

## Gender Concepts in the Phraseological World Picture of the English and Uzbek Languages

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**Article History:** Received: 11 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 4 June 2021

**Abstract:** A new interpretation of the processes of categorization within the framework of cognitive linguistics, refusal to recognize the objective truth, interest in the subjective and private life of a person, the development of new theories of personality, in particular, the theory of social constructivism, led to a revision of the scientific principles of studying the categories of sex, previously interpreted mainly as biologically deterministic. These facts have led to the emergence of a number of scientific disciplines focused on the study of the socio-cultural construction of various aspects of social identity, including gender. The linguistic expression of stereotypes in the form of phraseological units seems to us the most vivid reflection of the cultural potential of the nation, since, interpreted by most researchers as "representatives of the national mentality", they are "a means of expressing the essence of the conceptual structure of ethnocultural consciousness." Gender stereotypes that embody the concepts of "masculinity" and "femininity", in turn, determine the models of social behavior, being part of the conceptual and linguistic picture of the world.

**Key words:** gender stereotypes, phraseological units, masculinity, femininity, Language and Gender, social characteristics, psychological characteristics, physiological characteristics.

### 1. Introduction

A strike on symbolic-semantic nature of gender allows assuming that it has acquired extra positive and negative features based on the experience. Today, "gender studies are concerned with the issues such as the definition of femininity and masculinity as two socio-cultural constructs, their relationship with sexuality, the analysis of the ideas built upon the differences between men and women, and the roles that men and women play and are expected to play in society"

The fundamental approach to gender and language studies dates back to the early XX century. Gender aspect of language and communication had been the main subject of the researches but still remaining invisible to the linguistics. The development of sociolinguistics, the formation of the postmodern theory of knowledge and the rise of the feminist movement played an important role in the emergence of fundamental gender issues, as an independent aspect within an interdisciplinary field.

Gender Studies have become a core branch of scholarship which best expresses the need and demand for a change in the social life of the society, the need which is mostly addressed to women (in the context of present work) and other social minorities.

Modern researches dealing with Language and Gender topic work from the premise that we should not take the language of gender for granted. However, the very topic in the form of linguistic forms in the special language has intricate, interesting, and sometimes debatable histories to study, as "Debates about language are really about issues of race, gender, class, or culture"

Language change from gender perspective may be seen in the form of two challenges: early feminist challenges to the sexist nature of various aspects of language (particularly in the 1970s), and more recent feminist and post-structuralist challenges to those early challenges. The study of the relationship between language and sex may be divided into two periods, the boundary of which is the 1960s:

1) biological determinism – irregular (apart from interdisciplinary view) studies, based mainly on observations of disparate facts;

2) fundamental approach – an important turn of gender researches that goes back to the late 1960s and 1970s; a milestone characterized by the growing interest in the pragmatic aspect of linguistics, the development of

sociolinguistics and the significant changes in the traditional distribution of gender roles in society, all of which enabled to see linguistic facts in a new light, under new interpretation

The factor of biological sex in the language, for the first time, arose in antiquity in connection with the understanding of a grammatical gender category as a conceptual category. For a long time a symbolic-semantic character of the category of gender was the only hypothesis about the origin and functioning of the category of gender in the language based on two features of the mythological thinking – animism and anthropomorphism. It is worth mentioning that the researchers tried to implement their own (non-linguistic) experience to understand and explain extra-linguistic motivation of the category of gender: the masculine gender was to be paramount, hence, it ascribed power, activity and energy to the nouns described, the names of the feminine gender, on the contrary, were characterized to be passive, subordinate

The symbolic-semantic hypothesis became challengeable until the discovery of the languages in which the category of gender was absent. Nevertheless, in the framework of criticism of this hypothesis the recognition of the category of gender itself, which is capable to influence the human perception of the corresponding words and concepts, remained unchanged, all of which suggest that the grammatical gender of the subject influences the perception of reality activating in the consciousness frames associated with the concept of the biological sex and, what is more essential, participates in the formation of positive or negative connotations.

