

## THE COMPARISON OF THE USAGE OF GENDER CATEGORY IN PROVERBS IN UZBEK AND ENGLISH LANGUAGES

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### ABSTRACT

Gender and language have become an interesting topic on which some linguists have done research to find out the relationship between them. Some of studies focus on the differences between language that is spoken by men and women in terms of phonology, syntax, and lexicon and conversation analysis. While the other studies have investigated the influence of gender-based differences on establishing and maintaining the imbalance power between the two genders. This paper will attempt to find out the relationship between gender and language and mentions briefly the main sociolinguistic approaches used in the study of gender and language. Besides that, the paper is going to discuss the impact of language on reproducing and reflecting social difference plus compares English and Uzbek phraseological units in terms of gender category. In addition, a case study in Uzbek is also mentioned to clarify the relationship between language and gender, followed by some implications for language planning at the end.

**Keywords:** gender, language, sociolinguistic approaches, phraseological units, cognitive approach, comparison of gender category.

### METHODOLOGY

In this work, B. Von Humboldt, A.A. Potebnya, Dj. Lakoff, T.A.van Dijk, L. Push, E.C. Kubryakova, V.A. Maslova, Yu.S. Stepanov, A.Vejbitskaya, A.V. Kirilina, I. Zykova, D.V. Semenova and others cognitive linguistics, linguistics and gender of scientists' works on linguistics were used. Uzbek linguists studying the researches of scientists such as, Sh. Rahmatullaev, A.E. Mamatov, B.Yo'ldoshev, P.U. Bakirov, M.K. Kholikova, A.R. Ismailov, G.S.Hakimova, K.D. Tokhtaeva, B.M. helped a lot to compare the Uzbek and English phraseology and proverbs in terms of gender.

### INTRODUCTION

The study of "language and gender" has been always popular among linguistics. There have been some discussions on the sociolinguistic approaches applied in the study of gender and language so far.

Proverbs and idioms are often taken as the main part of community, they are important to the society and popular among people. So studying gender in English and

Uzbek proverbs and idioms helps us understand and compare sexism in English-speaking communities and Uzbek culture.

This is due to the attention paid to the language and culture problem in recent years interest in the anthropological paradigm of modern linguistics can be explained by development. Gender of phraseology, cognitive, pragmatic features of several linguists expressed in this works. Including A.V. Kirilina gender compare stereotypes based on Russian and German phraseology researched by V.A. Nikolskaya gender imbalance in the language gender in English phraseology and paremiology through analysis defined the explicit and implicit characteristics of formation D.V. Semenova is a phraseologist in English, Russian and Khabarmanifestation of gender stereotypes in units and paremiastudied the properties

In our study, English and Uzbek phraseology and proverbs are conceptually distinguished by the following semantics analyzed in layers:

- social characteristics of men and women (social status, social activities),**
- women and men's psychological characteristics (character, behavior).**
- physiological characteristics of men and women (appearance).**

Analyzing phraseological units which describe social status of men, the result of the analysis gave interesting information. The word men is used to indicated following:

- **as bravery and courage** (brother in arms – «жанговор дўст»; gentleman at large – «зодагон а knight in shining armour – «рицарь, олийҳиммат инсон, олийжаноб киши»; a man's man – «мард,

-**as a leader in the society** (old man – «хўжайин, шеф»; man on horseback – «хукмдор»; strong man – «якка ҳоким, ўз амрини ўтказувчи»; lord of creation – «яратувчи эркак».)

- **Lawyer, politician, cultural figure, doctor** gentleman of the long robe – «мантиялик жентльмен, юрист»; a butter and egg man – «театр сахналарини маблағ билан таъминловчи ишбилармон одам»; advance agent – «контракт тузувчи агент, вакил»; medicine man – «табиб».

In Uzbek language phraseology, men's social status is described, in professions such as farming, animal husbandry, jewelry, hunting, blacksmithing, butchering. In these type of proverbs, men are represented by words related to nouns such as "gardener, farmer, shepherd, goldsmith, reaper, hunter, butcher

Боғбон боғини тузар, Дехқон даласини сузар; Чўпоннинг таёғи – отлининг оёғи; Косиб тикканини мақтар.

In English, the social status of woman is not expressed as clear as that of men relatively. Maybe men hindered women from doing serious work, considering them to be not capable of engaging science. Therefore, expressive language units describing important professions for them are not used. And in Uzbek woman's social status is

mainly expressed with "housewife", "mother", "wife", "daughter", "daughter-in-law". But like "leader", "scientist" women are not mentioned in the language.

Psychological characteristics

In both languages, **courage and bravery were characteristic of men:**

game as a cockerel – ўта кетган довьюрак, мард; full of bush fire – жуда ғайратли, хушчақчақ, журьатли; a man of 66 his hands – тажрибали, уста, моҳир; a man's man – ҳақиқий эркак; play the man – эркакча йўл тутмоқ; like a Trojan – қаҳрамонларча, жасоратли.

