



## THE CONCEPT OF WOMAN IN THE PAREMIOLOGICAL FUNDS OF THE ENGLISH AND UZBEK LANGUAGES

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### **Annotation**

The article analyzes the goals, where the following tasks are considered: — to identify and classify the nomination of the concept “woman” in the paremiological funds of the English and Uzbek languages; — a systematic analysis of the semantics of the paroemias was carried out in terms of reflecting the meaning of the representation of gender stereotypes in both languages under consideration; — to distinguish between common and unique value ideas about women in the societies under consideration using gender-labeled paroemias.

### **Key words**

concept, foundation, gender component, paroemias, stereotypes, value representation, precedent units.

### **Introduction**

The paremiological basis of language, in which the concept of “woman” has a dominant position among all the genre diversity, powerfully represents the value representation of the national view of the world.

Due to the fact that the paremiological foundation of language performs the function of cultural and reflexive stereotyping, which is the most important cognitive and pragmatic function and makes paremias universal precedent units, we can state the importance of their use in English and Uzbek languages, from the point of view of value and semantic space. This fact determines the relevance of the topic of this article.

### **Methods and Materials**

The following research methods are used in the article: the method of scientific observation, the comparative method, the descriptive method, the method of quantitative counting. The study material was compiled by English and Uzbek proverbs, obtained by special sampling from the following paremiological collections: G.B.Bryan & W.Mieder “A Dictionary of AngloAmerican Proverbs and Proverbial Phrases”, A.Bertram “NTC’s Dictionary of Proverbs and Cliches”, W.Mieder “English Proverbs”, B. Stevenson “The Home Book of Proverbs, Maxims and Familiar Phrases”, Neroznak V.P. From concept to word: the problem of Conceptualism Philology / V.P. Neroznak // Questions of Philology and methods of teaching foreign languages: collection of scientific papers, Abdullaev M.A. Grammatical gender as a linguistic category (based on the material of multi-system languages).

The paremiological units under consideration embody a particular set of pragmatic attitudes that are intended to preserve and translate the ideological funds of national culture in both language and culture, employs a cognitive-pragmatic approach to view proverbs as a unique class of precedent language units because paremias serve as a vehicle for expressing the worldview of an ethnic group that is forming within a culture that is influenced by a variety of factors and internal contradictions. The study of paremiological unit semantics aligns with linguistic science’s tendency to examine the relationship between language and culture when examining secondary nominative units that represent specific cultural meanings, owing to the anthropocentric orientation of modern linguistics. During the process of a linguistic personality socializing, there is a simultaneous procedure of forming a hierarchy of values interconnected with it. The understanding of the cognitive foundation of a given linguocultural society, which contains preexisting phenomena and

prejudices vividly portrayed in the paremic fund of a certain ethnic group, is directly correlated with the establishment of a national linguistic personality. Since language stereotypes are generated by ethnically conditioned ideas formed by folklore mythological consciousness and existing in the system of traditional linguoculture, their content is based not only on estimated images recorded in the language (nominative models, phrases and paremias). Any stereotype is a precedent phenomenon. On this basis, paremias can be studied as a variety of them — precedent statements.

G. S.Hakimova emphasizes that paremics, being an extremely informative material for analyzing a particular concept, expresses a frozen awareness that has formed over a long period, “it gives an “average”, stereotypical picture of the world and expresses an assessment in an explicit form” [Hakimova, 2003, p. 88], she sees paremics as a marker of cultural stereotypes formed in the language.

The importance of studying the main stereotypes of ethno-linguistic consciousness in the formation of semantic and pragmatic content of “woman” is explained by the ability of these paremiological units to represent the main thought characteristics of ethno-linguistic consciousness, to implement the inculturation of an individual in the course of mastering compromise morality, including a comprehensive assessment of the situation. The ideological concept of “woman” with a gender component is comprehended by our mind fully and collectively sets forth the accepted standards of behavior of representatives of different genders in certain life circumstances in the family and in society. Concept of “woman” in paremiological funds are one of the subjects of research of gender linguistics. “The purpose of gender research in language can be to study the speech behavior of the woman, to distinguish and describe female speech patterns”. The goal of linguistic genderologies - the study of gender signs of the language picture of the world, the speech behavior of women, taking into account the cultural tradition of this society, gender stereotypes and historically variable concepts of “woman”, a female vision of the world, the manifestation of female methods of speech self-realization. The main goal, according to the scientist, is to describe and explain “how gender presents itself in language, what assessments are attributed in language to women, and in which semantic areas they are most common”. Paremias play a significant role in gender research. Being an important layer of language, the paremiological fund allows you to identify gender stereotypes of a particular people, which contributes to the formation of an assessment judgment in relation to the sexes.

