

## **A Comparative Analysis of Gender-Coded Phraseological Units in Uzbek and English Languages**

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**Abstract:** The given article provides an overview of phrases related to the concept of gender used in the process of learning English. It discusses their origins and characteristics, as well as brief information about research conducted by scholars, supplemented with explanations.

**Keywords:** phrase, gender, linguistics, etymology, psyche, linguistics.

**Introduction:** Scientific research on the concept of gender is currently regarded as a relevant and intriguing direction in the field of linguistics. While men and women differ significantly in both physiological and psychological aspects, even when they belong to the same social status, their representation and portrayal vary. The linguistic forms used by men and women often exhibit opposition across speech communities. For instance, women are noted for having better memory, whereas men are distinguished by their stronger sense of direction.

This article examines the issue of gender linguistics, focusing on gender-related expressions, their origins, and formation. It also explores the portrayal of women in English and Uzbek prose, highlighting distinctive features. Each nation's literary depiction of women stems from its unique ethnic customs and traditions. In Uzbek literature, the image of a woman is traditionally portrayed as a mother, wife, or homemaker. In contrast, English literature expands this portrayal to include women as business professionals, entrepreneurs, and workers. The representation of women in English literature has undergone evolutionary changes over time. For instance, in 19th-century English prose, the image of women was idealized and fully developed, particularly by male writers. Analyzing these literary traditions reveals that the creation of female characters often emphasizes the relationship between women and society. This interplay is crucial in understanding how gender roles and identities are reflected and constructed in different cultural and linguistic contexts.

### **The Representation of Women in Literature Across Cultures**

When discussing the portrayal of women in literature, it is evident that such depictions reflect the nature and spirit of the respective nation and era. Characters acting under similar circumstances manifest differently in various literary traditions, influenced by cultural and temporal nuances. In Uzbek prose, the image of women frequently appears in both classical and modern literature. During the early 20th century, the number of works skillfully highlighting female characters increased significantly. Examples of such representations in prose include Kumushbibi and Zaynab from *O'tkan Kunlar* (By-gone Days), Zebi from *Kecha va Kunduz* (Night and Day), Unsin from *Dahshat* (Terror), Gulnor from *Qutlug' Qon* (Sacred Blood), and Saida from *Sinchalak*. These characters showcase

masterfully crafted portrayals of women in Uzbek literature. Although contemporary Uzbek literary works focusing on women are relatively fewer, nearly every narrative contains heroines that reveal the intricacies of female character and internal emotions in a comprehensive manner. Similarly, research indicates that in English literature, every literary period has produced numerous works featuring female characters. Notable examples include Elizabeth Bennet from Jane Austen's *Pride and Prejudice*, Jane Eyre from Charlotte Brontë's *Jane Eyre*, and Scarlett O'Hara from Margaret Mitchell's *Gone with the Wind*. These characters are emblematic of the evolving representation of women across different eras in English literature.

This comparative analysis underscores how the depiction of women in literature adapts to the cultural ethos and historical context of each society, offering unique insights into gender roles and identities.

### **Examples of Gender-Coded Phraseological Units in English and Uzbek**

In English, various phraseological expressions are used to characterize women, reflecting their traits, actions, or societal roles. For instance:

*"The painted peacocks"* refers to a noblewoman who enjoys wearing elegant attire.

*"My blossom"* is a term of endearment, signifying someone cherished.

*"A laughing stock"* denotes a woman who engages in foolish behavior.

*"She is blooming"* describes a woman who appears exceptionally radiant and attractive.

Similarly, the proverb *"Behind every great man is a great woman"* emphasizes the supportive or nurturing role women often play in the success of men. This expression parallels the Uzbek phrase *"Erkak bosh bo'lsa, ayol bo'yin"*, which metaphorically portrays the man as the "head" and the woman as the "neck" guiding and supporting him. Historical examples further enrich the discussion. The American writer Virginia Woolf, in her 1929 essay *A Room of One's Own*, deliberates on the significance of women's roles in men's lives, arguing that their contributions—often unacknowledged—are fundamental to the achievements of men. These comparative examples of English and Uzbek phraseological units and proverbs highlight how languages reflect cultural perspectives on gender roles and societal dynamics.

### **In summary, three key aspects can be highlighted:**

Teaching figurative language, particularly idioms, is inherently challenging. This complexity arises not only from pedagogical perspectives but also from cultural differences. Since idioms are frequently used in everyday speech, it is essential to include them in curricula and ensure they are not relegated to secondary importance. Studying the etymology of idioms plays a critical role in this process, as their meanings often stem from specific historical and cultural contexts that cannot be understood by analyzing their individual components.

Each idiom has a unique semantic structure. Explaining these nuances to learners helps them connect idiomatic expressions to their metaphorical meanings within specific contexts. This connection is vital for comprehension and effective usage. Additionally, the national differences in the semantic construction of idioms often reflect cultural, political, or purely linguistic factors. For instance, colors in idiomatic expressions may carry distinct connotations in different cultures, emphasizing the importance of understanding such variances.

**Conclusion:** Teachers, as active participants in the educational process, must help students recognize the importance of learning idioms. By introducing the cultural and historical background of idioms and exploring their etymology, teachers can create engaging and effective activities to enhance learners' understanding and application of these expressions. This approach fosters deeper linguistic competence and cultural awareness, enabling students to grasp the subtleties of idiomatic language more successfully.

Ultimately, understanding the etymology and cultural significance of idioms enriches language learning, bridging the gap between linguistic theory and practical communication.

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