

**QORAQALPOQ DAVLAT UNIVERSITETI HUZURIDAGI ILMIY
DARAJALAR BERUVCHI PhD.03/30.04.2022.Fil.20.07 RAQAMLI
ILMIY KENGASH**

QORAQALPOQ DAVLAT UNIVERSITETI

NAZAROVA MUKADDAS YULDASHBAYEVNA

**GENDER STEREOTIPLARINING LISONIY TOIFALANISHIDAGI
QIYOSIY TAHLIL**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

**FILOLOGIYA FANLARI bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Nukus – 2025

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по филологическим наукам**

**Contents of dissertation abstract of the doctor of philosophy (PhD)
on philological sciences**

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Dissertatsiya avtoreferati 2025 yil «27» oktabr kuni tarqatildi.
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligi rivojlanishidagi gender munosabatlarini o‘rganish va uni lingvistik nuqtai nazardan tahlil qilishning ahamiyati shundaki, ayol va erkak (erkak kishi) konseptlarining ingliz va qoraqalpoq tillarining frazeologiyasida, maqollarida berilishi birinchi marta gender nuqtai nazaridan o‘rganilmoqda. Gender lingvistikasini o‘rganish va uni tahlil qilish bu tilshunoslik sohasi uchun dolzarb masalalardan biridir, chunki gender masalasi o‘zlikni anglash, ma’naviyatimizni rivojlantirish, inson huquqlarini toptamaslik masalalari ochib berilmoqda.

Dunyo ilm-fanida xorijiy tilni ona tili bilan qiyosiy o‘rganish va tahlil qilish tilshunoslik uchun dolzarb bo‘lib qolmoqda. Demak, hozirgi zamon tilshunosligida chet tilini qiyosiy tarzda tadqiq etish, ya’ni gender masalasini (jins masalasi bilan bog‘liq) o‘rganish asosiy vazifamiz deb hisoblanmoqda. Genderning muhim xususiyati, u fanlararo xarakterga ega bo‘lib, har bir fan sohasiga kirib keldi, natijada genderologiya yo‘nalishi kirib kelmoqda. Mavzuning dolzarbligining yana bir tomoni, chet tiliga bo‘lgan odamlarning qiziqishining ortib borishi, ikkinchi tomondan tilning frazeologik va paremiologik tizimida ayol va erkak tushunchalarining gender xususiyati lingvistikada yetarli darajada o‘rganilmagan mavzulardan biridir.

Mamlakatimizda xorijiy tillarni o‘rganishga katta e’tibor qaratilmoqda, ayniqsa ingliz tili ko‘plab mamlakatlarda ikkinchi til sifatida o‘rganilmoqda. Prezidentimiz Shavkat Mirziyoyev ham mamlakatimiz kelajagi va taraqqiyotini ta’minlashda muhim o‘rin tutadigan bu sohaga alohida e’tibor qaratmoqda. O‘zbekiston Respublikasi Prezidenti Xalqaro xotin-qizlar kuniga bag‘ishlangan tantanali marosimda shunday deydi “Biz har yili bu kunni intiqlik, qalbimizda ajib iliqlik bilan kutamiz. Ushbu shukuhli ayyomda hammamiz bizni dunyoga keltirgan, oq sut berib, mehr va tarbiya berib voyaga yetkazgan buyuk ona siymosiga, mo‘tabar ayol zotiga ta’zim qilamiz. Zero, inson qadrini ulug‘lash avvalo azizu mukarrama ayollarimizni ulug‘lashdan boshlanadi”¹. Biroq, chet tilini o‘rganish - bu shunchaki o‘rganilayotgan tilning leksikasini o‘rganish emas, balki uning frazeologik birliklari, idiomalari, maqollari bilan tanishish hisoblanadi. Tilning inson bilan bog‘liqligini hisobga olsak, inson ongi, dunyoqarashi, ruhiy kechinmalarining ko‘rinishi frazeologik birliklar, maqollarda o‘z aksini topgan. Shuning uchun biz ishimizda masalaning shu tomonini olishni ma’qul deb hisobladik.

O‘zbekiston Respublikasi Prezidentining “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni keng targ‘ib qilishni sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi 2021-yil 19-maydagi PQ-5117-son qarori, O‘zbekiston Respublikasi Prezidentining “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to‘g‘risida”gi 2019-yil 21-oktyabrdagi farmonlari, O‘zbekiston Respublikasi Vazirlar Kengashining “Chet tillarni o‘rganishni targ‘ib qilishni sifatli tashkil etish chora-tadbirlari to‘g‘risida”gi

¹ <https://president.uz/oz/lists/view/7077>

2021-yil 19-maydagi VQ 312-sonli qarori va mavzuga oid boshqa normativ-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu dissertatsiya bevosita xizmat qiladi. Gender lingvistikasining asosiy masalalarini tavsiflovchi adabiy mashqlar bo‘lib, uning tilshunoslikda o‘rni beqiyosdir. Gender lingvistikasining ta‘rifi va uning asosiy tarkibiy qismlari tadqiqotchilar tomonidan o‘rganilgan bo‘lsa-da, deyarli stereotiplar asosida paydo bo‘lgan konsept birliklari, shu bilan birga, insonni gender nuqtai nazaridan tavsiflovchi til birliklarining to‘liq o‘rganilmaganligi bu ishning dolzarbligini belgilaydi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalari rivojlanishining “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Tilshunoslikda terminlar va ularning shakllanishi, lingvistik xususiyatlariga bag‘ishlangan ishlar, shu jumladan gender lingvistikasiga asos solgan, tadqiqot ishlarini olib borgan xorijiy olimlardan R.Stoller, G.Rubin, R.Ungerlar genderologiyaga asos solgan bo‘lsa, uning davomchilari Dj.Lakoff, D.Spender, O.Esperson, rus olimlaridan A.V. Kirillina, M.A.Kitaygorodskaya, N.N.Rozanovlar bo‘ldi².

Ishimizda B.Fon Gumboldt, A.A.Potebnya, J.Lakoff, T.A. van Deyk, L.Push, E.S.Kubryakova, V.A.Maslova, Yu.S.Stepanov, A.Vejbitskaya, A.V.Kirilina, I.Zikova, D.V.Semenova³ va boshqa olimlarning kognitiv tilshunoslik, lingvomadaniyatshunoslik bilan gender lingvistikasiga oid tadqiqotlari asos qilib olindi. O‘zbek tilshunos olimlarining gender tadqiqotlari bo‘yicha olib borgan tadqiqotlariga, xususan, Sh.Rahmatullayev, A.Mamatov, B.Yo‘ldoshev, P.Bakirov, M.Xolikova, A.Ismailov, G.Hakimova, K.To‘xtayeva, B.Jo‘rayevalarning ishlarini ko‘rsatish mumkin. Kognitiv aspekt bilan lingvomadaniyatshunoslikda inson konseptosferasining xususiyatlari G.Qdirbaeva tomonidan o‘rganilgan⁴, G.Usenova tomonidan ayol konseptining ingliz tili bilan qiyosiy o‘rganildi. Bundan tashqari N.Jalg‘asov, A.Xudaybergenov, S.Saparovlar frazeoleologiya va

² Лакофф Дж. Мышление в зеркале классификатора // НЗЛ. Вып. XXIII. Когнитивные аспекты языка. – М.: Прогресс, 1988. – С. 12-52; Spender D. Man Made Language Текст. – New York, 1986. – 200 p.; Кирилина А.В. Мужественность и женственность как культурные концепты // Методологические проблемы когнитивной лингвистики: Научное издание / Под ред. И.А. Стернина. – Воронеж: Воронежский гос. университет, 2001. – С. 141-148.

³ Гумбольдт В. Избранные труды по языкознанию /пер. с нем.; общ.ред. Г.В. Рамишвили. - М.: ОАО ИГ «Прогресс», 2000. – 400 с.; Потебня А.А. Мысль и язык: Собр. Трудов. – М.: Лабиринт, 1999. – 269 с.; Кубрякова Е.С. Номинативный аспект речевой деятельности. – М.: Наука, 1986. – 320 с.; Маслова В.А. Когнитивная лингвистика: учебное пособие. – М.: ТетраСистемс, 2004. – 256 с.; Степанов Ю.С. Методы и принципы современной лингвистики. – М.: Наука, 1975. – 310 с.; Вежбицкая А. Язык. Культура. Познание. – М.: Русские словари, 1997. – 411 с.; Кирилина А.В. Категория gender в языкознании // Женщина в Российском обществе. – Москва, 1997. - №2. – С. 15-20; Семенова И.В. Гендерный аспект концептуального анализа лексем “мужчина” и “женщина” (на материале фразеологии английского, русского и кабардинского языков): Дис. ... канд. филол. наук. – М., 2006. – 180 с.

⁴ Кдырбаева Г. «Man» - «Adam» концептосфераси бирликларининг лингвомаданий ва лингвокогнитив хусусиятлари (инглиз ва коракалпок тиллари мисолида): Филол. фан. фалс. д-ри (PhD). ... дис. – Ташкент, 2017.

paremiologiya yoʻnalishida gender aspekt xususiyatlarini ozmi-koʻpmi ishlarida oʻrgangan olimlar hisoblanadi.

Qiyosiy tadqiqotda frazeologizmlarning gender, kognitiv, pragmatik xususiyatlari olimlar tomonidan oʻrganib kelinmoqda. Masalan, A.V. Kirilina gender stereotiplarini rus va nemis tili frazeologiyasi asosida taqqoslab oʻrgangan⁵. V.A. Nikolskaya ingliz frazeologiyasi va paremiologiyasida genderlikning eksplitsit va implitsit xususiyatlarini aniqlagan. D.V. Semenova ingliz, rus va kabardin tillari frazeologik birliklari va paremiyalarida gender stereotiplarining paydo boʻlish xususiyatlarini oʻrgangan⁶.

Antropotsentristik paradigmadagi gender lingvistikasi jamiyatdagi gender rollar bilan uygʻunlashib, milliy madaniy xususiyatlar bilan xalqning urf-odatlarini, anʼanalari, eʼtiqodlari bilan chambarchas bogʻliq holda koʻrib chiqishni taqozo etadi. MDH mamlakatlarida gender tadqiqotlari olib borilib, bu borada bir qancha kitoblar chop etildi. Xususan, E.M.Bakusheva erkaklar bilan ayollar tilidagi emotsionallik masalasini tadqiq etgan boʻlsa, G.Veshle erkaklar bilan ayollarning kasbiga bogʻliq lisoniy xususiyatini oʻrganadi. E.I.Goroshko ogʻzaki soʻzlashuv tilidagi erkaklar va ayollarning farqini tadqiq etsa⁷, E.A.Zemskaya ayol tili bilan erkak tilining funksional faoliyatini aniqlasa, A.V.Kirilina gender lingvistikasining rivojlanish yoʻllarini, rus paremiologiyasidagi ayol ovozi, gender stereotiplar haqida atroflicha tahlil oʻtkazadi.

Tilshunoslikda frazeologizmlarni leksik, semantik, grammatik jihatdan oʻrganib, ularning kognitiv, pragmatik, stilistik xususiyatlarini tadqiq etib, ilmiy izlanishlar olib borgan olimlardan; Sh.Rahmatullayev, A.E.Mamatov, B.Yoʻldoshev, P.U.Bakirov, M.K.Xoliqova, B.X.Reimov, A.R.Ismailov, G.S.Hakimova, R.S.Samarov, Z.Davletmuratova, A.Pirnazarova⁸ va b. Yevropa tillarida gender lingvistikasi boʻyicha tadqiqot ishlari qadimdan boshlanib, keng tarzda, har tomonlama oʻrganilgan. Qozoq tilshunosligida ham bu sohada tadqiqotlar allaqachon boshlangan. Ammo, qoraqalpoq tilshunosligida bu yoʻnalishda tadqiqotlar hanuzgacha toʻliq olib borilmagan, qoraqalpoq frazeologizmlari va paremiyalarida gender tadqiqoti qiyosiy oʻrganilmagan, shuning uchun zamonaviy tilshunoslik nazariyasi asosida kompleks tadqiqot olib borishni talab etadi.

Tadqiqotning dissertatsiya bajarilgan oliy taʼlim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bogʻliqligi. Ushbu dissertatsiya Qoraqalpoq davlat universiteti va Nukus davlat pedagogika instituti bilan hamkorlikda bajarilgan

⁵ Кирилина А.В. Гендер: лингвистические аспекты (монография). – Москва, 1999. – 189 с.

⁶ Семенова И.В. Гендерный аспект концептуального анализа лексем “мужчина” и “женщина” (на материале фразеологии английского, русского и кабардинского языков): Дис. ... канд. филол. наук. – М., 2006. – 180.

⁷ Горошко Е.И. Особенности мужского и женского вербального поведения: Автореф. дис. ... канд. филол. наук. М., 1996. – 21 с.

⁸ Mamatov E. Oʻzbek tilining frazeologiyasi. – T.: Oʻzbekiston Respublikasi Oliy va oʻrta maxsus taʼlim vazirligi, 2019. – B. 45; Samarov R.S. Xarbiy xizmatchilarda gender madaniyatini tarbiyalashning ijtimoiy-xarbiy ahamiyati // Vestnik. – 2005. - № 3. – С. 103-105; Dawletmuratova Z. Qaraqalpaq tilinde hayal-qizlarǵa baylanish tuwısqanlıq qatnastı bildiriwshi ayırım atamaların juwsalıwı // Vestnik. – Nöcis, 2003. - № 1-2. – С. 83-85; Pirnazarov A. Otesh shıǵarmalarındaǵı hayal-qızlar obrazı // Илимлер академиясы Қарақалпақстан Филиалы Хабаршысы. – Nөcis, 1980. - №3. – С. 94-96.

“Barcha til ko‘rinishining kognitiv-diskursiv tahlili” mavzusidagi ilmiy-tadqiqot ishlari doirasida amalga oshirilgan.

Tadqiqotning maqsadi gender stereotiplarining lisoniy toifalanishidagi qiyosiy tahlildan iborat.

Tadqiqot vazifalari:

tilshunoslikdagi “gender” masalasi bo‘yicha olib borilgan tadqiqot ishlarini o‘rganish;

jahon tilshunosligidagi “gender” terminining qo‘llanilish xususiyatlarini aniqlash;

genderlingvistika nazariyasining predmeti bo‘lgan inson va erkak (ayol va erkak, o‘g‘il va qiz), “human being” va “man” tushunchalarining gender tahlilini o‘tkazish;

genderning milliy-madaniy dunyoqarashining aks etish xususiyatlarini aniqlash;

ingliz va qoraqalpoq tillaridagi birliklarda ayol va erkak konseptlarining o‘xshash va farqlovchi tomonlarini ochib berish.

Tadqiqotning obykti sifatida ingliz va qoraqalpoq tillarida gender ko‘rsatkichli leksemalar, frazeologik birliklar va paremiyalar tanlab olindi.

Tadqiqotning predmeti gender ko‘rsatkichli frazeologizmlar va paremiyalarning kognitiv tilshunoslik aspekti bilan lingvomadaniy xususiyatlarini tahlil qilish.

Tadqiqotning usullari ilmiy ish maqsad-vazifalariga mos holda tilshunoslikning an‘anaviy qiyosiy metodiga asoslanib, lingvistik tahlilni sinxron tavsiflash, semantik tizimlashtirish, sintezlash, tahlil qilish kabi usullar qo‘llanildi. Shu bilan birga semantik juftlik deb ataladigan qarama-qarshilikka asoslangan tasniflashga e‘tibor qaratildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

gender stereotiplarining qiyosiy lingvistik tasnifi ishlab chiqilib, ingliz va qoraqalpoq tillaridagi lingvistik birliklarda (leksik, paremiologik, frazeologik) mustahkamlangan gender stereotiplarining umumiy va xususiy (gender stereotiplarning ingliz tilida neytrallashuvi, qoraqalpoq tilida an‘anaviy qarash mustahkam saqlangan) xususiyatlari aniqlangan;

tildagi gender stereotiplarning transformatsion dinamikasi aniqlanib, zamonaviy til bilimida an‘anaviy gender stereotiplar transformatsiyaga uchrab (kasblar, oilaga oid rol, og‘zaki kommunikatsiya), ba‘zilari o‘z ahamiyatini yo‘qotganligi tasdiqlangan;

tilda gender stereotiplarining shakllanishiga milliy-madaniy omillarning ta‘siri aniqlanib, ingliz va qoraqalpoq etnik guruhlarining ijtimoiy, tarixiy va madaniy xususiyatlari erkak va ayol roli lingvistik ifodasida aks etishi ochib berilgan;

gender stereotiplarning lingvistik tasnifini o‘rganishga kompleks usul qo‘llanilib, gender stereotiplarni tahlil qilish leksik-semantik, paremiologik, kognitiv va diskursiv usullarning kombinatsiyasida amalga oshirilgan holda yangi tasniflash modeli ishlab chiqilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Tadqiqotimiz madaniyatlararo muloqot asoslari, kognitiv lingvistika, lingvomadaniyatshunoslik va qiyosiy tilshunoslikdagi nazariya hamda metodlarga asoslanadi. Tadqiqot natijalari umumiy filologiya, til va jamiyat, til va ongning o'zaro ta'siri, kognitiv bilish jarayonida tilning o'rnini va ahamiyati kabi muammolarni ishlab chiqishda nazariy va amaliy ahamiyatga ega hisoblanadi.

To'plangan materiallar va ularning tahlilidan umumiy filologiya, sotsiolingvistika va psixolingvistika, leksikologiya, kognitiv-lingvistika va gender lingvistika kurslari bo'yicha ma'ruzalar o'qishda, filologiya fakultetlari talabalari uchun darsliklar va qo'llanmalar yaratishda, bir yoki ko'p tilli gender xususiyatlarini yorituvchi lug'atlar tuzishda foydalanish mumkin.

