

GENDER ASPECTS OF PHRASEOLOGICAL UNITS IN ENGLISH

Qoraquziyeva Diyora Iqboliddin qizi

Andijon davlat universiteti doktoranti

diyoraotajonova17@gmail.com

<https://doi.org/10.5281/zenodo.10888960>

Annotation. This article discusses theory of gender, problems of phraseology and gender aspects of phraseological units. It gives some information on descriptions of gender stereotype in English and Uzbek phraseology.

Key words: gender, phraseological units, gender stereotype, speech, communication.

As we know, phraseological units and idioms of any language carry the entire breadth of folk thought, the experience of generations accumulated over centuries. This article clearly represents gender stereotypes embedded in the internal form of phraseological units. After all, the gender aspect in the expression by phraseological units (in this case equivalent to a word or phrase) of the intellectual qualities of female persons is a very common speech and mental phenomenon.

The theme of the female mind, stupidity, female logic, cunning on has remained the subject of idle conversation for centuries. Thus, the gender aspect of intellectual activity is reflected in the layer of English phraseological units, where a woman, as a subject of mental activity, as a bearer of knowledge, receives some assessment.

So, in the English language phraseological units of the analyzed field, we identified the following relationships: – phraseological units with obvious gender potential (one the referent is a woman), due to the nomination of female persons; – phraseological units with feminine semantics, using feminine vocabulary; - phraseological units without a pronounced gender connotation, applicable to persons of both sexes. This can be illustrated by analyzing phraseological units. As we mentioned above, a widespread lexeme in the Russian language is the lexeme “baba”, which is used in relation to females, and accordingly, it is gender marked. The phraseological combination market woman [1], for example, negatively characterizes women's intellectual properties, as it indicates the inability of women to behave with dignity in society, ridicules women's simplicity and narrow-mindedness.

In the English language, we have not identified an equivalent expression, and we have not found a phraseological unit with a similar meaning. This can be explained by the unique origin of phraseological units in each individual mentality.

The above-mentioned lexeme “woman” is also represented at the level of phraseological combinations: woman’s kingdom [2] and woman’s class [3]. The first expression means a group or cluster of women united, for example, by a common occupation, and therefore is gender marked. The second expression, according to O.G. Lapshina, is polysemantic: “in the first meaning (obsolete) “women” forms a synonymous series with phraseological units weaker sex, gentle sex, fair sex, Evino tribe, etc. with the general meaning of “women”; in the second meaning, the phraseological unit "woman's class" is outdated. “women of a low, unprivileged class” forms external synonyms with the words woman, commoner, peasant woman” [3].

Both expressions, however, imply women weak intelligence due to the use of the lexeme “woman”, which in itself already creates the image of a rude and uneducated woman. In

contrast to the mentioned phraseological unit, the expression “ladies’ class - Ustar presented “women belonging to the elite, aristocratic strata of society”. In the English phraseological space, we identified the expression *petticoat government* [2] (literally, the rule of the skirt), equivalent to the expression *woman's kingdom*, which undoubtedly indicates the gender potential of the phraseological unit.

The same applies to the expression *the weaker sex*, according to E.F. Arsentieva the *fair/weaker/gentle sex*. The English equivalent is the phraseological unit *the weaker vessel* [2]. In our opinion, the property “weak” is attributed not only to physical characteristics, but also to intellectual ones.

The next group of phraseological units of the Russian language is united by the use of the lexeme “fool”. These are expressions like *fool, fool* [2]; *a complete fool*; *petty (inveterate) fool*. From the connotation of all the mentioned expressions it follows that intelligence in females is completely absent, open stupidity and stupidity are implied. There is a clear gender characteristic here, because “stupid” is female person. For comparison, it is possible to take the expression *fool's head*, which, in our opinion, does not have a gender connotation, since it can be used in relation to persons of both sexes. In the English phraseological fund, one can state a lacuna of this type of expression, since the word “fool” itself / *fool (fool)*” does not differ by gender.

