

PAPER

LINGUISTIC PERSPECTIVE OF PHRASEOLOGICAL PATTERNS IN FEMALE MEDIA DISCOURSE

Abdullayeva Gulruxsoroy Azamatjon qizi¹

¹Doctorate student of Kokand State University

* gulruxsorabdullayeva1206@gmail.com

Abstract

The field of language and gender studies has shown a great interest in the use of language between men and women in various communicative settings. Media as a powerful tool of social communication plays a significant role in both demonstrating and constructing patterns of gendered language. The use of phraseological units or fixed expressions is an illustrious key, which is used in women's speech within social media platforms. These culture-specific and emotional-nuance expressions reflect how females use them in public debate to form meaning, identity, and unanimity. This study aims to analyze the use of phraseological patterns in female media speech and concentrate on how these expressions impact the meaning, stylistic enhancement, and strengthening or testing of gender roles.

Key words: phraseological units, gendered language, female discourse, media linguistics, fixed expressions, discourse analysis, gender representation, idiomatic language, stylistic features, linguistic identity

Introduction

Phraseological phrases in female media can help women to express their emotions, give their own opinions and communicate with others in a meaningful way. Instead of using direct language on special occasions, this way of speech tends to be much easier to explain complex ideas with deeper cultural meanings more effectively. Phraseological patterns such as expressions, idioms, collocations along with proverbs in female speech in Ted talks, talk shows, interviews or on social media

contents are not only used for adding style but also it carries an emotional connection between the female speaker and an audience. To give an example, idioms like 'wearing many hats' – which means having many responsibilities or 'double-edged sword' – which refers to something that has both positive and negative consequences are frequently integrated in female media discourse. These phrases allow women to share their own experiences while helping and supporting others to make them feel valued.

Media shapes the way of people communicate

Compiled on: October 18, 2025.

Copyright: ©2025 by the authors. Submitted to *Advances in Science and Education* for possible open access publication under the terms and conditions of the [Creative Commons Attribution \(CC BY\) 4.0 license](#).

with each other by portraying real-life conversations, idioms, cultural expressions as well as slangs, while also introducing new words or slangs through social media platforms. Nowadays, female voices are being heard in our society through certain media formats such as vlogs, journalism and podcasts where language reflects how to naturally engage with audiences in a more feminine way. Clear and structured language is widely used in traditional journalism, whereas these formats prefer more natural and conversational style full of slangs, idioms or even metaphors. Some idioms along with slangs. 'Spill the tea' is a mostly-used idiom which indicates sharing gossip, while 'in my feels' is a slang phrase that means conveys the sense of being deeply emotional or sentimental. Even if they seem incredibly informal, these fixed expressions play such a crucial role to construct a true identity, connect with an audience and inspire young generation, especially young females. It is indispensable to acknowledge that culture and surroundings literally influence the way women using certain expressions and subtle language in media discourse. For instance, in many cultures, women might express themselves indirectly which hold much deeper yet hidden meanings behind the metaphoric words.

MATERIALS AND METHODS

In sociolinguistics, the connection between language and gender has been the main focus and discourse studies for many years. The first research by Lakoff, which is called "Language and Woman's Place reflected that women's speech features, such as politeness and emotional expression were indicative of their historically subordinate position. Later, several studies revealed that gendered speech is not just produced by biology but also built by society itself, influenced by power dynamics and cultural beliefs. Within the study of "how gender impacts language" there is growing attention on fixed idiomatic expressions as indicators of gendered language usage. Phraseology as a semantic feature of linguistics has been studied thoroughly for its cultural meaning and style. Researchers pointed out that idioms and collocations are not objective, but instead they frequently contain cultural stereotypes and societal views, especially those related to gender. For example,

Dobrovol'skij and Piirainen (2005) highlighted that some phraseological patterns used to describe common stereotypes like 'the position of men was higher in society than women'.

