



The Differences of Gender Indicative Phraseology and Proverbs of English and Uzbek Languages

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Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 09 Dec 2023	<p>This article analyzes the gender marked phraseological units in English and Uzbek languages. It also discusses the comparison of masculine and feminine stereotypes in the English and Uzbek phraseological world view, exposure and explanation of gender asymmetries and connotations, which will create ground for lexicographical description of gender marked phraseological units of the analyzed language and their adequate interpretation in the contexts of usage is.</p> <p>Keywords: Cognitive Phraseology, Gender Marked Phraseological Units, Masculine And Feminine Stereotypes</p>
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1. Introduction

At present time due to increasing number of issues of linguists, sociologists, psychologists, philosophers we can speak about development of cognitive phraseology. For the first time the term "cognitive phraseology" was defined by Russian linguists, demonstrating enough general methodological and linguistic proofs.

There are a number of biological and social interpretations of role relations between men and women in society, they are called gender stereotypes. The term "stereotype" is interpreted as "imagination" of fragment of surrounding reality, fixed mental picture which is the result of reflection of "typical" fragment of reality world in human's consciousness, invariant of a definite part of world view. Gender stereotypes present cultural and social opinions about qualities, attributes and behavioral norm of both sexes and their reflections in a language. Little or much stereotypes influence on every person. Stereotypes let people form imagination of the whole world, go out of their narrow social, geographical and political world. Gender marked phraseological units are investigated as the concepts of English national culture and reflect peculiarities of English society.

This article describes gender stereotypes in Uzbek. The characteristic of being an example of femininity and masculinity features are reviewed, then their English language materials common and different aspects are compared.

The differences between the two cultures are their similarities. It is natural that there are more than sides.

1. In most proverbs in Uzbek, "masculinity - femininity" opposites are used together and "true-false" corresponds to the concepts. That is, if we take the work performed by the husband as "A", the work performed by the wife is "B", then A and B are opposite and mutually exclusive actions A is true and B is false. For example:

Эр топувчан бўлса, Хотин тақувчан бўлар (If the husband is resourceful, the wife will be persistent)

Эри эшикдан чиқса, Хотини тешикдан чиқар. (It shows contrary views of wife and husband)

Ўғлинг боқсин, келининг соғсин. (Let your son feed, let your daughter-in-law milk.)

2. During the analysis of the social status of women and men, the semantic field of "kinship relations" has observed an important place. In the Uzbek language, this field is very widely used if so, in English only in relation to the closest relatives is expressed.

3. In English, the husband and wife's parents (father-in-law mother-in-law) were not found. That's why; we did not have the opportunity to describe them during our research.

It is worth mentioning that the image of "father-in-law" in Uzbek is very positive and a man's social status means that he will not allow interference to his wife's work in the family.

4. The experience of motherhood is, without a doubt, plays a decisive role in its creation and formation of a spiritual image. In Uzbek language there are phraseologisms reflect the mother's sacrifice for the child and her love for him, but in English such we did not find any examples. For example:

Она билан бола – гул билан лола; (Mother and child - flower and tulip)

Онанг ўлди – отанг ўлди; (Your mother is dead - your father is dead)

Фарзанд боққан ота, жонни қоққан она; (The father raises the child, the mother cares the child with her soul)

Онали етим – гул етим, Отали етим – шум етим.

5. In English, despite the fact that there is more phraseology with father and mother components than other gender components, most of them is used as metaphorization. For example: the Father of Rivers , Experience is the father of wisdom , the Mother of Parliaments .

6. There is an idea of obligation of the marriage of woman in English phraseology and unmarried girls are accused: *lead apes in hell, be on the shelf, an appropriate blessing*

When the girl gets married, she also dreams of a good future husband - a worthy prince: *answer to a maiden's prayer*

In Uzbek phraseology, on the contrary, such types of unmarried girls are not criticized. They are wished to find their prince and be happy.

7. Although both languages imbalance with gender difference, the Uzbek woman is not offended like the English woman, that is meant a tone of relative disdain, contempt, disgust to her; a group of units can be example(these units given with comments): an

old cat – talkative old woman

mutton dressed as lamb –old woman who wants to look young,

one's old Dutch - old woman (wife implying).

8. In Uzbek phraseology, it is interpreted that the husband's attitude is up to his wife,

that is:

“Эрни эр қилувчи ҳам, қаро ер қилувчи ҳам хотин”; (It is the wife who makes husband happy or illfortuned)

“Хотин яхши бўлса, эр ҳам яхши” (If the wife is good, the husband is good)

However, in English language, the opposite situation was observed. That is, the wife's good or bad attitude depends on her husband:

A good husband makes a good wife;

A good Jack makes a good Jill

Caesar's wife must be above suspicion –

So, the wife's faithfulness depends on the husband. However, in Uzbek language phraseology there are some proverbs that show the androcentrism is avoided:

Хотин чиройи эрдан, ҳосил чиройи ердан; (A beautiful wife is the result of the husband, a beautiful harvest is the result from the earth)

Чавандоз отини, яхши эр хотинини қаритмайди. (A good rider does not age his horse, and a good husband does not age his wife)

9. English men regard their wives excellent, the best to other people's wives. For example:

There is one good wife in the country, and everyone thinks he has her.

But in Uzbek, we did not find similar proverbs. On the contrary, it is the opposite there is an expression that expresses:

Чала тентак отини мақтар, Тоза тентак – хотинини. (An old fool praises his horse, a real jerk praises his wife.)

10. In English phraseological units (comparing to Uzbek phraseological units) the English woman can have a choice of marriage:

The man for my money;

give smb. his marching orders

11. The negative psychological character of the English woman expressing lightness of the features (roughly) exist in English phraseological units in large quantities, but in the Uzbek language such phraseologisms were almost never found:

a woman of pleasure, a light o' love

12. Phraseology containing anthroponymy in English units are very many, to be exact, more than 40. This, first of all, depends on historical events, social and political activities of famous people of the country secondly, occurs in the communicative process:

Jack Ketch -executioner (named after a famous executioner in the 17th century);

proud as Lucifer –proud as a devil;

Teddy Boy - olifta (unique dressing named after the English king Edward VII, who had style);

A smart Aleck– self-confident, lazy boy.

In the Uzbek language, phraseological units with anthroponymy are very few and mainly created in the communicative process.

According to the results of the gender analysis of English and Uzbek phraseological units and paremies, it was found that in both languages, the negative expression of woman prevails over its positive expression. It is a symptom that determines the attitude of society members towards a negative trait.

The analysis of the conceptual layer "appearance" from the physiological characteristics of women and men showed that for English woman the importance of appearance is crucial. In the Uzbek language, this layer is described in general, and the external beauty of the Uzbek women, as well as her inner beauty, is vividly expressed in the symbols such as, «woman - housewife" and "woman - mother". Phraseological units representing men's appearance were not many in both languages, and attention was paid mainly to their physical appearance.

4. Conclusion

Although the gender analysis of phraseologisms and paremias of English and Uzbek languages allows us to observe the specific characteristics of androcentrism in all layers, the fact that we encounter situations that weaken androcentrism during the research is the basis for saying that masculinity does not completely dominate the phraseological layer of the language.

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