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APPROACH TO THE STUDY OF NATIONAL-CULTURAL CHARACTERISTICS OF GENDER STEREOTYPES IN THE ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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ABOUT ARTICLE

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Abstract: The article contains information about the approaches that reveal the national and cultural identity of phraseological units, and the features of the functioning of the national mentality as linguistic thinking. The study of gender stereotypes in the linguistic landscape of these languages on the basis of the material of English and Uzbek phraseology is illustrated in the article. By means of a comparative analysis of English and Uzbek gender-marked phraseological units, similarities and differences in the formation of male and female characters in these languages are determined. These differences are explained by the national-cultural characteristics of the English and Uzbek languages and the historical conditions of their development. The theoretical side of the article is confirmed by a number of English and Uzbek gender-marked phraseological units.

INTRODUCTION

The problem of the national and cultural specifics of the phraseological system of the language is currently the subject of research by many linguists. Increased attention to this topic is of general interest to the problem of language and culture, which, in its own way, receives a new impulse to develop and frame the new, anthropological paradigm of modern linguistics.

Within the framework of anthropological linguistics, designed to study "language in close connection with a person, his consciousness, thinking and spiritual and practical activity" [9. p. 49]. The need to create a unified theory of language and man makes it natural and necessary to turn to the

phraseological system of the language, which is the most specific nationally determined and original phenomenon.

MATERIALS AND METHODS

According to the remarkable expression of L. I. Roizenzon, “phraseology of all the creations of the human linguistic genius is the most original, complex and complicative phenomenon” [10. P. 69]. In this way, the problem of national-cultural self-expression of phraseology comes out of a purely linguistic framework and requires development in Russia, such as “language and culture”, “language and thought”, which are all more relevant for contemporary linguistics.

In the study of national specifics, D. O. Dobrovolsky identifies two approaches. The first approach is called comparative, in which the national and cultural identity of one language is determined relative to another language. The second approach is introspective, in which the national specificity of the language is considered through the eyes of its speakers, that is, self-analysis, self-observation is carried out [11. p. 71].

In the comparative approach, all facts of one language relative to another language that are original from the point of view of traditional folk culture from the perspective of the second language (and the corresponding culture) are recognized as specific. At the same time, it is not important that many of the facts singled out as specific facts can also take place in other languages (cultures).

The introspective approach is based on the idea of the presence of basic national and cultural characteristics, regardless of the specifics of other languages and cultures. The task of the study is to find an answer to the question, what is the national specificity of the language through the eyes of its speakers. The most acceptable research methods in this case are a survey of informants and various tests aimed at clarifying the attitude of native speakers to the corresponding linguistic facts. So, for example, a signal of the presence of a basic national specificity may be an opinion about the inappropriateness of this statement in the mouth of a foreigner.

When addressing the problem of the national and cultural identity of phraseological units, it is necessary to realize that today in linguistics there are several different approaches to identifying the national and cultural component of phraseological units that have different methodological bases, different research methods that differ from each other in the degree of coverage of phraseological material.

First of all, it is necessary to name the linguistic and cultural approach. The linguo-cultural direction in linguistics was based on the indications that appeared in the works of linguists of the existence of an extra-linguistic component in the meaning of a word, due to extra-linguistic factors. In the linguistic and regional study of phraseological units, extralinguistic factors reflected in the component composition of phraseological units are singled out and classified. Particular attention to the plan of expression of phraseological units is attracted by the significance of the historical and

etymological interpretation of the elements or the prototype of phraseological units. The linguistic and regional approach is the most superficial level of revealing the national and cultural component of phraseological units.

The second approach to identifying the national specificity of phraseological units also arose within the framework of the structuralist understanding of the language. It is a definite opposite of the linguo-cultural approach - it focuses the researcher's attention not on the "non-equivalent" component of the phraseological unit, but, on the contrary, on the presence of certain foreign language correspondences in the analyzed phraseological unit. As is known, the category of the national in the sphere of phraseology is in dialectical unity with the category of the international. Comparison of phraseological analogues of different languages in order to identify their national flavor, national and cultural characteristics is the subject of a contrastive approach to identifying the national and cultural identity of phraseological units. The comparison of phraseological equivalents here takes place in order to identify not the general, as in the classical comparative method, but to identify the differences that constitute the national and cultural originality of the phraseological equivalents of the compared languages.

