

LINGUOCULTURAL CLASSIFICATION OF PROVERBS EXPRESSING GENDER RELATIONS

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GENDER MUNOSABATLARNI IFODA ETUVCHI MAQOLLARNING LINGVOKULTUROLOGIK TASNIFI

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ЛИНГВОКУЛЬТУРОЛОГИЧЕСКАЯ КЛАССИФИКАЦИЯ ПОСЛОВИЦ, ВЫРАЖАЮЩИХ ГЕНДЕРНЫЕ ОТНОШЕНИЯ

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Annotation: This article examines the comparative analysis of proverbs reflecting gender relations within English, Russian, and Uzbek cultures. Utilizing extensive statistical analyses, the study draws on a significant number of proverbs of three cultures. The findings reveal notable similarities despite the linguistic and cultural differences among these societies. In Russian and Uzbek proverbs, themes of family values and kinship prominently emerge, while English proverbs tend to celebrate and honor women and wives. Furthermore, the analysis indicates that all proverbs derive from the historical culture of their respective. Overall, the study underscores the importance of proverbs as cultural artifacts that reflect and contribute to the understanding of gender relations across different societies.

Key words: proverbs, relation, culture, society, linguacultural, mentality, national character, kinship, man and woman, differences, distinct features.

Annotatsiya: Ushbu maqolada ingliz, rus va o‘zbek madaniyatlaridagi gender munosabatlarini ifoda etuvchi maqollarning qiyosiy tahlili ko‘rib chiqiladi. Keng qamrovli statistik tahlillardan foydalangan holda, tadqiqot uchta madaniyatning ko‘plab maqollari orqali ushbu madaniyatlarning o‘ziga xos xususiyatlari ochib berilgan. Tadqiqodlar ushbu jamiyatlar o‘rtasidagi til va madaniy farqlarga qaramay, sezilarli o‘xshashliklarni ochib beradi. Rus va o‘zbek maqollarida oilaviy qadriyatlar va qarindoshlik mavzulari ko‘zga tashlansa, ingliz maqollarida ayollarni ulug‘lashga moyillik seziladi. Bundan tashqari, tahlil shuni ko‘rsatadiki, barcha maqollar o‘zlarining tarixiy madaniyatidan kelib chiqqan. Umuman olganda, tadqiqot turli jamiyatlarda gender munosabatlarni ifoda etuvchi va ularning mazmunini tushunishga hissa qo‘shadigan madaniy artefaktlar sifatida maqollarning muhimligini ta’kidlaydi.

Kalit so‘zlar: maqol, munosabat, madaniyat, jamiyat, til madaniyati, mentalitet, milliy xarakter, mehr-oqibat, erkak va ayol, farqlar, o‘ziga xos xususiyatlar.

Аннотация: В данной статье представлен сравнительный анализ пословиц, выражающих гендерные отношения в английской, русской и узбекской культурах. Используя обширный статистический анализ, исследование раскрывает уникальные характеристики этих культур через множество пословиц трех языков. Исследования показывают значительное сходство между этими обществами, несмотря на языковые и культурные различия. Русские и узбекские пословицы подчеркивают семейные ценности и темы родства, тогда как английские пословицы склонны прославлять женщин и жен. Более того, анализ показывает, что все пословицы берут свое начало из своей исторической культуры. В целом в исследовании подчеркивается значение пословиц как культурных артефактов, выражающих гендерные отношения в разных обществах и способствующих пониманию их содержания.

Ключевые слова: пословицы, отношение, культура, общество, лингвокультурология, менталитет, национальный характер, родство, мужчина и женщина, различия, отличительные черты.

INTRODUCTION. When studying proverbs from a comparative and associative perspective, it is appropriate to pay special attention to their linguacultural characteristics. This approach aims to reveal the similarities and differences in proverbs from the languages being studied, as well as to uncover the unique culture and mentality of the people who speak these languages.

In analyzing the linguacultural aspects of English, Russian, and Uzbek proverbs, it is particularly important to depict the interconnection between language and culture, examine the similarities and distinct features of proverbs in these languages, and take a deeper approach to issues such as the expression of mentality and national character.

Language is the most important factor in expressing the culture, values, and beliefs of any nation, as well as the unique characteristics of a specific people. Linguist Nida emphasizes that when studying the language of a people, it is essential to also study their culture. He points out that language and culture develop in interrelated systems. He explains this by stating: “Cultural factors are so closely linked to language that they reflect themselves morphologically and structurally in its forms”. The famous American linguist Sapir also highlights that the vocabulary of a language arises from humanity’s physical and social atmosphere. Based on this theory, we can present language as a part of culture.