Tadqiqot natijalarining ishonchliligi tadqiqot obyektiga nisbatan qo'llanilgan usul va metodlarning ilmiy faoliyat maqsadiga mos kelishi, nazariy ma'lumotlarning ilmiy manbalarga asoslanganligi, adabiy asarlarning tadqiqot predmetiga muvofiqligi, nazariy fikr va natijalar qiyosiy-tipologik tahlil metodlari yordamida aniqlanganligi, xulosalarning amaliyotga joriy etilganligi, natijalarning boshqaruv organlari tizimlari tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati qiyosiy tilshunoslikda va lingvomadaniyatshunoslik yo'nalishida bajarilgan tadqiqot ishimizda "til va madaniyat" o'rtasidagi uzviy bog'liqlikka oid "Til - madaniyatning murakkab qismi" qoidasi asosida va "tildagi inson omili" o'rganiladi. Faktologik materiallarning bazasini turli lug'atlardan (izohli, etimologik, frazeologik, paremiologik (maqollar to'plami), shuningdek qoraqalpoq tilida va ingliz tillarida nashr etilgan materiallardan tanlab olingan, qoraqalpoq va ingliz tillaridagi frazeologizmlar va paremiologik birliklar tashkil etadi.

Tadqiqot natijalarining amaliy ahamiyati ayrim gender lingvistikasiga oid amaliy natijalar tilshunoslik masalalari, iqtisodiyot, siyosat, sotsiologiya, psixologiya va boshqa sohalarga oid vazifalarni bajarishga, tele va radio dasturlari uchun ssenariylar tayyorlashda qo'llaniladi.

Tadqiqot natijalarining joriy qilinishi: ingliz va qoraqalpoq tillaridagi gender birliklarini qiyosiy-tipologik jihatdan kognitiv, lingvomadaniy tadqiqotlardan funksional va amaliy tavsiyalar asosida:

gender stereotiplarining qiyosiy lingvistik tasnifi ishlab chiqilib, ingliz va qoraqalpoq tillaridagi lingvistik birliklarda (leksik, paremiologik, frazeologik) mustahkamlangan gender stereotiplarining umumiy va alohida (gender stereotiplarning ingliz tilida neytrallashuvi, qoraqalpoq tilida an'anaviy qarash mustahkam saqlangan) xususiyatlari haqidagi natijalardan O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar ilmiy-tadqiqot institutida 2017-2020 yillarda bajarilgan FA-F-1-005 "Qoraqalpoq folklorini va adabiyotshunosligi tarixini o'rganish" mavzusidagi fundamental loyihada foydalanilgan (O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar ilmiy-tadqiqot institutining 2025 yil 12 martdagi 133/1-son ma'lumotnomasi). Natijada, loyihaning gender stereotiplarining ingliz tilida neytrallashuvi, qoraqalpoq tilida an'anaviy qarashlarining saqlanishi masalalariga oid nazariy muammolari yangi tahlillar bilan boyitilgan;

tildagi gender stereotiplarning transformatsion dinamikasi aniqlanib, zamonaviy til bilimida an'anaviy gender stereotiplar transformatsiyaga uchrab (kasblar, oilaga oid rol, og'zaki kommunikatsiya), ba'zilari o'z ahamiyatini yo'qotganligi haqidagi ilmiy yangiligi Qoraqalpog'iston Respublikasi Vazirlar Kengashi huzuridagi Davlat tilini rivojlantirish departamenti tomonidan muhim manba sifatida joriy etilgan (Qoraqalpog'iston Respublikasi Vazirlar Kengashi 2025-yil 14-mart 11-04/11-03/789-son ma'lumotnomasi). Natijada, kasblar, oilaga oid rol, og'zaki kommunikatsiyagi an'anaviy gender stereotiplarining transformatsion dinamikasi mavjudligi dalillangan;

tilda gender stereotiplarining shakllanishiga milliy-madaniy omillarning ta'siri aniqlanib, ingliz va qoraqalpoq etnik guruhlarining ijtimoiy, tarixiy va madaniy xususiyatlari erkak va ayol roli lingvistik ifodasida aks etishiga doir ilmiy xulosalardan Qoraqalpog'iston Respublikasi tarixi va madaniyati davlat muzeyida yoshlar bilan uchrashuv va davra suhbatlari o'tkazilib, keng qo'llanildi (Qoraqalpog'iston Respublikasi tarixi va madaniyati davlat muzeyining 2025-yil 19-martdagi 150-son ma'lumotnomasi). Natijada, ingliz va qoraqalpoq etnik guruhlarining ijtimoiy, tarixiy va madaniy xususiyatlari erkak va ayol roli lingvistik ifodasida aks etishi ochib berilishiga xizmat qilgan;

gender stereotiplarning lingvistik tasnifini o'rganishga kompleks usul qo'llanilib, gender stereotiplarini tahlil qilish leksik-semantik, paremiologik, kognitiv va diskursiv usullarning kombinatsiyasida amalga oshirilgan holda yangi tasniflash modeliga oid natijalardan Berdaq nomidagi Qoraqalpoq davlat universitetida 2018-2020 yillarda amalga oshirilgan P3-20170930309 son "Qoraqalpoq folklori tilining badiiy til rivojlanishidagi ta'sir masalasi" mavzusidagi loyihada qo'llanilgan (Berdaq nomidagi Qoraqalpoq davlat universitetining 2025-yil 18-mart 01-21-02/694-son ma'lumotnomasi). Natijada, loyiha gender stereotiplarning lingvistik tasnifini tadqiq etishda yangicha nazariy tahlillarga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 3 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida ma'ruza ko'rinishida bayon etilgan va aprobatsiyadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha jami 14 ta ilmiy maqola va tezis, shulardan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalarining asosiy ilmiy natijalarini nashr etish uchun tavsiya etilgan xorijiy nashrlarda 5 ta maqola, mahalliy respublika jurnallarida 4 ta va boshqa xorijiy va mahalliy nashrlarda 5 ta tezis chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, ishning xulosasi, foydalanilgan ilmiy adabiyotlar ro'yxatidan iborat. Dissertatsiyaning asosiy qismining hajmi 131 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqotning dolzarbligi va zarurati asoslangan, maqsadi va vazifalari, obyekti va predmeti tavsiflangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishiga mosligi ko'rsatilgan, ilmiy

yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining amaliyotga joriy etilishi, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Zamonaviy tilshunoslikda gender nazariyasining asosiy masalalari”** deb nomlanadi. Bunda gender lingvistikasining tadqiqidagi nazariy asoslari, ingliz tilidagi genderning lisoniy ta'rifi, qoraqalpoq tilida gender leksikasining ta'rifi kabi masalalar tadqiq etildi.

Bugungi kunda odamlarning jinsini faqat “biologik substansiya” tomonidan emas, balki “gender” yo'nalishida ham ko'rib chiqish ko'zda tutilmoqda. Shuning uchun, odamning jinsi, madaniy til ta'sirini ko'rsatishga mo'ljallangan "gender" (gender) termini kirib keldi.

Gender tilshunosligi bu - odamlar o'rtasidagi lisoniy xususiyatlarni jinsiga bog'liq holda o'rganadigan tilshunoslikning bir sohasidir⁹ shunday ekan, gender tilshunosligi filologiyada jinsga oid lingvistik tadqiqotlar olib boruvchi fan. Gender tadqiqotining ichiga “jins”, “gender”, “genderlik rol” kabi tushunchalar kiradi.

Gender tilshunosligi vakili A.V.Kirilina gender terminining rus tilida qo'llanilishi bo'yicha tushuncha beradi. Muallif “gender” va “jins” atamalarining belgilarini ajratishga e'tibor qaratadi¹⁰. Rus gender tilshunosligining yetakchi vakillaridan biri A.V.Kirilina biologik jins o'rtasidagi farq va uning tilda ifodalanishiga o'zining tadqiqotlarida asosiy e'tiborini qaratadi va tilni gender xususiyati nuqtai nazaridan o'rganishga katta hissa qo'shadi. Olim boshqa tadqiqotchilarning ishlari asosida rus tilining lingvistik an'alarida “gender” terminini moslashtirdi va fanlararo tadqiqot obyektiga aylantirdi. Uning ishlari “erkak kishi”ning qaysi xususiyatlari gender atamalariga zid ekanligi haqida ma'lumot beradi. Bu kabi holatda, agar o'quvchi Kirillining asosiy ishlari bilan yaqindan tanish bo'lmasa, bu uning ma'lumotlarini to'g'ri qabul qilishga to'sqinlik qilishi mumkin. Chunki uning ishlarida ko'proq ijtimoiy rol, erkaklar va ayollarga berilgan stereotiplar va ularning lingvistik aks etishi ko'rib chiqiladi. Genderning biologik va ijtimoiy-madaniy jihatlari o'rtasidagi farqni aniqlash uchun uning tadqiqoti foydali bo'ladi.

Erkaklar va ayollarning so'z qo'llashdagi xususiyatlarini B.Kryuvkova o'rganib lingvistik tajriba o'tkazgan. U bir so'zning yoki bir ma'noning jinsiy psixologik farqiga qarab har xil qo'llanishiga e'tibor qaratgan. Olim ikki xil eksperiment o'tkazadi: 1) so'z bilan eksperiment; 2) matn bilan eksperiment.

Birinchi eksperimentdan quyidagi xulosaga kelinadi: a) erkaklarga qaraganda ayollarning so'z qo'llashida ma'lum bir vaqt oralig'ida bir xil so'zlar ko'proq uchraydi; b) erkaklar leksikaning yangi turini qo'llashga moyil bo'ladi.

Ikkinchi tajribada ayollarning so'z qo'llashida ot, yordamchi so'zlar, sifat (orttirma daraja), mavhum otlar ko'proq qo'llanadi deb xulosa chiqaradi.

⁹ Кирилина А.В. Гендер: лингвистические аспекты. – М.: Ин-та социологии РАН, 1999. – 189 с.

¹⁰ O'sha erda:7-30.

G.Ergasheva “Gender munosabatlarini o‘rganish mamlakatimizda davlat siyosati darajasiga ko‘tarilgan, chunki gender masalasi ma’naviyatni yuksaltirish, o‘zlikni anglash, inson huquqlarini yo‘qqa chiqarmaslik kabi masalalarni anglatadi”, - deb gender tilshunosligining aynan bugungi kundagi ahamiyati qay darajada ekanligini ochib berishga harakat qiladi.

Shunday qilib, gender lingvistikasi turkiy tillarda shu kungacha tadqiqot obyektiga olinib, bir qancha tadqiqot ishlari olib borilgan. Lekin, bizning qoraqalpoq tilshunosligida bu masala bo‘yicha birorta maxsus tadqiqot ishi olib borilmadi. Shunday bo‘lsa-da, bugungi kunda tilshunoslikning yangi yo‘nalishiga bo‘lgan qiziqish ortib borayotganining guvohi bo‘ldik.

Genderologiya va gender tilshunosligi yo‘nalishlarining turli yo‘nalishlarida tadqiqot olib borish jahon mamlakatlarida allaqachon boshlangan. Ingliz tilida gender lingvistikasining tadqiqotlarini Dedora Tannen va Robin Lakofflar amalga oshirgan (Qarang: jadval 1.2).

1.2-jadval

Ingliz tilida rod kategoriyasi referent

Category	Male	Female	Neutral
Profession	Businessman	Businesswoman	Businessperson
Pronoun	He	She	They
Social position	Chairman	Chairwoman	Chair
Personage and title	Actor	Actress	Actor
Gender words	Man	Woman	Person

Jins kategoriyasi boshqa tillarga nisbatan ingliz tilida aytarli darajada katta ahamiyatga ega emas. Ingliz tilida rod kategoriyasi referentning jinsi va predmetlarning asosan olmoshlar bilan moslashuvida birga kelishini ko‘rishimiz mumkin. “Bu holat shaxs olmoshlari, (*he, she, it*), egalik (*his, her, its*) va o‘zlik (*himself, herself, itself*) olmoshlari, yoki ularning o‘rnini bosuvchi tirik organizmlar jinsiga mos, yoki inanimativ predmetlarni ko‘rsatuvchi olmoshlar. Shu munosabat bilan “tabiiy jins” tushunchasi uning rasmiy nomlanishidan ustun turadi, “rodna nafaqat so‘zlarning o‘zi, balki ma’lum darajada shu so‘zlar orqali ifodalanadigan predmetlar tasniflanadi”¹¹.

Debora Tannen va Robin Lakoff gender lingvistikasi sohasidagi mashhur tadqiqotchilardir. Ularning tadqiqotlari til va muloqot orqali jins qatlami qanday ifodalanishi haqida tushuncha beradi. Misol uchun Robin Lakoffning “Language and Woman’s Place” (1995) asari til va gender aloqasini o‘rganishda muhim o‘rin egalladi. Lakoffning fikricha, ayol kishining gapi o‘ta ishonchsiz, muloyimlik, kichraytiruvchi-erkalashning ko‘pligi, emotsional ko‘makchilarni qo‘llanishi bilan ajralib turadi. Lakoffning ta’kidlashicha, bunday nutqiy xususiyatlar ayollarning “zaifligi” haqidagi ijtimoiy stereotiplar bilan bog‘liq bo‘lib, bu ularning jamiyatdagi bo‘ysunuvchi rolini davom ettiradi. Ishonchsizlik iboralarini ishlatish: *kind of, sort of, I think*. Muloyimlikni oshirish minnatdorchilik va kechirim so‘rashni tez-tez ishlatish orqali gavdalanadi. Tasdiqlovchilarni ko‘p qo‘llash: *It’s*

¹¹ Оразалиева Э.Н. Когнитивтік лингвистика: қалыптасуы мен дамуы: ғыл. монография. – Алматы: Ан Арыс, 2007. – 312 б.

a nice day, isn't it? Kichraytiruvchi ma'nodagi so'zlarning ortiqcha qo'llanilishi: *adorable, lovely, cute*. Sezgi ifodalovchi yasamalar: *oh dear, gosh*. Ayrim tadqiqotchilar Lakoffning xulosalari universal xususiyatga ega deb hisoblaydilar, ijtimoiy kontekst va ayollar guruhlarini o'rtasidagi farqlarni hisobga olmaganliklarini ta'kidlaydilar.

Debora Tannen tildagi gender farqlarini o'rganishga qo'shgan hissasi bilan mashhur. Uning "*You Just Don't Understand: Women and Men in Conversation*" (1990) kitobi gender aloqasi haqidagi g'oyalarni ommalashtirgan va bestsellerga aylandi. Tannen kitobining asosiy g'oyasi erkak va ayol nutqidagi farqlar biologiyaga emas, balki madaniy ahamiyat va tarbiyaga bog'liq. Erkaklar va ayollarning tildan foydalanishi turli maqsadlarga bog'liq:

Erkaklar: hukmronlik va mavqeni tasdiqlashga intiladilar. Ularning nutqi ko'proq to'g'ridan-to'g'ri va avtoritar tarzda bo'ladi.

Ayollar: muloqot o'rnatish va munosabatlarni uyg'unlikda saqlashga e'tibor beradi. Ayollarning nutqi ko'proq empatiya va o'zaro tushunishga qaratilgan.

Shunday qilib, "ayol" konseptosferasining ko'p qirrali tuzilishini genderlik jihatdan bir necha freymli tarmoqlar orqali (*go'zallik, odoblilik, hurmat, mehribonlik, va h.k.*) kognitiv tomonini ko'rib chiqdik. Ingliz tilida turli kasblarni ifodalovchi birliklarda erkaklik dunyosi ustun turadi, bu esa azaldan erkak uchun kasb, ish, ayol uchun uy muhim va majburiy ekanligidan dalolat beradi.

Xulosa qilib aytganda, har ikki tilda barcha lingvistik ko'rinish, ayniqsa, "erkaklik" nuqtayi nazaridan tasvirlanadi. Ayol va erkaklarga xos maxsus murojaat qiladigan so'zning yo'qligi, gender muammosining qoraqalpoq tilshunosligida hali o'rganilmaganligidan darak beradi.

"Ingliz va qoraqalpoq tillarida ayol komponentli paremiologik birliklar" deb nomlanuvchi ikkinchi bobda gender stereotiplarining frazeologik birliklar tarkibidagi tadqiqi, ingliz va qoraqalpoq tillarida genderni gavalantiruvchi birliklar, gender aspektining komponentli tahlili yordamidagi tadqiqot kabi masalalar o'rganilgan.

Ingliz va qoraqalpoq tillaridagi gender komponentli frazeologik birliklar milliy madaniy qatlamning zaruriy qismini anglatadi, ijtimoiy munosabatlar, urf-odatlar va erkaklar bilan ayollarning roli haqidagi g'oyalarni aks ettiradi. Tahlil qilish uchun ushbu tillarni tanlash ularning madaniy va tarixiy ahamiyati, shu bilan birga, gender xususiyatlari roliga yondashuvlardagi tafovutlar bilan bog'liq. Qiyosiy tadqiqot jinsni tushunishning universal jihatlarini ham, har bir til madaniyatiga xos bo'lgan o'ziga xos xususiyatlarni aniqlash imkonini beradi, bu esa gender stereotiplari haqidagi umumiy tasavvurni boyitadi. Ushbu bo'limda ikki tilning paremiologik fondiga kiritilgan gender stereotiplari, ularning mazmuni va funksional tarkibiy qismlaridagi o'xshashlik va farqlarni aniqlash uchun tahlil qilinadi.