**Characteristics of weakness, depression, indecisiveness can be masculine:**

have too much of his mother's blessing – ўта уятчан бўлмоқ; a Miss Nancy – нимжон "қиз бола"; play the woman – йиғламоқ, кўркмоқ, лапашанг; a fall guy – ҳамма балога тўғаноқ одам, қурбон; faint heart never won fair lady – кўрқоқ юрак, аёл юрагини забт эта олмайди.

The next lexical-semantic field is "fluency". This feature has long been unique to women and has been the cause of ridicule and true jokes:

talk Billingsgate – бозорчи хотинга ўхшаб уришмоқ, an old wife – ғийбатчи, «қари жувон»; an old cat – миждов, қари кампир;

## RESULT AND DISCUSSION

### 1. The Accessory Position of Women

When human history developed into the patrilineal society, men began to become the center of the society. In the history of western or eastern countries, women were in the low position and discriminated by the society. In English proverbs, there are some examples containing this thought:

A man of straw is worth of a woman of gold.

If the husband be not at home, there is nobody.

Man, woman and devil are three degrees of comparison.

In uzbek

**Erning so'zi- elning so'zi**

**Eringga yoqding- elingga yoqding**

**Erga navbat- sherga navbat**

**Ota so'zi – pichoq Ona so'zi- qumaloq**

The above proverbs all contain sexism. We can find male chauvinism in them. And they reflect the fact that women are oppressed and insulted by the society. In the second example, it says that if the husband is not here, there is nobody. It expounds an obvious fact that woman is always ignored and the husband, that is man, is always regarded as the center of the family and society. Women always do the most tired and bored housework, but they still can not be respected by husbands and the society. And

in many situations, women are in the secondary position. They do not have the equal place with men and are always in the accessory position.

## 2. The Inferiority of Woman's Character and Wisdom

In western history, women had little chances to receive the normal education. And often the higher education was only for men. In tradition, there was a common practice that ignorance is woman's virtue. So women were not advocated to receive education. Because of the fact that women were deprived of the chance of education, women were not as sophisticated as men. And in most situations, the famous scientists and great people were always men. So because of the traditional practice and the common phenomena, the contribution of women was always ignored by others. However, the ignorance of women was belittled by the society. In addition, in the western culture, women were always connected with some bad aspects, they were often the synonym of vanity, weakness and tears. English has many proverbs that satire these shortcomings of women about character, for example:

A woman's advice is never to seek.

A woman and a glass are ever in danger.

Women are wavering as the wind.

Hayt desang it yugurar Itdan avval- qiz

Yomon arava yo'l buzari Yomon xotin –uy

The above proverbs all reflect sexism against women about character and wisdom. In western history, the contribution of women always was ignored. In the first example, the opinions of women are not cared. Their thoughts are regarded as trash and have no reference value. This reflects that woman's wisdom is degraded and nobody cares about how they think. In the second example, woman's character is fragile and has the same feature with glass. Although they have done great contribution in some historical movements, in most situations, they are always the synonym of vanity, weakness and tears.

## 3. The Lower Position of Women in Marriage

Marriage is an important aspect of culture. It reflects the social and cultural view of one community. There are two kinds of proverbs in English about marriage. One reflects the urgent wish to marry daughters. The other one is concentrated on the chastity of women. Both of these two kinds reflect the discrimination against women. Women always bear a lot in marriage. They need to do lots of housework and other things, but they still can not be respected by husbands and the society. We can see this phenomenon in the following proverbs:

Daughters and dead fish are not keeping wares.

It is harder to marry a daughter well than to bring her up well.

Marry a wife of thine own degree.

Келинимнинг йиғлагани – Эшагимнинг ханграгани;  
Келин – қайнона супургиси;  
Эрдан- хато, хотиндан – узр, Хотиндан хато – эрдан жазо;  
Қудали хотин қуйруқ ер. Эрли хотин – калтак;

These proverbs emphasize the center of men in marriage and make women become the commodity and doll. In the first proverb, it reflects the urgent wish to marry daughters but not sons. In a family, the wives and daughters are always not regarded the real part of the entirety. In the western history, when there were some important fairs in family, the wives could not ask in detail and give her own ideas. They were in the lower position in marriage. In the third example, when a man want to marry someone, he would consider the wife's family status and always wants to marry a woman who can deserve him but not consider his own conditions at first.

### CONCLUSION

Comparative analysis proves the fact that represented image of a woman in the English and Uzbek phraseology is more negative than the image of a man. Gender stereotypes, actualized in both languages' lingual world view, are distributed on personal characteristics of men and women and their social roles. Stereotypical set of personal gender characteristics, expressed in the language, includes stereotypes of appearance, stereotypes of personal characteristics and intellectual abilities of men and women, their behavioral and age stereotypes. Gender component in phraseological meaning can be expressed explicitly – in the aspects of expression and content of implicitly, i.e. to be present in the aspect of content, but be absent in the aspect of expression.

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