

Actualization of Gender Stereotypes of Femininity in the Semantics of Spanish, English and Uzbek Proverbs

Nasrullayeva Nafisa Zafarovna

Doctor of philological sciences, professor of Samarkand State Institute of Foreign Languages

Tkachyova Anastasiya Aleksandrovna

Candidate of philological sciences, docent of Samarkand State Institute of Foreign Languages

Annotation: The article is devoted to the analysis of Spanish, English and Uzbek proverbs which describe different features and characteristics of women: age, appearance, character, family life, desires and wishes. The authors proved the ideas of the article by corresponding proverbs in three languages.

Keywords: gender stereotype, femininity, image, proverb, linguistic worldview, paremiological fund of language.

The language is a product of human mental activity; therefore, it is impossible to deny the relationship of language and thought. Undoubtedly, the thought is a mean for creating of information [2, p. 12]. The reality in the form of traces leaving a certain views and relations connected with this or that phenomenon, event or concept is registered in human memory in the process of thought. It is inevitable to reconstruct such a trace in memory during the repeated perception of the object existing in reality. In other words, it is unnecessary to form the subjective relation to object perceived by human consciousness once again. These traces are named “stereotypes” in psychology. The stereotypes cover all the sides of reality and human existence and thus are divided to many types. In particular, the gender stereotypes are correlated with sex of the person [7, p.1336].

Undoubtedly, each culture has its specific gender stereotypes, because the different societies have their notions about femininity and masculinity including the properties and signs which are usual for this culture.

This article dwells on the investigation of problem of linguistic actualization of gender stereotypes of femininity demonstrating the properties of reality’s interpretation from the women’s point of view on example of proverbs, on the base of the worldview of representative of Spanish, English and Uzbek cultures. Such proverbs are called “gender-marked”. The gender-marked paremiological units include the proverbs about men and women, that is, the proverbs having a gender-marked component in their structure, even if this component doesn’t actualize its gender sense [5, p. 50]. The proverbs are usually considered as an aphoristically concise sayings with edifying sense and rhythmically organized form [4, p. 432]. The proverbs are pearls of practical wisdom, the spiritual wealth and cultural heritage of people, proved on centuries-old experience [1, p. 98].

The material of investigation is based on Spanish, English and Uzbek proverbs selected from Spanish dictionary of popular proverbs [8], English-Russian phraseological dictionary of A.V.Kunin [3] and Collection of Uzbek popular proverbs of T.Mirzayev [6].

During the analysis of Spanish, English and Uzbek proverbs we classified the gender stereotypes depending on the indicators of age, appearance, character, social and professional aspects. The

representation about the femininity and the compliance criteria were formed in Spanish and Uzbek culture in the accordance with the role of these gender stereotypes in the public consciousness.

The proverbs including the gender stereotypes of age describe the different periods of human life, in particular, youth and old age. The Uzbek as well as English and Spanish proverbs reflect the influence of age to women's appearance. The youth for women first of all is a period of flourishing of their beauty, whereas the old age is considered as a period of withering.

No hay joven fea, ni vieja hermosa.

Er qarisa, erki ketar, xotin qarisa, ko'rki ketar.

A man is as old as he feels, and a woman as old as she.

The femininity is characterized in investigated cultures from the point of view of women's biological function. In other words, this period first of all is connected with the maternity and family life. So, the age of thirty means the approximation of old age and is associated with sadness. In particular, in Spanish culture the depression of women is worsened by her unmarried status. In Uzbek culture a woman with the age of 30 is compared with a wood, in other words her youth is already gone:

La que de treinta no tiene novio, tiene el humor como el demonio.

Ayolning o'ttizga kirgani - o'tin bo'lgani.

The different rules of behavior as well as different worldview are assigned to the women depending on the age. So, the confidence in the future, the free expression of feelings and emotions is typical for the young women, while the depressiveness connected with the physical state is characteristic for the old women:

Mujer moza o canta o llora, mujer vieja o riñe o reza.

Noz qizga yarashar, qampirga balo.

For example, the old women often get cold:

En enero se hiela el agua en el puchero y la vieja en el lecho.

Kampirning dardi go'zada, yigitning dardi bo'zada.

The appearance is one of the main properties of femininity, therefore the description of women's beauty is widespread in Spanish, English and Uzbek proverbs. The physical characteristics as well as clothes are mentioned in the description of women's image. The appearance is of great importance for women, therefore the Spanish, English and Uzbek linguistic worldviews have a gender stereotype about the women's desire to decorate themselves and get dressed up, independently from their age and appearance.

La mujertiene que arreglarse, la joven para agradar, la vieja para no espantar.

Uyga palos yarashar, xotinga libos.

Women are wacky, women are vain; they'd rather be pretty than have a good brain.

