragility and sensitivity. English idioms such as *fragile as a flower*, *damsel in distress*, or *wallflower* depict women as delicate, shy, or in need of protection. Uzbek phraseologisms reflect similar views, as in *ayolning ko'ngli oynadek* ("a woman's heart is like glass") or *nozik jon* ("delicate soul"), emphasizing vulnerability and emotional sensitivity. These idioms highlight a shared cultural tendency to associate women with delicacy, though Uzbek metaphor leans toward inner emotional fragility, while English often depicts external passivity.

Gendered phraseology also captures patterns of emotional expression. English idioms such as *cry over spilt milk* or *wear one's heart on one's sleeve* suggest emotional openness or exaggeration, often stereotypically associated with women. Uzbek equivalents like *yig'lab ko'ngil yozmoq* ("to unburden oneself through crying") or *ayolning ko'ngli tez sinadi* ("a woman's feelings break easily") likewise emphasize women's heightened expressiveness. In contrast, idioms about men frequently stress control and endurance, for example *to bite one's tongue* in English or *jahlini yutmoq* ("to swallow one's anger") in Uzbek, both of which encode restraint rather than outward expression. This contrast illustrates how emotionality is culturally gendered: women's expressiveness is foregrounded, while men's restraint is valorized.

Phraseologisms also serve to define social roles within the family and community. In English, *man of the house* denotes male authority and responsibility, while *mother hen* portrays women as caretakers, sometimes overly protective. Uzbek expressions such as *uyning tayanchi – erkak* ("the man is the pillar of the house") and *uy bekasi* ("housewife") reflect similar role divisions, assigning men the role of providers and women the role of domestic managers. These idioms not only reflect cultural expectations but also reinforce traditional gender hierarchies.

A further dimension emerges in idioms tied to moral and ethical evaluation. English phraseology employs expressions such as *gentleman's honor* to signify male integrity, contrasted with negative labels like *scarlet woman* to stigmatize female immorality. Similarly, Uzbek phraseologisms like *erkakning nomusi* ("a man's honor") and *ayolning or-nomusi* ("a woman's chastity/honor") underscore how moral judgment is deeply gendered. While both languages highlight male honor and female modesty, Uzbek idioms more directly tie a woman's reputation to the family's collective honor (*ayolning obro'si – oilaning obro'si*), showing how individual morality is interwoven with communal values.[3,P.72]

The analysis reveals that gender-based phraseologisms in both English and Uzbek function as linguistic mirrors of cultural attitudes. While certain metaphorical patterns are universal—such as associating men with strength and women with fragility—the specific imagery and evaluative tone differ across cultures. English phraseology often externalizes traits through vivid imagery (steel, flowers, colors), whereas Uzbek idioms embed them in moral, emotional, and communal contexts. Ultimately, these findings confirm that phraseologisms not only enrich expression but also codify cultural views on gender roles, shaping how men and women are perceived and represented in language.

Discussion. The comparative analysis of gender-based phraseologisms in English and Uzbek demonstrates that idiomatic language serves as a powerful tool for encoding cultural values, social roles, and attitudes toward men and women. While certain metaphorical patterns—such as associating men with strength and women with fragility—are nearly universal, the choice of imagery, evaluative tone, and cultural emphasis reveal meaningful differences between the two linguistic traditions.

In English, gendered idioms frequently rely on vivid external metaphors, drawing on objects (*steel*), nature (*flowers*), and colors to represent qualities such as resilience or delicacy. These expressions often emphasize individuality, highlighting personal traits or behaviors. In contrast, Uzbek phraseologisms embed gender representation within communal and moral frameworks. For instance, men are associated with responsibility and authority (*uyning tayanchi – erkak*), while women are evaluated in terms of emotional sensitivity (*ayolning ko'ngli oynadek*) and collective honor (*ayolning or-nomusi*). This demonstrates how Uzbek idioms not only describe individuals but also situate gender identity within family and community life. Another key finding is the asymmetry in emotional expression. English idioms portray women as emotionally open (*wear one's heart on one's sleeve*) and men as self-controlled (*bite one's tongue*), while Uzbek idioms present a similar division, but with stronger cultural emphasis on restraint for men (*jahlini yutmoq*) and fragility for women (*ayolning ko'ngli tez sinadi*).[4,P.23] Such asymmetries reflect cultural ideologies of gendered behavior and the regulation of emotion in social interaction. These findings carry broader implications. First, they underscore the role of phraseologisms as cultural mirrors, encapsulating not only linguistic creativity but also deep-seated values and social expectations. Second, they highlight how language perpetuates gender stereotypes, reinforcing traditional hierarchies of power, responsibility, and morality. Third, they demonstrate the interplay between universal human experiences (strength, fragility, emotion) and culturally specific ways of encoding them.

Conclusion. In conclusion, gender-based phraseologisms in English and Uzbek reveal both shared conceptual metaphors and culturally distinct patterns of representation. By mapping qualities, roles, and emotions onto figurative language, idioms provide insight into

how societies view men and women, shaping perceptions across generations. The study affirms the importance of phraseological research not only for linguistic theory but also for understanding cultural identity and social values. Future research may expand the scope to include other languages or explore the ways in which contemporary discourse challenges or reshapes traditional gendered idioms.

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