A.Pirniyazova o'zining "Qoraqalpoq tili frazeologik tizimi va uning stilistik imkoniyatlari" asarida qoraqalpoq tilining frazeologiyasiga stilistik va lingvomadaniy yo'nalishda tadqiqot olib bordi.

Bundan so'ng qoraqalpoq tilidagi frazeologizmlarni so'z turkumlariga bog'liq tadqiqot ishlari ham olib borildi. Tadqiqotchi J.Tanirbergenovning dissertatsiyasi

fe'l frazeologizmlarni o'rganishga bag'ishlangan bo'lsa, M.Bobojonov tarjimadagi frazeologizmlarni lingvistik yo'nalishda qiyosiy tarzda o'rganadi.

Ingliz tilida gender komponentlarini o'z ichiga olgan juda ko'p frazeologik birliklar amalda qo'llaniladi, ular ko'pincha erkak va ayollar roli haqidagi o'rnatilgan tasavvurlarni aks ettiradi. Tarixiy jihatdan, bu frazeologik birliklarning shakllanishiga patriarxal tuzilmalar, ijtimoiy institutlar, G'arb jamiyati evolyutsiyasi bilan bog'liq adabiyotlar ta'sirida bo'lgan.

Shunday qilib qoraqalpoq tilida frazeologizmlarni gender yo'nalishida o'rganish masalasi maxsus tadqiq etilmagan.

Behind every great man, there is a great woman (Har bir buyuk erkakning ortida buyuk ayol turadi) - ayol erkakka nisbatan ikkinchi darajali, yordamchi roli haqidagi stereotipni anglatadi, shu bilan birga ayol kishining ahamiyati alohida ta'kidlanadi. Zamonaviy gender bahslarida bu ibora ko'pincha eskirgan ma'noda deb biladi, ya'ni bunda patriarxal nuqtai nazardan qo'llaniladigan frazeologik birlik sifatida qabul qilinadi, chunki bu ayollarning ulushi erkaklarning yutuqlariga bog'liqligini anglatadi. Biroq, bu misol erkakning muvaffaqiyati ko'pincha ayolning qo'llab-quvvatlashi, ko'rinmas bo'lsa ham, ayol bilan bog'liq deb hisoblaydi, gender rolini qayta ko'rib chiqish uchun yo'l ochadi. (Har bir buyuk erkakning ortida buyuk ayol turadi) - ayolning erkakka nisbatan ikkinchi darajali, yordamchi roli haqidagi stereotipni anglatadi, albatta bunda ayolning alohida o'rni va ahamiyatini aytib o'tadi.

A man's home is his castle (Erkak kishining uyi - uning qo'rg'oni) - bunda erkak kishi oilaning qo'rg'oni sifatida tavsiflanadi.

Old maid (qari qiz) – qizlarga nisbatan salbiy konnotatsiyani anglatadi, turmushga chiqmagan qizlarga aytiladi, bu esa qizlarga oila qurish hayotdagi zaruriy bosqich bo'lib, aynan shu oila stereotipi sifatida beriladi. Mazkur misollar shuni ko'rsatadiki, ingliz frazeologik birliklarida ko'pincha erkaklar va ayollarning ijtimoiy o'rni va oilaga oid roli, shu bilan birga, ularning yoshi va holati bilan bog'liq gender stereotiplari mavjud. Bu frazeologik birliklar ayol kishining tarbiya qo'riqchisi, erkak kishining oila boshlig'i roli haqidagi an'anaviy tasavvurlarni aks ettiradi. Ularda patriarxal tuzilma hamda ijtimoiy me'yorlarning ta'siri yaqqol ko'rinadi.

2.1-jadval

Ingliz tilida gender komponentli frazeologik birliklar stratefikatsiya metod yordamida tahlili

Frazeologik birlik	Semantik daraja	Madaniy daraja
Man of his word	Erkak kishining bir so'zligi va ishonchligi	An'anaviy ravishda erkak odamlarni tarbiyalash
Woman's intuition	Ayol kishi ko'proq emotsional va sezgir inson sifatida ifodalanadi	Gender stereotip, ayol odam ta'sirchanligiga e'tibor qaratiladi.
Bachelor'paradise	Bo'ydoqlik davridagi hayotga ijobiy munosabati	Mustaqil va tashvishsiz anglatadi
Old maid	Salbiy konnotatsiyadagi, qari qiz	Ayol steriptipi, xonadon bilan bog'liq qadriyat

Gender komponentlari ko‘pincha ijtimoiy umidlarni aks ettiradi, erkaklar faollik, mas’uliyat, ayollar esa kuzatuvchanlik, nikoh va xo‘jalik sohasi bilan bog‘liq.

2.3-jadval.

Stratifikatsiya metodi orqali qiyosiy tahlil

Daraja	Ingliz tili	Qoraqalpoq tili
Lingvistik	Oddiy struktura, ko‘pincha metaforalar bilan ifodalanadi	Badiiy taqqoslanadi, timsollar qo‘llaniladi
Semantik	Individuallikka e‘tibor ko‘p beriladi (erkak odam-ishonch, ayol odam-hissiyot)	Ijtimoiy rollarga e‘tibor (erkak - boshliq, ayol - oila qo‘riqchisi)
Madaniy	Gender stereotipler kuchini yo‘qotmoqda	An’anaviy genderli rollar barqaror
Ijtimoiy	Zamonaviy o‘zgarishlar gender neytrallikka olib keldi	Frazeologiyaliq birliklar patriarxal qadriyatlarni qo‘llab-quvvatlaydi

Shunday qilib, ikki tildagi gender frazeologik birliklar gender rolini tushunishning milliy xususiyatlarini aks ettiradi, biroq ularning dolzarblik darajasi o‘zgacha. Ingliz tilida gender stereotiplarining passivlashuv tendensiyasi kuzatilmoqda, qoraqalpoq tilida esa ular yanada yaqqolroq qo‘llanilmoqda.

Stratifikatsiya metodi tilning madaniy va ijtimoiy munosabatlarni qanday mustahkamlashini aniqlash imkonini beradi, bu til va jamiyat o‘rtasidagi munosabatlarni tushunish uchun zarurdir.

Ingliz va qoraqalpoq tillarida frazeologik birliklarning genderlik xususiyatlari

Sifat	Ingliz tili	Qoraqalpoq tili
Go‘zallik	Tabiiy obyektlarga o‘xshatish keng tarqalgan, ammo ideallashtirilmagan	Ayol-qizlar chiroyi tabiiy obrazlar bilan ideallashtirilgan
Ijtimoiy rol	An’anaviy stereotiplar kam uchraydi	Erkak - qo‘riqchi, ayol - oila bekasi
Negativ stereotiplar	Zamonaviy leksikada bunday stereotiplar kam uchraydi	Ayol ko‘proq muammolar manbai sifatida beriladi
Yosh kategoriyasi	Yosh kategoriyasi genetik jihatdan neytral ifodalanadi	Ulg‘ayish, ma’lum darajaga erishish ko‘proq erkaklar bilan assotsiyalanadi

Qoraqalpoq tilidagi frazeologik birliklar an’anaviy turmush tarzi va patriarxal madaniyat bilan chambarchas bog‘liq. Ayollar ko‘proq oilaga tegishli mas’uliyat, go‘zallik yoki muammolar manbai orqali tasvirlanadi, erkaklar esa

kuch, yetuklik va yetakchilik bilan bog‘lanadi. Ingliz tilida, ayniqsa, zamonaviy lug‘at tarkibida gender stereotiplariga deyarli e‘tibor berilmaydi.

Shuni ta‘kidlash kerakki, so‘zning tuzilishi va so‘zlovchining jinsi o‘rtasidagi aniqlangan bog‘liqliklar bunday vazifalar uchun odatiy ishonchlilik me‘yorlariga muvofiq qabul qilingan ahamiyatlilik chegarasidan bir necha barobar yuqori qatlamlarni o‘z ichiga oladi. Olingan natijalar, garchi ular bitta tarkibiy o‘zgarish doirasida cheklangan bo‘lsa-da, gender va ta‘sirchan nutqqa amal qiladigan turli tarkibiy xususiyatlar o‘rtasidagi bog‘liqlikni qo‘shimcha o‘rganish maqsadga muvofiqligini tasdiqlaydi. Kuchli emotsional stress holatida ham kognitiv jarayonlar va nutq jarayonlariga qaysi omillar barqaror ta‘sir ko‘rsatishini bilish, o‘rganish obyekti inson, uning biologik va ijtimoiy mohiyati bo‘lgan barcha antropologiya fanlari uchun so‘zsiz qiziqish uyg‘otadi.

Gender aspektining komponentli tahlil vositasida tadqiq qilinishi

Bugungi kunda gender bilan tilning o‘zaro bog‘liqligini o‘rganishning ilmiy yo‘nalishlari bir qancha saralanib, o‘zlarining asosiy tadqiqot masalalarini aniqlab oldi deyish mumkin. Masalan, *lingvistik genderologiya* (gender lingvistika) yo‘nalishida: 1) inson jinsi gender tili bilan belgilanishi; 2) til bilan jinsning farqi, o‘zaro bog‘liqligi; 3) ayol va erkak so‘zlarining umuminsoniy farqi; 4) ayol va erkakning milliy-etnik farqi masalalari dolzarb hisoblanadigan bo‘lsa, *ijtimoiy-lingvistik yo‘nalishda ayol* va erkakning verbal va noverbal birliklarni qo‘llash xususiyatlarini o‘rganishga e‘tibor qarata boshladi. *Psixolingvistik yo‘nalish* bo‘yicha esa jinsiy psixikaga mos ayol va erkakning lisoniy munosabatida verbal va noverbal xususiyatlarni ajratish, bola tilining gender rivojlanishini o‘rganish, psixolingvistika bilan neyrolingvistikaning aloqasi aniqlanadi. *Identifikatsion yo‘nalishda olimlar yashirin* (anonim) matnlarni tekshirish orqali muallifning lisoniy qiyofasi, jinsi aniqlanadi. *Lingvomadaniyatshunoslik va madaniyatlararo* tadqiqotlarda ma‘lum bir davrda turli tillar va madaniyatlardagi andropotsentrik daraja belgilanib, til va madaniyatning jamiyatdagi o‘rniga mos genderning oladigan o‘rni, genderning umumiy, alohida belgilari aniqlanadi¹².

Sema ko‘pincha kichik qismlarga ajratilmaydigan eng kichik ma‘no birligi deb ataladi. Bu ta‘rif barqaror emas va muvaffaqiyatsiz, chunki ko‘plab taniqli va hamma tomonidan tan olingan semalar uchun keyingi segmentatsiyalash mumkin, masalan, sema [jins] ni [tirik mavjudot] sifatida ajratish mumkin. Girl/qiz so‘zining

ma‘nosini tashkil etuvchi eng kichik va ma‘no birliklarini [boyaga etmagan], [ayol jinsi] va [inson] deb atash qiyin. Maxsus bir ma‘noni semalarga bo‘lish chegarasi tadqiqotga qo‘yilgan maqsadlar bilan belgilanadi.

Bu umumiy mulohazalardan keyin va komponentlarni tahlil qilish texnikasining hozirgi holatini tavsiflashga o‘tishdan oldin, bu yondashuvning tarixini qisqacha ta‘riflash kerak. Qarindosh-urug‘chilik atamalarini minimal juftlikka qiyoslash ota, ona, o‘g‘il, qiz, aka, opa so‘zlarining ma‘nosini aniqlash uchun quyidagi xususiyatlarni aniqlaydi, bu atamalar ko‘proq genderli sifatlarga

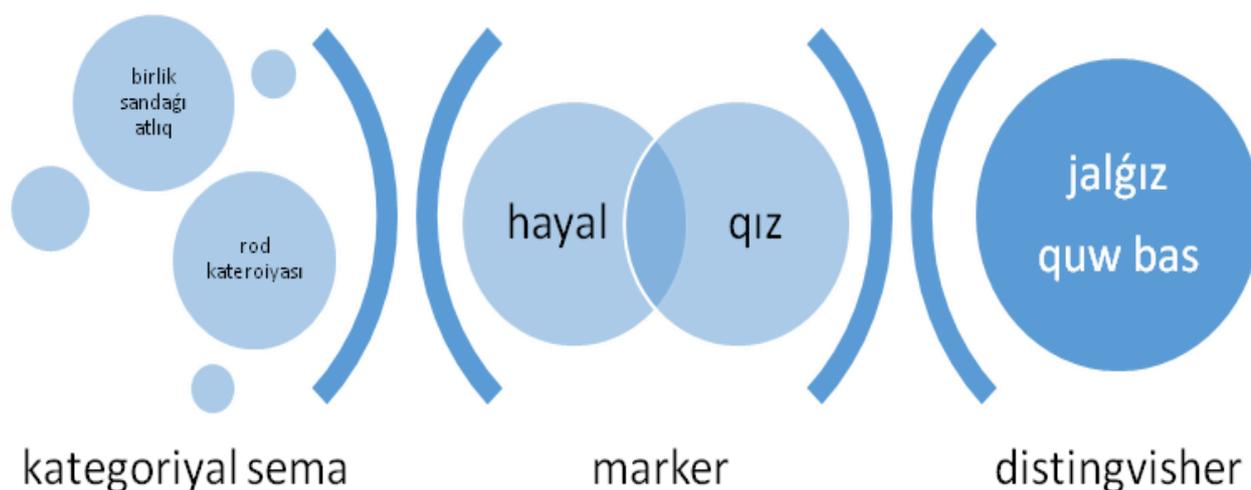
¹² Denisov A.A. Slovar gendernix terminov. – M., 2002. – 255 b.

yo'naltirilgan: [oqsoqol:navqiron], [ayol:erkak], [tug'ishgan:qarindosh]. Shu kabi xususiyatlarni ingliz tilida ham uchratishimiz mumkin: [adult:youth], [woman:man], [distant:close]. Keyin ota so'zi katta avlod, erkak kishi va to'g'ridan-to'g'ri munosabatni anglatadi.

Bunday aniq tuzilgan semantik maydonlar relyatsion semalarni aniqlash imkonini beradi, ya'ni minimal juftlikni moslashtirish orqali belgilash mumkin. Biroq, leksikada bunday qat'iy tartibli sistemalar juda kam bo'lganligi sababli, komponentli tahlilning yanada universal usulini topish kerak edi.

Semalar, birinchidan, lug'at ta'riflarida ma'lum bir til tomonidan e'tirof etilgan nominatsiyalangan obyektlarning xususiyatlarini aks ettiruvchi leksik ma'no komponentlari belgilanadi. Ammo bu faqat ta'riflar sifatida rasmiylashtirilgan talqinlarni anglatadi. Sinonimik talqinda bu sinonimning mantiqiy ta'rifini lug'atdan topib, uning asosidagi semalarini aniqlashga to'g'ri keladi. Ikkinchi eslatma, ensiklopedik emas, faqat filologik lug'atlardan foydalaniladi. Ya'ni, ta'riflarning o'zi lingvistik bo'lishi kerak. Ensiklopedik turdagi Amerikaning ko'plab izohli lug'atlarida lug'atlarning ma'lumotlari, ta'riflari so'zning mazmunidan ko'ra ko'proq xususiyatlarni o'z ichiga oladi (Niyat ma'nosining majburiy qismi hisoblanadi). So'nggi, uchinchi eslatmada, ko'p ma'noli so'zda komponentli tahlil har bir leksik-semantik variant uchun alohida amalga oshiriladi. Ya'ni, bir fikr ta'rif so'zlari orasida kam ma'lumotli yoki murakkab tushunchani anglatuvchi so'zlar bo'lishi mumkin. Ular qo'shimcha ravishda bir xil yoki boshqa lug'atlar yordamida dekodlanadi. Ya'ni, ta'rif uchun tushuntirish transformatsiyasi ham kiritilgan. Lug'atlarga bunday qayta o'rganishlar sonini ta'rifning chuqurligi deb ataymiz (Qarang: 2.1-rasm).

2.1-rasm



2.1 - rasm. Sema, marker va distingvisherlasning tavsifi

Semalar iyerarxiyasidagi o'zgarishlar va qayta guruhlanishlar konversiya turiga ko'ra so'zlarning ma'nosi va so'z yasalishining o'zgarishi asosida yotadi.

Turli mualliflar turlicha nomenklaturani va shunga o'xshash tarzda semalarning har xil tasniflarini beradilar: gipersemalar va giposemalar, arxisemalar va differensial semalar, markerlar va distsifikatorlar (farqlovchilar) va boshqalar.

Qayd etilgan misollarning ikki tildagi komponentli tahlil asosidagi talqini orqali quyidagi xulosaga kelish mumkin.

Aspekt	Ingliz tili	Qoraqalpoq tili
Erkak roli	Haqiqat, ishonch, mustaqillik (man of his word)	Botirlik, rahbarlik, mehnatsevar, hurmat (sher yurak)
Ayol roli	Go‘zallik, intuitsiya, emotsionallik, oilaviy vazifalar (woman's intuition)	Mehr-muhabbat, onalik, yaxshilik
Oiladagi roli	Erkak odam - boquvchi, ayol kishi - yordamchi	Erkak kishi - boshliq, ayol – oila qo‘riqchisi
Salbiy stereotip	Ijtimoiy e‘tiqodlar asosida ayol ko‘proq ta‘riflanadi (old maid)	Balo-qazolar bilan bog‘liq (qora yo‘l)
Gender neytrallik	Orasida, lekin umuman mumkin emas	Genderlik neytral birikmalar bor, lekin ko‘p emas
Zamonaviy o‘zgarishlar	Stereotiplarning pasayishi, gender neytralligini oshirish	An’anaviy stereotiplar kuchli saqlanib qolgan

Shunday qilib, har ikki o‘rganilayotgan tillarning o‘xshashliklari ularning an’anaviy gender rolini frazeologik birliklar orqali mustahkamlashida hisoblanadi. Shu bilan birga, ikki tilda ham erkak kishilarning fazilatlari kuch, halollik va mustaqillik bilan bog‘liq. Ayol kishilarning fazilatlari go‘zallik, oilaviy turmush, g‘amxo‘rlik bilan bog‘liq sifatlari bir xil ekanligi aniqlandi.