Considering Russian-language phraseological units in the subject of gender, it is impossible to lose sight of expressions with the lexeme “chicken”. For example, *a smart girl is like a motley hen* [4] or *a smart girl is like a priest’s hen* [ibid.]. Both expressions are gender marked, as they use the feminine lexemes “clever” and “hen”. The combination of the mentioned lexemes, in our opinion, gives the phraseological unit a certain shade of irony. These expressions are usually used in relation to female persons with a low level of intelligence who commit some stupid act, while considering your actions to be correct. But the Russian phraseological unit *blind chicken* [2], despite the presence of the same feminine lexeme, is not, in our opinion, gender marked. So, they call a person who sees poorly or has not seen something, although it is more often used in relation to women and is associated with simplicity and narrow-mindedness.

No similar expressions have been found in English. Although, in our opinion, the phraseological unit *chicken brains*, which is a complete semantic-syntactic equivalent of *chicken’s mind* which has feminine semantics that is widely used to denote female stupidity, narrow-mindedness, and infantilism. According to V.N. Telia, this phraseological unit “is not applicable to any “under-mind”, but usually to an immature, shallow mind, which is what the female mind is considered to be” [4] However, there is no need to assert that it is gender-marked, since the expression may be applicable to persons of both sexes. The same thing, in our opinion, can be seen in in the expression *chicken head*.

The following phraseological unit “*куцейная барышня*” (*muslin young lady*) is found in the Russian phraseological space and has no equivalent in English due to the use of national vocabulary. *Kuceй* is a thin, expensive, fragile material, and young ladies in In Russian, it is customary to consider a delicate, pampered female nature. Therefore, we can talk about the gender potential of expression. It is used in relation to an inexperienced girl, not adapted to life, who cannot do anything.

The expression *blue stocking*, complete the English equivalent of which in semantic and syntactic terms is a *blue stocking*, although it does not contain feminine vocabulary, still has a clear gender potential. Applies to a female pedant, immersed in science, not interested traditionally feminine things, family, children, etc. The expression denotes a kind of contempt for the female referent.

A similar meaning can be seen in the phraseological unit *general in a skirt*, according to E.F. Arsenyeva, a woman who is engaged in some men's business (a woman engaged in men's affairs) [2]. It is usually used ironically to refer to a woman who has a domineering character, who considers herself smarter than men, and who tries to command them.

Often, gendered phraseological units contain female proper names, which can be seen in both languages. For example, the Russian expression *бесполденная Арина* (half-hearted Arina) means a stupid woman. English expressions like *dumb Dora* [5] (lit. dumb Dora - stupid girl), *giddy Gertie* [5] (frivolous Gertie) also used in relation to a narrow-minded, stupid, clueless woman. Many similar expressions are characterized by irony in relation to female intelligence: like *smart Masha*, irony.

Phraseologism *female logic* [4], the equivalent of which can be called the English expression *woman's reason*, is rightfully considered "the standard of illogical thinking". This also includes the expression *maiden memory*, indicating a woman's forgetfulness. In our opinion, these phraseological units have a pronounced gender connotation, although, according to V.N. Telia, "these combinations are used to denote the "inferiority" of both female and male intelligence" [4].

English expressions: *stupid as a goose*; *dumb as a sheep* [6]; *smart as a priest's pig* unconditionally belong to gendered units due to the use of appropriate endings of adjectives. But there are also similar expressions that do not have an obvious gender potential; it is still worth noting that they are more often used in relation to females: like *a sheep in a circle* [6]; like a traffic jam.

The English expression *a woman of the world* (*woman of the world*) does not suspect a male referent, since it uses the lexeme "woman", the expression *a man of the world* (*man of the world*) has a masculine orientation [5] with a similar meaning of a person, wise life experience. The same applies to a *woman's reason* (*female logic*) – a phraseological unit with undeniable feminine semantics, which uses the same lexeme "woman".