Proverbs, such as 'A women's place is in the home' used to make females dependent on males and pushed them into traditional gender roles. Plus, another idiom 'to wear pants' came from old stereotypes which pointed out men's dominance and being a head of the household 'wearing pants', while women were often seen wearing dresses and not as powerful as men. Recent research has shown that female speakers would rather to shape their identity through their speech than adapting traditional language norms. According to Litosseliti, idiomatic language is used strategically by women in media or public speaking in a smart way in order to build a professional reputation, interpersonal connection along with expressive emotions. There are some phrases in media feminist discussions such as 'glass ceiling' means some hidden issues that prevent women succeeding in their careers and the another one is 'juggling roles' - vividly describes the struggles of females in work-life-balance.

In Uzbek linguistics, there has been a slight growth in phraseological research even though it has still limitations. Rasulova [2021] explained some problematic Uzbek proverbs that are mostly emphasized on expecting women to be modest and obedient. For instance, in one of the national Uzbek phrases, it is said: 'a woman who hasn't borne a son is like a wall', which suggests the value of mother depends on having a son rather than a daughter. Despite facing many challenges throughout the decades, the number of young females is increasing day by day who can express themselves and challenge traditional social norms in media platforms through language. These examples demonstrate how gender-related discussions are shifting over time and being conveyed through deeply-rooted phraseological patterns.

As a whole, studying fixed expressions are more than just a language style or lexical features, they play such a huge role in shaping gender identities and challenge known stereotypes. By bringing together different insights from English, Uzbek and Russian language media, this research provides a clear picture of how women use the variety of phrases to talk about gender. Basically, it focuses on

analyzing the sentences, words and their meanings, instead of numbers or statistics. The main aim of this research is comparing fixed expressions in those given three languages and identifying how linguistics is used by women in media discourse.

The research field was accomplished utilizing necessary sampling, focusing specifically on publicly access social media texts made or led by women's voices. The English corpus comprises transcripts from podcasts (The Michelle Obama Podcast, TED Talks featuring female speakers), talk shows (The Ellen Show, Oprah Winfrey Network), and online blogs and vlogs (e.g., Refinery29, The Everygirl). The Russian corpus illustrates televised interviews (such as those from Kseniya Sobchak's programs), YouTube videos, and feminist magazines (Meduza, Snob.ru). For the Uzbek component, data was collected from TV interviews on Sevimli, Milliy TV, and female-run Telegram channels and YouTube content such as Malika Ayol and Qizlar gaplashamiz. Every language corpus contained around 30,000 words, supporting balance and representativeness among genres and platforms. The time frame for all materials was restricted to 2020–2024 to ensure correlation and persistence in language trends. Phraseological units were identified manually based on both form and function. The selection criteria followed definitions from major phraseological studies (Cowie, 1998; Kunin, 1996), which define phraseological units as stable word combinations with figurative or culturally rooted meanings. Phraseological dictionaries and corpora were consulted for each language, including:

- Oxford Dictionary of English Idioms (English)
- Фразеологический словарь русского языка (Russian)

- O'zbek tilining frazeologik lug'ati (Uzbek)

The collected expressions were then classified into idioms, collocations, proverbs, and metaphorical phrases, depending on their structure and meaning. The analysis followed a three-stage process: 1. Identification and Classification – Phraseological units were tagged and categorized by type (e.g., idiom, collocation), emotional tone (positive, neutral, negative), and communicative function (e.g., persuasive, humorous, evaluative).

2. Contextual Interpretation – Each phrase was examined in its discourse context, paying close

attention to pragmatic function and gendered implications. For instance, phrases such as “breaking the glass ceiling” (English), “женская доля” (Russian – “a woman's fate”), and “bosh egmoq” (Uzbek – “to bow the head”) were analyzed not just for literal meaning but for how they framed gender roles or agency.

3. Cross-Linguistic Comparison – Finally, recurring patterns and culturally specific expressions were compared across languages to assess how different sociocultural environments shape female phraseological choices in media settings.

To ensure reliability, triangulation was applied: phraseological interpretations were checked against native speaker judgments, secondary literature, and discourse norms within each language. The analysis was informed by gender linguistics, phraseological theory, and media discourse studies (Litosseliti, 2006; Baker, 2006; Dobrovol'skij and Piirainen, 2005).