In spite of this fact, the Spanish linguistic worldview criticizes a touch overdressed woman with bright make-up, because such qualities the laziness and stupidity can be attributed to her. In the Uzbek linguistic worldview, in contrary, the presence of coquetry and beautiful appearance is welcomed:

La moza garrida, la casa cagada y la puerta barrida.

Qozi rishvasiz bo'lmas, qiz ishvasiz bo'lmas.

The Spanish and Uzbek linguistic worldviews have proverbs praising the women's cleanliness:

El aseo de la mujeraumenta el buenparecer.

Yaxshi qiz erta turib, soch tarar, yomon qiz erta turib, non so'rar.

As a whole, the neat and beautiful appearance is recognized as an important need for women, moreover, the women often spend a lot of time in front of the mirror (in spite of their physical disabilities):

La mujer y el espejo, no hay mejor aparejo.

Hamma hamma bilan, kal qiz oyna bilan.

In some cases, the women's beauty depends on their husbands, because the men mostly provide their wives who don't work:

A la mujer y a la viña, el hombre la hace garrida.

Xotinning chiroyi erdan.

The cobbler's (shoemaker's) wife is worst shod.

It is known that the women in compared cultures receive the recognition in society due to their beauty:

El hombre que espante y la mujer que encante.

Qiz – ovulning ko'rki, o'g'il – ovulning erki.

There is one good wife in the country, and every man thinks he has her.

However, in according to some proverbs, the women who live happily or have a good character but haven't extraordinary appearance have been estimated in society more than beautiful women:

La dicha de la fea, la hermosa la desea.

Kal qizning baxtini ko'r, o'tirgan taxtni ko'r.

A lot of proverbs in Spanish, English and Uzbek linguistic worldview are dedicated to the character and psychological characteristics of women. Certainly, each person has unique psychological characteristics, but in the process of analysis of proverbs we made a conclusion that the men and the women have some certain stereotyped qualities.

In such a way, we revealed the following universal qualities of women's character:

- 1) Cunning. The proverbs describe a quirky, smart acts of women:

La mujer estudió con el diablo y mil veces lo ha engañado.

Bir tulkinning hiylasi necha yerda pand berar, xotinning hiylasi qirq eshakka yuk bo'lar.

- 2) The meaningless, unpredictable behavior, short-temper. In according to the proverbs of investigated languages, each woman desires to argue and prove her point of view. The women's anger is compared with the evil's rage in Spanish proverbs:

Ira de mujer, ira de Lucifer.

Urushqoq ayol bor, qishloqqa qo'riqchining xojati yo'q.

- 3) The women's wastefulness is compared with men's thrift:

El hombre gana la plata y la mujer la desbarata.

Qizning puli – qorning suvi.

- 4) The talkativeness, love of gossip in Spanish linguistic worldview is compared with a market, in English linguistic worldview – with sieve, and in Uzbek linguistic worldview – with the sound of mills. These metaphors show the loud voices of women:

Tres mujeres y un ganso hacen mercado.

Xotinning qaqildog‘i – tegirmonning shaqildog‘i.

A sieve will hold water better than a woman’s mouth a secret.

- 5) The women’s intelligence is an undesirable quality in Spanish linguistic worldview and characterize women negatively. In according to Uzbek proverbs, in contrary, the intelligence of women decorates them and is appreciated more than beauty:

No te cases con mujer que te gane en saber.

Aqlli xotin uy ko‘rki, chiroyli xotin ko‘cha ko‘rki.

The relation to women’s mental capacities in English culture is twofold and is evaluated positively as well as negatively:

Women's instinct is often truer than men's reasoning;

Women have long hair and short brains.

As regards the social roles fulfilled by women, the Spanish, English and Uzbek proverbs describe a woman as a wife, mother, mother-in-law, daughter-in-law, widow, daughter.

The marriage is a necessary, obligatory and inevitable aspect of life for every woman:

Bien o mal te casarás, sea con Pedro o sea con Juan.

Qizga er topiladi, yigitga yor topiladi.

From the point of view of women, the marriage is a significant part of life, the ultimate dream, however, in the Spanish linguistic worldview this stereotype is associated with an increase in the status of a woman in society, but in the Uzbek linguistic worldview the marriage is presented as a guarantee of happiness for a woman:

Antes de casarse, solterona, después de casarse, señora.

Xotin baxti erda bo‘lar, yetim baxti yerda.

The English paremiology demonstrates the advantage of a wife's high position in society: *A fair wife without fortune is a fine house without furniture.* However, the marrying a wealthy woman entails some negative consequences: *A great dowry is a bed full of brambles.*

In according to a widespread gender stereotype, there is an inevitable risk of remaining an old maid, therefore, in Spanish and Uzbek proverbs, girls are not recommended to be too picky by choosing spouses:

Mujer que espera al príncipe azul, viste a los santos de tul.