The phraseological units and idioms of the English language that we analyzed, as it turned out, do not have a pronounced gender potential; most expressions of this type are gender neutral, although they are more often used in relation to females. For example, the expression *stupid as a pig* [1] can be compared with the expression *smart as a priest's pig* [6]; *as light as a butterfly* (frivolous like a butterfly) [5] uses the lexeme "butterfly", which is more typical of the feminine principle; *weak in the head* (*weak on the head*), or *be (up) in the clouds* (*fly in the clouds*), or *have one's head in the clouds* (*fly in the clouds*), or *from a different world* (*not of this world*) [7] or *living in a different world* (*from another world*) is also more often found in the description of women.

Although such expressions are often presented in reference literature in specific forms: in a *world of her own* (*in her own world*) [7], *in her* (*infinite*) *wisdom* (*in itself*), which speaks of their gender potential. Clearly gender-neutral expressions can be considered: *crazy as a fox* (*crazy as a fox*) [5], and *queer bird* (*wonderful bird*) [5], and *queer duck* (*wonderful duck*)

[5], and queer fish (wonderful fish) and strange bird (strange bird) [5], and strange fish (strange fish), an odd bird (strange bird), an odd fish (strange fish) and so on.

Thus, the analysis of English phraseological units denoting female intelligence for gender showed: - the gender aspect of language finds its verbal expression in phraseological units of the English language due to the presence of a wide range of nominations for a stupid woman (woman, fool, hen, blonde, etc.). In conclusion we are going to say that we have investigated gender aspects of English phraseology. We will try to study gender aspects of Uzbek phraseology in our future work.

References:

1. Соловьева Н.С. Динамика гендерных стереотипов в английской и русской языковых картинах мира (на материале фразеологии): монография / Н.С. Соловьева. – 2-е изд., стер. – М.: ФЛИНТА, 2014. – 466 с.
2. Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц, ориентированных на человека в русском и английском языках, и вопрос создания русско-английского фразеологического словаря: дисс. ... д-ра филол. наук. – Казань, 1993. – 329 с.
3. Лапшина О.Г. Социальная составляющая языкового образа человека (на материале предметных фразеологизмов): автореф. дисс. ... канд. филол. наук. – Тюмень, 2008. – 24 с.
4. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996. – 288 с.
5. Кунин А.В. Английская фразеология: теоретический курс. – М.: Высшая школа, 1970. – 344 с.
6. Холманских И.В. Компаративные фразеологические единицы с компонентом-зоонимом (на материале русского и болгарского языков): дисс. (Приложение). – Тюмень, 1999.
7. Пархамович Т.В. 1000 русских и 1000 английских идиом: Словарь с пояснениями и примерами использования. 3-е изд. – Минск, 2000. – 128с.
8. Brenner G. Webster's New World American Idioms Handbook. – Indianapolis. Indiana: Wiley Publishing Inc. – 2003. – 480 p. 213.
9. Browning D.C. Everyman's Dictionary of Quotations and Proverbs. – Lnd: Dent, NY: Dutton, 1952. – 526p. 214.
10. Cambridge International Dictionary of Idioms. – Cambridge University Press, 2002. – 587p. – [CIDI]. 215.
11. Cambridge English Free Dictionary and Thesaurus [Электронный ресурс]. URL: <http://dictionary.cambridge.org/> (дата обращения: 20.06.2014). – [Cambridge]. 216.
12. Christy R. Proverbs, Maxims and Phrases of All Ages. 2 vol. (vol.2) – LndNY: 1998. – 602p. 217.
13. Dent R.W. Proverbial language in English drama exclusive of Shakespeare, 1495-1616. – London: University of California Press, 1984. – 797 p. 218.

14. Dictionary of Proverbs, George Latimer Apperson. – Wordsworth Editions Ltd, 2005. – 656 p.