Women's and men's speech as a subject of researches has been of particular interest to sociolinguistics. The study of gender differences in women's and men's talk by Otto Jespersen claims that women often shift from one topic to another, because they do not think of what they are going to speak. Mary Haas studies men's and women's speech in Koasati (Native American language spoken in Louisiana based on the vocabulary, texts and verb paradigms collected. In this context, it is worth mentioning the empirical studies of William Labov and Peter Trudgill on variation in the language.

From the 1970s gender and language studies got a new level of approach by Women's Movement known as the Second Wave of Feminism or Women's liberation movement; however empirical works on gender and language did exist well before the modern Women's Movement. In spite of the fact that feminism was criticized occasionally, the results are remarkable today: CEDAW 1975 and the Beijing Conference on Women 1995 are the most essential landmarks which have changed the overall view on equality conception. It is worth noting that language has served as a particular "tool" in demonstrating the women's status through androcentrism existing in the language

An issue of natural language study has been addressed by Robin Lakoff in 1975, in her famous "Language and Woman's Place". The study covers the questions of non-sexist language from a feminist viewpoint; moreover, it was an important step toward further development of 'gender and language' issues.

A short while later, in 1980 Dale Spender's "Man Made Language" was released in the UK. The book addresses the issues of "silenced women" in language, as well as the problems of generic he and generic man. She argues that theories and categories are not gender-neutral, and that, "When there are a sexist language and sexist theories culturally available, the observation of reality is also likely to be sexist. It is by this means that sexism can be perpetuated and reinforced as new objects and events, new data, have sexist interpretations projected upon them"

The same focus was touched in the PhD research we have done, in particular the paragraph, which dealt with the generalization of HE. An empirical study of proverbs with the component man based on the "Oxford Concise Dictionary of Proverbs" showed that in 63 cases of the 72 a human being has been connotated, whereas only 9 proverbs defined the sense of a male being

In the "English-Russian phraseological dictionary" by A.V. Kunin 109 out of 130 phraseological units bear a connotation of a human being, and only 21 a male being.

Data gathered indicate an identification of (male) man with human being. However, the feminist theory explains the identification by distribution of gender roles in society, rather than linguistic factors, since according to the sociolinguistic research, the English language has been developed under influence of Jewish-Christian traditions which supported male dominance over female. According to Pamela Fishman, who studied a conversational activity in "Language, Gender and Society" language is the constructor and keeper of hierarchical status between males and females.

A new approach to gender and language has been put forward by Deborah Tannen and her followers supporters of the theory of gender subcultures, which assumes that women and men experience language socialization in different ways. Being brought up in different sex groups (sociolinguistic subcultures) in their childhood with different tactics of speech behavior, the verbal communication between men and women provokes an inadequate reaction. Therefore, they have to be regarded as two distinct subcultures characterized by special speech practices. Having originated in the US, the most prevalence of feminist linguistics in Europe has been affected by the works of Trömel-Plötz "Linguistik und Frauensprache" and L. Pusch "Das Deutsche als Männersprache"

The ideology of feminism is often seen as one of the branches of postmodern philosophy. As to feminist linguistics, the language represents the world from masculine viewpoint, whereas feminine is considered to be "alien".

A. Kirilina distinguishes the following features of androcentrism from feminist linguistics viewpoint:

1. Identification of the concepts man and human being. They are denoted by one word in many languages of Europe: man in English, homme in French, Mann in German.

2. Nominations of feminine nouns are usually derived from the male, and not vice versa. They are often associated with negative estimations. The use of the masculine designation to the woman referent is acceptable, allegedly enhancing her status. On the contrary, ascribing feminine nouns to the males carries a negative assessment.

3. Masculine nouns can be used unspecified, that is, to refer for both sexes. Thus, according to the feminist criticism of language, women are generally ignored in the language in the majority of cases.

4. Agreement at the syntactic level is based on the form of grammatical gender of appropriate parts of speech and not on the natural sex of the referent.