V. Telia, as a linguist and folklorist, particularly emphasizes the role of paremiology in the connection between language and culture. According to him, since language expresses an entire culture, the field of paremiology can undoubtedly reflect the culture of the people who speak the language in a broad and deep manner. This situation

can be substantiated by the intertwined field of language and culture, namely sociolinguistics.

MATERIALS AND METHODS. Many scholars, such as Henle P. (1958), Sapir E. (1993), Moran P.R. (2001), and Kramsh C. (1993), have addressed issues related to the connection between culture and language in their scientific works. Focusing on the linguacultural aspects of proverbs, Nida considers it a natural phenomenon that studying proverbs involves directly examining the language and the culture of the people. The lexemes present in a language stem from the lifestyle of that people—that is, they originate from the people’s language—and this is directly reflected in proverbs, which express the culture of the people.

Thus, in the life of any people, the lexemes that are active in daily use create their unique forms in the language and inevitably participate in proverbs, showcasing the national mentality of the people.

Linguocultural analysis, classifications of proverbs in three languages were established.

DISCUSSION. Unlike other cultures, “pubs” or “taverns” in English culture, hold a special place. This is because English pubs serve as the most important establishments where locals gather to communicate, relax, or enjoy delicious food. Pubs are not just places to drink; they are centers for social life and cultural exchange. They also serve as informal meeting places where individuals from various social strata come together to exchange knowledge, stories, and experiences.

During our research, we witnessed the significant role of proverbs expressing gender relations related to beverages such as wine, liquor, and beer that are associated with pubs in English culture. For example,

The pub is the poor man's university

In the pub, everyone's a friend.

A man can't be poor if he has enough to buy a pint at the local.

Historically, obtaining an education at universities was often impossible for ordinary people due to financial constraints, lack of opportunities, or other barriers. However, pubs served as social centers where individuals from diverse backgrounds could come together to converse and exchange ideas. This setting can be seen as a space for social interaction that, much like a university environment, can broaden one's worldview and knowledge.

In the pub, everyone's a friend.

A man can't be poor if he has enough to buy a pint at the local.

Among English proverbs, there are numerous proverbs that express gender relations in the context of drinking and socializing.

[Old wine and an old friend are good provisions.](#)

Some good things I don not love; a good long mile, good small beer and a good old woman.

The proverb emphasizes that neither a significant distance nor a small amount of beer ensures that an older woman is considered "favorite", suggesting that preferences can vary widely among different people, and what is viewed positively by some may not be appreciated or valued by others; in this case, beer is used as an example.

Historically, marriage has been viewed in England as a vital institution forming the foundation of family and societal structure. In the Middle Ages and beyond, marriages often reinforced alliances and ensured the continuity of lineage.

English marriages are accompanied by various cultural traditions, including the roles of the bride and groom's witnesses, the exchange of wedding rings, the bride's special attire, and the tossing of the bouquet. Each of these traditions has deep historical roots and continues to be practiced today. The significance and role of marriage are reflected in English proverbs. Below, we present some analyses of proverbs related to marriage and family life.

Saint Salomon the wise, a good wife is a good prize.

In an English family, a good woman and wife often embodies several key roles that contribute to the harmony and success of the household. She

provides emotional and practical support to her spouse, assists in decision-making, and occupies a crucial place as a partner who helps foster strong cooperation within the family.

A virtuous wife is a crown to her husband

Behind every great man is a great woman.

In Russian culture, collectivism is particularly evident in the way people spend time together, relax, and share toasts during celebrations. For example, Russian holidays such as New Year, Christmas, Easter, Victory Day, and Maslenitsa are typically celebrated extravagantly in large groups with songs, dances, and games.

Бамам и в августе праздник.

Не только гостей у праздника, что Фома с женой.

Нет такого зелья, как жена (баба) с похмелья.

In Russian culture, the position and role of men in society have been shaped by centuries of history, traditions, and customs influenced by various factors, ranging from religious beliefs to social and economic conditions. Throughout different historical periods and depending on social status, men have performed various functions.

Historically, one of the main roles of a man in Russian culture has been the defense of family and homeland, and he has traditionally been seen as the primary provider and breadwinner of the family. Men have engaged in activities such as agriculture, craftsmanship, hunting, or trade.

За мужниной спиной как за каменной стеной.

Мужик в семье, что матица в избе.

Мужику в августе три заботы: и косить, и пахать, и сеять.

