

SCIENCE
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Актуальные проблемы социальных и гуманитарных наук

**Ijtimoiy-gumanitar
fanlarning dolzarb
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2026

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 2 (6) – 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2026

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 Abdulkaxxarovna – 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- SOTSILOGIYA 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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MUNDARIJA

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THE SIGNIFICANCE OF STUDYING GENDER REPRESENTATION IN IDIOMS AND PHRASEOLOGICAL UNITS

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Abstract. Phraseological units, including idioms, proverbs, and collocations, are key elements of language reflecting cultural, historical, and social structures. This study explores the significance of analyzing gender representation within these units. It highlights how gender roles, values, and stereotypes are encoded and perpetuated through language. The research emphasizes the theoretical and practical advantages of gender-focused phraseology, including the identification of culturally marked traits, understanding of stereotype formation, and provision of resources for language teaching, translation, and lexicography. The study demonstrates that structural features of phraseological units, such as idiomatic usage and contextual dependency, offer valuable insights into the linguistic and cultural representation of gender.

Keywords: phraseological units, idioms, gender representation, language and culture, stereotypes.

IDIOMALAR VA FRAZEALOGIK BIRLIKLARDA GENDER TA'SIRINI O'RGANISHNING AHAMIYATI

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Annotatsiya. Frazеologik birliklar, jumladan idiomalar, maqollar va frazemalar, tilning madaniy, tarixiy va ijtimoiy tuzumini aks ettiruvchi asosiy elementlardir. Ushbu tadqiqot frazeologik birliklarda gender tasvirlarini o'rganishning ahamiyatini ochib beradi. Tadqiqot jamiyatdagi gender rollari, qadriyatlar va stereotiplarning til orqali qanday aks etishi va uzatilishini ko'rsatadi. Gender nuqtai nazaridan frazeologiyani o'rganish nazariy va amaliy jihatdan foydali bo'lib, madaniy xususiyatlarni aniqlash, stereotiplarning shakllanishini tushunish va til o'qitish, tarjima va lug'atchilik uchun zarur materiallarni taqdim etadi. Tadqiqot frazeologik birliklarning idiomatiklik va kontekstual bog'liqlik kabi tuzilish xususiyatlari genderning lingvistik va madaniy ifodasini o'rganishda qimmatli vosita ekanini ko'rsatadi.

Kalit so'zlar: frazeologik birliklar, idiomalar, gender tasviri, til va madaniyat, stereotiplar.

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Introduction. Language functions as the central medium of human communication, enabling social development and the intergenerational transmission of cultural and historical heritage. It serves as a key instrument for exchange of ideas while simultaneously reflecting the depth and diversity of national culture. Through language, a society's social organization, economic life, artistic expression, cultural practices, and traditions are formed and preserved over time. These aspects are encoded in grammatical structures, lexical choices, and phonetic features, with national-cultural meanings most clearly expressed expressed through active language units, including words and fixed expressions [1; 45–60-6.]. In everyday communication, speakers rely not only on individual lexical items but also on multiword communications that enhance meaning and enrich expression. Such linguistic units are the subject of study within phraseology. When phraseological units are analyzed from a gender-oriented perspective, they reveal the ways in which social stereotypes are reinforced and cultural norms are embedded in language use. Gender - marked expressions often reflect entrenched social hierarchies: idioms associated with men tend to emphasize strength, autonomy, and decisiveness, whereas those linked to women frequently foreground emotional sensitivity, empathy, and domestic roles [2; 88–95-6.]. These recurring linguistic patterns demonstrate how cultural expectations are transmitted across generations, underscoring the importance of gender- based phraseological research for understanding the complex interaction between language, culture, and social structure.

