

REPRESENTATION OF GENDER ISSUES IN ENGLISH AND UZBEK PROVERBS

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Abstract. *Today, the question of the nature of male and female culture, male and female language, male and female speech styles remain controversial. It is obvious that Genetics is the most important social category with the help of which an individual processes information about the world around him, and, therefore, under the influence of genetic stereotypes, a value picture of the world personality is formed.*

Keywords: *stereotype, man, woman, gender, social role, image, culture, communication, gender stereotypes, communicative stereotypes.*

Introduction. The term “gender”, being the main conceptual term of linguistic genderology, is used to describe those culturally determined norms of behavior and positions that are assigned to the image of men and women in society.

It is obvious that the speech-thinking ability of linguistic personality largely depends on gender (man or woman). This is also related to objective “natural” data that was formed during evolution of man and are reflected in his behavior and speech-thinking activity, and with those socio-psychological attitudes, cultural stereotypes, which largely determine the behavior of an individual. Linguistic marking, as a rule, is based on universal communicative gender stereotypes fixed in language. Universal communicative gender stereotypes are a socially expected system of ideas about speech that is similar for different cultures behavior of men and women. A description of gender stereotypes is given in the works of M.A. Alekseenko, D. Malishevskaya, G.E. Kreidlina, N.S. Solovyova and other scientists.

In modern European as well as Asian culture, the following communication stereotypes are identified:

- a woman is responsible for the birth and upbringing of children, for her home, therefore she is expected to focus on the interlocutor, on dialogue;
- a man's virtue is eloquence, and a woman's virtue is silence, which is associated with obedience;
- a woman plays a subordinate role in front of a man, she must be a good wife, mother, daughter, therefore communication is dominated by a man, it is he who determines and changes the topic of conversation;
- talkativeness and talkativeness are traditionally considered feminine qualities, a worthy man should not engage in empty talk and spread gossip;
- men are guided by rationality in communication and logic, women have well-developed intuition;
- women are more attentive than men to non-verbal means of communication (speech, facial behavior of the interlocutor, iconic body movements);
- less communicative aggressiveness and greater tolerance in communication than men;

- topics of men's conversations - work, sports, politics, army, technology, women; topics of women's conversations - children, family, shopping, health, fashion, fans, etc.;

- women are less likely than men to explain their actions by lack of knowledge or abilities, but are explained they are much more often due to bad luck, failure, predestination, evil fate.

Proverbs for women as negatively fragile, beautiful and sexual objects:

“A woman and a glass are ever in danger”, “Woman and a cherry are painted for their harm”. The phrases “vessel” and “glass” are used here to illustrate how frail women are. These two objects are similar in that they are both easily broken, and this is why women utilize them. The comparative degree with which the term “weaker” is employed indicates that a woman is here in comparison to a man and is thus understood to be weaker. Women are delicately built to support the idea of beauty that is associated with them. The metaphors also highlight how simple it is to manipulate a woman’s emotions and toy with her feelings—more specifically, to emotionally trick her. In Uzbek language, there are some proverbs referring to the natural beauty and politeness of women: *“Gul o'ssa — yeming ko'rki, qiz o'ssa — elning ko'rki”, “Onangni otangga bepardoz ko'rsatma”, “O'yin soz bilan, qiz — noz bilan”, “Qozi rishvasiz bo'lmas, qiz ishvasiz bo'lmas”*

Even in the modern world, young, attractive women are frequently harassed in practically all societies by someone of the other gender. This is the reason why, according to a proverb that compares a woman to a cherry, young, single women are frequently forbidden by their families from being fashionable and attractive in order to protect them from any form of sexual injury.

Ancient culture, in which the masculine and feminine principles had a great influence on Western European culture opposed each other, with the masculine principle defined as rational, and the feminine – emotional. Uzbek orthodox culture inherited in the culture, in which women were assigned the role of a reclusive mistress in her husband’s house. Girls of marriageable age had to learn cooking, sewing and nursing the kids. Analysis of the semantic properties of procedural paremiological units of a person’s social status showed that gender components reflect changes in the social status of men and women, determine the value of the individual in the eye of society. Linguistic marking, as a rule, is based on communicative gender stereotypes fixed in language. Modern social consciousness preserves the stereotypical ideas of antiquity about the secondary social role of women. They are still assigned a subordinate role under a man, so girls from an early age prepares for the role of wife and mother. Men and women are usually represented in proverbs in different roles, parents- father and mother, wife and husband, widow and widower, daughter and son.

According to proverbs, a man should do more and talk less:

A man of words and not of deeds is like a garden full of weeds= Ishga raqib, so'zga oshiq
Give every man thine ear, but few thy voice = Kam so'yla, ko'p ishla.

Uzbek proverbs refer to a man being strong and hardworking. In an Uzbek proverb hard work, male labor is expressed. The lexeme “lion” in this proverb is figurative. It means the high position of a person, because the lion is the king of animals. The lion is the bravest and strongest animal, so the man is the lion. The comparison gives a positive assessment of his personal qualities. A man’s diligence and hard-working character is highly valued in Uzbek paremiology

Yigit degan er bo'lar, mehnat ko'rsa, sher bo'lar

Tirishgan – er, tirishmagan – qora yer

Bir yigitga qirq hunar oz

In English paremiology, a man is the head of the family, the leader:

However, not all men can be leaders.

Boys will be boys; It's a man's world

All men can't be first; All men can't be masters

The adage “it's a man's world” has several different interpretations. Men are typically regarded as the family's head. Raising guys to have more influence over girls in terms of opinions is a societal practice. Because he is a male, the son's opinions are sometimes valued more than mother's. Men were the only ones qualified for prominent positions in early global politics, and women were not even allowed to be represented in parliament. In these proverbs, the husband remains the head of the family, the position of dominance is not reduced in any way, but in decision-making the great influence of the wife is emphasized. In the culture of the Uzbek language, a man should occupy a leading position in the family

Man is the head, but woman turns it.

Er - bosh bo'lsa, hotin - bo'yin;

Er podsho bo'lsa — xotin vaziri.

Proverbs for men as cruel/bad at a young age:

A good man is hard to find

Wherever man goes to dwell, his character goes with him.

There is no adversity that cannot be overcome by good character.

Yomon erkak to'y buzari, yomon xotin uy.

Yomon o'g'il - molga o'rtoq, yaxshi o'g'il jonga.

These two proverbs paint a derogatory picture of men, depicting them as ruthless, deceitful, and thoughtless. The adjective “good” is what makes the second proverb so intriguing. This alludes to the universal attributes of humanity. No additional adjective, such as “man”, “decent man”, etc., has been utilized; instead, the word “good” is employed to convey a man's general flaw. It has been well noted that older men tend to become more reserved and reliant on their spouses for most things due to biological age differences. The justification given by women for selecting older males is an intriguing topic for discussion. Man is shown as someone who has power and should not be totally relied upon, from the difficulties in finding a good man—whom the proverb describes as such—to the suggestion to prefer an older man in a relationship.

Conclusion. In our opinion, a set of feminine/masculine psychophysiological characteristics formed in the process of centuries-old human evolution, as well as a set of behavioral models that correspond to cultural standards. We consider speech production from the standpoint of the speech-mental and biophysical actions of the speaker in speech whose functions are determined by phraseological units with the semantics “social status of a person”.

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