The development of a linguoculturological approach to the study of phraseology orients the researcher to the study of the correlation of phraseological units and signs of culture and actualizes the value of the system of standards, stereotypes, symbols, etc. to describe the cultural and national specifics of the phraseological system [12. p. 92].

At present, many linguoculturological studies have appeared, where the authors seek to identify for individual universal concepts of any culture (such as life and death, good and evil, love and hate, etc.) their national image, fixed in a naive picture of the world. The conceptual model of a concept is determined by analyzing its use in the language. Attraction of phraseological material, consideration of the internal form of phraseology as a key to understanding the content of a particular concept of culture is a characteristic feature of the works of this direction.

According to V. N. Telia, the main goal of the linguoculturological analysis of phraseological units is "the identification and description of cultural and national connotations that usually accompany meaning in the form of figurative associations with standards, stereotypes and other cultural signs and correlate with each other through cognitive procedures that give these connotations comprehension" [13. p. 79].

Thus, within the framework of the linguoculturological approach, the national and cultural originality of phraseological units is seen in the fact that they contain a complex of naive ideas of native speakers about a particular concept of national culture. An analysis of a phraseological unit that somehow points to a certain concept of spiritual culture reveals the national and cultural

connotation of the analyzed concept, and an analysis of the totality of such phraseological units gives a complete picture of the concept under study in the phraseological picture of the world.

This approach to meaning provides great opportunities in the field of linguistic modeling of the actual meaning of phraseological units. As you know, the meanings of phraseological units are mostly metaphorical. This allows us to restore the complex of those conceptual transformations that underlie the formation of the actual meaning of idioms.

The relevance of the research topic is proved by the fact that gender studies of language units (including phraseological ones), as well as the use of linguistic means depending on belonging to one or another gender, attract the attention of scientists from leading scientific centers of the world.

The purpose of this study is a comparative analysis of gender-marked phraseological units in the English and Uzbek languages, identifying similarities and differences between them. The object of the study was gender-marked phraseological units of the English and Uzbek languages, selected from the English-Russian and Uzbek-Russian phraseological dictionaries indicated in the list of used literature. The following research methods were used in the work: descriptive analysis, cognitive-conceptual analysis, comparative analysis, associative method, etc.

RESULTS AND DISCUSSION

This stereotype in the English linguistic culture consists of the following concepts: career, the role of the breadwinner, masculinity, determination, courting women, marriage, fatherhood, friends, entertainment. In the Uzbek language culture, the male stereotype consists of the following concepts: education, work, marriage, family, the role of the breadwinner, responsibility, caring for parents, career advancement, ensuring a future for children, caring for grandchildren.

As can be seen from the components of the male gender stereotype, masculinity, career growth, the role of the breadwinner, and the family are identical in both languages. However, in the Uzbek linguistic culture, the stereotype of a man requires more responsibility and care, not only for his family, but also for elderly parents and even grandchildren. Such a chain of mutual care in Uzbek culture strengthens family ties and distances a man from excessive entertainment.

The gender stereotype of a man in English and Uzbek is formed from biological and social names: man / эркак, boy / ўғил бола, father / ота, brother / ака, son / ўғил, husband / эр, grandfather / бобо, uncle / амаки, тоға, father-in-law / қайнота, grandson / ўғил невара, nephew / ўғил жиян, friend / дўст, comrade / ўртоқ, sir / жаноб, Mr. / жаноб etc.

It should be noted that the English lexeme man also has the meaning of "man" and can be used in relation to women, which cannot be said about the Uzbek lexeme эркак, denoting exclusively a man. In the Uzbek language, lexemes инсон, киши and одам have a common nomination of a person. In English, the word person has identical semantics.

In the formation of the gender stereotype of a man in English phraseology, the following qualities play an important role: devotion, decency, good manners, masculinity, courage, willpower, intelligence and social position in society: *a man of worth; a host in himself; square John; knight without Fear and without Reproach; a man of honour; great lion; tough nut*.

Uzbek phraseology is also replete with similar expressions praising masculinity, decency, willpower and self-control of male nature.: *хурмати баланд одам* – respected man, *мард йиғит* - determined young man, *довюррак эркак* - fearless man, *лафзи ҳалол* - true to his word, *уддасидан чиқадиган* - nimble little, *нуфузли одам* – an influential person *дадил одам* – determined person, *уродаси баққуват* – a strong person, with willpower, etc.