Literature review and methods. Phraseology, which stems from the Greek words "**phrasis**" (expression) and "**logia**" (study), is an essential and complex area of linguistics. This field stands out due to its emphasis on fixed, conventionalized units of language, known as phraseological units (PUs), that maintain stability in both form and meaning. These units include idioms, proverbs, and fixed expressions that do not usually change lexically or semantically with common usage, making them distinct in language study. Phraseology primarily aims to explore the nature of these units, their categorization, and their functions in communication. One ongoing challenge in this area is distinguishing phraseological units from freely formed word combinations; despite surface similarities, they vastly differ in semantic stability, idiomatic usage, and usual usage [3; 123–130-6.]. Phraseology also acts as a repository of a language's historical, cultural, and social knowledge. Phraseological units often encapsulate a nation's traditions, morals, and cultural standards, reflecting the identity of that society. For instance, idiomatic phrases in English like "**once in a blue moon**" or "**under the weather**" hold significant cultural meanings beyond their literal interpretations. Notably, phraseological units are not mere embellishments; like other linguistic forms, they carry substantial informational value, serving both nominative and communicative roles [4; 50–67-6.]. They enhance expression, enrich conversation, and enable speakers to convey complex or culturally significant ideas effectively. English phraseology includes not just culturally specific units that exhibit historical and national characteristics (referred to as PUs in this study) but also international expressions that have crossed linguistic and cultural boundaries. Some phraseological units still possess archaic features, allowing researchers to track the evolution of language, observe shifts in meaning, and delve into the relationship between contemporary and historical language practices. Despite its significance, research on English phraseology conducted by English and American linguists comprises only a small fraction of the overall scholarship in this field. Most theoretical advancements—including topics like lexical

relationships, variation in PUs, classification systems, methodologies, and the systematic study of phraseology as an independent area—have been largely propelled by Russian scholars such as A.V. Kunin, V.V. Vinogradov, N.M. Shansky, and T.N. Fedulenkov. Their contributions have been crucial in elucidating the structural, semantic, and functional aspects of phraseological units.

Modern studies adopt a combination of descriptive, analytical, and corpus-based to examine phraseological units in both spoken and written texts. Corpus-based analysis helps identify frequency, distribution, and contextual usage of idioms and collocations, while comparative and historical approaches allow researchers to trace their origins and semantic evolution. Psycholinguistic methods further investigate how speaker process, comprehend, and acquire these stable expressions in every day communication [5; 85–92-6.]. Such multi-method research is particularly useful for analyzing gender representation, enabling scholars to detect patterns that reinforce or challenge societal stereotypes [6; 34–52-6.]. Gendered idioms reveal implicit cultural hierarchies. Expressions associated with men typically stress qualities like leadership, courage, and rationality, whereas idioms associated with women highlight relational, domestic, or emotional traits. Cross-linguistic studies in Uzbek, Russian, and English demonstrate the universality of these patterns, indicating that gendered language is a consistent feature across cultures [5; 85–87-6.].

Methodologically, the study of phraseology employs both descriptive and analytical strategies. Researchers often use corpus-based analysis to examine extensive texts, spoken and written, to identify, classify, and analyze PUs, facilitating the assessment of their frequency, contextual usage, and semantic consistency. Comparative and historical methods further enable linguists to investigate the origins, transformations, and cultural contexts of these units. Additionally, experimental and psycholinguistic methods, increasingly employed in recent years, allow the exploration of cognitive processing and understanding of idiomatic expressions, highlighting how individuals acquire and utilize these stable units in everyday communication. By combining traditional theoretical approaches with modern empirical techniques, phraseology research offers a thorough understanding of how fixed expressions operate within language, convey cultural significance, and can be systematically analyzed within a wider linguistic and social framework. This is especially crucial for studies on gender, culture, and social norms as reflected in phraseological expressions, which necessitate careful consideration of both linguistic form and socio-cultural context.

Discussion and results. Phraseological units, including idioms, proverbs, and phraseemes are fundamental components of language that embody cultural, historical, and social aspects. These units are not simply linguistic structures; they serve as vessels of social knowledge, mirroring the shared experiences, values, and norms of a community. A key role of phraseological units is to maintain and convey gender roles, societal expectations, and culturally ingrained stereotypes. Therefore, examining phraseology from a gender perspective is essential not only for linguistic understanding but also for social and cultural contexts, offering insights into how language both shapes and reinforces social frameworks [7; 15–40-6.]. These phraseological units perform various functions beyond their literal meanings, encapsulating cultural contexts, social attitudes, and moral values, often highlighting entrenched gender perceptions. For instance, idioms related to men often stress qualities like strength, assertiveness, courage, rationality, and independence, whereas those pertaining to