RESULTS AND DISCUSSION

It is well-known fact that among all three languages, women mainly utilized phraseological units for conveying emotion, highlighting resilience, and shaping their identity. For instance, English speakers oftentimes used emotionally loaded expressions like “wearing my heart on my sleeve” and “carrying emotional baggage”. Russian speakers regularly employed metaphorical combinations such as “душа болит” (“the soul aches”) or “держать удар” (“to take the hit”), whereas Uzbek speakers used culturally rich expressions like “ko'ngli nozik” (“sensitive-hearted”) and “dardini ichiga yutmoq” (“to swallow one's sorrow”). This elucidates a common cross-linguistic pattern: female speakers employ idiomatic combinations to express personal experience and emotion, supporting the view that phraseology in female discourse always plays a vital role storytelling and constructing identity.

It is widely proved that in Russian and Uzbek, various phraseological units powerful cultural ideologies and conventional gender roles. Combinations like “женская доля” (“a woman's fate”) in Russian or “erga tegmoq taqdir” (“marriage is fate”) in Uzbek indicate an underlying conformity of culturally ascribed

roles. These combinations were regularly identified in interviews discussing marriage, societal expectations and together with motherhood, of women. Conversely, English phraseology expressed more proof of feminist forming and opposition to gender stereotypes. Expressions like “breaking the glass ceiling”, “boss lady”, and “juggling roles” were utilized in self-representation, particularly in business and leadership settings, reflecting a greater connection with increasement themes in English-speaking media contexts.

In terms of structure, idiomatic phrases differed in both length and metaphorical richness. English and Russian idiomatic expressions are often more metaphorically elaborate and abstract (e.g., “hit the ground running”, “наступить на одни и те же грабли” – “to step on the same rake again”), while Uzbek phrases feature more domestic and relational imagery, like “qiz bola uyda o’tirsa – g’am yo’q” (“if a girl stays home, there is no sorrow”), echoing deeply ingrained traditional horizons.

Regardless of these variations, all languages gave idioms related to struggle, strength, and adaptability, especially when women spoke about personal or career- related difficulties. Phraseological units were most predominantly employed at the starting and finishing of stories, functioning to frame and sum up arguments or narratives with emotional significance or rhetorical force. In all three languages, women frequently addressed phrases to recap points or show solidarity with their listeners, highlighting the practical effectiveness of phraseology in persuasive media interactions. The findings of this research demonstrate that idiomatic phrases in female media discourse are both linguistically varied and imbued with social and cultural significance. Across English, Russian, and Uzbek, women intentionally use idiomatic phrases to convey their identities, emotional experiences, and roles in society. This reinforces the notion that phraseology transcends stylistic elements —it is a communicative tool enabling women to articulate agency, challenge societal standarts, and engage with learners.

In English media, expressions like “breaking the glass ceiling” and “emotional labor” emphasize the increasing influence of feminist dialogue and the recognition of gender-related power dynamics. These combinations have integrated a

broader rhetorical toolkit that encourages women to articulate their experiences in the work settings, relationships, and public life with both clarity and emotional depth (Litosseliti, 2006). The application of these idioms shows a transition toward language serving as a tool for empowerment.

Обсуждение

Table 1. Selected Phraseological Units in Female Media Discourse Across English, Russian, and Uzbek