5. Femininity and masculinity are sharply separated and opposed to each other, in a qualitative (positive and negative evaluation) and quantitative (universal male dominance) respect, which leads to gender asymmetries formation

Another approach to Gender and Language studies is seen in G.Ergasheva's attempts to evaluate the cognitive semantics analysis in demonstrating the language potential, how we consciously and unconsciously categorize and conceptualize the world through gender lens to reach understanding: "The development of cognitive psychology and linguistics urges the revision of the process of categorization in a new format, with its own patterns and tendencies, since it is represented as a complex mental and linguistic process"

## 2. Discussion.

As is known, in English phraseological units, the gender index is expressed only in lexical and semantic aspect, which can be explained by the absence of grammatical category of gender in both, English and Uzbek languages. Thus, gender indicators are represented by gender marked lexemes or meaningful components present in the semantics of phraseological units.

"In languages that do not have a grammatical category, natural gender does not have a grammatical expression in the language system and is mainly expressed through lexical semantics". Therefore, the explicit and implicit expression of the studied language sources should have a gender index

Given the absence of a grammatical gender in English, the gender index in explicit form of phraseological units is important. I.V. Zikova divides the set of lexemes of the expressive aspect into the following three main groups:

- 1) anthropometric lexemes;
- 2) lexemes denoting kinship;
- 3) anthroponymic lexemes.

"Anthropometric lexemes are mentioned in A.V. Silinsky's monograph "Речевая вариативность" (1995) and refer to "nouns named according to the sex and age of individuals". According to Zikova, the words girl - boy, lady - gentleman, Miss - Mrs - Mr, etc. belong to the group of anthropometric lexemes, and the main part of words belonging to this group are double words, that is masculine gender words and feminine gender words made from masculine words, e.g. : prince - princess; duke - duchess, etc. Suppletive gender pairs of words are relatively rare like: boy - girl, gentleman - lady.

All of the gender-indicating lexemes representing family and kinship relationships are formed by complementary opposition pairs: mother-father, daughter-son, aunt-uncle, etc.

The emergence of gender anthroponyms is explained as follows:

1) Anthroponyms formed as a result of communicative processes: Tom, Dick and Harry.

2) Anthroponyms associated with the historical activities of celebrities in various spheres of social life

A.V. Kunin's English-Russian Phraseological Dictionary (1984) and Oxford Concise Dictionary of Proverbs (2003) served as the main source of the study. More than thousand phraseological units were selected from these dictionaries based on the method of integral selection. The formal-semantic aspect of the phraseologies served as the selection criteria, in other words, the phraseological units with gender indicators in explicit and implicit forms. For example: **The man is as old as he feels, the woman as she looks.**

In the course of our analysis, it was found that the gender aspect of English phraseology is vividly expressed in their implicit form. For example, A.V. Kunin's Anglo-Russian Phraseological Dictionary found that 331 out of 25,000 phraseological units were related to the concept of femininity. The expression of the gender aspect in explicit form is as follows:

Woman

Lexical unit	Quantity	Lexical unit	Quantity
Girl	11	Nurse	6
Lady	15	Grandmother	2
Daughter	6	Sister	9
Aunt	7	Widow	4
Maid	4	Wife	9

The dictionary covered 292 phraseological units representing the image of the masculine world. The frequency of repetition of words with a gender component is as follows:

Man (male being)

Father	34	Son	15
Husband	6	Guy	3
Boy	20	Chap	1
Uncle	3	Man	21

In the Oxford Concise Dictionary of Proverbs (2003), 135 of the nearly 2,100 proverbs are related to the world of women and men, in which the frequency of repetition of words with a gender index in the explicit form is given in the following table:

Woman	8	Aunt	0	Father	8	Son	5
Girl	0	Grandmother	1	Husband	2	Guy	0
Lady	4	Sister	0	Boy	8	Man	9
daughter	4	Wife	6	Uncle	0		

Phraseological Units expressing the gender nomination through metaphor were also chosen: **there's a lot of good tune played on an old fiddle**. In our study, the PhU and proverbs of the English and Uzbek languages were analyzed in the following semantically separated conceptual layers: the conceptual layer representing the social characteristics of men and women (social status, social activity), the conceptual layer representing the psychological characteristics of women and men (behavior) and a conceptual layer that represents the physiological characteristics (appearance) of men and women.

#### **Conceptual layers that reflect the social, psychological, and physiological characteristics of women and men**

The social status of a person is determined not only by his/her demographic characteristics but also by his/her place in society, i.e. in a hierarchical world the interrelation of such characteristics as social activity, family and social status of an individual are considered.