Komponentlarni tahlil qilish tamoyillarini ishlab chiqish bo‘yicha ilmiy tadqiqot ishlari davom etmoqda. Usul kommunikativ leksikologiyani yaratish uchun uni kommunikativ tilshunoslik tamoyillari bilan birlashtirish mumkinligi mazmunida va so‘zning semantik tarkibini maydon usuliga muvofiq, ya‘ni yadro va periferiyaga ega tarkib bilan, ko‘rib chiqish ma‘nosida istiqbolli ko‘rinadi. Lug‘atlar ma‘lumotlari asosida yaratilgan komponentli tahlil, o‘z navbatida, izohli lug‘atlar va leksikografiya nazariyasidagi ta‘riflarni aniqlashtirish va takomillashtirishga hissa qo‘shishi mumkin.

Semalarni aniqlash va tavsiflash metodikasini takomillashtirish so‘zning semantik ma‘nosini tushunishga yordam beradi, insonning ijtimoiy amaliyot jarayonida egallagan bilimlarini hamda uni tushunishni aks ettiradi.

Dissertatsiyaning uchinchi bobi **“Gender stereotipli lisoniy birliklar tasnifidagi tahlili”** deb nomlanadi, ushbu bobda ingliz va qoraqalpoq tillaridagi maqollarda gender stereotiplarining gavdalanish xususiyati, paremiologik birliklarda binar oppozitsiya kategoriyasi, paremiologik fondagi gender stereotiplarining konseptual tasnifi tadqiq etilgan.

Gender lingvistikasi asosan til munosabatidagi erkaklar va ayollar tilining o‘ziga xos xususiyatlariga, ayrim belgilariga alohida e‘tibor qaratmoqda. Shu sababli bugungi kunda jahon tilshunosligida olimlar gender xususiyatlar masalasini ko‘tarib, atroflicha tadqiqotlar olib bormoqdalar. Gender doirasida ayol va erkak jinsiga qanday psixologik xususiyatlar xos, ayollar bilan erkakka qanday xulq-atvor shakllangan, jins ijtimoiy holatlarga, shaxs sifatida qanday ta‘sir etadi degan masalalar ko‘rib chiqiladi.

“Ayol-Ona” kategoriyasi. Har bir xonadonning barakasining, ahilligining ramzi u - ona, so‘zimizning dalili sifatida “jannat onalar oyog‘i ostida” – “osmon onalar oyog‘i ostidadir”. Ayol “ona” maqomiga faqat bolali bo‘lgandagina erishadi.

“Ona” maqomiga kelganda millati, tili, dinidan qat‘i nazar barcha “ona” bir xil darajada deyish mumkin. Barcha xalqlar uchun onaning bajaradigan xizmati ham birdek.

1. *Qoraqalpoq tilida ayolni tasvirlovchi til birliklari*: qiz bala, kelinshek, kelin, jubay, zayıp, yar. Ana, sheshe, ájapa, apa, kempir, áje (qiz bola, kelinchak, kelin, juft, yor. Ona, yanga, amma, buvi, kampir, momo va h.k.), ularni ham yoshiga qarab bo‘lib o‘tirgan. *Xalqimiz ayolning dunyoga farzand keltirib, uni tarbiyalashdagi rolini yuksak baholab kelgan. Masalan, Ona bo‘lgan dono bo‘ladi; ayolni yomon desang, onang shuning ichida ketadi; Bola - onaning jigari; Olti o‘g‘il tuqqan onani xonim desang bo‘lmaydimi; Onasini ko‘rib qizini ol, tovog‘ini ko‘rib oshini ich deb ona rolini yuqori baholaydi.*

Ingliz tilida ayolni tavsiflovchi birliklar: girl, young lady, maiden, bride, daughter-in-law, wife, spouse, mother, mom, mummy, grandmother, granny, old woman (qiz, jas hayal, pák qiz, kelinshek, kelin, áyeli, anasi, mama, kempir apa, kempir). Ingliz tilida ayolni ta‘riflovchi maqollar uchraydi: *Mother knows best*

(Onam yaxshi biladi), A mother’s love is like no other (Uning muhabbati boshqa hech kimga o‘xshamaydi), All that I am, or hope to be, I owe to my mother (Men nima bo‘lsam yoki bo‘lishga umid qilayotgan bo‘lsam, hammasi onamga bog‘liq) - bu asosan Avraam Linkolnning so‘zlari bo‘lsa-da, u ko‘pincha maqol sifatida qo‘llaniladi.

Gender konseptlar barcha xalqlar madaniyatida uchraydi. Ular urf-odat, folklor, asarlar, tilda o‘z aksini topadi. Gender shkalasi bilan taqqoslash barcha madaniyatlarda bir xil emas. Shuningdek, har bir madaniyatda erkak va ayolning ijtimoiy roli ham turlicha. Ular jamiyatdagi me‘yorlarga mos o‘zgarib turadi.

So‘nggi davrlarda lingvistik tadqiqotlarda til hodisalarini ona tilining madaniyati, uning tarixi bilan bog‘lab o‘rganish imkonini beradi. Shu jihatdan frazeologiya va paremiologiyani tadqiq etish qiziqish uyg‘otmoqda. Chunki, frazeologiya va paremiologiyani tadqiq etishda mentalitet bilan bog‘lab qarash maqsadga muvofiq bo‘ladi.

“Erkak-Ayol”ning har biriga xos xususiyatlarning (erkaklar va ayollarning nutqidagi, jamiyatdagi o‘rni, ijtimoiy roli, kiyinishi, fe‘l-atvori, ish-harakati, va h.k. o‘ziga xosliklar) dunyoning lisoniy manzarasining frazeo-paremiologik fragmentida belgilanadi, mustahkamlanadi.

Xalqimiz an‘anasida odamlar o‘rtasidagi muloqotda so‘zning bajaradigan vazifasiga alohida e‘tibor beriladi. Ayniqsa so‘zning qudratiga, so‘zning muqaddasligiga, so‘zning kuchiga bog‘liq frazeologik birliklar, paremiyalogiyalar:

“*Jaqsı sóz jan azıǵı*”, “*Jaqsı sózge jan semiredi, jaman sózge jan sekiredi*”, “*Jilli-jilli sóyleseñ, jılan innen shıǵadi*”, “*Jaqsı sóz-jarım ırıs*” t.b.al aytilgan sózdiñ mánisin túsınbeytuǵın adamǵa “*bir qulaǵınan kirip, ekinshi qulaǵınan shıǵıwı*”, “*aqpa qulaq*”, “*sóziniñ pátiwası joq*”, sóziniñ duzı joq» deb ta‘rif beradi. Ingliz tilida esa baqirib gapirish ayolning yoqimsizligining kafolati bo‘ladi-

da, baqirmay, ovoz ko'tarmay gapirish yaxshi xotinga baholanadi: *It is a good horse that never stumbles, and a good wife that never grumbles* (Jaqsı at hesh qashan súrınbeydi, jaqsı hayal heshqashan jekirinbeydi); *He who has a white horse and a fair wife, never wants trouble* (Sulıw hayal menen aqbozat kóplegen ádepsizliktiń bası).

Tadqiqotchilar ayol kishining o'z so'ziga konkret otlarni ko'p ishlatishini, erkaklar esa mavhum so'zlardan foydalanishini ta'kidlaydilar. Masalan, erkak kishining holi kelmaydigan ish-harakatga oldindan o'ylab, imkonini bilib kirishish kerakligini anglatadigan: Arslon oyga chopib yaralanibdi, bunday erkaklik pozitsiya ingliz tilida *Hares may pull dead lions be the beard* (Ólgen arıslannıń qulaǵında tıshqan oynaydı; Qulan qudıqqa qulasa qulaǵına qurbaqa oynaydı); *Greedy folk have long arm* (Kótere almaǵan qosıp arqalaydı) degan paremiyalar bilan ifodalanadi. Ammo, ayollik pozitsiyasini berishda fe'llardan foydalanadi. Masalan, *Qız almaǵan jigittiń kóp qızdan dámesi bar; Qızın bermes úydiń tausılmaytuǵın kádesi bar* birikmasi "qız" so'zi bilan bog'lanib kelib, «*káde, dámesi*» so'zlari qizga nisbatan stereotiplangan. Bunday stereotiplashtirish ingliz tilida ham mavjud: *A girl worth gold* (Qız degenshe qızıl altın yamasa Bir jaqsı qız eki jaman ulǵa tatıydı); *Woman's mind is winter wind / Woman's mind and a winter wind changes oft* (Hayaldıń oyı qısqı jel/Hayaldıń oyı hám qısqı jel turaqsız); *Woman is a weather-cock* (Hayal qırıq qubıladı); *woman and glass are ever in danger* (Hayal menen áynek mudamı qáwip astında yamasa Qızdıń joli jıńishke) va h.k.

Erkak bilan ayolning bir-birini to'ldirib turuvchi juftlik "*Er jigittiń atı jaqsı bolsa bir baxıt, alǵanı jaqsı bolsa mıń baxıt, qatınnıń jaqsısı toyda belgili, attıń jaqsısı jiyında belgili*" deb tasdiqlaydi. Erkak umrida egariga mingan "uchar oti" bilan oilasidagi "xotini" muhim rol o'ynashini, ikkovi teng darajada erkakning hayotdagi ajralmas sherigi ekanligini eslatadi.

Jamiyatimizda er-xotinlarning juftlikdagi uyg'unligini *Erli-zayıplı - qos egiz, Hayal aqıllı bolsa, erkek qor bolmaydı*, deb hisoblashadi. Xotinning oiladagi er-xotinlar o'rtasidagi munosabatda bajaradigan roli muhim ekanligini quyidagi maqollardan ko'rish mumkin: *Úydi qırıq erkek toltıra almaydı, bir hayal toltıradı; Úydiń tiregi - erkek, sáni - hayal; Jaqsı hayal jaman erkekti er etedi, jaman hayal jaqsı erkekti xor etedi* va h.k., ingliz tilida *A tent witout a woman is like a violin with the strings* (Hayalsiz shatır simli skripka sıyaqlı); *A wife gives beauty to a house* (Hayal úyge kórik beredi); *Marriage makes or mars a man* (neke erkekti bar qıladı ya joq qıladı) va h.k. Ayolning "qo'lqanot, g'amxo'rligiga" bog'liq *Hayal aqıllı bolsa, erkek qor bolmaydı, erdi er qılatuǵın da qatın, qara jer qılatuǵın da qatın*; «hayalsiz erkektiń ómiri mánissiz»; Ingliz tilida *The woman who loves her husband corrects his faults* (Kúyewin jaqsı kórgen hayal onıń kemshiligini dúzeydi) degan.

Erkak bilan ayolning juftligida ayolning o'rni ingliz frazeo-paremiologiyasida *Good wife and health are the man's best wealth* (Densawlıq penen jaqsı hayal erkektiń eń baslı baylıǵı); *Good wife is a good prize million* (Jaqsı hayal erkektiń million jeńisi menen teń); *He who has not got a wife is not yet a complete man* (Hayalsiz erkek jartı erkek).

“Erkak – Ayol” jinsining doirasida o‘g‘il va qiz tarbiyasiga ham bog‘liq ekanini ko‘ramiz. Sababi, qoraqalpoq tilining frazeo-paremiologiyasida; *Ákege qarap ul óser, sheshege qarap qiz óser, anasin kórip qızın al; Áke turıp ul sóylegennen bez, Ana turıp qız sóylegennen bez, Áke kórgen oq jonar, sheshe kórgen ton pisher* degan birliklarning “erkak” o‘g‘il bilan, “ayol” dunyosi qiz bilan zich aloqada ekanini, avlod tarbiyasida ota o‘g‘li uchun, ona qizi uchun javob berishini, tarbiyaning boshi so‘zlash odobi bilan mehnatga o‘rgatishdan boshlanishini ko‘rsatadi. Ingliz frazeo-paremiologik fragmentida esa o‘g‘il bilan qiz tarbiyasida ota-ona ayrim hollarda kuch qo‘llay olishini *You may doing the devil into a wife, but you’ll never doing him out of her* (Ákesi ulın urıp dúzeter, anası qızın urıp dúzeter) deb ko‘rsatadi.

Umuman olganda, qoraqalpoq va ingliz tillaridagi frazeo-paremiologik birliklarning qiyosiy tavsifi dunyoning frazeo-paremiologik tasvirida “Erkak – Ayol” juftligining qarama-qarshilik erkaklik pozitsiyasiga asoslanishini, erkak ustunligining stereotiplashtirilishi jamiyatning ijtimoiy hayotining barcha sohalariga bog‘liq ekanligini ko‘rsatadi. “Erkak-Ayol” juftligining uyg‘unligi, umrlik jufti, yori, sevgilisi bo‘lishi, o‘chog‘ining tutunini tutatib, uning avlodini davom ettirish, oila yaxlidligi, urug‘li elning onasiga aylanish kabi stereotiplardan iborat ekanligini aniqladik. Lekin, zamonaviy tendensiyalar bunday konseptual barcha ko‘rinishida ayolning ijtimoiy hayotning mustaqil va teng huquqli ishtirokchilari sifatida qaraladigan talqinlar mavjud. Gender belgilariga ega paremiologik birliklarni tahlil qilish bu o‘zgarishlarni aniqlash va barcha lingvistik ko‘rinishi ingliz va qoraqalpoq tillarida qanday rivojlanayotganini tushunish imkonini beradi.

Qoraqalpoq va ingliz tillarining frazeo-paremiologik fragmentida “Erkak-Ayol” juftiga nisbatan “yomon va yaxshi” kategoriyasi bo‘yicha nisbiy sifati quyidagicha xulosa qilish mumkin:

– “yaxshi” kategoriyasining erkaklik pozitsiyasi botirlik, mardlik, barqarorlik, bir so‘zlilik, ko‘rkamlik, ishchanlik, aqllilik, boshqaruvchilik va h.k. sifatlar bilan baholanadi. Jumladan qoraqalpoq erkaklari uchun or-nomus birinchi o‘rinda bo‘lsa, ingliz erkaklari uchun birinchi o‘ringa bir so‘zlilik xususiyati bilan baholanishi ma‘lum bo‘ldi. Erkakka xos boshqa yaxshi xislatlar ichida qoraqalpoq erkaklariga boshqaruvchanlik, bir so‘zlilik, haybatlilik, o‘zlarini yuqori qo‘yish bo‘lsa, inglizlar uchun ishchanlik, omonatga sodiqlik, iliq yuzlilik, shirin so‘zlilik xususiyatlari bilan taniladi. Ikkala millatning ham erkaklar jamoasiga umumiy yaxshi fazilat sifatida bag‘rikenglik, oqillik seziladi.

– “yomon” kategoriyasining erkaklik pozitsiyasi takabburlik, qo‘pollik, injiqlik, bilimsizlik va h.k. bilan baholanadi, shu jumladan qoraqalpoq erkakning injiq va g‘ayratsiz bo‘lishi, ingliz tilining dunyoqarashida esa erkakning qo‘pol va bilimsiz bo‘lishi katta ayb sanaladi;

– “yaxshi” kategoriyasining ayollik pozitsiyasi odobli, go‘zal, chiroyli, oqko‘ngil, mehribon, hunarli, aqlli, sabrli, mard va h.k. sifatlar bilan tavsiflanadi. Jumladan frazeo-paremiologik fonda qoraqalpoq ayoli uchun ibo bilan izzat-hurmat, ingliz ayollari uchun esa go‘zallik bilan korkamlik birinchi o‘ringa qo‘yiladi;

“yomon” kategoriyasining ayollik pozitsiyasi lo‘lilik, yig‘loqi, tili achchiq, dangasa, yalqov, ayyor va h.k. kabi sifat bilan tavsiflanadi, frazeo-paremiologik fondida qoraqalpoq ayoli uchun lo‘lilik bilan jahldorlik, ingliz ayollari uchun lo‘lilik bilan ayyorlik eng yomon ayol portretining o‘lchovi etib olindi.

“Erkak-Ayol” juftligining yaxshi/yomon kategoriyasini tasvirlaydigan obrazlar olami til guruhi asrlar davomida to‘plagan boy xazinasini ya‘ni xalqning tajribasi bo‘lgan frazeologizmlar va paremiologiyasi asos qilib olindi.

Zamonaviy jamiyatda gender tengligi rivojlanishi paremiologik tushuncha va komponentlarning o‘zgarishiga ta‘sir ko‘rsatadi, masalan, *She can do anything a man can do*. Yoki, neytral va inlyuziv mazmundagi paremiologik birliklar keng qo‘llanilishi kuzatilmoqda. Shunday qilib, konseptual yondashuv gender stereotiplarining tizimlashtirilishiga va birliklarning madaniy xususiyatlari qanday aks etishi aniqlanadi.

Ingliz va qoraqalpoq tillari paremiologiyalarida gender stereotiplarining asosiy kategoriyalari quyidagi konseptual guruhlariga bo‘linadi: erkak kishi roli, ayol kishi roli, gender oppozitsiya va zamonaviy gender stereotiplarining transformatsiyasi (3.1-jadvalga qarang).

3.1-jadval.