Phraseology states: a man should also lead in the family: *man of the house* = *оила боқувчиси*. The Uzbek example emphasizes the role of the family breadwinner. The man continues to play the role of a breadwinner [4, p. 16], who has under his care hostages to fortune - wife and kids = *хотин ва бола-чақа*. Men's laziness and unemployment are assessed negatively.

In the English and Uzbek phraseological funds, the stereotype that money and high positions belong to men has become entrenched, which is proved by the presence of a large number of relevant expressions: English phraseological units: *a man of mark; butter-and-egg man; mom; a man of position; a man of rank; a man of business; a ___ man of means (property)*.

Uzbek expressions: *камта амалдор* – big official, *бойвача* – richman, *ишбилармон тадбиркор* – business man, *итининг ялоги тилладан* – chickens don't eat money, *аслзода* – aristocrat etc.

In the inner space, a man plays the role of a husband, father, son or other relative: *a man of family* – *оилали эркак*. The stereotype that the power in the family should belong to a man is gradually losing its strength in the English mentality, but is stably preserved in the Uzbek language culture. This indicates the weakening of traditional patriarchal attitudes in English families (due to the rapid development of feminism in Europe); there is also a change in the stereotype that only a woman should do housework. So, the help of a husband in housework and raising children is beginning to be perceived as the norm: *family man* – good family man, homebody; *the good man of the house* – master of the house. Uzbek expressions *яхши оилапарвар* and *уй эгаси*, at first glance, seem to be equivalent to the English examples given, but under the expression *яхши оилапарвар* meaning a man who takes care of his family, not a homebody doing housework and *уй эгаси* – a man who is the master of the house, not a "householder".

A man who yields power to his wife is evaluated negatively: *John Thomson's man* - under the heel of his wife; *to be under one's heel* – be managed by one's wife; *under petticoat government* – (jokingly) under the shoe of his wife. The model of a man falling into the power of his wife is also

recorded in Uzbek phraseology: *хотиннинг измида юради, хотинининг чизган чизигидан чиқмайди, хотинининг этагидан тушган*. All of the above expressions nominate a henpecked man.

Male determination, willpower and the function of creation are positively evaluated: *the master of one's destiny (или fate)* = тақдири ўз қўлида; *a self-made man* = ўз кучи билан мансабга эришган одам; *a strong man* = ҳукмли, дадил одам; *a white man* = ҳалол, пок одам.

As follows from the semantics of phraseological statements, a man must earn the right to be called a man: *play the man* = эракларча иш тутмоқ; *write man* – to have the right to be called a man, a man (Shakespearean expression) = эрак аталишига арзимоқ.

The female stereotype in English linguistic culture consists of the following concepts: having an attractive appearance, love, marriage, family, the role of a wife, childbearing and caring for children, housekeeping, raising children, friends.

In the Uzbek language culture, the stereotype of a woman is made up of the same concepts with the addition of a role «келин» (daughter-in-law). This role is one of the most important for a woman.

The gender stereotype of a woman consists of designations that characterize a woman by age, marital status, degree of relationship, social status, etc.: woman / аёл, girl / қиз бола, mother, sister / опа, сингил, daughter / қиз, wife / хотин, grandmother / буви, aunt / хола, амма, mother-in-law / қайнона, granddaughter / қиз невара, niece / қиз жиян, girlfriend / дугона, lady / хоним, Mrs. / хоним, Miss (Miss - an appeal to an unmarried girl), etc.

Beautiful appearance acquires the highest degree of necessity for women. If the beauty of a woman in English linguistic culture is compared to a rose or a cherry: *to have roses in cheeks, (as) red as a cherry* – blood with milk, with a blush on the whole cheek, then in the Uzbek language it is compared with the moon: *юзи ойдек, юзида ой қўринади* – the face is like the moon, the moon shines in the face [8, p. 1505].

In contrast to the strong qualities of men, women are presented as the weaker sex, they fulfill the stereotypical roles of mother, wife, sister, friend that have taken root in society [6, p. 22]: *our first mother* – прародительница – Ева = our mother Eve; *expectant mother* – pregnant woman, future mother = ҳомиладор аёл, иккиқад аёл; *one's good lady* – wife = рафиқа; *full (или whole) sister* – Native sister (sibling) = туғишган опа (сингил); *sister Anne* – a true friend is a woman. It is difficult to find an appropriate Uzbek equivalent for the last example, since in the Uzbek mentality the model of a woman friend for a man is not fixed, just as the model of a man friend for a woman is not fixed. This example clearly reflects the national and cultural specificity of the language.