The results of the analysis of phraseological units describing the social activity of men provided interesting information: **brother in arms; gentleman at large**.

A man as a brave, courageous person: **a knight in shining armour; a man's man**.

As the head: **old man; man on horseback; strong man; lord of creation**.

Lawyer, politician, cultural figure, doctor, etc.: **gentleman of the long robe; a butter and egg man; advance agent; medicine man**.

In addition to holding positions of responsibility, men are also prone to deal with crime, theft, fraud, and so on, and all this was considered a male-specific positions, for which a certain degree of intelligence is required: **a confidence man; a broken man; knight of the pad; Mr. Big**. Men were also involved in various types of occupations. Proverbs and parables were also used to describe the diversity of their profession and character. For example: **a bad workman finds fault with his tools; what is a workman without his tools? the workman is known by his work**.

The democratization of society, the emergence of the feminist movement, also had an impact on the existing phraseological units of language. As a result, phraseological units began to emerge that described women in the same category as men. For example: **a man of letters - a woman of letters; a man Friday - a girl Friday; Mr. Right - Miss Right; a man of the world - a woman of the world; His Reverence - Her Reverence; Master of situation - Mistress of situation; Like father, like son / Like mother, like daughter**.

In Uzbek phraseology, men's social activities are described in such professions as gardening, farming, animal husbandry, jewelry, hunting, handicrafts, butchery. In proverbs describing such activities, men are represented by words belonging to the category of noun, such as "gardener, farmer, shepherd, jeweler, carpenter, hunter, butcher." For example: **Bog'bon bog'ini tuzar, Dehqon dalasini suzar; Cho'ponning tayog'i - otlining oyog'i; Kosib tikkanini maqtar; Zar bo'lmasa, zargar xarob, Yer bo'lmasa dehqon xarob; Qassobga oq qo'y ham bir, qora qo'y ham bir**.

Marriage is an important event for people of both languages: **Marriage makes or mars the man**. Proverbs in the Uzbek language describing the advantages and importance of marriage are mainly covered by the lexeme "wife":

**Уйланган - ўйил-қизга қувонган; Хотинсизлик меҳнат; Хотин - умр йўлдоши; Хотин - уйнинг чироғи**. While the examples given illustrate the advantages of marriage, the opposite can be observed in both languages: **Umrindan uch kun qolsa eshak ol, bir kun qolsa xotin ol; If you would be happy for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden; first thrive and then wife; Honest man merry soon but wise man never; Marry in haste and repent at leisure; Be sure before you marry the house wherein to tarry**.

The above proverbs can be explained with one example: Umr savdosi - qiyin savdo. The are phraseological units that describe a woman's dependence on her husband, her weakness in front of him: **a clinging vine; the cobbler's wife is the worst shod**.

Returning to family relationships, it is appropriate to analyze the following lexemes: parent; son - daughter; brother-sister; uncle and aunt; mother-in-law - father-in-law; groom - bride, etc.

The lexemes "boy" and "girl" are described in phraseological units as follows. Son: **the prodigal son; son of a bitch; a daughter of the horse leech**. However, when the girl was compared to the boy, a positive evaluation of the girl was observed: **My son is my son till he gets him a wife, but my daughter is my daughter all the days of her life**.

In Uzbek, both of these lexemes are positively described: **O'g'il uyning bulbuli, qiz – uyning guli; O'g'illi uy – farishta, qizli uy – sarishta.**

In the Uzbek language, a girl is the soul of her parents, and a boy is the pride, the successor of the generation, and that is why he is eagerly awaited by the the parents:

**Qiyshiq bo'lsa ham yo'l yaxshi,  
Yomon bo'lsa ham o'g'il.**

During the observation of lexicographic sources we also encountered phraseological units involving farzand, bola, chaqaloq; child, baby, infant components. In the languages analyzed, these nouns are not related to the particular gender, i.e., they can be applied to both boys and girls.

