

## LINGUO-CULTURAL ANALYSE OF PROVERBS WHICH EXPRESS GENDER IN ENGLISH, RUSSIAN AND UZBEK

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### ANNOTATION:

**In this article the proverbs are given which express gender terms in the English, the Russian and the Uzbek languages. Linguo-cultural meanings are analysed by proverbs of the nationalities.**

**Keywords: gender, sex, human, linuo-cultural, proverbs.**

### INTRODUCTION:

Nowadays we can observe booming growth of researches devoted to studying gender aspects in language and speech. Gender linguistics is one of the perspective directions which investigated language and its units containing gender components.

Most of the people have misconception that the terms "gender" and "sex" both convey the same meaning. However, these two terms are quite separate from each other. Sex is a term that is used to describe the difference between male and female in biological respect. Sex refers to biological differences; chromosomes, hormonal profiles, internal and external sex organs. Gender is something, which is not at all depended on biological aspects; rather it is the masculine or feminine characteristic that has been developed as an impact of the social, cultural norms and affiliations. It is very important to remember that a person develops this particular behavior due to the society he or she is living in and this behavior is completely alterable by the will of the person.

Phraseological fund of any language represent very interesting and factful material for gender researches as it reflects many aspects

of people's life: history, national consciousness, morals, values, preferences, relations and the way of life. It is essential to point out that research on proverbs has not only been carried out within phraseology, but also in other scholarly branches. Thus in the field of paremiology (paremia = proverb), the scholarly field that deals with proverbs, much research has been conducted over the centuries. Moreover, in comparison to phraseology, paremiology has a far longer tradition. Paremiology mainly deals with collecting and classifying proverbs as well as tracing the nature and origin of individual proverbs and investigating their socio-historical significance.

In the history of studying proverbs and sayings there were attempts to find distinctive features. Proverb is always statement, containing some specified conclusions. Proverbs are popular wisdom, code of rules of life, practical philosophy, and historical memory. A saying is a short, clever expression that usually contains advice or expresses some obvious truth. Proverbs and sayings represent special interest for researches in the field of linguistic genderology, as they embody «cultural-national outlook» of every nation.

Having analyzed the fund of proverbs and sayings with the gender components in three languages we revealed the following tendency: the considerable number of paremias is devoted to women and most of them contain negative connotation of female representatives.

The common thing in the languages of analyzed cultures is stereotypic opinion about

low mental abilities of a woman. Ayollarning sochi uzun, lekin aqli kalta bo'ladi. In the English and Russian languages there are number of equivalents, confirming similarity of such estimation of a woman: Women are the devil's

nets, Куда чёрт не поспеет, туда бабу пошлёт. The attitude towards woman in Russian and English cultures is different. In Russia a woman is not considered as a person: Кобыла не лошадь, баба не человек. As for Englishmen a woman is a secret: Woman is the key to life's mystery.

Appearance is not the main thing. It is not the most important condition for being beautiful. It is much more important for a woman to be a good mistress, to be kind, careful and quick-witted. Красота приглядится, а щи не приклепаются. Не ищи красоты, ищи доброты! Go`zallik izlama, mehr izla.

The examples given are marriage describes the advantage of both languages the opposite can also be observed, for example: Умрингдан уч кун қолса, эшак ол, бир кун қолса, хотин ол; eng.: If you would be happy for a week take a wife; If you would be happy for a month kill a pig; If you would be happy all your life plant a garden [Бир ҳафталик бахт учун хотин ол, бир ойлик бахт учун чўчка сўй, бир умрлик бахт учун боғ ярат] ; First thrive and then wife [Аввал маблағ тўпла, сўнг уйлан]; Honest man marry soon but wise man never [Ақлли одам тез уйланар, нодон ҳеч қачон].

The distinctive feature of Uzbek in comparison with the Russian and English languages is that there are proverbs characterizing men. All of them convey positive characteristics and they are about resoluteness, courage, superiority, straightforwardness: Боғбон боғини тузар, дехқон даласини сузар; Чўпоннинг таёғи – отлининг оёғи; Косиб тикканини мақтар; Зар бўлмаса, заргар - хароб, ер бўлмаса,

деҳқон – хароб; Қассобга оқ қўй ҳам бир, қора қўй ҳам бир.

According to the result of analysis of three languages it is possible to make the following conclusion: in the Uzbek linguistic worldview the concepts "woman" and "man" are presented in their quantitative ratio more widely than in the English and Russian languages. The greatest number of proverbs is proverbs reflecting social characteristics. Possible explaining of the given fact can consist in the fact that in Kazakh culture relationship are closely supported that is expressed by nominative density of terms of relationship: brother, daughter-in-law, sister-in-law, brother-in-law, mother-in-law, father-in-law, son-in-law, parents and etc.

According to the above mentioned research we observe language androcentrism. It means that the majority of paremias reflect male point of view and domination of men. The image of women is not always negative. We can rather say about a tendency, than a negative attitude. But a certain degree of androcentrism takes place.

Studying gender relations is one of the ways of understanding of social changes in society. And linguistics and its language structure are more clearly show the state of consciousness of society.

Thus, in English, Russian, and other languages, the dominant mode is the one that indicates inability to think deeply, illogicality, irrationality and generally silliness as the main characteristics of women. Actually in the linguistic consciousness of many people's there were developed stereotyped ideas about a woman as a creature with a single-track mind. The above examples give reason to believe that to the common mind female intellect serves as an example of the backward unformed mind. On this background the cultural-national interpretation of all language expressions is clearly visible: "the female mind is infantile".

This is the core of the ordinary mentality, absorbed with the mother's milk along with the language acquisition, and it lives in the self-consciousness of the people, being language and culture beam, the dominant of national self-identification. It should be noted that all of this applies to paremias, which are cultural attitudes to the perception of the female intellect as insufficient and underdeveloped. The stereotyped female mind is opposed to the male and perceived as "subhuman" mind, therefore female activity should be limited exclusively to the "private" sphere. "Women need a man's mind in order to be guided by it in their behavior. Gender inequality is taken as an axiom and as a fact that men are given the role of legislators for better world order". As a consequence, in the considered mode the contradictoriness of the concept "woman" is most vividly manifested not only in comparison with the concept of a "man", but also in comparison with the wider concept of a "human".

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