



GENDER COMPONENT IN THE PHRASEOLOGY OF ENGLISH AND UZBEK LANGUAGES

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ABSTRACT: *The article examines the gender component in the phraseology of the English and Uzbek languages.*

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Phraseology in a broad sense, both in linguistic and cognitive terms, includes not only stable phrases, idioms, merges, etc., but also "catch phrases", aphorisms, microtests (citations), entire literary works in the form of generalized conceptual axiologies, etc. An analysis of the state of gender studies in linguistics shows that they are very heterogeneous, which is due to the heterogeneity of their methodological base. This heterogeneous background has an important feature, a trend based on the idea of postmodernism is stimulated and begins to dominate in it (1).

Researchers belonging to this trend insist on the use of a technique that allows to reveal the relationship of domination and subordination in the conceptual gender of language and social consciousness. Feminism, which does not hide its ideological bias, played a significant role in the formation of this concept. Another trend that significantly influenced the conceptual framework of feminist linguistics was poststructuralism. The goal of structuralism is "the only non-structural understanding of the structure", the identification of the paradoxes arising from the attempts of human cognition and the world around him with the help of language structures, overcoming reductionism, the construction of new practices of reading" (3).

Given the "feminist" and structural" approaches, we have tried to consider the gender component of the linguistic picture of the world in the idioms of English and Uzbek languages.

The creation of phraseological units is a "conscious" secondary linguistic conceptualization of reality, in which the intellectual potential of the nation is manifested in the best possible way.



In the language, phraseological units cover an insufficient lagoon formed by the inability of words to give an exhaustive description of a particular phenomenon. Each phraseological unit carries information that reveals and complements the content of a particular concept.

Therefore, in Simone de Beauvoir's novel "The Second Sex", it is emphasized that a man is the creator of history, and a woman is only an object of his power, which is an actual axiologically colored contradiction in the conceptual picture of the world (4). In any society, the negative connotation of linguistic units, in particular proverbs and sayings, and everything related to a woman, dominates. This is especially evident in phraseology, where almost exclusively negative qualities are attributed to the image of a woman.

A woman is a hypocritical, cunning, insidious creature: *«Бабьего вранья и на свинье не объедешь. Кто бабе поверит, трех дней и не проживает. Жена льстит – лихое норовит.. A holy terror суций дьявол, чудовище, ведьма».*

"Male thinking" is clearly manifested in the "masculine" phraseology of both English and Uzbek languages:

A bright trait inherent in a woman by nature, according to Uzbek and English gender stereotypes, anger, grumpiness, quarrelsome temper: An evil woman will drive her husband crazy, It is better to tease a dog than a woman. A dumpy wife – there's a fire in the house. *Злая женщина сведет мужа с ума, Лучше раздражить собаку, нежели бабу. Сварливая жена – в доме пожар. Hell hath no fury (like a woman scorned) a grumpy wife.*

The image of an angry woman is especially interesting if we take into account that since ancient times a woman has been accustomed to suppress her feelings and obey a man in everything. And pent-up negative emotions can eventually spill out. It turns out that the more women are in a subordinate position, the more myths about their rage and anger spread in society. Women's anger serves as a constant reminder of what can happen if men continue to disregard their rights: " *Злая жена – злее зла. Shrew. It is better to live with a snake than with an evil wife. От пожара, от потопа и от злой жены, боже, сохрани!*". ***Сув балосидан, ўт балосидан, жодугар аёл балосидан ўзинг асрагин, худойим!***

A woman is a snake, a temptress, a devil from the point of view of Russian-speaking and Uzbek society.



The negative perception of a woman among native speakers of English and Uzbek is reflected in the attitude towards an unmarried woman: "**An inappropriate blessing** (joke) невостребованное сокровище ". **Be on the shelf** - stay an old maid, not get married (also **Be left on the shelf**)

Neglect is caused by the fact that a woman, having lived to middle age, could not attract a man. Most often, this is the image of an unattractive and unmarried woman, stubborn, quarrelsome, quarrelsome and angry, always dissatisfied with something" **Old maid** phr. **A spinster**. A woman who has never married». **Lead apes in hell** - irony. To die an old maid. Old maid, old maid .