In the Uzbek nation, respect for a sister is usually taught to a boy from an early age:

**Onangni kaftingda tutsang, Onangni sirtida saqlasang,  
Singlingni boshingda tut. Singlingni kaftda saqla.**

A stepfather and a stepmother are usually evaluated negatively. They are extremely angry people:

**O'gay ota non bermas,  
Non bersa ham jon bermas;  
O'gayning oti qursin,  
Saksovulning o'ti qursin.**

One of the social statuses of a woman in the family, the "bride" is given a positive and at the same time negative assessment in Uzbek.

In English, the social status of women is less pronounced than that of men. Perhaps men imagined a woman as a person who was incapable to deal with a responsible work, science. In the Uzbek language, a woman's social status is mainly reflected in the symbols of a "housewife", "mother", "wife", "daughter", "bride". However, the lack of status as a "leader" or "scientist" does not diminish the dignity of women, as Uzbek men want to protect and respect women as the weaker sex. First of all, they need a well-groomed housewife, a counselor's wife, a loving mother: "Xotining yaxshi bo'lsa, bu dunyoning charog'i" - "If your wife is good, she is the light of the world."

#### **A conceptual layer that represents the psychological nature of women and men**

A human being is born with a specific psychological character, and his behavior is formed and changed under the influence of psychological and social factors. According to the social-psychological analyzes the qualities that are characteristic of male beings: activism, aggression, competitiveness, courage, business acumen, self-confidence, honesty, toughness, assertiveness, logical thinking, and so on. The qualities that are more characteristic of women are curiosity, alertness, meekness, dreaminess, hesitation, gentleness, weakness, humility, obedience and so on.

The image of a man is depicted in situations such as a warrior, a hunter, a defender. The image of women is embodied as a housewife, a beloved lover, a goddess of beauty. But these figures do not always coincide with the results of the analysis of language material.

In both languages, it has been proven that courage and bravery are characteristic of men:

Courage and bravery: **game as a cockerel; full of bush fire; a man of his hands; a man's man; play the man; like a Trojan.**

Features of weakness, indecision can also be characteristic of men: **have too much of his mother's blessing; a Miss Nancy; play the woman; a fall guy; faint heart never won fair lady.** It is worth noting that **mummy's boy; mother's darlings make but milk-sop heroes; a weak sister; be pinned to one's mother's apron strings** are more peculiar to the English language. What is more interesting the negative aspects of men are expressed in words related to the semantic field of "woman": **Nice Nelly; an old woman.**

According to the O.A. Kolosova's research, based on English and American materials, the conceptual sphere for positive evaluations of men was significantly larger than that of women, and that the stereotypes attached to women were used to negatively evaluate the "male" reference

Phraseological units describing the courage and bravery of men in the Uzbek language are more numerous than phraseological units describing their characteristics such as cowardice, indecision, weakness. In particular, the phraseological units describing the devotion of the Uzbek young man to his homeland and people does not seem to exist in any language as much as in the Uzbek language.

The subordination of a man to a woman is also one of the inferior and inappropriate qualities. This quality is not reflected in the Uzbek phraseology: **petticoat government; the gray mare; the gray mare is better horse; be tied to one's wife's apron strings.**

In English, a very small number of phraseological units describing the laborous person has been observed. In Uzbek, on the contrary, there are many: **Mr. Fixit, a man of his hands; early to bed and early to rise, make a man healthy, wealthy and wise; Yigit degan er bo'lar, mehnat ko'rsa sher bo'lar; Yigit husni mehnatda; Yigitning baxtini mehnat ochar; Mardning mardiy maydonda sinalar, Yigitning yigiti mehnatda.**

The importance of (physical) labor was not observed in English phraseology: **a drug store cow boy; lounge lizard.**

The feature of **nobility** is described in English as follows: **one of Nature's gentleman; big brother; apukka sahib; make an honest woman of smb.** Examples that illustrate the negative characteristics of men include **anger, cruelty, and disgust: the man of blood and iron; a four-letter man; Tom Thumb; a smart Aleck; proud as Lucifer.** It should be noted that the rigidity of men's behavior is considered as one of their positive qualities. After all, assaulting a wife is one of the most common punishments against them: **Qudali xotin quyruq yer, erli xotin kalta; Erim urmaydi dema, bolam siymaydi dema.**

An Uzbek woman can defend herself in similar situations:

