

EXPRESSION OF GENDER IN ANTHROPOCENTRIC PROVERBS (ON THE EXAMPLE OF ENGLISH AND UZBEK PROVERBS)

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Abstract

The anthropocentric paradigm allows to investigate the role of the human factor in linguistics in line with research objectives. This in turn puts man at the center of linguistics. The current proposal is based on the principles of the anthropocentric paradigm, which analyzes the linguocultural aspect of anthropocentric proverbs, i.e., the evaluation and imagery of the human gender, and illustrates them with examples.

Introduction

Proverbs are frequently used clear and concise words that express general truth or practical instructions. Their origins are rooted in oral traditions and do not change from generation to generation. As a transmitter and reflector of accumulated wisdom, they are usually accepted blindly; and is a reflection of the traditional values of society. In the context of gender and language relations, articles are of great importance because they reflect traditional power relations between genders.

It should be noted that a new paradigm has emerged in world linguistics today as a result of continuous changes in the history of linguistics and the development of society. In particular, this scientific paradigm is considered to be an anthropocentric paradigm in which language is studied in conjunction with other disciplines and the human factor plays an important role in linguistics. More specifically, the focus is on the human factor, which plays a role in linguistic research. The following branches of linguistics are being studied within the framework of this universally recognized scientific model:

cognitive linguistics (language and cognition),

linguoculturology (language and culture),

sociolinguistics (language and society),

psycholinguistics (language and psychology),

theolinguistics (language and religion) and others. It should be noted that although the relationship between language and culture has been studied in many linguistic studies, they are still in need of constant research, and new correlations, linguoculturalities, or peculiarities may emerge, revealed. Proverbs, in particular anthropocentric proverbs, are important linguistic units that embody the cultural and national characteristics of the people to which they belong, despite a number of monographs devoted to the subject under consideration. Therefore, in this proposal, the problem is considered from an anthropocentric perspective, in order to reveal their linguocultural aspects at a higher level.

Research questions:

What is the significance of anthropocentric proverbs in society?

What are the similar features of English and Uzbek anthropocentric proverbs in situational speech?

What are the distinctive features of English and Uzbek anthropocentric proverbs in situational speech?

When do we use the proverbs for more expressive meaning?

Literature review

This section provides research data, introduces the topic, and covers the literature relevant to the current study.

The purpose of this proposal is to examine the evaluative nature of anthropocentric proverbs in English and Uzbek.

This research is a sociolinguistic and critical discourse analysis of articles in English and Uzbek that explores how the power relations of different genders are determined through linguistic choice in different languages / societies. Data for this present research is taken from one dictionary of proverbs in English and Uzbek. The data are categorized and analyzed to explore how a woman is perceived, represented, and portrayed in Uzbek and English proverbs. The stereotypical image of a woman in English and Uzbek proverbs is also studied. The research is expected to help better understand the image of women presented through the collected proverbs of English and Uzbek proverbs.

Online Oxford dictionaries describe the proverb as "a short, well-known short word that expresses a general truth or advice"; However, the Colins English Dictionary defines it as "a word that combines short, memorable, and often very concise words." bold images, with some simple fact or experience. As for the origin of the word "proverb," it comes from the word "Middle English: Old French proverb, Latin proverbium, pro-" (put) "+" word.

Since proverbs are so closely related to cultures, it makes sense here to see how proverbs are defined in a cultural context. The New Dictionary of Cultural Literacy (3rd ed., 2002) describes the articles as "short, succinct statements that reflect the accumulated wisdom, superstitions, and prejudices of the human race." It is important to use the words "superstitions" and "superstitions" in this definition; and subsequent analysis of current research data shows that human superstitions and superstitions are reflected in articles in different languages. Different scholars have extended different definitions of proverbs, but no single definition has been agreed upon. To search for a comprehensive definition of proverbs (Mieder, 2008, p.10), the American paremologist Bartlett quotes Jere Whiting's (1994) definition:

A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth – that is, a truism, – in homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need not be. Some proverbs have both literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. (p.80).

Gender, power and proverbs: relationship of the terms

Gender parity entails equality between men and women, especially when it comes to rights and power positioning. As far as the definitions of a 'proverb' are concerned, they are based on precision, origin in human experience, social phenomena, folklore and general truth. If one keenly look at all the 'definitional components', truthfulness is quite challenging of all because it is not the absolute truth rather it is the societal interpretation of the truth. As already mentioned, proverbs provide a general view on life and serve as indicators of general perception or folk wisdom. Since proverbs reflect the wisdom of masses, they mirror the cultural norms, beliefs and values of life of the culture or society they come from. It is interesting to note that the ideas or notions presented in proverbs across the globe are the same. It is only the choice of language, use of rhetoric devices and application of imagery that varies from language to language and culture to culture. These choices of language have a significant impact. Language plays a vital role in shaping the material reality; and the relation of language with power can also not be denied. Especially when it comes to gender issues, stereotypical language choices and the use of masculine generic create a negative psychological impact (Roya, 2011) and these choices lead to negative real-world consequences (Frank & Treichler, 1989).

