

PROVERBIAL GENDER RELATIONSHIP IN DIFFERENT LANGUAGES

Z. T. Tukhtakhodjaeva,
PhD, Associate Professor, UzSWLU

Annotation

The article is devoted to the analysis of the gender representation in proverbs and sayings in modern languages. There is no doubt that gender stereotypes existing in the society find their implicit or explicit expression in proverbs and sayings in modern languages, like English, Russian and Uzbek. This is due to the increasing role of women in the developing society and the ability of the language to reflect every important concept relevant for the existence and functioning of the language.

Keywords: Gender, paremiology, pragmatics, cultural diversity, social models, gender disparity, linguo-cultural analysis

Introduction

Reflection of gender stereotypes in the languages is still one of the disputable themes in modern linguistics [1, 336]. The concept of gender permeates in various ways throughout the languages and is reflected in all known languages. In modern sciences gender has been reconstructed as a social model for men and women, which defines their position and role in society and its institutions (family, political structures, economy, culture, education, etc.). Gender systems differ in different societies, however in every society they are mostly asymmetrical as all ‘masculine’ used to be considered primary, significant and dominating, while ‘feminine’ is defined as secondary, socially insignificant and subordinate [2, 56].

Main part

All language pictures of the world express nationally specific cultural and social values, and proverbs and sayings belonging to different languages and cultures are not excluded from this common statement, but it is interesting to see how they vary from a nation to nation to express similar or opposite ideas.

Also, in this work we will try to examine and compare the meaning, usage and pragmatics of English proverbs and sayings related to the specific function of differentiation used in reference to men and women. The proverbs and sayings under analysis were gathered from dictionaries and studies in English, Russian and Uzbek, such as M.H. Manser [2002], Wolfgang Mieder [2004], B. Kirdan [1987], A.



Khalmukhamedov [1972] and M. Afzalov [1956].

In modern social sciences the notion of *gender* means the collection of social and cultural norms, which the society imposes on the people depending on their biological sex. This behavior is widely considered as sociocultural, discursive and psycholinguistic phenomenalism. Gender, thereby, is one of the ways of social stratification of society, which in combination with such social-demographic factor, as race, nationality, class, age, etc. organizes the system of social hierarchy [2, 256]. Aside from biological differences between men and women, there exists the division of their social roles, the forms of activity, differences in behavior and emotional features. These differences have long brought to the fact that the anthropologists, ethnographers, psychologists et al have long ago installed the relativity beliefs about “typically male” or “typically feminine”. Thereby appeared the notion of gender, which means the collection of social and cultural norms, stereotypes, attitudes and interpretations which the society expects the people to correspond to depending on their biological sex.

However, with the rapid development of the globalisation it is not so much the biological sex, but sociocultural norms that define, eventually, the psychological qualities, models of the behavior, types of activity, professions and hobbies of the women and men. Being a man or woman in the society means not only simply possess that or other anatomical particularity, but it means to execute that or other socially and personally appropriate roles.

The research in gender issues might look at first to be a field of narrow interest, but it has become an interdisciplinary subject in the last decades. Researchers working in this area have been discovering depth connections of gender with many fields of academic disciplines, including psychology, sociology, education, anthropology, discourse analysis, literature and language.

In this article we will have a brief look at the reflection of some gender stereotypes in three languages – English, Russian and Uzbek, reflected in a selection of proverbs and sayings. Every language is rich in proverbs and sayings. There are thousands of them throughout the languages. They travel from century to century, from generation to generation, and a great variety of human attitudes preserved in nation’s proverbs and sayings are numerous [5, 3].

They demonstrate the age-old experience of life, the people’s love and hatred, honesty and deception, truth and untruth, happiness and suffering, humour and sarcasm, industriousness and idleness, beauty and ugliness and many more embodiments, among which we discover commonly perceived attitudes towards



men and women, in their various social and family roles. The most frequent feature of the selected proverbs and sayings is the dominating role of men in all the three languages. The following characteristics of men we found from these proverbs: 1) Men *rule the world* in all three languages: “It’s a man’s world”, “Мужчины правят миром, а женщины мужчинами”, “Дуне эркаларники”. 2) The man is often referred to as *good* in all three languages: “A good man is hard to find”, “A good Jack makes a good Jill”, “У хорошего мужа и жена хорошая”, “У умного мужа и глупая жена досужа”, “Хорошего мужа днем с огнем не сыщешь”, “Яхши йигит ёрсиз қолмас”, “Хотиннинг чиройи эридан”, “Хотиннинг ёмон бўлса айб ўзингда”. 3) The desired unanimity of *spouses* is expressed by the proverbs: “All shall be well, Jack shall have Jill”, “Всякий будь со своей милой. Князю княгиня, крестьянину Марина, а всякому своя Катерина”, “Ер молсиз бўлмас, йигит ёрсиз”, “Яхши киз – ёкадаги кундуз, яхши йигит – кукдаги юлдуз”. 4) The man should take *good care of his wife*, even when she is old, according to the proverbs: “Жена не сапог (не лапоть), с ноги не скинешь”, “Жена не гусли: поиграв на стенку не повесишь”, “Жена не седло: со спины не сымешь”, “Жена не рукавица, с руки не сбросишь (за пояс не заткнёшь)” and “Родители берегут дочь до венца, а муж жену до конца”. 5) In all three languages under research *men cannot live without women*, which is proved by the proverbs “A man without a woman is like a ship without a sail”, “A wife and a husband are a whole of two pieces”, “Wives must be had, be they good or bad”, “All shall be well, Jack shall have Jill”, “Every Jack has his Jill”, “A true wife is her husband’s flower of beauty”, “Муж да жена – одна сатана”, “Жена да муж – змея да уж”, “Без жены как без шапки”, “Жениться – беда, не жениться – другая, а третья беда – не отдадут за меня”, “Всякий будь со своей милой”, “Князю княгиня, крестьянину Марина, а всякому своя Катерина”, “Всякая невеста для своего жениха родится”, “Своя жена – своя и краса”, “У каждого голубка своя горлица”, “Ер куёш йўлдоши, хотин – умр йўлдоши”, “Ёрсиз киши – жонсиз киши”, “Эр-хотин – қўшқўкиз”, “Эр қаерда бўлса, хотин ҳам шу ерда”, “Хотин – уйга безак, эрга – кўмак”, “Ҳар кимга бир уй, бир ёр, бир гўр”.