**O'g'ilga o'g'il bo'lmasang, Uviq tegar boshingga.**

**Kelinga kelin bo'lmasang, Kelisop tegar boshingga.**

Violence against women "raising the hand" is not common in English phraseology at all, may be due to the firmly established moral norms. The feature of "talkativeness" has long been unique to women and led to ridicule and jokes: **talk Billingsgate, an old wife; an old cat; a chatter box; chatter like a magpie; wash one's dirty linen in public.**

One of the woman's character is her **stubbornness**, transgression, or arbitrariness. For example: **fling one's bonnet over the mill / throw one's cap over the windmill.**

The use of **cunning** to attract a man: **make a dead set at somebody; short gun marriage.**

The abundance of examples in English and Uzbek phraseology describing the spiritual poverty of women suggests that such morality is an unacceptable norm in society. In Uzbek, such proverbs are less quantitative than in English: **G'ar qarisa g'amzasi qolmas, ko'l qarisa qurbaqasi; O'g'ri kulib yengar g'ar yig'lab; Yomon xotinning o'ynashi ko'p; Xotining oltinga o'ch bo'lsa, zargarga o'ynash bo'lar; O'ynashga ishonib, ersiz qolma; a woman of pleasure; a woman of streets; scarlet whore; a high kicker; a light o'love.**

In modern society men still consider women's mental abilities to be at least one step lower than their own. Probably for this reason, there were no phraseological units describing the concept of "stupidity" in relation to men. On the contrary, these qualities are given only to women: **cousin Betty; dumb Dora; long hair and short wit; dumb Benny; a woman's reason; the girl next door.** Men's intelligence (traditionally) is highly valued: **the Admirable Crichton.**

In the Uzbek language, a woman's wisdom, her devotion to her husband, and therefore the husband's trust in her, cannot be denied: **Aqldor bo'lsa ham yigitning xotini, yaxshilikka chiqarar yigitning otini; Aqli qizni yig'latish ham qiyin, kuldirish ham; Ayolning husni pardozda emas, aqlida; Aqlsiz xotin husnini ko'z-ko'z qilar, aqli xotin – aqlini.**

#### **A conceptual layer of the physiological characteristics "Appearance" of women and men.**

Sociological research, as well as the analysis of language material from a gender perspective, shows that appearance is less important factor for men, however women value the external beauty more than inner one. Gender analysis of the concept appearance confirms that appearance is not important for men as such. "The attractive appearance of an English woman is an important attribute in finding her place in life"

Obesity of men is one of the shortcomings of their appearance: **fat as an olderman; baron of beef.**

The opposite feature of obesity, thinness also indicates a negative and weak side in the appearance of a man: **a slip of a boy.** Somatic Phraseological Units used to describe the appearance of men: **raise one's bristles ; a blue-eyed boy; a young shaver; old moustashe.** In addition, men are highly valued as the ideal person in girls' dreams, because the ideal person must have a beautiful appearance: **the answer to a maiden's prayer, a prince charming.**

As for the phraseological units that describe the appearance of women, they are twice as many as the phraseological units that describe men. In English, the appearance of women is often expressed in their image as a sexual object: **sex appeal; a hot mamma; there's a lot of a good tune played on an old fiddle.**

The appearance of an English woman can be observed in the following cases:

Phraseological Units consisting of the facial part of the body part: **her face is her fortune; fancy face, painted to the eyes; fair as a lily; blush like a rose; sweater girl; a slip of a girl; hair: Blush to the roots of one's hair, a bush-fire blonde; a peroxide blonde; a platinum blonde.**

Most of the phraseological units describe the general appearance of women, i.e. they are not described by a single member. For example: **a slick chick; a glamor girl; a teddy girl; a hot number; a dolly bird.**

The following example clearly shows the importance of "appearance" for women compared to men: **A man is old as he feels and a woman as old as she looks** - a man's age is determined by how he feels, and a woman's by her appearance. I.V Zikova sees this proverb as the brightest (core) conceptual basis in the description of the English woman [\_, 153]. However, in the Uzbek language, a woman is judged at the age of thirty to be equal to the log: **Ayolni o'ttizga kirgani, o'tin bo'lgani (A woman at thirty is like a wood)**. Positive evaluation similar to the English can be observed in the Russian language: **Balzac age** is the period between the ages of thirty and forty for women, which is the period in blossom. We think the fact that a woman is in her thirties is a "wood" indicates a decrease in androcentrism, since a woman falling into this state indicates a weak side of her partner. The proverbs confirm this case as follows: **Xotinning chiroyi erdan; Mard xotinini qaritmas, botir otin horitmas.**