women focus on traits such as emotion, empathy, sensitivity, domesticity, and relational tendencies. Corpus-based analyses reveal that male-oriented expressions often appear in professional, political, or public contexts, while female-oriented idioms dominate familial, relational, and emotional contexts [8; 22–48-6.]. For example, English male idioms “**Man of his word**” emphasize strength and rationality, whereas female idioms such as “**Wear the heart on one’s sleeve**” highlight empathy and domestic roles. Historical analysis indicates that some traditional idioms reinforcing rigid gender norms are decreasing in usage or being reinterpreted to reflect modern perspectives on equality [9; 10–30-6.]. These shifts demonstrate that language is dynamic and adapts alongside societal attitudes, making phraseology a mirror of changing cultural and social norms. Practically, these findings inform language education by encouraging gender-aware, curricula, and teaching practices, guide translation, lexicography, by ensuring culturally accurate representation of gendered expressions and support social critique by highlighting discriminatory or stereotypical language patterns [10; 1–10-6.]. These associations stem from longstanding cultural norms and collective understandings of gender that are encoded in language and perpetuated across generations. By analyzing these units, linguists can uncover the underlying cultural-conceptual frameworks of gendered communication and examine how specific traits become associated with masculinity or femininity in language and society. Methodologically, the structural features of phraseological units—namely idiomatic usage, motivation, and contextual dependence—provide valuable avenues for exploring gender semantics. Idiomatic usage reflects how much a phrase's meaning diverges from the literal interpretations of its parts; motivation denotes the clarity of the connection between components and their overall meaning; and contextual dependence underscores how usage can vary based on situational and cultural contexts. Identifying gender-specific collocations and analyzing their frequency and distribution in various textual and conversational contexts allows researchers to trace the perpetuation, challenge, or transformation of gender stereotypes in discourse. For example, corpus-based studies may show a prevalence of male-oriented idioms in professional or political settings, while female-oriented expressions are more common in familial or emotional discussions. The practical implications of this research are significant.

- First, it offers empirically based insights for language education, guiding curriculum development, teaching materials, and classroom activities that address gendered language issues.

- Second, it aids lexicography and translation studies by systematically analyzing how gender is represented in phraseological units, helping lexicographers and translators create culturally and linguistically accurate representations.

- Third, this research supports broader social and cultural critiques by identifying discriminatory or stereotypical language patterns, facilitating efforts to reassess, neutralize, or adapt language usage to promote inclusivity and equality. Recent studies have shown that this approach is effective across different languages and cultural contexts. Linguists in both Russian and English have successfully used corpus-based and theoretical analyses to investigate gender representation in phraseology, revealing patterns, shifts, and irregularities in usage. For instance, some traditional idioms that once upheld strict gender norms are now being reevaluated or used less frequently, reflecting changing social attitudes towards gender

equality. These findings highlight not only the descriptive nature of language but also its dynamic role in facilitating social change.

Conclusion. The examination of phraseological units through a gender lens uncovers the profound relationship between language, culture, and social identity. Phraseological units, like idioms, proverbs, and established expressions, not only enhance communication but also serve as vessels of shared knowledge, illustrating how a culture perceives gender roles, expectations, and values. Through structural and semantic analysis of these units, it is clear that language reflects enduring cultural stereotypes, highlighting traits typically linked to masculinity and femininity. The study shows that corpus-based, comparative, and analytical techniques provide valuable means for revealing gender-specific subtleties found in phraseology. These results are significantly relevant for linguistics, translation studies, lexicography, and language education, offering insights that aid in recognizing biased or outdated phrases and fostering more inclusive language practices. Additionally, changes in the application of specific phraseological units demonstrate that language is not a fixed system but a fluid one that adjusts to changing social perspectives. The research emphasizes the significance of examining phraseological units as elements of language that are rich in cultural and social meaning. These insights have significant implications for linguistics translation studies like lexicography and language education. By examining phraseological units through a gender perspective, scholars and educators can identify biased or outdated expressions, promote inclusive language practices and foster greater cultural and social areas. Furthermore, corpus-based, comparative and analytical techniques provide reliable tools to reveal subtle gendered meanings, demonstrating that language both reflects and shapes societal norms. By recognizing how they influence and mirror gender norms, researchers and teachers can more effectively aid initiatives aimed at linguistic awareness, cultural sensitivity, and communication equality regarding gender

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