This article is devoted to the analysis of English and Uzbek concept of “woman” marked proverbs expressing value stereotypes in relation to behavior and the inner world of this sex of the studied ethnic groups. To conduct the study, we selected English and Uzbek concept of “woman” in the proverbs with a gender component, containing the following keywords, which are a gender nomination: woman- ayol, wife-xotin. The analysis of the factual material provided an opportunity to classify the investigated paremias into two semantic groups, which, in our opinion, most clearly reflect stereotypical estimates in relation to women: behavior and inner world of women. Female representatives are most susceptible to assessment by society through paremiological units, since both the English and Uzbek paremiological world pictures contain a larger number of paremias representing estimated semantics in relation to women. Moreover, the data presented in the tables show a predominance of negative attitudes towards women in both ethnic groups in question. The semantic group “inner world” in both English and Uzbek paremiology is the most frequent and, in our opinion, represents the brightest marker of the value representation of the national picture of the world in relation to the sexes. The inner world of English and Uzbek women in paremiology is generally similar. As noted earlier, the image of women of both ethnic groups in question is negatively connotated. The following qualities express a negative assessment of the inner world of a woman in both paremiological pictures of the world under consideration: stupidity, cunning, anger, stubbornness, impermanence, hypocrisy, laziness. Women have long hair and short brains; The greatest water power known to man is a woman’s tears; Women are like wasps in their anger; Woman will have both her word and her way; A woman’s mind and winter wind change oft; God save us from all wives who are angels in the street, saints in the church and devils at home; The more women look in their glass, the less they look at their house. In addition, a woman in English paremics is characterized by having callous nature: Women have no souls; greed: Women, priests and poultry, have never enough; narcissism: A vain woman is like an empty egg-shell. In the Uzbek language is endowed a woman with deceitfulness in addition to the above mentioned negative characteristics: Ўғлинг ахлоқ бўлса ҳам, келининг доно бўлсин — Let your son be stupid but daughter-in-law clever; «Хотин бўйин —эр бош» — Wife is neck, and husband — head. In contrast to the negatively

colored image of a woman, which is clearly represented in the paremics of both languages studied, the positive image is shown very sparingly in the both Paremiological funds and consists of the following few characteristics: diligence, kindness, wit.

The negatively connotated image of a woman in both Pareimological funds is supplemented by paremias included in the semantic group behavior. The data from these tables reflect the gender stereotype of the negative assessment of female behavior in the languages studied. The negative assessment of female behavior, represented in the paremias of the considered ethnic groups, is expressed by the following characteristics: chattiness, tearfulness, fussiness, lasciviousness, quarrelsomeness, coquetry (panache). When examining stereotypical gender estimations in relation to women in paremiological paintings of the world of the languages in question, a much lower number of words (compared to gender estimations of women) were found, giving value ideas of these ethnic groups. In both societies studied, the most pronounced negative characteristic of the inner world of a woman is cowardice. Investigating paremias with negative evaluative semantics, we encountered the phenomenon of dissimilarity of gender evaluative stereotypes of the paremiological funds studied. English paremics characterizes a woman's behavior as stupid (monkey-like). This study demonstrated the uniqueness of the concept of "woman", which consists in the ability of paremia not only to reflect the concepts and generally accepted stereotypes formed by society, but also to broadcast the attitude of the people to these aspects of the picture of the world, their value meanings.

Gender examination of the notion of "woman" in the paremiological Funds of the Uzbek and English phraseological units revealed that the negative aspect of a woman outweighs the positive in both languages. We believe that the prevalence of negative over positive in language is due to human beings' exceptions to reality, i.e. negative is considered an unacceptable standard in society.

The physiological character "appearance" has been analyzed to demonstrate that women's nature analysis has demonstrated the significance of this notion for English women, which is significantly greater: A woman is as old as her appearance, and a man is as old as he feels. Uzbek women value inner beauty over external attractiveness. The representation of the Uzbek woman as a mother and housewife is one of honor and clarity.

Gender analysis of the social, psychological and physiological characteristics of women proves the existence of androcentrism (dominance of masculinity) in both languages. Hence, there are examples that reduce androcentrism. We should note that such examples occurred mostly on English materials: a rose between two thorns, be in petticoats, the gray mare is better horse, a weak sister. In Uzbek: O'g'ling axmoq bo'lsa ham, kelining dono bo'lsin. Let your son be stupid but daughter in-law clever; "Xotin bo'yin-er bosh" — Wife is neck, and husband — head. These results allow us to say that androcentrism does not fully cover the language. The analysis of concept connected with the woman's world picture clearly demonstrated a negative trend characterizing her human qualities. Negatively evaluated characters include: grumpiness, cunning, infidelity, lack of intellect, danger posed by a woman, a woman as a destroyer of a family and indifference to her husband's relatives.