Ingliz va qoraqalpoq tillaridagi gender stereotiplarning konseptual guruhlari

Konseptual guruh	Ta‘rif	Ingliz tili	Qoraqalpoq Tili
erkak roli	1.rahbar, qo‘riqchi, toparmon	+	+
	2.jismoniy kuch va g‘ayrat	+	+
	3.intellektual va ish faoliyati	-	+
ayol roli	1.oila yaxlitligi	-	+
	2.ayol nafosati, go‘zallik va yumshoqlik	+	+
	3.ayol va bo‘ysinuvchanlik	-	+
genderlik oppozitsiya	1.erkak va ayol sifatlarining Taqqoslanishi	+	-
	2.faollik va passivlik	+	+
zamonaviy genderlik stereotiplar transformatsiyasi	1.jamiyatda ayol va erkak	+	-
	2.an’anaviy tushunchalarning zaiflashuvi	+	+

Gender konseptlari haqiqatan ham universaldir, biroq ular madaniyat xususiyatlari negizida turlicha aks ettiriladi. An’anaviy jamiyatlarda stereotiplar yanada yaqqolroq namoyon bo‘lsa, zamonaviy madaniyatlarda ular asta-sekin o‘zgarib boradi, buni til birliklari va maqollardagi o‘zgarishlar orqali ko‘rish mumkin.

Xulosa qilib aytganda, ingliz va qoraqalpoq paremiologik fondida gender stereotiplarining tasnifi konseptual tushunchalarga ko‘ra okkazional sifatlar asosida farqlanadi. Barcha lingvistik ko‘rinishida stereotiplarning saqlanishi va o‘zgarishiga paremiologik birliklar ta‘sir ko‘rsatadi. An’anaviy paremiologik birliklarda ifodalanadigan gender stereotiplar kelajakda gender tushunchalarning o‘zgarishi tufayli o‘zgaradi.

Bunday tahlil ikkala tilda gender stereotiplarining tuzilishini chuqurroq tushunishga va ularning shakllanishi bilan o'zgarish qonuniyatlarini aniqlashga imkon beradi.

XULOSA

1. Tilda gender aspektini tadqiq etishda zamonaviy tilshunoslikda metodologik o'zgarishlar, ilm-fan asosiy paradigmasining almashinuvi, ya'ni an'anaviy tilshunoslikdan tilni inson, uning ongi va tajribasi faoliyati bilan bog'liq holda kognitiv, lingvomadaniyatshunoslik va antropologik tilshunoslikka o'tish bilan bog'liq holda yuzaga keldi. Tilning frazeologik va paremiologik qatlami har bir jamiyat a'zosining ongini shakllantirishda, milliy-madaniy qadriyatlarni asrash, uni qadrlash, uning badiiy ahamiyatini yuksak baholashda muhim o'rin tutishini hisobga olib, ingliz va qoraqalpoq tillari materiallari asosida "ayol va erkak" konseptini tahlil qilishga harakat qilindi.

2. Ingliz va qoraqalpoq tillarida gender masalasi bilan bog'liq, xususan "ayol" so'zi bilan bog'liq olib borilgan tadqiqotlar natijasida ayol bir tomondan ojiza, mustaqil qaror qabul qilishda erksiz, qarama-qarshi jinsdan e'tiborga muhtoj shaxs sifatida tanilsa, ikkinchi tomondan, tabiatan go'zal, odamlarni o'ziga jalb qila oladigan, emotsional xarakterga ega shaxs sifatida gavdalanadi.

3. Ikki xil til va madaniyatlarning gender tahlili natijasida quyidagi xulosalar qilindi: Ikkala tilda ham ayol obrazi erkakka qaraganda ko'proq salbiy jihatlari bilan sezildi; Qoraqalpoq tilida paremiyalar frazeologik birliklarga qaraganda "ayol" va "erkak" konseptlari haqida, ingliz tilida aksincha frazeologizmlar paremiyalarga qaraganda ko'proq ma'lumot beriladi.

4. Qoraqalpoq tilining frazeologiyasida ayollarga xos salbiy tasvirlash erkaklarga qaraganda sezilarli darajada o'xshashliklar ko'rinmaydi. Har ikkala tilda erkaklarga nisbatan ayollarga xos stereotiplarni qo'llash erkaklarning salbiy jihatlari tasvirlaydi. Bu jamiyatda, shuningdek tildagi gender nomuvofiqligining yaqqol ko'rinishi.

5. Qoraqalpoq tilida ayolning yuqori o'rni "ayol-uy bekasi", "ayol-Ona" timsolida ko'rinsa, ingliz tilida ayollar "tashqi ko'rinish" orqali baholanadi.

6. "Ayol" va "erkak" konseptlarini tashkil etuvchi barcha qatlamlar ingliz va qoraqalpoq jamiyati va madaniyatida androsentrizmning hukmronligini tasvirlasada, biroq uning darajasi turli qatlamlarda turlicha bo'lganligini ko'rish mumkin. Ammo qoraqalpoq tilida rod kategoriyasining yo'qligini hisobga olib, bu tilni androsentrizm to'liq qamrab olgan deb ayta olmaymiz.

7. Ayol va erkak komponentli frazeologik birliklar va paremiyalarning qiyosiy-gender tahlili til va madaniyat, til va ongning o'zaro bog'liqligini tasdiqlaydi.

8. Qoraqalpoq va ingliz tillarining frazeo-paremiologiyasida "Erkak-Ayol" juftligida qarama-qarshilik erkaklik pozitsiyasiga asoslanib, erkakning ustunligi ijtimoiy-siyosiy hayotning barcha sohasida stereotiplashtirilishini isbotlaydi. Juft uyg'unlik esa ayollik pozitsiyasiga mos qurilib, uni erkakning ishonchli yo'ldoshi, umr yo'ldoshi, jufti bo'lish, o'choqning tutunini tutatib, avlodini davom ettirish,

oilaning yaxlitligini ta'minlash kabi v.b. majburiyatli stereotiplardan iborat ekanligi seziladi.

9. Olamning frazeo-paremiologik tasvirida mustahkamlangan "Erkak-Ayol" juftiga nisbatan ijtimoiy-madaniy stereotiplarda "erkak – elning qo'riqchisi, oilaning tayanchi, ayolning tayanchi, ayol esa - oilaning barakasi, oila egasi" tushunchasi oldingi o'ringa chiqadi.

10. Etnik stereotipik baholashda "erkaklikning" o'lchoviga qora kuchning egasi bo'lish, botirlik, or-nomusli, bir so'zlilik, his-tuyg'ularini yashira oladigan, kerakli joyda agressiv bo'lish va h.k., "ayollik" o'lchoviga esa onalik mehri, go'zallik, noziklik, odoblilik xususiyatlari olingan.

11. Qoraqalpoq va ingliz tillarining frazeo-paremiologiyasida "Erkak-Ayol" juftining yaxshi/yomon kategoriyasi o'z atrofida suliw/shiraysiz, kelbetli-kelbeti kelispegen, simbatli/koriksiz, rasgoy/otirikshi, adepli/adepsiz, miynetkesh/erinshek, uqipli/salaq va h.k. juftliklar bilan kengayib, odamning fe'l-atvoriga bog'liq etnomadaniy stereotiplarni tashkil etishini va bular asrlar davomida to'planib, bugungi kunimizga yetib kelgan tajribalarning asosi ekanini ko'rsatadi.

12. Azaldan erkak-jamiyatning ijtimoiy hayotida muhim maqomga ega shaxs, ayol esa, ona, uy bekasi ekanligi hanuzgacha davom etmoqda. Qoraqalpoq frazeologizmlarida qoraqalpoq ayoli "ona" timsolida hurmat qilinib, qadrlanib kelmoqda ham ona, ham shaxs, ham uy bekasi sifatida gavalangan. Lekin mamlakatimiz taraqqiyotida, Vatanimiz gullab-yashnashida ayollarimizning ham o'ni beqiyos.

13. Ma'lum bir jamiyatning semantik juft deb ataladigan erkak/ayol, katta/kichik, yosh/qariya, qiz/o'g'il, yaxshi/yomon va h.k. juftlik qarama-qarshiligiga asoslangan juftlik klassifikatsiyasini lingvistik tadqiqotlarning metodik usuli sifatida qo'llash samarali bo'ladi. Bu o'z navbatida til faktlarini lingvomadaniyatshunoslik nuqtai nazaridan tanlashga yangicha tus berib, lingvistik ilmiy tahlilning kompleks metodini shakllantirishga ma'lum darajada ta'sir ko'rsatadi.

Qoraqalpoq tilida gender tadqiqotlarining yo'qligi, tilimizda jins masalasi boshqa tillarga nisbatan katta ahamiyatga ega emasligi bilan izohlash mumkin. Ammo gender tadqiqotlarining til va adabiyot, matn va diskursda hali ochilmagan qirralari borligini aytishimiz mumkin.

**SCIENTIFIC COUNCIL PhD.03/30.04.2012.Fil.20.07 ON AWARDING
SCIENTIFIC DEGREES AT KARAKALPAK STATE UNIVERSITY**

KARAKALPAK STATE UNIVERSITY

NAZAROVA MUKADDAS YULDASHBAYEVNA

**COMPARATIVE ANALYSIS OF GENDER STEREOTYPES IN
LINGUISTIC CLASSIFICATION**

**10.00.06 – Comparative literary criticism, Contrastive linguistics and Translation
studies**

**DISSERTATION ABSTRACT
of the doctor of philosophy (PhD) ON PHILOLOGICAL SCIENCES**

Nukus – 2025

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The abstract of the dissertation in three languages (Uzbek, English, Russian (resume)) has been placed on the webpage of the Scientific Council at www.karsu.uz and on the web-site of Information-educational portal «Ziyonet» www.ziyonet.uz.

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The dissertation can be reviewed in the Information Resource Center of Karakalpak State University. (Registered under the number 921) Address: 230112, Nukus, Ch.Abdirov Street, 1. Tel: (99861)223-59-25.

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INTRODUCTION (Dissertation abstract for a Doctor of Philosophy (PhD))

Topicality and necessity of the thesis. In the development of world linguistics, the significance of studying gender relations and analyzing them from a linguistic perspective lies in the fact that, for the first time, the concepts of “woman” and “man” are being examined through the lens of gender within the phraseology and proverbs of the English and Karakalpak languages. The study and analysis of gender linguistics is one of the pressing issues in the field of linguistics, as it addresses fundamental questions related to self-identity, the development of cultural and moral values, and the prevention of violations of human rights.

In contemporary linguistic scholarship, the comparative study and analysis of a foreign language in relation to the native language remains a highly relevant and significant area of inquiry. Accordingly, within modern linguistics, the comparative investigation of foreign languages—particularly through the lens of gender studies is considered a key research priority. One of the essential characteristics of gender as a concept is its interdisciplinary nature; it has permeated various fields of study, contributing to the emergence of genderology as an independent domain. The relevance of this topic is further underscored by the growing interest in learning foreign languages and, simultaneously, by the insufficient exploration of gender-specific features in the phraseological and paremiological systems of languages, particularly regarding the representation of male and female concepts. This highlights a pressing need for deeper linguistic investigation in this area.

Currently, great attention is being paid to foreign language learning, particularly to English, which is studied as a second language in many countries. The President of the Republic of Uzbekistan also attaches special importance to this field, recognizing its crucial role in ensuring the country’s future development and progress. In his speech on the solemn ceremony dedicated to International Women’s Day he says “We eagerly await this day every year with special warmth in our hearts. On this festive day, we bow before the greatness of mothers, esteemed women who have given us life, surrounded us with love, and raised us. After all, respect for human honor and dignity begins with respect for our beloved women”¹. However, foreign language acquisition is not limited to learning the vocabulary of the target language. It also includes familiarity with its phraseological units, idioms, proverbs, and set expressions. Considering the close relationship between language and human experience, it becomes evident that phraseological units and proverbs reflect a person’s consciousness, worldview, and emotional states. For this reason, in our research, we have chosen to focus specifically on this aspect of language learning.

This dissertation research to a certain extent to fulfill the tasks defined in the Decrees of the President of the Republic of Uzbekistan No. PD-5117 dated

¹ <https://president.uz/oz/lists/view/7077>

May 19, 2021, “On measures to bring the promotion of foreign language learning in the Republic of Uzbekistan to a qualitatively new level”, No. PD-6000 “On measures to further enhance the role and influence of the sphere of culture and art in the life of society” dated May 26, 2020, No. PD-5847 “On approval of the Concept of development of the higher education system of the Republic of Uzbekistan until 2030” dated October 8, 2019, No. PD-5850 “On measures to radically increase the prestige and status of the Uzbek language as the state language” dated October 21, 2019, the Resolution of the Cabinet of Ministers No. 312 dated May 19, 2021, “On measures for the effective organization of promoting foreign language learning” as well as other relevant normative-legal documents. The dissertation includes literary exercises that describe the core issues of gender linguistics, which holds a significant position in modern linguistics. Although the definition and main components of gender linguistics have been studied by researchers, the conceptual units formed largely on the basis of stereotypes and the linguistic elements that characterize individuals from a gender perspective remain insufficiently explored. This gap determines the relevance and urgency of the present research.

Relevant research priority areas of science and developing technology of the Republic. This research was carried out in accordance with the priority area of the Development of Science and Technology of the Republic I. “Formation of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state”.

Problem development status. In linguistics, the formation and linguistic features of terms—particularly those related to gender linguistics—have been the subject of significant scholarly attention.

Among the pioneering foreign scholars who laid the foundation for genderology and conducted influential studies in this field are R. Stoller, G. Rubin, and R. Unger. Their work has been further developed by successors such as J. Lakoff, D. Spender, and O. Esperson, as well as Russian scholars like A.V. Kirillina, M.A. Kitaygorodskaya, and N.N. Rozanova². In the present research, the theoretical foundations are drawn from the works of B. von Humboldt, A.A. Potebnya, J. Lakoff, T.A. van Dijk, L. Push, E.S. Kubryakova, V.A. Maslova, Yu.S. Stepanov, A. Wierzbicka, A.V. Kirilina, I. Zikova, D.V. Semenova³,

² Лакофф Дж. Мышление в зеркале классификатора // НЗЛ. Вып. XXIII. Когнитивные аспекты языка. – М.: Прогресс, 1988. – С. 12-52; Spender D. Man Made Language Текст. – New York, 1986. – 200 p.; Кирилина А.В. Мужественность и женственность как культурные концепты // Методологические проблемы когнитивной лингвистики: Научное издание / Под ред. И.А. Стернина. – Воронеж: Воронежский гос. университет, 2001. – С. 141-148.

³ Гумбольдт В. Избранные труды по языкознанию /пер. с нем.; общ.ред. Г.В. Рамишвили. - М.: ОАО ИГ «Прогресс», 2000. – 400 с.; Потебня А.А. Мысль и язык: Собр. Трудов. – М.: Лабиринт, 1999. – 269 с.; Кубрякова Е.С. Номинативный аспект речевой деятельности. – М.: Наука, 1986. – 320 с.; Маслова В.А. Когнитивная лингвистика: учебное пособие. – М.: ТетраСистемс, 2004. – 256 с.; Степанов Ю.С. Методы и принципы современной лингвистики. – М.: Наука, 1975. – 310 с.; Вежицкая А. Язык. Культура. Познание. – М.: Русские словари, 1997. – 411 с.; Кирилина А.В. Категория gender в языкознании // Женщина в Российском обществе. – Москва, 1997. - №2. – С. 15-20; Семенова И.В. Гендерный аспект концептуального анализа лексем “мужчина” и “женщина” (на материале фразеологии английского, русского и кабардинского

among others, whose research has contributed significantly to the fields of cognitive linguistics, linguistic cultural studies, and gender linguistics.

In the context of Uzbek linguistics, several scholars have addressed gender-related issues. Notable contributions include those by Sh. Rahmatullayev, A. Mamatov, B. Yo‘ldoshev, P. Bakirov, M. Xolikova, A. Ismailov, G. Hakimova, K. To‘xtayeva, and B. Jo‘rayeva. In terms of cognitive and linguocultural aspects, G. Qdirboyeva has explored the characteristics of the human conceptual sphere, while G. Usenova has conducted comparative research on the concept of “woman” in the English language⁴. Furthermore, N. Jalg‘asov, A. Khudaybergenov, and S. Saparov have, to varying extents, examined gender aspects within the domains of phraseology and paremiology.

In comparative studies, the gender, cognitive, and pragmatic features of phraseological units are being investigated by various scholars. For instance, A.V. Kirilina has examined gender stereotypes based on Russian and German phraseology⁵. V.A. Nikolskaya has identified both explicit and implicit characteristics of gender in English phraseology and paremiology. D.V. Semenova has studied the emergence of gender stereotypes in the phraseological units and proverbs of English, Russian, and Kabardian languages⁶.

In the anthropocentric paradigm, gender linguistics is examined in close connection with societal gender roles, intertwined with national cultural characteristics, as well as the customs, traditions, and beliefs of a people. In the CIS countries, gender studies have been conducted and several books on the topic have been published. In particular, E.M. Bakusheva has investigated the issue of emotionality in the speech of men and women, while G. Veshle has explored linguistic features related to the professions of men and women. E.I. Goroshko has studied the differences between male and female speech in oral communication⁷, E.A. Zemskaya has analyzed the functional aspects of male and female language, and A.V. Kirilina has examined the developmental paths of gender linguistics, the female voice in Russian paremiology, and conducted an in-depth analysis of gender stereotypes.

In linguistics, numerous scholars such as Sh. Rahmatullayev, A.E. Mamatov, B. Yo‘ldoshev, P.U. Bakirov, M.K. Xoliqova, B.X. Reimov, A.R. Ismailov, G.S. Hakimova, R.S. Samarov, Z. Davletmuratova, A. Pirnazarova⁸,

языков): Дис. ... канд. филол. наук. – М., 2006. – 180 с.