In English, Russian, Uzbek proverbs the role of man is very much the same: he is the head of family, he was the first to be created by God and woman was created second from the man’s rib. This is probably why we find discrimination of women prevailing in proverbs and sayings. And all languages give the man mostly positive evaluation, but the women, according to the analyzed English, Russian and Uzbek proverbs; have more negative features than positive. The majority of the proverbs



and sayings are built on the comparison of the features of good and bad wives:

1) Wives are either *'evil' or 'good'* in all three languages: “A bad wife likes to see her husband’s heels turned to the door”, “There is only one thing in the world better than good wife – no wife”, “Women are necessary evils”, “Яхши хотин кулмасдан бурун кулдирар, ёмон хотин ўлмасдан бурун ўлдирар”, “Хвали день, когда он прошел, бабу – когда она умерла”, “От нашего ребра нам не ждать добра”, “Ўладиган касалнинг ўлгани яхши, шаққилдоқ хотиннинг тингани яхши”, “Злая жена – мирской мятеж”, “Хотиннинг ёмони умринг эгови”, “Ёмон арава йўл бузар, ёмон хотин – уй”, “Хотиннинг қақилдоғи – тегирмоннинг шақилдоғи”, “Хотин авжийди, эл алжийди”, etc.

2) Men’s wellbeing generally depends on women, according to the proverbs: “There’s a great woman behind every great man”, “A good wife makes a good husband”, “A good wife and health are man’s best wealth”, “A bad wife likes to see her husband’s heels turned to the door”, “Women must have the last word”, “У хорошей жены и плохой муж будет молодцом”, “У хорошей жены и муж хорош”, “Доброю женою и муж честен”, “Не надобен и клад, коли мужа с женой лад”, “Женился, да сам себе подивился, что ни богу, ни людям не сгодился”, “Жена мужа не бьёт, а под свой нрав ведёт”, “Эрни эр қиладиган ҳам хотин, қора ер қиладиган ҳам хотин”, “Яхши хотиннинг эри ҳам яхши”; “Яхши хотин – хазина”, “Яхши хотин – уйнинг гули”, “Хотин сўзни қондирар, эр уруғидан тондирар”.

3) However a good woman can be the adviser and a reliable partner to her husband: “He that has a wife has a master”, “Мужчины правят миром, а женщины мужчинами”, “Что гусь без воды, то мужик без жены”, “Хотин – эрнинг вазири”, etc.

4) The attitude to the beauty and the age of the wife finds its reflection in all three languages: “Every woman keeps a corner in her heart where she is always twenty one” and “A man is as old as he feels, a woman as old as she looks”, “В сорок пять баба ягодка опять”, “Аёл қари бўлса ҳам, кўнгли ёш”, “Эр қариса, эрки кетар, хотин қариса, кўрки кетар”.

5) The wife as a good housekeeper is highly appreciated in all three cultures: “The wife is the key to the house”, “The best furniture in the house is a virtuous woman”, “Men make houses, women make homes”, “Женщина – хранительница очага”, “Хотин уй безакчиси, эр уй кўмакчиси”, “Хотинли рўзғор гулдир, хотинсиз рўзғор чўлдир”, “Хотин уйнинг чироғи”, “Хотиннинг сариштаси – одамнинг фариштаси”, etc.



Conclusion

To summarise our brief overview of the gender proverbs and sayings in three languages – English, Russian and Uzbek, we can state that the above stereotypes and attitudes are just the top of the iceberg among the proverbs and sayings which reflect the gender characteristics, and denote all those social and cultural norms, rules and roles applied to the people by the society in connection with their biological sex.

Thus we can state that the phraseological systems of all three languages under analysis represent the linguo-cultural projection of the binary opposition ‘men’- ‘women’ which can be further withdrawn through a special linguo-culturological analysis. The complete matrix of the gender aspects of paremiology still needs to be identified and might serve as a means for comprehensive and detailed description of the gender picture of the world.

Bibliography

1. Ашурова Д.У. Гендерный фактор в стилистике // Замонавий тилшунослик ва хорижий тиллар ўқитишнинг долзарб масалалари. – Т., 2008. – 592 с.
2. Денисова А.А. Словарь гендерных терминов. – М.: Информация XXI век, 2002. – 256 с.
3. Manser M.H. The facts on file dictionary of Proverbs, second edition, copyright, 2002. – 500 с.
4. Афзалов М. Узбек халк маколлари. – Т., 1956. – 176 с.
5. Кирдан Б.П. Пословицы и поговорки русского народа // В.И.Даль. Сборник. – М.: Правда, 1987. – 656 с.
6. Халмухамедов А. Жемчужины мысли народной: Афоризмы. Изречения. Пословицы. – Т., 1972. – 208 с.