The most important stereotypical feature of a woman in the Russian and Uzbek everyday consciousness is talkativeness. "The hair is long and the tongue is long." «**Аёлнинг сочи узун, ақли калта бўлади** ". You can't talk to a woman. The talkativeness of a woman is a generally accepted (even if only by the male half) fact. Women speak almost three times more than men. Every day a woman utters an average of 20 thousand words – 13 thousand more than a man. Women also speak faster than men (5). «**Трещат (стрекотать) как сорока (разг. , экспресс.)** - talking a lot and in vain.

A woman's tongue is akin to the devil's tongue, capable of killing: "**A woman fights with her tongue. A woman's tongue is only three inches long, but it can kill a man six feet high.** A feminine word is like an arrow."

The female mind in English is often perceived as incapable of sound thinking, since a woman is illogical and highly emotional, which prevents her from critically assessing the situation and reasoning in cold blood. A rather ironic attitude to the intellectual abilities of a woman: "**dumb bunny** (amer. jarg.)- a fool; **cousin Betty** – an imbecile, a fool. In everyday life, the female mind is opposed to the male mind as a mind that does not correspond to normal human. This perception of the female mind is reflected in the phraseology "**a woman's reason** - female logic", which is perceived as a standard of illogical thinking. The above examples give reason to believe that in the ordinary English consciousness, the female intellect serves as a kind of model of an undeveloped mind, an immense one. Against this background, the negative connotation of all these expressions is clearly visible: "**Woman's mind is the infantile mind** *женский ум – ум инфантильный*"

"**Long hair and short wit** - the hair is long, but the mind is short.



"An old cat – " старая кошка», а grumpy, angry old woman.

"Old geezer" - old lady.

There are also proverbs and sayings in the Uzbek language that indicate a chauvinistic perception of a woman from the point of view of the "stronger sex":

1. Ўғил бола – оиланинг эгаси, қиз бола палахмон тош, қаерга отсанг ўша ерга тушади;

2. Аёлларнинг сочи узун, ақли калта;

3. Бола йиғламаса, онаси кўкрак бермайди;

4. Туғмас аёлдан тухум қиладиган товۇқ яхши;

5. Аёлнинг макри қирқ эшакка юк;

6. Оғзи қийшиқ бўлса ҳам, бойнинг қизи гапирсин, etc.

However, ambivalent phraseological units are also found in Uzbek and English phraseology:

Онасини кўриб, қизини ол;

Қизи борнинг нози бор;

Жаннат оналарнинг оёғи остидадир;

Women will have the last word;

Women's instinct is often truer than man's reasoning;

A good wife makes a good husband.

An angel of mercy;

A woman of letters.

Phraseological units reflecting the family relations of the Uzbek people are more permeated with patriarchal micro-understanding. Thus, initially, such socio-sexual roles and behaviors are imposed by culture, such role expectations are formed that aggravate the differentiation of the sexes. The dichotomy of the sexes is modeled by society, and it is not for nothing that people say: "They are not born a woman, they become a woman."

Having set the task to carry out a typological analysis of phraseological units with components of gender by comparing two different cultures, we consider it necessary to agree with representatives of feminist linguistics that phraseology, at first glance, fixes a male vision of the world, "imposing" male values and assessments. However, as the study shows, both the propositional content and the internal form of phraseological units of the



two compared languages reveal various cognitive processes underlying the tender linguistic picture of the world of the two ethnic groups. The systematic analysis of gender phraseology consists in identifying conceptual dominants and trends opposing them, expressed in the nuclear and peripheral elements of the phraseology of the English and Uzbek languages.

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