⁴ Кдырбаева Г. «Man» - «Адам» концептосфераси бирликларининг лингвомаданий ва лингвокогнитив хусусиятлари (инглиз ва қорақалпоқ тиллари мисолида): Филол. фан. фалс. д-ри (PhD). ... дис. – Ташкент, 2017.

⁵ Кирилина А.В. Гендер: лингвистические аспекты (монография). – Москва, 1999. – 189 с.

⁶ Семенова И.В. Гендерный аспект концептуального анализа лексем “мужчина” и “женщина” (на материале фразеологии английского, русского и кабардинского языков): Дис. ... канд. филол. наук. – М., 2006. – 180.

⁷ Горошко Е.И. Особенности мужского и женского вербального поведения: Автореф. дис. ... канд. филол. наук. М., 1996. – 21 с.

⁸ Mamatov E. O‘zbek tilining frazeologiyasi. – T.: O‘zbekiston Respublikasi Oliy va o‘rta maxsus ta‘lim vazirligi, 2019. – B. 45; Samarov R.S. Xarbiy xizmatchilarda gender madaniyatini tarbiyalashning ijtimoiy-xarbiy ahamiyati // Vestnik. – 2005. - № 3. – С. 103-105; Dawletmuratova Z. Qaraqalpaq tilinde hayal-qizlarğa baylanish tuwısqanlıq qatnastı bildiriwshi ayırım atamalardıń juwsalıwı // Vestnik. – Nökis, 2003. - № 1-2. – С. 83-85; Pirnazarov A. Otesh shıǵarmalarındaǵı hayal-qızlar obrazı // Илимлер академиясы Қарақалпақстан Филиалы Хабаршысы. –

and others have conducted scientific research by studying phraseological units from lexical, semantic, and grammatical perspectives, as well as investigating their cognitive, pragmatic, and stylistic features. In European languages, research on gender linguistics began in earlier periods and has been extensively and comprehensively studied. Similar studies have also been initiated in Kazakh linguistics. However, in Karakalpak linguistics, this area of study has not yet been fully explored; gender analysis in Karakalpak phraseological units and paremiological expressions has not been comparatively investigated. Therefore, there is a pressing need to conduct complex research based on the theoretical foundations of modern linguistics.

Relevance of the dissertation research with the plans of the scientific-research works of the higher educational institution where the dissertation has been conducted. This dissertation was carried out within the framework of the research project entitled “*Cognitive-Discursive Analysis of All Forms of Language*”, conducted in collaboration with Karakalpak State University and Nukus State Pedagogical Institute.

The aim of the research is to conduct a comparative analysis of gender stereotypes in the classification of linguistic units.

The objectives of the research are as follows:

To study the existing research on the issue of “gender” in linguistics;

To identify the features of the use of the term “gender” in global linguistics;

To analyze, from the perspective of gender linguistics theory, the concepts of human and man (woman and man, boy and girl), such as “*human being*” and “*man*”, which constitute the subject matter of gender linguistics;

To determine the characteristics of how national and cultural worldviews are reflected through gender;

To reveal the similarities and differences between male and female concepts in English and Karakalpak linguistic units.

As **the object of study**, lexemes, phraseological units, and proverbs with gender markers in English and Karakalpak languages were selected.

The subject of the study: to analyze the linguistic and cultural characteristics of gender-indicative phraseologies and paremiias from the point of cognitive linguistics.

Methods of the research: In accordance with the goals and objectives of the scientific work, methods such as synchronous description, semantic systematization, synthesis, and analysis of linguistic analysis were used, based on the traditional comparative method of linguistics. At the same time, attention was paid to the classification based on the so-called semantic pair.

The scientific novelty of the research is as follows:

a comparative linguistic classification of gender stereotypes has been developed, in which the common and specific features of gender stereotypes fixed in linguistic units (lexical, paremiological, and phraseological) of the

English and Karakalpak languages have been identified. These include the neutralization of gender stereotypes in English and the preservation of traditional views in Karakalpak;

the transformational dynamics of gender stereotypes in language have been revealed, demonstrating that many traditional gender stereotypes have undergone transformation in modern linguistic consciousness (e.g., concerning professions, family roles, verbal communication), and that some stereotypes have lost their relevance;

the influence of national and cultural factors on the formation of gender stereotypes in language has been determined, showing that the social, historical, and cultural characteristics of English and Karakalpak ethnic groups are reflected in the linguistic expression of male and female roles;

A comprehensive methodological approach was applied to the study of the linguistic classification of gender stereotypes, and a new classification model was developed, in which the analysis of gender stereotypes was carried out using a combination of lexical-semantic, paremiological, cognitive, and discursive methods.

Practical results of the research work are as follows: Our research is based on theories and methods from intercultural communication, cognitive linguistics, linguistic cultural studies, and comparative linguistics. The findings of this study hold both theoretical and practical significance for the development of issues in general philology, the interaction between language and society, language and consciousness, and the role and importance of language in the cognitive process. The collected materials and their analysis can be used in lectures on general philology, sociolinguistics, psycholinguistics, lexicology, cognitive linguistics, and gender linguistics. They may also serve in the creation of textbooks and teaching aids for students of philological faculties, and in the compilation of monolingual or multilingual dictionaries that reflect gender-specific language features.

The authenticity of the research results is supported by the following factors: the research results is ensured by the alignment of the applied methods and techniques with the scientific objectives of the study, the foundation of theoretical data on credible scientific sources, the correspondence of the literary works to the subject of analysis, and the determination of theoretical conclusions and results through comparative-typological analysis. The conclusions are validated by their implementation in practice and approval by relevant administrative institutions.

Scientific and practical value of the research results. The scientific significance of the research lies in its contribution to comparative linguistics and linguistic cultural studies, particularly in exploring the intrinsic relationship between “language and culture” based on the principle that “language is a complex part of culture”, and in investigating the human factor in language. The factual basis of the study includes materials selected from various dictionaries—explanatory, etymological, phraseological, paremiological—as well as phraseological and paremiological units published in both the Karakalpak and

English languages. The practical significance of the research is that the analyzed materials—phraseological expressions and proverbs in Karakalpak and English—can be used in solving problems not only in linguistics but also in fields such as economics, politics, sociology, and psychology. Moreover, specific applied results related to gender linguistics may be utilized in the preparation of scripts for television and radio programs.

Implementation of the research results. Based on comparative-typological, cognitive, and linguocultural studies of gender units in English and Karakalpak languages, functional and practical recommendations have been developed as in the following:

a comparative linguistic classification of gender stereotypes has been elaborated, identifying common and specific features of gender stereotypes encoded in the linguistic units (lexical, paremiological, phraseological) of English and Karakalpak. These findings (e.g., *neutralization of gender stereotypes in English, vs. the persistence of traditional views in Karakalpak*) were applied in the fundamental research project FA-F1-005 “Studying the History of Karakalpak Folklore and Literary Criticism”, carried out at Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan during 2017–2020 (Reference No. 133/1, dated March 12, 2025). As a result, the project's theoretical issues related to the neutralization of gender stereotypes in English and the preservation of traditional views in the Karakalpak language were enriched with new analyses;

The scientific novelty that the transformational dynamics of gender stereotypes in the language have been identified and traditional gender stereotypes have undergone transformation in modern linguistics (professions, family roles, oral communication), and some have lost their significance, has been introduced as an important source by the Department for the Development of the State Language under the Council of Ministers of the Republic of Karakalpakstan (Reference of the Council of Ministers of the Republic of Karakalpakstan dated March 14, 2025 No. 11-04/11-03/789). As a result, it has been proven that there is a transformational dynamic of traditional gender stereotypes in professions, family roles, and verbal communication;

The scientific novelty of the influence of national-cultural factors on the formation of gender stereotypes in language was identified, and the social, historical and cultural characteristics of the English and Karakalpak ethnic groups are reflected in the linguistic expression of male and female roles, which was widely used in meetings and roundtable discussions with youth at the State Museum of History and Culture of the Republic of Karakalpakstan (reference book No. 150 of the State Museum of History and Culture of the Republic of Karakalpakstan dated March 19, 2025). As a result, it served to reveal how the social, historical, and cultural characteristics of the English and Karakalpak ethnic groups are reflected in the linguistic expression of male and female roles.

The scientific novelty of using a comprehensive method to study the linguistic classification of gender stereotypes, and developing a new

classification model in which the analysis of gender stereotypes is carried out in a combination of lexical-semantic, paremiological, cognitive and discursive methods, was used in the project No. P3-20170930309 “The issue of the influence of the Karakalpak folklore language on the development of the artistic language” implemented at the Berdaq Karakalpak State University in 2018-2020 (reference of the Berdaq Karakalpak State University dated March 18, 2025 No. 01-21-02/694). As a result, the project's research into the linguistic classification of gender stereotypes has yielded new theoretical insights.

Approbation of the research results. The main scientific conclusions of the work were approved at 3 international and 2 republican scientific conferences.

Publication of the research results. 14 scientific articles and theses have been published on the topic of the dissertation. Of these, 5 articles have been published in foreign publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publication of the main scientific results of doctoral dissertations, 4 in local republican journals, and 5 theses in other foreign and local publications.

The outline of the thesis. The dissertation consists of an introduction, three chapters, a conclusion, a list of used literature. The main text of the work is 131 pages.

THE MAIN CONTENT OF DISSERTATION

The “Introduction” part of the dissertation defines the goals and objectives, subject and object of the research, based on the relevance and necessity of the topic, indicates the correspondence of the research to the priority areas of development of science and technology of the Republic of Uzbekistan, describes its scientific novelty and practical results, reveals the theoretical and practical significance of the work based on the reliability of the results obtained, indicates the implementation of the research results into practice, their approbation, and the structure and volume of the dissertation.

The first chapter of the dissertation is entitled “**Key Issues of Gender Theory in Modern Linguistics**”. This section explores the theoretical foundations of gender linguistics, the linguistic definition of gender in the English language, and the definition of gender-related lexis in the Karakalpak language. In contemporary research, gender is considered not only as a “biological substance” but also from the perspective of “gender identity” and roles. As a result, the term *gender* has been introduced to reflect the cultural and linguistic influence on the concept of sex.

Gender linguistics is a branch of linguistic science that studies linguistic features in relation to the sex or gender of speakers⁹. As such, gender linguistics serves as a subfield within philology that conducts linguistic analysis of gender-related phenomena. The scope of gender studies encompasses concepts such as *sex*,

⁹ Кирилина А.В. Гендер: лингвистические аспекты. – М.: Ин-та социологии РАН, 1999. – 189 с.

gender, and *gender roles*¹⁰. One of the key figures in gender linguistics, A.V. Kirilina, provides clarification regarding the use of the term *gender* in the Russian language. The author emphasizes the distinction between the terms *gender* and *sex*. As one of the leading scholars in Russian gender linguistics, A.V. Kirilina focuses her research on the differences between biological sex and its expression in language, making significant contributions to the study of language from a gender-based perspective.

Based on the work of other researchers, she has adapted the term *gender* within the linguistic traditions of the Russian language and turned it into an interdisciplinary research object. Her studies offer insights into which characteristics of a “man” may conflict with the conceptual framework of gender. However, without prior familiarity with Kirilina’s foundational work, readers may face challenges in accurately interpreting her arguments, as her research is heavily centered on social roles, gender-based stereotypes, and their linguistic manifestations. Her research proves valuable in identifying and differentiating the biological and socio-cultural dimensions of gender.

B. Kryuvkova conducted a linguistic study to examine the differences in language use between men and women. She focused on how a single word or meaning can be used differently depending on gender-based psychological differences. The researcher conducted two types of experiments:

1. an experiment with words;
2. an experiment with texts.

From the first experiment, the following conclusions were drawn:

- a) compared to men, women tend to use the same words more frequently within a certain period of time;
- b) men show a greater inclination toward using new types of vocabulary.

In the second experiment, it was concluded that in women’s language use, nouns, auxiliary words, adjectives (especially in comparative forms), and abstract nouns occur more frequently.

G. Ergasheva emphasizes that “the study of gender relations has reached the level of state policy in our country, as gender issues are closely tied to the promotion of moral values, self-awareness, and the protection of human rights.” Through this, she attempts to underscore the relevance of gender linguistics in the present day.

Thus, gender linguistics has been the subject of research in Turkic languages up to the present, and a number of studies have been carried out. However, in Karakalpak linguistics, no specialized research has yet been conducted on this issue. Nevertheless, it can be observed that interest in this new branch of linguistics is growing steadily.

Research in the fields of gender studies and gender linguistics has already been initiated in various countries around the world. In English, notable gender linguistic studies have been conducted by Deborah Tannen and Robin Lakoff (See: Table 1.2).

¹⁰ Кирилина А.В. Гендерные исследования в лингвистических дисциплинах // В кн.: Гендер и язык. – М.: Языки славянской культуры, 2005. – С. 7-30.

The rod category referent in English

Category	Male	Female	Neutral
Profession	Businessman	Businesswoman	Businessperson
Pronoun	He	She	They
Social position	Chairman	Chairwoman	Chair
Personage and title	Actor	Actress	Actor
Gender words	Man	Woman	Person

In contrast to many other languages, the gender category in English does not hold significant grammatical importance. In English, gender typically manifests in accordance with the referent's sex or the nature of the object, primarily through the agreement of pronouns. This phenomenon is observed in personal pronouns (he, she, it), possessive pronouns (his, her, its), and reflexive pronouns (himself, herself, itself), or in pronouns referring to animate beings and inanimate objects, respectively. In this regard, the notion of "natural gender" takes precedence over its formal designation, as "in gender, not only the words themselves but also, to a certain extent, the entities denoted by those words are classified"¹¹.

Deborah Tannen and Robin Lakoff are prominent researchers in the field of gender linguistics. Their studies provide insight into how gender is expressed through language and communication. For instance, Robin Lakoff's influential work *Language and Woman's Place* (1995) played a significant role in the study of language and gender relations. According to Lakoff, women's speech is characterized by high levels of uncertainty, politeness, the frequent use of diminutives and endearments, as well as emotional intensifiers. She argues that such speech features are linked to societal stereotypes about women's "weakness", reinforcing their subordinate role within society.

Examples of linguistic insecurity in women's speech, according to Lakoff, include the frequent use of hedges such as *kind of*, *sort of*, *I think*. Politeness is reflected in the excessive use of expressions of gratitude and apology. Tag questions are overused (e.g., *It's a nice day, isn't it?*), while diminutive adjectives like *adorable*, *lovely*, *cute* appear with high frequency. Sensory interjections such as *oh dear*, *gosh* also feature prominently. Some scholars critique Lakoff's conclusions as overly generalized, pointing out that they do not adequately consider social context or differences among various groups of women.

Deborah Tannen is well known for her contributions to the study of gender differences in language use. Her book *You Just Don't Understand: Women and Men in Conversation* (1990) popularized key ideas about gendered communication and became a bestseller. The central argument of Tannen's book

¹¹ Оразалиева Э.Н. Когнитивтік лингвистика: қалыптасуы мен дамуы: ғыл. монография. – Алматы: Ан Арыс, 2007. – 312 б.

is that differences in male and female speech are not rooted in biology but are shaped by culture and social upbringing. According to Tannen, men and women use language for different communicative purposes:

Men tend to use language to assert dominance and status. Their speech is often more direct and authoritarian.

Women, on the other hand, focus on establishing connection and maintaining harmonious relationships. Their speech is generally more empathetic and oriented toward mutual understanding.

Thus, the concept of “woman” as a cognitive category is examined through various gender-based conceptual frameworks or “frames” such as beauty, modesty, respect, and kindness. In English, many occupational terms reflect a dominance of the male worldview, indicating that traditionally, professions and work have been associated with men, whereas domesticity has been considered central and obligatory for women.

In conclusion, all linguistic forms in both languages are described, particularly from the perspective of “masculinity”. The absence of words specifically addressing women or men indicates that the issue of gender has not yet been thoroughly explored in Karakalpak linguistics.

The second chapter of the dissertation is entitled “**Phraseological Units with Female Components in English and Karakalpak Languages**”, and this chapter analyzes issues such as the investigation of gender stereotypes within phraseological structures, the identification of gender-marked units in English and Karakalpak, and the study of gender aspects through componential analysis are explored.

Gender-related phraseological units in English and Karakalpak represent an essential layer of national cultural heritage, reflecting social relations, customs, and perceptions of male and female roles. The selection of these two languages for comparative analysis is based on their cultural and historical significance, as well as the differences in approaches to the role of gender characteristics. The comparative study allows for the identification of both universal features in the conceptualization of gender and the culture-specific traits unique to each language community, thus enriching the general understanding of gender stereotypes. This chapter analyzes gender stereotypes embedded in the paremiological corpus of both languages, with the aim of identifying similarities and differences in their semantic content and functional components.

A.Pirniyazova, in her work “**The Phraseological System of the Karakalpak Language and Its Stylistic Features**”, conducted a stylistic and linguocultural investigation of Karakalpak phraseology. Subsequently, research on Karakalpak phraseological units was extended to include classifications based on parts of speech. For instance, J. Tanirbergenov's dissertation focused on verbal phraseological units, while M. Bobojonov conducted a comparative linguistic study of phraseological expressions in translation.

In English, a wide range of phraseological units containing gender components are commonly used, many of which reflect entrenched notions about male and female roles. Historically, the formation of such expressions has

been influenced by patriarchal social structures, institutions, and literary traditions linked to the evolution of Western society.

Thus, the study of gender in Karakalpak phraseology remains an underexplored area in linguistic research.