In a traditional Russian family, the father is often regarded as the primary breadwinner. The labor and efforts of the father provide food for the family members and sustain the household. It is commonly said that while God provides sustenance, it is the father who brings it to the family.

Хлеб — дар божий, отец, кормилец.

Мужику в августе три заботы: и косить, и пахать, и сеять.

In Russian culture, great importance is placed on kinship and family closeness, viewing the family as the primary source for supporting, nurturing, and passing on cultural values.

В семье – любовь да совет, так и нужды нет.

Любовь братская – союз христианский.

У кого есть дед, у того и обед.

In Uzbek culture, national customs, traditions, holidays, and national concepts hold great significance. They are an integral part of the life and daily activities of the Uzbek people. We observe this particularly in the people's enthusiasm for celebrations, their joy in sharing and disseminating cultural heritage over the years, and in organized ceremonies for mourning and support. This is evident in all our rituals and customs, ranging from childbirth to mourning ceremonies, as well as in values related to community and neighborly relationships.

Additionally, there are specific lexemes unique to the Uzbek people that are characteristic of Uzbek and Turkic nations. Such traditions and lexemes are also reflected in Uzbek proverbs.

Egachili qizga to'y qayda,

Echkili qo'yga suv qayda.

Pulingdan bir puling qolsa, palov ye,

Kuningdan bir kuning qolsa, xotin ol. [137,

b.400]

To'rt xotin bir bo'lsa,

Kasbi – o'lan aytish.

Indicators of Proverbs Expressing Gender Relations in English, Russian, and Uzbek Cultures

In Uzbek culture, men often play a leadership role. At the same time, Uzbek men perform multiple functions in society. On one hand, they are viewed as the primary decision-makers in the family, neighborhood, and community, serving as protectors of the family. On the other hand, they also take on the responsibility of safeguarding their families from various threats and ensuring their safety.

Er yigit o'zi uchun tug'ilar,

Eli uchun o'lar.

Uyni uy qilgan erning topishi-yu

Xotinning ko'rupa ishi.

The mentality of the Uzbek people is unique, placing great importance on family and neighborly relationships. These relationships are primarily based on mutual respect, support, and helping one another.

Ota-ona – davlating,

Farzandlaring – savlating.

Egachi-singil inoqligi – oilaning quvnoqligi.

Bir qizga yetti qo'shni – ota-ona.

Yaxshi qo'shni – ota-ona,

Yomon qo'shni – boshga balo.

RESULTS. The following table presents a comparative analysis of proverbs expressing gender relations that reflect the linguaculture of the English, Russian, and Uzbek cultures.

Proverbs Reflecting Gender Relations Most Commonly Found in English Culture			
	Total number of proverbs	1313	100%
1	PRGR representing specific areas of English culture	50	3.8%
2	Gender related proverbs expressing the sanctity of marriage	40	3.4 %
3	PRGR that praise a good wife	55	4.2%
Proverbs Reflecting Gender Relations Most Commonly Found in Russian Culture			
	Total number of proverbs	2156	100%

1	PRGR representing collectivism, pastime in Russian culture	156	8%
2	Gender-related proverbs expressing the value of a man	400	18%
3	Gender-related proverbs expressing kinship	476	22%
Proverbs Reflecting Gender Relations Most Commonly Found in Uzbek Culture			
	Total number of proverbs	857	100%
1	PRGR representing national images and concepts in Uzbek culture	20	2.3%
2	Gender-related proverbs indicating that the head of the Uzbek family is a man	75	8.8%
3	PRGR representing family values and neighborliness	147	17%

The English statistical analysis encompassed over 15,000 proverbs selected from the collection “English Proverbs and Proverbial Phrases” (2018), with 1,313 proverbs expressing gender relations analyzed. In Russian, the analysis drew from over 30,000 proverbs collected by V. Dal in “Пословицы русского народа” (1989), of which 2,156 proverbs reflecting gender relations were examined. The Uzbek statistical analysis included 857 proverbs expressing gender relations from a collection of nearly 13,000 proverbs gathered by T. Mirzaev and others in 2005.

CONCLUSION. To summarize, the above statistical analyses show that despite the differences in language and culture among these peoples, there are many unique similarities. For example, in Russian and Uzbek proverbs reflecting gender relations, a significant number describe family values and kinship relations, while proverbs honoring women and wives are more frequently observed in English proverbs. Additionally, regardless of the language, all proverbs originate from the historical culture of that people and consist of zoo-paremiology, or proverbs involving animals.

We have seen how the virtues and characteristics of humans are expressed through zoomorphisms. This plays a special role in enhancing the impact of proverbs and enriching literature.

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