**Angst:** Elakka borgan ayolning, qizil tilim tiyolmadim.

**Shrewd:** Bir xotinning xiylasi, qirq eshakka yuk bo'lar.

The concept of "woman" is positively characterized feminine qualities are female intellect, beauty, thrifty, ability to understand her husband and be his advisor.

At the same time Uzbek lexeme "kelin" (daughter in-law) is ascribed to negative assessment only: greediness, theft, gluttony, scandalousness. Moreover, this lexeme is used in combination with coarse colloquial vocabulary, which also reduces its emotional and stylistic coloring. For example: Bride is a broom of mother in-law. In this case we can assume that the language is conservative, supporting old prejudices. Today, «kelin» is acquiring a different status in Uzbek families. Though, there are always exceptions. Male world picture, as well as male power predominantly prevails in Uzbek concept. Above all, it is the power over the woman, dependency of a woman on somebody's will, the desire to have a son rather than a daughter at birth, men have more right to choose than women, the dependence of a wife on her husband. Compare the appraisal of men and women by their age in Uzbek: He who is a true man at thirty, a lion at forty. A woman at thirty is a log. The latter can also be seen as a sign of conservative language. Concept can be defined as a mental construct that has a specific cultural value and symbolizes components

of the world to individuals during reflection and communication. The comparative examination of concepts in different peoples' linguistic awareness reveals a national-cultural distinctiveness of the concept as a mind unit.

The study of concepts is valuable because it helps us to identify the culturally specific world view of a certain lingual-cultural community. It also allows us to understand the word (as a lexical unit) in the context of culture, cognition, and communication. "Woman" is one of the key concepts in a culture, which has an existential significance both for a linguacultural community. The concept «woman» can be found in every ethnic culture, its existence is universal. To compare the concept of woman in English and Uzbek we identified and described the conceptual, figurative and evaluative aspects of the concept "woman", and conducted a comparative analysis of the concept on these aspects. Women are like wasps in their anger. History of the country, ethnographic realities of tools to clothing; landscapes, climate, flora and fauna, the echoes of ancient religious beliefs, detailed picture of modern social organization are more peculiar to English concept.

The positive stereotype of MOTHER is always honored in both languages. A mother's love never ages. Despite all the individual national characteristics, in English and Uzbek concept of "woman" has similar meaning. This can be explained human values: in fact there are concepts, attitudes, beliefs common to all people's. So many gems of folk wisdom are international.

Women have long hair and short brains. In both English and Uzbek cultures, there is a prevalent belief that marriage is essential for both men and women: "A man without a woman is like a ship without a sail." Speaking up against male authoritarianism, a woman who was dissatisfied with her status was strongly in all societies, physical abuse of women was once commonplace. English phraseologisms that focus on the image of a woman are less likely to have a positive connotation.

Positively defined feminine attributes include intelligence, beauty, frugal living, and the capacity to relate to and counsel one's spouse. The comparative study of the concept nominations for women reveals that the Uzbek concept woman is unique in the diversity of the nominations.

It is highlighted that there is a far greater representation of women in Uzbek literature, both in terms of number and quality. It displays a range of social positions, relationships, life phases, and tasks and abilities that they have. This fact stands in stark contrast to the English text. The number of linguistic nominees for the idea is directly correlated with the importance of family bonds in Uzbek culture. The idea of "woman" as it is employed in English and Uzbek lexemes is nominated in the following tables:

Girl – Qiz, Nurse – Ena, Lady – Ayol, Grandmother – Kampir, Daughter – qiz, Sister – Opa-singil, Aunt – Amma, Widow – beva, Maid – Egachi, Wife – Хотин.

Even if there are strong representations of women in the global languagescape, the current English language has a distinctive feminine lexis that predominates in its lexical paremiological fund. This is to emphasize how important women are in a variety of fields. When compared to the masculinity stereotype, the femininity stereotype is more precisely defined. More often than not, personal traits are fixed instead than biological ones. Paremiological unit analysis demonstrates the high relevance of mentally harmful qualities of the "woman" notion that have been institutionalized in Uzbek and English language consciousness, mentality, and culture, as well as objectified at the phraseological level of language. Negative assessments of women's attributes in comparison to males attest to the maintenance of survivals where male preference is acknowledged.

### **Conclusion**

The analysis allows us to formulate the following conclusions: — concept of "woman", being an indicator of estimated gender stereotypes, represent decades-old judgments and assessments of society in relation to the women; — in paremiological funds considered, greater attention is paid to assessing the representatives of the female sex; — portrait of a woman both in the English, and in the Uzbek is assessed rather negatively by the studied ethnic groups; — in both studied Pareimology, there is a predominance of positive assessment for females, despite the fact that the paremics of English and Uzbek represent the portrait of a feman in different ways.

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