“Behind every great man, there is a great woman” – this phrase reflects the stereotype of a woman's secondary and supportive role in relation to a man, while simultaneously highlighting the importance of the woman. In contemporary gender discussions, this expression is often viewed as outdated, interpreted as a phraseological unit used from a patriarchal perspective, since it implies that women's contributions are contingent upon men's success. However, the example also suggests that a man's success is often dependent on the support of a woman — even if her presence is invisible — thus opening the way for a re-evaluation of gender roles. The phrase **“Behind every great man, there is a great woman”** embodies a stereotype of the woman as subordinate or supportive, yet it acknowledges her unique significance and role.

“A man’s home is his castle” – in this expression, the man is depicted as the defender or sovereign figure of the household, reinforcing traditional family structures.

“Old maid” – carries a negative connotation toward women, referring to unmarried women and implying that marriage is a necessary stage in a woman’s life. It exemplifies the stereotype that a woman’s value is closely tied to her marital status.

These examples illustrate that English phraseological units often reflect gender stereotypes concerning the social roles of men and women, particularly in relation to family life, age, and social status. Such idiomatic expressions reinforce traditional views of the woman as the nurturer or moral guardian and the man as the head of the household. They clearly reveal the influence of patriarchal structures and societal norms.

Table 2.1

Analysis of phraseological units with gender components in English using the stratification method

Phraseological unit	Semantic level	Cultural level
Man of his word	Erkak kishining bir so‘zligi va ishonchliligi	An’anaviy ravishda erkak odamlarni tarbiyalash
Woman’s intuition	Ayol kishi ko‘proq emotsional va sezgir inson sifatida ifodalanadi	Gender stereotip, ayol odam ta’sirchanligiga e’tibor qaratiladi.
Bachelor’paradise	Bo‘ydoqlik davridagi hayotga ijobiy munosabati	Mustaqil va tashvishsiz anglatadi
Old maid	Salbiy konnotatsiyadagi, qari qiz	Ayol steriptipi, xonadon bilan bog‘liq qadriyat

Gender components often reflect social expectations, with men associated with activity and responsibility, while women are associated with observation, marriage, and the household.

Table 2.3

Comparative analysis through the stratification method

Level	English	Karakalpak
Linguistic	Simple structure, often expressed in metaphors	Artistic comparisons, symbols are used
Semantic	A lot of emphasis on individuality (man-confidence, woman-emotion)	Attention to social roles (man - leader, woman - family protector)
Cultural	Gender stereotypes are losing their power	Traditional gender roles are stable
Social	Modern changes have led to gender neutrality	Phraseological units support patriarchal values

Thus, gender-related phraseological units in both languages reflect the national characteristics of how gender roles are understood; however, the degree of their relevance differs. In English, there is a noticeable trend toward the deactivation of gender stereotypes, whereas in Karakalpak, such stereotypes are expressed more explicitly. The stratification method makes it possible to determine how language reinforces cultural and social relations, which is essential for understanding the relationship between language and society.

Gender characteristics of phraseological units in English and Karakalpak languages

Merit/Quality	English	Karakalpak
Beauty	Similarities to natural objects are widespread, but not idealized	Female beauty is idealized by natural images
Social role	Traditional stereotypes are rare	Man is the protector, woman is the homemaker
Negative stereotypes	Such stereotypes are rare in modern lexicon	Woman is more often presented as a source of problems
Age category	Age category is expressed genetically neutrally	Growing up, reaching a certain level is more associated with men

The phraseological units in the Karakalpak language are closely connected with traditional lifestyles and patriarchal culture. Women are typically depicted through references to familial responsibility, beauty, or as sources of problems, whereas men are associated with strength, maturity, and leadership. In English, particularly within modern vocabulary, gender stereotypes receive little explicit attention.

It should be noted that the observed correlations between word structure and the speaker's gender exceed conventional thresholds of significance typically accepted in such studies. These findings, although confined within the boundaries of a single structural variable, affirm the relevance of further

exploration into the relationship between gender and expressive speech, as well as other structural features.

Understanding which factors consistently influence cognitive and speech processes under conditions of intense emotional stress remains of significant interest across all anthropological sciences, as the object of study — the human being — encompasses both biological and social dimensions.

At present, it can be stated that the scientific directions examining the interrelation between gender and language have been systematized and have identified their core research concerns. For example, within the field of **linguistic gender studies (gender linguistics)**, the following issues are considered central:

1. the designation of human gender through gendered language;
2. the difference and interrelation between sex and language;
3. the universal distinctions in male and female speech;
4. the national-ethnic differences between male and female speech patterns.

In the **sociolinguistic** direction, attention has begun to focus on the characteristics of how men and women use verbal and non-verbal communicative units. Within **psycholinguistics**, the differentiation of verbal and non-verbal features corresponding to gender-based psychological profiles is examined, along with the study of gender development in child language and the relationship between psycholinguistics and neurolinguistics.

In the **identificational** approach, researchers analyze anonymous texts to determine the linguistic profile and gender of the author. In **linguocultural studies** and **intercultural research**, the anthropocentric level of language and culture is identified for a specific period, with the goal of determining the role of gender in society, as well as its universal and culture-specific traits¹².

A *seme* is often referred to as the smallest unit of meaning that cannot be further divided into smaller parts. However, this definition is unstable and insufficient, as many well-known and widely accepted semes can indeed be further segmented. For example, the seme [gender] can be broken down into [living being]. It is difficult to designate the smallest meaningful components constituting the meaning of the word *girl/qiz* as [not yet mature], [female], and [human]. The boundaries for dividing a particular meaning into semes depend on the aims set within the research.

Before moving on to describing the current state of componential analysis, it is necessary to briefly outline the history of this approach. The comparison of kinship terms in terms of minimal pairs (e.g., *father, mother, son, daughter, brother, sister*) reveals the features that define their meanings—features that are largely oriented toward gender distinctions: [elder:younger], [female:male], [biological:affinal]. Similar oppositions can be found in English: [adult:youth], [woman:man], [distant:close]. For instance, the word *father* signifies an elder generation, male gender, and direct relation.

¹² Denisov A.A. Slovar gendernix terminov. – M., 2002. – 255 b

Such clearly structured semantic fields make it possible to identify **relational semes**, i.e., those that can be determined through the alignment of minimal pairs. However, since strictly ordered systems like this are relatively rare in the lexicon, a more universal method of componential analysis must be found.

Semes are, first and foremost, the components of lexical meaning that reflect the characteristics of nominated objects acknowledged by a particular language in dictionary definitions. However, this applies only to interpretations that are formally expressed as definitions. In the case of synonymic interpretation, one must find the logical definition of the synonym in the dictionary and then determine its underlying semes. A second note: only **philological** dictionaries are to be used, not encyclopedic ones.

That is, the definitions themselves must be linguistic. Many American explanatory dictionaries of the encyclopedic type tend to contain information and descriptions that go beyond the lexical meaning of the word (e.g., intention is treated as a mandatory feature).

Lastly, a third point: in the case of polysemous words, componential analysis is conducted separately for each lexical-semantic variant. That is, among the definitional words, there may be those that are either low in informativeness or denote complex concepts. These, in turn, must be further decoded with the help of the same or other dictionaries. This introduces the concept of **transformational clarification** into the definition process. The number of such redefinitions used in analyzing a dictionary entry is referred to as the **depth of definition** (see: Figure 2.1).

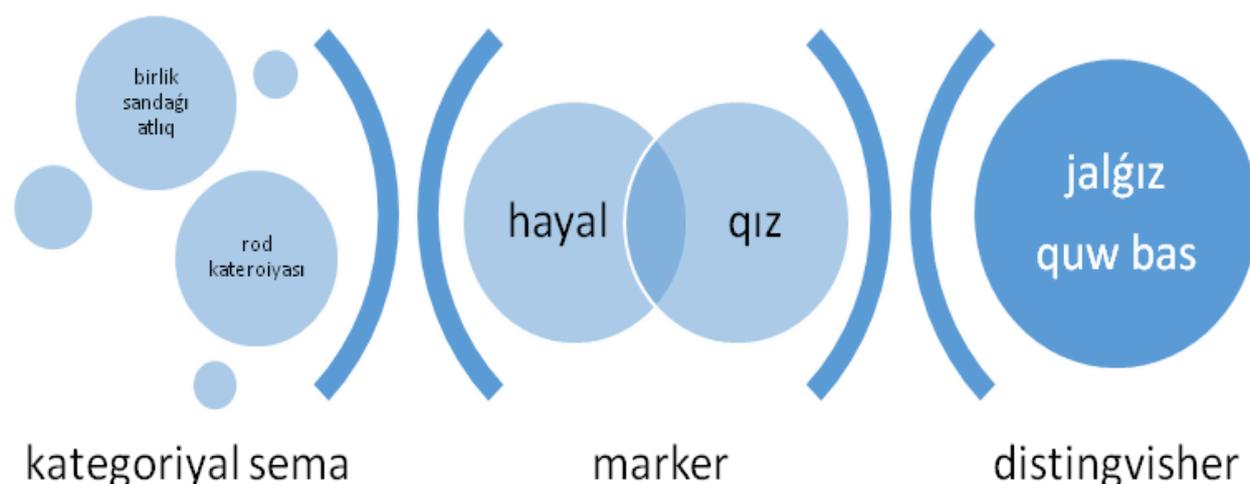


Figure 2.1. Description of sema, marker and distinguishing class

Changes and regroupings within the hierarchy of semes are fundamentally based on shifts in word meaning and word formation according to the type of conversion. Various authors propose differing nomenclatures and, accordingly, present diverse classifications of semes: hypersemes and hyposemes, archisemes and differential semes, markers and discriminators (differentiators), among others.

An interpretation based on a componential analysis of the cited examples in both languages allows for the following conclusion to be drawn.

Aspect	English language	Karakalpak language
Male role	Truth, trust, independence (man of his word)	Bravery, leadership, hardworking, respect (lion heart)
Female role	Beauty, intuition, emotionality, family duties (woman's intuition)	Love, motherhood, kindness
Role in the family	A man is a breadwinner, a woman is a helper	Man is the leader, woman is the protector of the family
Negative stereotype	A woman is more defined by social beliefs (old maid)	Related to misfortunes (black path)
Gender neutrality	In between, but not at all	There are gender-neutral combinations, but not many
Modern changes	Decreasing stereotypes, increasing gender neutrality	Traditional stereotypes are strongly preserved

Thus, the similarities between the two languages under study lie in their reinforcement of traditional gender roles through phraseological units. At the same time, in both languages, the qualities attributed to men are associated with strength, honesty, and independence. It has been identified that the traits linked to women—such as beauty, family life, and care—are similarly conceptualized in both languages.

Scientific research on developing principles for componential analysis is ongoing. The method shows promise in the context of constructing communicative lexicology by integrating it with the principles of communicative linguistics and by examining the semantic structure of words through the field approach—i.e., analyzing them as consisting of a core and periphery.

Componential analysis based on dictionary data, in turn, may contribute to refining and enhancing the definitions in explanatory dictionaries and the theoretical foundations of lexicography.

Improving the methodology for identifying and describing senses facilitates a deeper understanding of word semantics and reflects the knowledge acquired and interpreted by individuals through the process of social practice.

The third chapter of the dissertation is entitled “**Analysis of the Classification of Linguistic Units with Gender Stereotypes**”, and this chapter describes the manifestation of gender stereotypes in English and Karakalpak proverbs, the category of binary opposition within paremiological units, and the conceptual classification of gender stereotypes found in the paremiological corpus.

Gender linguistics primarily focuses on the distinctive features of male and female language use within communicative interaction. Consequently, scholars in global linguistics today are actively addressing gender-specific issues and conducting comprehensive research in this area. Gender studies consider such aspects as the psychological traits attributed to women and men, the behavioral norms associated with each gender, and the influence of gender on social roles and individual identity.

The “Woman–Mother” Category

The mother is symbolically seen as the source of blessing and unity within every household. As evidence, consider the proverb: “*Jannat onalar oyog‘i ostida*” – “Paradise lies beneath mothers’ feet.” A woman attains the status of “mother” only upon giving birth to a child.

When it comes to the “*mother*” status, regardless of nationality, language, or religion, it can be said that the role of the mother is universally valued. Across all cultures, the function of a mother is similarly appreciated.

1. Linguistic units in the Karakalpak language that depict women include: *qiz bala, kelinshek, kelin, jubay, zayip, yar, ana, sheshe, ajapa, apa, kempir, ajje* (translated into Uzbek as: *qiz bola, kelinchak, kelin, juft, yor, ona, yanga, amma, buvi, kampir, momo*, etc.). These are also categorized based on the woman’s age.

In Karakalpak cultural perception, a woman’s role in bearing and raising children is held in high esteem. This is reflected in proverbs such as: – *Ona bo‘lgan dono bo‘ladi* (A mother becomes wise); – *Ayolni yomon desang, onang shuning ichida ketadi* (If you call a woman bad, remember your mother is among them); – *Bola – onaning jigari* (A child is the mother’s liver [beloved part]); – *Olti o‘g‘il tuqqan onani xonim desang bo‘lmaydimi?* (Can’t we call a mother who bore six sons a queen?);

– *Onasini ko‘rib qizini ol, tovog‘ini ko‘rib oshini ich* (Choose a girl by her mother, and soup by the pot) — all of which highlight the elevated role of mothers.

2. Linguistic units in the English language depicting women include: *girl, young lady, maiden, bride, daughter-in-law, wife, spouse, mother, mom, mummy, grandmother, granny, old woman*. These correspond roughly to Karakalpak terms like *qiz, jas hayal, pak qiz, kelinshek, kelin, ayeli, anasi, mama, kempir apa, kempir*.

There are also proverbs in English describing the role of women, particularly mothers, such as:

– *Mother knows best*

– *A mother’s love is like no other*

– *All that I am, or hope to be, I owe to my mother* (Though originally attributed to

Abraham Lincoln, it is often quoted proverbially)

Gender concepts are present across all cultures and are reflected in customs, folklore, literature, and language. However, the comparison of gender scales is not uniform across cultures, as the social roles of men and women vary depending on societal norms and expectations.

In recent years, linguistic research has increasingly explored language phenomena in relation to native cultural and historical contexts. In this regard, the study of phraseology and paremiology has become a topic of scholarly interest, as analyzing these domains through the lens of cultural mentality yields insightful results.

The unique characteristics attributed to both male and female figures (such as distinctions in their speech, social roles, dress, behavior, and actions) are reflected

and reinforced within the phraseological and paremiological fragments of the linguistic worldview.

In the cultural tradition of our people, special attention is given to the functional role of the word in interpersonal communication. In particular, phraseological units and proverbs that emphasize the power, sanctity, and influence of speech, such as:

«Jaqsı sóz jan azıǵı», «Jaqsı sózge jan semiredi, jaman sózge jan sekiredi», «Jıllı-jıllı sóyleseń, jılan innen shıǵadı», «Jaqsı sóz-jarım ırıs» express the deep-rooted significance of the spoken word. A person who fails to grasp the meaning of such words is described through expressions like «bir qulaǵınan kirip, ekinshi qulaǵınan shıǵıwı», «aqpa qulaq», «sóziniń pátiwası joq, sóziniń duzı joq».

In English, similarly, a woman is evaluated positively when she speaks calmly, and negatively when she raises her voice, as seen in expressions like: “It is a good horse that never stumbles, and a good wife that never grumbles” (*Jaqsı at hesh qashan súrinbeydi, jaqsı hayal heshqashan jekirinbeydi*); “He who has a white horse and a fair wife, never wants trouble” (*Sulıw hayal menen aqbozat kóplegen ádepsizliktiń bası*).

Researchers note that women tend to use more concrete nouns in their speech, whereas men are more likely to use abstract expressions. For instance, male-centered proverbs that encourage measured action and assessment of one's capacity include:

“Arslon oyga chopib yaralanıbdı”, which aligns with the English equivalent:

“Hares may pull dead lions by the beard” (*Ólgen arislanniń qulaǵında tıshqan oynaydı; Qulan qudıqqa qulasa qulaǵına qurbaqa oynaydı*); also, “Greedy folk have long arms” corresponds with *Kótere almaǵan qosıp arqalaydı*.

However, female-associated proverbial structures often rely on verbs and concrete representations. For example:

“Qız almaǵan jigittiń kóp qızdan dámesi bar”, or

“Qızın bermes úydiń tausılmaytuǵın kádesi bar”, where the word *qız* (girl) is closely linked with culturally stereotyped terms like *káde* and *dámesi*.

Similar stereotypical representations are found in English as well:

“A girl worth gold” (*Qız degenshe qızıl altın yamasa Bir jaqsı qız eki jaman ulǵa tatıydı*);

“Woman's mind is winter wind” / “Woman's mind and a winter wind changes oft” (*Hayaldıń oyı qısqa jel / Hayaldıń oyı hám qısqa jel turaqsız*);

“Woman is a weather-cock” (*Hayal qırıq qubıladı*);

“Woman and glass are ever in danger” (*Hayal menen áynek mudamı qáwip astında yamasa Qızdıń jolı jıńishke*), and others.

The notion of man and woman as complementary entities is affirmed in the proverb:

“Er jigittiń atı jaqsı bolsa bir baxıt, alǵanı jaqsı bolsa mıń baxıt, qatınnıń jaqsısı toyda belgili, attıń jaqsısı jıyında belgili”, which emphasizes that in a man's life, both his “swift horse” and his “wife” play equally important and inseparable roles, symbolizing his public and domestic success, respectively.

In our society, the harmony between husband and wife is often interpreted through traditional wisdom such as *Erli-zayıplı - qos egiz* and *Hayal aqıllı bolsa, erkek qor bolmaydı*, which emphasize the complementary roles of spouses. The important role of the wife in marital relations and within the family can be seen through Karakalpak proverbs such as: *Úydi qırıq erkek toltıra almaydı, bir hayal toltıradı* (Forty men cannot fill a house, but one woman can); *Úydiń tiregi - erkek, sáni - hayal* (The man is the pillar of the house, the woman is its adornment); *Jaqsı hayal jaman erkekti er etedi, jaman hayal jaqsı erkekti xor etedi* (A good woman makes a man, a bad one ruins him), and others. These reflect the central role of women in shaping family life and male identity.