The established stereotypes also express the negative feature of a woman when comparing to the zoonyms: **old duck; a social butterfly; a hen party; daughter of the horse leech; plump as a partridge.** Men also have such stereotypes: **a gay dog; a fighting cock.** But most of such phraseological units serve as an expressive component of pragmatic meaning. That is, a group of phraseological units spoken in a tone of disregard, hatred, disgust: **an old bird; an old cat; mutton dressed as lamb, Tom Thumb.**

Describing a woman as a part of any object is also manifested as a manifestation of gender imbalance: **a piece of flash; a bit of goods; a piece of fluff.**

The actions of men in attracting women, i.e. the phraseological units that describe their vigilance: **dance attendance on smb.; sugar daddy; ladies' man; pay court to smb.**

In Uzbek proverbs, although a woman's appearance is valued ("**Onangni otangga bepardoz ko'rsatma**"), but the inner and natural beauty is important: **Pardoz qilgan chiroyli, ammo husni bir oyli; Pardozni pardoz buzgar; Tashiga qarama, ichiga qara; Qiz husn iyuragida; Yaxshining yuzida zuluk ham xol bo'lib ko'rinar.** Moreover, the beauty of an Uzbek woman is equated with her intelligence and children: **Aqlli xotin uy ko'rki, chiroyli xotin – ko'cha ko'rki; Yigit chiroyi – arg'umog'i, kelin chiroyi– chaqalog'i.** A woman's beauty and tenderness are also important attributes of her external beauty: **Yaxshi qomat – yarim omad, yaxshi husn – yarim baxt; Nozsiz xotin – yolqinsiz o'tin; O'yin soz bilan, qiz noz bilan.**

No doubt that a woman's tenderness and weaknesses add splendor to her appearance. In some cases, these qualities of a woman also come in handy for dominating a man, but a proverb is also used as a warning to a woman, such as **Nozni ko'targanga qil.**

Proverbs that emphasize that beauty is not an important attribute for women in some cases are given as follows: **Qing'ir og'i z bo'lsa ham, boyning qizi er tanlar.** Hence, wealth can diminish the importance of appearance.

If a man's appearance is described by a "beard", his outward beauty is "humility": **So'z ko'rki – maqol, go'zal ko'rki – baqqol, yigit ko'rki soqol; Ko'sa qariganini bilmas; Supurgi yerning husni, kamtarlik – erning.**

Although "appearance" is considered to be a feminine quality, which is important in both languages, it is the English phraseology that represents the very concept, unlike the Uzbek phraseology, through a graceful and elegant image of a woman. E.N. Kalugina describes appearance as one of the important parameters that form the image of a woman in the English linguistic consciousness: "The distinguishing feature of this parameter is that many nominations represent the attractiveness as a whole, not highlighting a special feature of appearance"



The inner beauty of an Uzbek woman is more important than her outer beauty. Her inner beauty is vividly represented in the images of a woman as a housewife and a mother.

### 3. Conclusion

A certain set of texts is imprinted in the consciousness of everyone, which determine a person's attitude to reality and his/her behavior and are mediated by discursive practice. As a result, the language is given an exceptional importance, and linguistics becomes one of the central sciences, since the consciousness of the individual is dependent on the text relatively.

Proverbs are accumulators of cultural experience of a certain ethnic group and express a view of the world of representatives of a certain linguistic culture. Due to their traditional character and multiple reproducibility in speech, proverbs have the property of fixing the knowledge and views of entire generations.

Despite this, proverbs and sayings are not seem to us to be the absolute truth. The thoughts expressed in them can be deformed. It is not an easy task to establish the adequacy of proverbs and sayings and their relevance in the conditions of the modern world. In the form in which they exist now, many proverbs have taken root in the human mind many centuries ago. The meaning of proverbs is rethought over time, and some of them are no longer perceived as they used to be.

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