



## THE REPRESENTATION OF GENDER STEREOTYPES IN PHRASEOLOGICAL UNITS IN UZBEK AND ENGLISH LANGUAGES

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**Abstract:** *This thesis analyzes how gender stereotypes are expressed through phraseological units in Uzbek and English languages. It is demonstrated that phraseological expressions reflect historically developed gender roles in language and culture. The study examines social and cultural interpretations of male and female images, analyzing both positive and negative stereotypes with examples. Based on materials from both languages, the research reveals the extent to which these phraseological units align with or contradict modern views on gender equality. The findings have practical significance, especially in the field of linguistics and gender linguistics.*

**Keywords:** *Phraseologism, gender stereotype, language and culture, female images, English language, Uzbek language, linguistic-cultural approach, patriarchal views, social consciousness.*

Every language reflects the historical and cultural memory, worldview, and social consciousness of its people, embodying their spiritual and aesthetic values. The figurative capacity of a language is especially evident in its phraseological units. Phraseologisms serve as linguistic-cultural phenomena that reflect societal views, values, and also gender stereotypes<sup>71</sup>. In both Uzbek and English phraseology, male and female images, their respective social functions, and psychological descriptions are conveyed through idiomatic expressions. These phraseological units preserve long-standing societal perceptions that have transformed into stable stereotypes over time. Gender stereotypes are especially apparent in differing attitudes toward roles, abilities, and qualities attributed to men and women<sup>72</sup>.

In Uzbek phraseologisms, women are often portrayed as loyal, patient, and compassionate, but socially subordinate to men. For example:

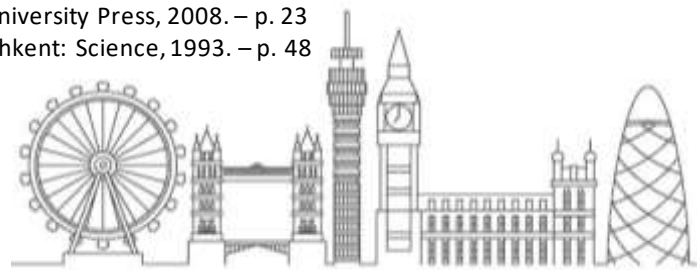
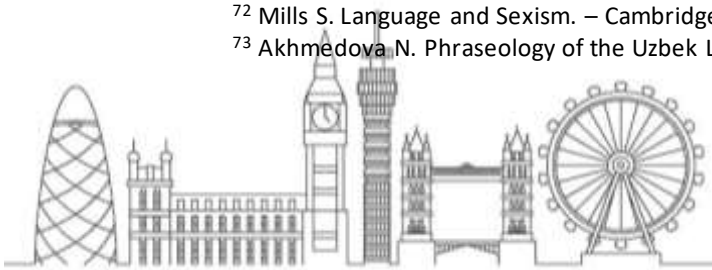
- “A woman should not cross the threshold,”
- “A woman’s mind is in her knees,”
- “A mother’s heart is an ocean of love<sup>73</sup>.”

These expressions combine both positive and negative stereotypes of women and are closely tied to patriarchal values.

<sup>71</sup> Nazarova D. Gender Linguistics. – Tashkent: Science, 2020. – p. 15.

<sup>72</sup> Mills S. Language and Sexism. – Cambridge: Cambridge University Press, 2008. – p. 23

<sup>73</sup> Akhmedova N. Phraseology of the Uzbek Language. – Tashkent: Science, 1993. – p. 48





## MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

In English phraseologisms, women are often portrayed as emotional, complex, and independent. For example:

- “Hell hath no fury like a woman scorned,”
- “To wear the trousers” (a woman who takes on the man’s role in the household),
- “A woman’s work is never done.”<sup>74</sup>

These expressions depict women as emotionally intense and involved in various familial and societal responsibilities, though sometimes characterized as overly emotional or delicate compared to men<sup>75</sup>. As preservers of gender stereotypes in language, phraseological units warrant thorough study not only in linguistics but also in cultural studies and psychology. The stereotypes present in both languages have deep historical roots and, in many cases, contradict contemporary principles of gender equality.

### Conclusion:

Gender stereotypes are present in various forms in the phraseology of both Uzbek and English, reflecting each nation’s historical, economic, and cultural development. In both languages, idiomatic expressions convey positive and negative gender-specific stereotypes. Analyzing these expressions provides deeper insight into the relationship between language and society, as well as the roots of gender-related issues. Modern approaches call for a critical reevaluation of such stereotypes and their place in today’s linguistic and cultural landscape.

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<sup>74</sup> Lakoff R. Language and Woman’s Place. – New York: Harper & Row, 1975. – p. 37.

<sup>75</sup> Oxford Dictionary of English Idioms. – Oxford: Oxford University Press, 2003. – p. 88.