Similar meanings are conveyed in English phraseology: *A tent without a woman is like a violin without strings* (Hayalsız shatır simli skripka sıyaqlı); *A wife gives beauty to a house* (Hayal úyge kórik beredi); *Marriage makes or mars a man* (Neke erkekti bar qıladı ya joq qıladı). The woman's support, care, and wisdom are fundamental, as expressed in sayings such as *Hayal aqıllı bolsa, erkek qor bolmaydı*; *Erdi er qılatuǵın da qatın, qara jer qılatuǵın da qatın*; *Hayalsız erkektiń ómiri mánişsiz*. Likewise, English phraseology asserts: *The woman who loves her husband corrects his faults* (Kúyewin jaqsı kórgen hayal onıń kemshiligin dúzeydi).

In the partnership between man and woman, the role of the woman is further emphasized in English paremiology: *Good wife and health are the man's best wealth* (Densawlıq penen jaqsı hayal erkektiń eń baslı baylıǵı); *A good wife is a good prize million* (Jaqsı hayal erkektiń million jeńisi menen teń); *He who has not got a wife is not yet a complete man* (Hayalsız erkek jartı erkek).

This dynamic within the male–female construct also extends to the upbringing of girls. In Karakalpak paremiology, expressions such as *Ákege qarap ul óser, sheshege qarap qız óser* (A son grows up looking at his father, a daughter looking at her mother); *Anasın kórip qızın al* (Choose a daughter by looking at her mother); *Áke turıp ul sóylegennen bez, Ana turıp qız sóylegennen bez* (Avoid when a son speaks while the father is present, or a daughter speaks while the mother is present); and *Áke kórgen oq jonar, sheshe kórgen ton pisher* (What the son sees from the father, he shoots; what the daughter sees from the mother, she sews), all reveal a deep connection between the “male world” and boys, and the “female world” and girls. It also highlights the responsibility of the father in raising the son and the mother in guiding the daughter, beginning with speech etiquette and instilling a work ethic.

In English phraseology, a similar notion appears in: *You may do the devil into a wife, but you'll never do him out of her* (Ákesi ulın urıp dúzeter, anası qızın urıp dúzeter), reflecting the idea that parents may use strictness or even physical discipline to correct children's behavior.

In general, the comparative description of phraseo-paremiological units in the Karakalpak and English languages demonstrates that the phraseo-paremiological worldview of the “Erkak – Ayol” (Man – Woman) pair is primarily based on the opposition of male dominance, and the stereotyping of male superiority is intrinsically linked to all spheres of social life. It was identified that the

conceptualization of the “Erkak-Ayol” pair is built around stereotypes such as harmony between the two, being life partners, beloved ones, continuing the family lineage, sustaining the home, ensuring family unity, and the woman becoming the mother of the tribe or nation.

However, modern tendencies also present interpretations in which women are viewed as independent and equal participants in social life. The analysis of gender-marked paremiological units allows us to trace these shifts and understand how such linguistic representations are evolving in both English and Karakalpak languages.

Within the phraseo-paremiological fragment of Karakalpak and English, the relative attributes of the “Erkak-Ayol” pair in terms of the category of “good and bad” can be summarized as follows:

– The “good” category in relation to the male position is associated with bravery, courage, stability, integrity, attractiveness, industriousness, intelligence, and leadership. Specifically, for qoraqalpoq erkekleri, *or-nomus* (honor and dignity) holds the highest value, while for English men, being “a man of one word” is considered a defining positive trait. Among other favorable qualities, qoraqalpoq erkekleri are identified with leadership, decisiveness, strength, and self-pride, whereas English men are characterized by industriousness, trustworthiness, warmth, and politeness. In both cultural traditions, tolerance and wisdom are perceived as commonly shared virtues among men.

– The “bad” category in relation to the male position includes arrogance, rudeness, capriciousness, ignorance, etc. For instance, among qoraqalpoq erkekleri, being moody or lacking energy is viewed negatively, while in the English worldview, a man being rude or ignorant is considered a serious flaw.

– The “good” category in relation to the female position is characterized by modesty, beauty, kindness, compassion, skillfulness, intelligence, patience, courage, and similar traits. In the phraseo-paremiological foundation, qoraqalpoq ayoli is primarily associated with dignity and respect, whereas for English women, beauty and grace take precedence.

– The “bad” category in relation to the female position includes traits such as shamelessness (*lo‘lilik*), being overly emotional (*yig‘loqi*), sharp-tongued, lazy, cunning, etc. In the phraseo-paremiological corpus, qoraqalpoq ayoli is most negatively depicted through *lo‘lilik* and quick-temperedness, while English women are most criticized for *lo‘lilik* combined with cunningness — forming the stereotype of the worst female image.

The depiction of the “Erkak-Ayol” pair in terms of good/bad categories is based on a rich linguistic heritage — the centuries-old experiential wisdom of the people encoded in idioms and paremiological expressions.

In modern society, the development of gender equality influences the transformation of paremiological concepts and components—for example, She can do anything a man can do. Moreover, the increasing use of neutral and inclusive paremiological units is being observed. Thus, a conceptual approach allows for the systematization of gender stereotypes and the identification of how cultural characteristics are reflected within such expressions.

In the paremiology of English and Karakalpak languages, the main categories of gender stereotypes are classified into the following conceptual groups: the role of men, the role of women, gender opposition, and the transformation of modern gender stereotypes (see Table 3.1).

Table 3.1
Conceptual groups of gender stereotypes in English and Karakalpak languages

Conceptual group	Definition	English Language	Karakalpak Language
male role	1.leader, guardian, leader	+	+
	2.physical strength and energy	+	+
	3.intellectual and work activity	–	+
female role	1.family integrity	-	+
	2.feminine elegance, beauty and gentleness	+	+
	3.femininity and submissiveness	-	+
gender opposition	1.comparison of masculine and feminine qualities	+	-
	2.activity and passivity	+	+
transformation of modern gender stereotypes	1.women and men in society	+	-
	2.weakening of traditional concepts	+	+

Gender concepts are indeed universal; however, they are reflected differently depending on cultural characteristics. While stereotypes are more prominently manifested in traditional societies, they gradually evolve within modern cultures — a phenomenon observable through shifts in linguistic units and proverbs.

In conclusion, within the English and Karakalpak paremiological corpus, the classification of gender stereotypes is differentiated based on conceptual notions and occasional features. The preservation and transformation of stereotypes in all linguistic forms are influenced by paremiological units. Gender stereotypes expressed in traditional paremiological expressions are likely to change in the future due to the evolving nature of gender concepts.

Such analysis enables a deeper understanding of the structure of gender stereotypes in both languages and helps identify the patterns governing their formation and transformation.

CONCLUSION

1. Methodological shifts in contemporary linguistics, along with a transformation in the dominant scientific paradigm — namely, the transition from traditional linguistics to cognitive, cultural-linguistic, and anthropological approaches that consider language in relation to the individual, their consciousness, and experience — have led to renewed research in the gender aspect of language. Taking into account the significance of the phraseological and paremiological layers of language in shaping individual consciousness and preserving national-cultural values, an attempt has been made to analyze the “ayol va erkak” concept through materials from English and Karakalpak languages.

2. The analysis of gender-related issues in English and Karakalpak, particularly concerning the word “ayol”, reveals that women are portrayed, on one

hand, as weak, lacking autonomy in decision-making, and in need of attention from the opposite sex; on the other hand, they are depicted as naturally beautiful, emotionally expressive individuals capable of attracting others.

3. The comparative gender analysis of two different languages and cultures has led to the following conclusions: In both languages, the image of the woman tends to carry more negative connotations compared to that of the man. In Karakalpak, paremias provide more insight into the “ayol” and “erkak” concepts than phraseological units do; in contrast, in English, phraseologisms convey more information than paremias.

4. In Karakalpak phraseology, negative portrayals of women are not found to the same extent or pattern as those for men. In both languages, the use of stereotypes associated with women often reveals negative traits of men. This indicates a clear reflection of gender asymmetry in both language and society.

5. In Karakalpak, women are attributed a higher status in the images of “ayol-uy bekasi” and “ayol-Ona”, while in English, women are more often evaluated based on their ‘tashqi ko‘rinish’.

6. Although the structural layers that constitute the “ayol” and “erkak” concepts reflect the dominance of androcentrism in both English and Karakalpak societies and cultures, the degree of its manifestation differs across layers. However, due to the absence of grammatical gender (rod kategoriyasi) in the Karakalpak language, we cannot claim that this language is fully engulfed by androcentrism.

7. The comparative gender analysis of phraseological units and paremias containing the components “ayol” and “erkak” confirms the interconnection between language and culture, and between language and cognition.

8. In the phraseo-paremiological systems of both English and Karakalpak, the “Erkak-Ayol” pair is often framed through a perspective that reinforces the male position, stereotyping male dominance across all spheres of socio-political life. Meanwhile, the female position is portrayed through complementary harmony, representing women as reliable companions, life partners, and caretakers responsible for maintaining the household and family lineage — roles that reflect prescribed social expectations.

9. In the phraseo-paremiological depiction of the world, social and cultural stereotypes surrounding the “Erkak-Ayol” pair are led by notions such as “erkak – elning qo‘riqchisi, oilaning tayanchi, ayolning tayanchi”, whereas “ayol esa - oilaning barakasi, oila egasi”, taking precedence in the social imagination.

10. In terms of ethnic stereotypical evaluation, “masculinity” is measured by attributes such as physical strength, bravery, honor, being principled, emotional restraint, and controlled aggression when needed; while “femininity” is evaluated through traits such as maternal affection, beauty, delicacy, and modesty.

11. The good/bad categorization of the “Erkak-Ayol” pair in the phraseo-paremiology of Karakalpak and English is expanded through oppositions such as suliw/shırsaysız, kelbetli-kelbeti kelispegen, simbatlı/kóriksiz, rasgóy/ótirikshi, ádepli/ádepsiz, miynetkesh/erinshek, uqıplı/salaq, etc., forming ethno-cultural

stereotypes related to personal character. These reflect collective cultural experience accumulated and passed down over centuries.

12. Traditionally, the man has held an important position in the social life of society, while the woman has been viewed primarily as a mother and homemaker — a perception that continues to this day. In Karakalpak phraseology, the Karakalpak woman is respected in the image of the “ona”, embodying roles not only as mother but also as individual and homemaker. Nevertheless, the contributions of women to the progress and prosperity of our nation are immeasurable.

13. The application of binary semantic oppositions such as man/woman, big/small, young/old, daughter/son, good/bad, etc., as a methodological tool in linguistic research proves to be effective. This approach enables the selection of linguistic data from a cultural-linguistic perspective and contributes to the formation of a complex methodology in linguistic analysis.

The lack of gender studies in the Karakalpak language can be explained by the relatively lower significance attributed to gender in the language compared to others. However, it should be noted that there are still unexplored dimensions of gender within the fields of language, literature, text, and discourse.

**УЧЁНЫЙ СОВЕТ PhD.03/30.04.2022.Fil.20.07 ПО ПРИСУЖДЕНИЮ
УЧЁНОЙ СТЕПЕНИ ПРИ КАРАКАЛПАКСКОМ
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

КАРАКАЛПАКСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

НАЗАРОВА МУКАДДАС ЮЛДАШБАЕВНА

**СРАВНИТЕЛЬНЫЙ АНАЛИЗ ГЕНДЕРНЫХ СТЕРЕОТИПОВ В
ЛИНГВИСТИЧЕСКОЙ КЛАССИФИКАЦИИ**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и
переводоведение**

**АВТОРЕФЕРАТ диссертации
доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Нукус – 2025

Тема диссертации доктора философии (PhD) зарегистрирована Высшей аттестационной комиссией при Министерстве высшего образования, науки и инноваций Республики Узбекистан за номером B2023.4.PhD/Fil4187

Диссертация выполнена в Каракалпакском государственном университете имени Бердаха.

Автореферат диссертации на трёх языках (узбекский, русский и английский (резюме)), размещён на веб-странице Научного совета (www.karsu.uz) и Информационно-образовательном портале (www.ziynet.uz).

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Защита диссертации состоится « 13 » ноября 2025 года в 16:00 часов на заседании Научного совета PhD.03/30.04.2022.Fil.20.07 при Каракалпакском государственном университете имени Бердаха. (Адрес: 230112, г. Нукус, улица Ч. Абдилова, дом № 1. Тел.: (99861) 223-59-25, факс: (99861) 223-59-25; e-mail: karsuinfo@edu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Каракалпакского государственного университета имени Бердаха (зарегистрирована за номером 021). Адрес: 230112, г. Нукус, улица Ч. Абдилова, дом № 1. Тел.: (99861) 223-59-25, факс: (99861) 223-59-25; e-mail: karsuinfo@edu.uz).

Автореферат диссертации разослан « 27 » октября 2025 года
Протокол реестра рассылки за № 25 от « 25 » октября 2025 года


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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является сравнительный анализ гендерных стереотипов в классификации языковых единиц.

В качестве **объекта исследования** были выбраны лексемы, фразеологические единицы и паремии с гендерной маркированностью в английском и каракалпакском языках.

Научная новизна исследования заключается в следующем:

разработана сравнительная лингвистическая классификация гендерных стереотипов, в рамках которой выявлены общие и специфические черты закреплённых в английском и каракалпакском языках гендерных стереотипов в лексических, паремиологических и фразеологических единицах (нейтрализация гендерных стереотипов в английском языке и сохранение традиционного взгляда в каракалпакском языке);

выявлена трансформационная динамика гендерных стереотипов в языке, при этом установлено, что в современном языковом сознании традиционные гендерные стереотипы претерпевают трансформации (в отношении профессий, семейных ролей, устной коммуникации), а некоторые из них утратили свою значимость;

определено влияние национально-культурных факторов на формирование гендерных стереотипов в языке, где показано, что социальные, исторические и культурные особенности английских и каракалпакских этнических групп отражаются в лингвистическом выражении ролей мужчины и женщины;

для изучения лингвистической классификации гендерных стереотипов применён комплексный подход, в рамках которого анализ проводился с использованием сочетания лексико-семантического, паремиологического, когнитивного и дискурсивного методов, на основе чего была разработана новая модель классификации в бинарно-оппозиционном формате (мужчина ↔ женщина) с учётом современных гибридных форм в языке.

Внедрение результатов исследования: сравнительно-типологическое когнитивное и лингвокультурное исследование гендерных единиц в английском и каракалпакском языках позволило выработать функциональные и практические рекомендации, на основе которых:

разработана сравнительная лингвистическая классификация гендерных стереотипов, где на материале лексических, паремиологических и фразеологических единиц английского и каракалпакского языков были выявлены как общие, так и специфические особенности (нейтрализация гендерных стереотипов в английском языке и устойчивое сохранение традиционных взглядов в каракалпакском языке). Результаты данного исследования были использованы в рамках выполнения фундаментального проекта на тему «Изучение истории каракалпакского фольклора и литературоведения» (FA-F1-005), реализованного Каракалпакским гуманитарным научно-исследовательским институтом Отделения Академии наук Республики Узбекистан в Каракалпакстане в 2017–2020 годах (справка

№ 133/1 от 12 марта 2025 года). В результате была разработана классификация гендерных стереотипов, основанная на выявлении общих и специфических характеристик гендерно-маркированных лингвистических единиц (лексических, паремиологических, фразеологических) в английском и каракалпакском языках;

Научная новизна, заключающаяся в выявлении трансформационной динамики гендерных стереотипов в языке, в том, что традиционные гендерные стереотипы претерпели трансформацию в современной лингвистике (профессии, семейные роли, устное общение), а некоторые утратили свое значение, введена в качестве важного источника Департаментом развития государственного языка при Совете Министров Республики Каракалпакстан (Справка Совета Министров Республики Каракалпакстан от 14 марта 2025 года № 11-04/11-03/789). В результате доказано наличие трансформационной динамики традиционных гендерных стереотипов в профессиях, семейных ролях, устном общении;

Выявлена научная новизна влияния национально-культурных факторов на формирование гендерных стереотипов в языке, а также отражения социальных, историко-культурных особенностей английского и каракалпакского этносов в языковом выражении мужских и женских ролей, что широко использовалось на встречах и круглых столах с молодежью в Государственном музее истории и культуры Республики Каракалпакстан (справочник № 150 Государственного музея истории и культуры Республики Каракалпакстан от 19 марта 2025 года). В результате было выявлено отражение социальных, историко-культурных особенностей английского и каракалпакского этносов в языковом выражении мужских и женских ролей;

Научная новизна применения комплексного метода исследования лингвистической классификации гендерных стереотипов и разработка новой модели классификации, в которой анализ гендерных стереотипов осуществляется в сочетании лексико-семантического, паремиологического, когнитивного и дискурсивного методов, была использована в проекте № ПЗ-20170930309 «К вопросу о влиянии языка каракалпакского фольклора на развитие художественного языка», реализованном в Каракалпакском государственном университете имени Бердака в 2018-2020 годах (справочник Каракалпакского государственного университета имени Бердака от 18 марта 2025 года № 01-21-02/694). В результате были достигнуты новые теоретические результаты в исследовании лингвистической классификации гендерных стереотипов проекта.

Структура и объём диссертации. Диссертация состоит из введения, трёх основных глав, заключения и списка литературы. Объём работы составляет 131 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
LIST OF PUBLISHED WORKS

(I bo'lim; Часть I; Part I)

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