Language	Idiom (Original)	Literal Translation	Figurative Meaning	Context of Use
English	Breaking the glass ceiling	—	Overcoming invisible barriers for women	Used in career discussions, especially leadership roles
English	Wear your heart on your sleeve	—	To show one's emotions openly	Expressing vulnerability in interviews or storytelling
English	Juggling roles	—	Managing multiple responsibilities (work, family)	Often used in lifestyle blogs, working mother narratives
Russian	Женская доля (zhenskaya dol'ya)	A woman's fate	Traditional female destiny, often involving sacrifice	Reflects cultural views on motherhood, marriage
Russian	Душа болит (dusha bolit)	The soul aches	To feel deep emotional pain	Expressing empathy or personal suffering
Russian	Держать удар (derzhat' udar)	To take the hit	To endure hardship with resilience	Often used when talking about surviving emotional or social pressure
Uzbek	Ko'ngli nozik	Sensitive-hearted	Emotionally delicate, empathetic	Used to describe personality, especially in emotional topics
Uzbek	Dardini ichiga yutmoq	To swallow one's sorrow	To suffer silently	Refers to unspoken grief or emotional restraint
Uzbek	Qiz bola uyda o'tirsa – g'am yo'q	If a girl stays home, there's no sorrow	Girls should stay home to avoid trouble	Reflects traditional gender roles, used critically or normatively depending on context

Рис. 1

In comparison, the discourse of Russian and Uzbek female still embodies traditional values, albeit with significant differences across generations and platforms. For example, phrases such as “женская доля” and “erga tegmoq taqdir” demonstrate that phraseological units in these languages continue to embody cultural beliefs of sacrifice and obligation. Nevertheless, younger media voices in both Russian and Uzbek are progressively reinterpreting these combinations, occasionally with irony or critique, thereby employing well-known terminology to question inherited gender norms. The metaphorical domains found in each language also offer insight into how culture shapes gendered expression. English metaphors often evoke movement, breaking barriers, or juggling multiple tasks, resonating aligning with Western discourses of efficiency and independence. Russian expressions emphasize

emotional resilience and inner fortitude, while Uzbek sayings are closely linked to family, patience, and community principles.

These distinctions highlight the significance of examining phraseology in its cultural setting, as direct translations frequently mask deeper social implications (Dobrovol'skij and Piirainen, 2005). An additional important discovery is the practical application of phraseological units—particularly their positioning at crucial moments in discourse, like openings or closings, where emotional influence or rhetorical strength is most impactful. This is consistent with prior research that indicated phraseology has a persuasive function in women's storytelling and influencing opinions (Baker, 2006). In summary, the conversation emphasizes that female media discourse, characterized by its phraseological diversity, acts as a reflection of societal gender roles and a platform for linguistic creativity. Women globally modify and reinterpret established phrases to represent evolving identities, altering norms, and new voices in digital media.

Conclusion

This research emphasizes the wealth and intricacy of phraseological structures in women's media discourse in English, Russian, and Uzbek languages. It shows that idioms, collocations, and metaphorical phrases act as effective instruments through which women convey emotions, navigate social identity, and interact with cultural norms. Although English discourse often highlights empowerment and individuality via phrases derived from feminist ideology, Russian and Uzbek discourse demonstrates a closer link to traditional values—yet younger voices are progressively challenging or reinterpreting these expressions. The results bolster the idea that phraseological language is deeply rooted in culture and mirrors ideology, providing insight into how women interact with—and challenge—sociolinguistic standards. Through the comparative exploration of these patterns, the study enhances the comprehension of the intersection between gender and language in media discourse. Future studies could explore generational changes, regional dialect variations, or how social media influences phrase usage in women's language

Foydalanilgan adabiyotlar

1. Baker, P. (2006). Using corpora in discourse analysis. Continuum.
2. Cowie, A. P. (1998). Phraseology: Theory, analysis, and applications. Oxford University Press.
3. Dobrovol'skij, D., Piirainen, E. (2005). Figurative language: Cross-cultural and cross-linguistic perspectives. Elsevier.
4. Kunin, A. V. (1996). Kurs frazeologii sovremennogo anglijskogo yazyka [Course in phraseology of modern English]. Vysshaya Shkola.
5. Litosseliti, L. (2006). Gender and language: Theory and practice. Hodder Arnold.
6. Oxford University Press. (2010). Oxford dictionary of English idioms (3rd ed.).
7. Turdaliyeva, M. (2007). O'zbek tilining frazeologik lug'ati [Phraseological dictionary of the Uzbek language]. Fan Nashriyoti.
8. Vinogradov, V. V. (2001). Фразеологический словарь русского языка [Phraseological dictionary of the Russian language]. AST Press.