The sphere of activity of a woman in both linguistic cultures is limited to the inner space, home and family: *lady of the house* – mistress of the house = уй бекаси; *lady of the frying-pan* – cook = ошхона бекаси; *maid of all work* – the only maid doing all the work. It is difficult to find an Uzbek equivalent for the last example, because In the everyday life of the Uzbek people, all housework is

done by the mistress of the house herself, without the help of servants, and regardless of her social status and financial situation. Therefore, we will present only a literal translation of this phraseological unit: *barcha ishlar zammasidagi hizmatkor*.

One of the main functional roles of a woman is the role of a mother, so the component *mother* / *she* (mother) in a number of expressions is endowed with positive features and denotes the highest degree of kinship: *Mother country* – Motherland, fatherland = Она юрт, Батан; *Mother earth* = она Батан; *mother tongue* = она тили. The main stereotypical function of the mother is to give birth, feed and protect children: *mother's milk* – daily bread, something too necessary = ризқ-рўз.

Religious specificity in the analyzed language cultures can be traced on the example of the English expression *mother Superior* – an abbess, abbess, who has no Uzbek equivalent, which is due to the absence of a similar model of a woman in Uzbek culture, so we have to limit ourselves to a literal translation: аёллар монастирининг бошлиғи.

For quite a long period, the stereotype about the necessity of marriage for women continued to exist in the English and Uzbek language cultures. However, according to the phraseological fund of the modern period, the stereotype of an unmarried woman ceases to be negative both in English and in Uzbek.

Phraseologism *bachelor girl* – a lonely independent girl, a bachelor, it is impossible to translate into Uzbek as «буйдоқ қиз», because the Uzbek lexeme *буйдоқ* used for unmarried men. For this example, it is better to provide a lexical translation: ёлғиз мустақил қиз. Perhaps this model of a girl will gain popularity over time, then it will be recorded in lexicographic sources as an Uzbek neologism phraseological unit. *буйдоқ қиз* – bachelorette.

Stereotypes associated with mother-in-law, mother-in-law and sister-in-law are endowed with negative assessments: *She is well married who has neither mother-in-law nor sister-in-law by her*; *Happy is she who marries the son of dead mother*. These proverbs have no Uzbek analogues, which is due to the specifics of friendly intra-family relations in Uzbek families.

In English phraseology, a wife who completely controls the family (including her husband) is evaluated negatively: *the gray mare* – woman holding her husband under her heel = эрини тавони остида тутати; *wear the breeches (or pants)* – rule in the house (about a woman), keep your husband under your heel = оилани бошқаради (аёл киши ҳақида). English phraseological units that nominate such a model of a woman are gaining popularity in the English language and remain single in the Uzbek language. This suggests that the model of a powerful woman who completely holds her husband in her power remains unacceptable for Uzbek culture. She corresponds to the image of a submissive wife, respecting and honoring her husband.

CONCLUSION

Thus, the cognitive approach to identifying the national and cultural originality of phraseological units provides for the analysis of individual phraseological semantic fields in order to describe phrase formation models within their framework, the totality of which shows both the national features of the linguistic division of the world and the features of creative thinking when creating each individual phraseological unit. The cognitive approach is a way of studying the mentality of a nation. The national and cultural originality of phraseology within the framework of this approach is the features of the functioning of linguistic thinking, the features of the figurative picture of the world.

The above approaches to identifying the national and cultural identity of phraseological units, undoubtedly, represent a single whole. They can be presented as stages of analysis of national phraseology: identification of non-equivalent extralinguistic factors reflected in phraseological units; identification of structural and semantic features of interlingual phraseological analogues; identification of national and cultural connotations of key words and concepts of culture contained in phraseological units; revealing the features of the national division of the language picture of the world and the features of the functioning of the national mentality as a linguo-creative thinking. The combined use of linguocultural, contrastive, linguoculturological and cognitive approaches can give a complete picture of the national and cultural features of the phraseological system of the language.

The panorama of the female image, as can be seen from the above female qualities, is much more diverse than the representation of the male image. This speaks of the mystery of the female soul, which paradoxically contains both positive and negative features.

Thus, gender stereotypes noted in the English and Uzbek phraseological systems are based on the personal characteristics of men and women, their social roles, appearance types and age categories. Some gender stereotypes show a trend towards dynamics, which is explained by the change in the development of human society.

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