Och kishi moy tanlamas, qari qiz boy tanlamas.

In addition, the absence of family life negatively affects the health and appearance as well as behavior of a woman:

La mujer que no se casa, se seca como una pasa.

Ersiz xotin, boshvoqsiz xotin.

In according to Spanish and Uzbek proverbs, a woman is very quick-tempered, sharp-tongued and creates unnecessary problems and obstacles for a man:

A quien tiene escopeta, guitarra, reloj y mujer, nunca le falta un trasto que componer.

Xotinning yomoni umrning egovi. Yomon xotin eriga do‘zah qilar.

The image of a woman is rarely described positively, but at the same time, in the Spanish linguistic worldview, a woman is compared with a precious ornament, in the English linguistic worldview - with the greatest luck, and in the Uzbek linguistic worldview - with a treasure and spring:

La buena mujer corona es de varón.

Yaxshi xotin – xazina. Yaxshi xotin – hamisha bahor.

A man’s best fortune or his worst is a wife.

The image of a widow in Spanish proverbs is evaluated negatively from a moral point of view. Such a quality as shamelessness is attributed to her:

El muerto al pozo y la viuda al gozo.

In Uzbek proverbs, we can see the compassion for the widow, because she was left without a protector:

Beva xotinga Buxorodan it hurar.

The relationship between mother-in-law and daughter-in-law is also reflected in proverbs. In particular, the constant dissatisfaction of the mother-in-law with the daughter-in-law, their regular disagreements are described in Spanish and Uzbek proverbs:

Entre suegra y nuera no hay ninguna hora buena.

Qaynona qaynaydi, kelin ayniydi.

In according to Spanish, English and Uzbek proverbs, the absence of a mother-in-law is happiness for a daughter-in-law:

Allá vayas casada, donde no halles suegra ni cuñada.

Qaynonalik kelin – qarqara kelin, qaynonasiz kelin – masxara kelin.

Happy is she who marries the son of dead mother.

Both Spanish and Uzbek proverbs admit that a daughter is an unwanted member of the family:

Hijaprimera, ninazcanimuera.

Qiz tuqqanga muz tug‘ar, o‘g‘il tuqqanga kun tug‘ar.

The giving a daughter in marriage is a major task for families with a daughter, so the proverbs of both cultures recognize the need for strict control over her behavior:

Cuando la hija le llega a la madre a la cintura, ya no tiene hija segura. Qizning bo‘yi yetdi – boshingga yov yetdi.

The proverbs indicate a positive attitude towards women who have children. The mother is a symbol of kindness, a source of care and selfless love:

Amor de la madre ni la nieve la hace enfriarse.

Ona olam faxridir.

The life without a mother is hard both psychologically and domestically:

Madre muerta, casa deshecha.

Otasi o'lgan olti kun yig'lar, onasi o'lgan, oltmish yil.

The functional stereotypes of femininity characterize the abilities and physical capabilities of women in accordance with the norms and rules that arise in society. The most important function of women in the studied cultures is the childbearing:

Vaca, oveja y mujer que no paren, para el labrador no valen.

Bolali xotin gul xotin, bolasiz xotin, tul xotin.

Happy is he that is happy in his children.

The industriousness and the ability to do housework, as well as the ability to cook delicious food, is recognized as a mandatory skill for women, since these qualities are considered a natural duty of a woman:

La mujer en el hogar, su limpieza, su cocina y su labrar.

Ayolning sarishtasi - ro'zg'orning farishtasi.

The way to a man's heart is through his stomach.

Spanish, English and Uzbek proverbs compare the work of men, usually associated with physical strength and performed outside the home, and the work of women, confined to the home:

La mujer hilando y el hombre cavando.

Er daladan, xotin uydan.

A woman's place is in the home.

Some proverbs show the infinity of housework:

Las mujeres son como veletas: sólo se quedan quietas cuando se oxidan. Xotinning ishini tovuq cho'qib bitirolmas.

A woman's work is never done.

In according to proverbs, the state of the household depends entirely on women:

Como es la mujer, así es la casa.

Yomon erkak to'y buzari, yomon xotin uy buzari.

All married women are not wives.

Therefore, in the analyzed linguistic cultures, there is a stereotype that a woman must be present in the house:

Casa sin mujer, de casa no tiene ni ser.

Xotinli ro'zg'or guldin, xotinsiz ro'zg'or cho'ldir.

The compliance and humility correspond to the image of a wife. However, in modern English, we can see the proverbs creating the image of a powerful wife who manages her husband: *The gray* (or

grey) *mare is the better horse*. Many English proverbs are full of negative assessment of the wife: *All are good lasses, but whence come the bad wives?*

The husband and wife usually resemble each other in character, as it is evidenced by the English proverbs: *A good Jack makes a good Jill; A good husband makes a good wife*.