Representation of women in different societies: proverbs in different languages

“Values and beliefs are codified and manifested in all aspects of linguistic communication, such as popular expressions, shared vocabulary, oral traditions, conversational rules and modes of interaction, and even linguistic modes of creativity” (Dominguez, 2010, p.50). Thus, proverbs also reflect social beliefs regarding gender; and by looking at the proverbs in a particular language or in a

particular culture one can understand how gender is perceived in that culture. For example a Rajasthani proverb asserts “When a girl is born, don’t take care of her, she will grow like a cactus;

when a boy is born, take good care of him, as you would with a rose tree” (Schipper, 2010, p.31).

In proverbs “Women are mostly associated with beauty, and men with intelligence” (Schipper, 2010, p.41).

The notion that women have no brains is presented in the proverbs of many languages and cultures across the globe as he gives the examples: “‘More beauty than a peacock, but the intelligence of a block of wood’ (Mangolian); ‘A doll’s head and an empty brain’ (Polish)” (p.41) and “Women are wacky, women are vain; they’d rather be pretty than have a good brain (English, USA)” (p.79). He also refers to an Arabic saying that “Women have only half a brain” (p.41). As far as Uzbek is concerned it too has the same idea presented in proverbs for example “*aurat naqis- ul- aqal hoti hai*” (A woman has flawed wisdom).

Research gap

This sections presents statement of problem, nature of data and process of data collection for the current research, theoretical framework and research design, and system of data categorization for the current research.

Methodology

The current research fulfils three main functions in proverbs. Structural or syntactic parallelism is a rhetorical device used for the purpose of emphasis. It involves the contiguous juxtaposition of syntactically parallel elements of the proverb text, such as individual lexical items, phrases, clauses, or sentences, for the purpose of suggesting analogical relationships or comparisons. study of current present literature including other gender dictionaries in comparison with world experience (on the scale of English material)

analyzing and grouping the data

collecting contemporary religious dictionary in the internship with general linguists, ethnolinguists, religious scientists and partially historians.

compiling, editing, financing and publishing issues

Equipment: books, computers, compulsory participants (scientists, lexicographers, orientalists, philologists, phonetics, historians, ethnolinguists, religious specialists), volunteer participants (political specialists, students, linguists and religious specialists), editors, publishers.

Because lexicography is a complex field of linguistics, the work requires cross-examination and proof by many experts of analytical, comparative and contrasting data, especially in terms of the specific scope of lexicography.

Timetable

2022 March – 2022 August (6 months) – study of current present literature including other gender dictionaries in comparison with world experience (on the scale of English material)

2022 September – 2022 November (3 months) – analyzing and grouping the data

2022 December – 2023 February (3 months) – collecting contemporary religious dictionary in the internship with general linguists, ethnolinguists, religious scientists and partially historians.

2023 March – 2023 June (4 months) – compiling, editing, financing and publishing issues

Conclusion

Through Uzbek proverbs, all the symbols express the idea of the objectification of a woman who considers herself a principled actor. This research is about the expression of gender in anthropocentric proverbs. This work was based on observations on the poetics and aesthetics of English proverbs: rhyme, alliteration, and structure. This leads me to examine whether it is possible to implement these aesthetic means in Uzbek culture. Before analyzing the problem, the focus was on the interrelationship of wisdom through Uzbek and English proverbs through literary and comparative research. In order to achieve this goal, two corps of Uzbek and English proverbs were formed, divided into groups according to their thematic relationship, "Uzbek proverbs" were translated into English, and English proverbs into Uzbek; and finally, a comparison of the superficial and deep meanings of the English and Uzbek proverbs.

A comparative study of English and Uzbek proverbs is an innovative work. As far as I know, I think I was the first to start this field of linguistic research. Other scholars have compared English with other languages.

However, the comparative and literary study of English and Uzbek proverbs was not an easy task, as the two languages differed geographically and linguistically. Therefore, in this intercultural study, a comparative research method was used to identify, analyze, and explain the similarities and differences between the two proverbs in English and Uzbek proverbs.

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