Thus, the formation and development of the category of femininity is determined not only by the result of natural factors, but also by culture, customs, traditions, and national mentality. The Spanish, English and Uzbek cultures are no exception. The complexity of ideas about femininity in the Spanish, English and Uzbek language consciousness determines the significant role of this concept in both cultures.

Gender stereotypes formed in the mind of a person express an implicit worldview embodied in proverbs. Due to the presence of socio-economic, cultural and physiological aspects in a person's life, gender stereotypes can be divided into stereotypes connected with the age, appearance, as well as psychological, social and functional stereotypes. In general, a stable image of a woman has been created in Spanish, English and Uzbek paremiology, or, in other words, a complete image of human life, from childhood to old age, is presented in proverbs. Both in Spanish, and in English and Uzbek cultures, there are peculiar gender stereotypes inherent in every nation, caused by the properties of upbringing and lifestyle.

List of used literature:

1. Бакиров П.У. Концепт и пословицы. // Филология ва маданиятлараро коммуникация: долзарб масалалар ва истикболлар. Илмий-амалий конференциянинг илмий мақолалар тўплами. – Тошкент, 30 апрель 2018. – С. 98-101.
2. Бушуй Т.А., Сафаров Ш.С. Тил қурилиши: таҳлил методлари ва методологияси. – Тошкент: Фан, 2007. – 274 б.
3. Кунин А. В. Англо-русский фразеологический словарь. – Изд. 3-е, испр., в двух книгах. – Москва: СЭ, 1967. – Т.1. – 738 с.; Т.2. – 739-1264 с.
4. Кунин А.В. Курс фразеологии современного английского языка. – Дубна: Феникс+, 2005. – 488 с.
5. Насруллаева Н.З. Формирование гендерных концептов в английской и узбекской фразеологических картинах мира: Дисс. ... д-ра филол. наук. – Ташкент, 2018. – 250 с.
6. Ўзбек халқ мақоллари (Тузувчилар: Т.Мирзаев ва бошқалар). – Тошкент: “Шарқ”, 2005. – 512 б.
7. Aleksandrovna, T. A., Stanislavovna, S. L., &Abdusamiyevna, V. A. (2021). Gender stereotypes in semantics of Spanish proverbs. *Linguistics and Culture Review*,5(S2), 1336-1345. <https://doi.org/10.21744/lingcure.v5nS2.1811> Linguistics and Culture Review © 2021.
8. Refranero castellano. Recopilación de refranes y dichos populares. <http://refranero.webcindario.com>
9. Эркинов, С. Э. ОСОБЕННОСТИ КЛАССИФИКАЦИИ ПРОФЕССИОНАЛЬНЫХ ЛЕКСИЧЕСКИХ ЕДИНИЦ ПО СОДЕРЖАТЕЛЬНЫМ ПРИЗНАКАМ. *ББК 74.48 P 76*, 336.
10. Эркинов, С. Э. (2019). ОСНОВЫ ТЕОРИИ ТЕРМИНОЛОГИЧЕСКОГО ПОЛЯ ОТНОСИТЕЛЬНО ВОЕННО-ПРОФЕССИОНАЛЬНОЙ ЯЗЫКОВОЙ СФЕРЫ. *ХАБАРШЫСЫ*, 3, 164.

11. Эркинов, С. Э. (2019). ФОРМИРОВАНИЕ КУЛЬТУРНОГО ОБЩЕНИЯ НА ИНОСТРАННОМ ЯЗЫКЕ. *Актуальные научные исследования в современном мире*, (1-4), 140-143.
12. Рузимуродова, Ф., Мирзаева, З., Рузимуродова, З., & Эркинов, С. (2021). Umumiy o'rta ta'lim maktablari adabiyot darslarida multisensorli o'qitish uslubini joriy etish (alisher navoiy" mehr va suhayl" hikoyati misolida). *Общество и инновации*, 2(10/S), 471-479.
13. Кулдошов, У. (2021). Конверсивлик ходисасининг лингвистик табиати. *Иностранная филология: язык, литература, образование*, (1 (78)), 96-101.
14. Кулдошов, У. У. (2021). ТАРЖИМАДА КОНВЕРСИВЛИК ВА АНТОНИМЛИК МУНОСАБАТИНИНГ БЕРИЛИШИ. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА*, 4(1-2).
15. Қўлдошов, Ў. Ў. (2022). БАДИИЙ ТАРЖИМАНИНГ ЛИНГВОМАДАНИЙ ЖИҲАТЛАРИ ТАҲЛИЛИ. *Academic research in educational sciences*, 3(1), 670-678.