

EXPRESSION OF GENDER CHARACTERISTICS IN ANTHROPOCENTRIC PROVERBS

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ABSTRACT: The human-centric worldview permits to explore the part of the human figure in phonetics in line with inquire about destinations. This in turn puts man at the center of phonetics. The current thesis statement is based on the standards of the human-centric worldview, which analyzes the linguocultural angle of human-centric maxims, i.e., the assessment and symbolism of the human gender orientation, and outlines them with cases.

KEY WORDS: gender, linguocultural, oriental, European, anthropocentric proverbs.

АННОТАЦИЯ: человекоцентристское мировоззрение позволяет исследовать роль человеческой фигуры в фонетике в русле познания о предназначении. Это, в свою очередь, ставит человека в центр фонетики. Текущая тезисная постановка опирается на нормы человекоцентрического мировоззрения, анализирующего лингвокультурный ракурс человекоцентричных предложений, т. е. оценки и символики гендерной ориентации человека, и обрисовывает их падежами.

КЛЮЧЕВЫЕ СЛОВА: род, лингвокультура, восточные, европейские, антропоцентрические пословицы.

INTRODUCTION

In this scientific work, English phraseological layers were studied from the perspective of gender studies. After all, the gender analysis of the linguistic representation of the world of femininity and masculinity in this culture makes it possible to determine the common and different characteristics of representatives of different languages. In English, the gender aspect is clearly expressed in the content plan of phraseology. In the Uzbek language, the gender aspect is clearly manifested in the expression plan of phraseology. This shows that family and family relations are sacred for the Uzbek people.

According to the results of the gender analysis of English and Uzbek phraseological units and paremies, it became clear that in both languages, the negative expression of a woman is more important than its positive expression. This is a sign that determines the attitude of society members towards a negative trait. If the majority of phraseological units in the Uzbek language are proverbs related to folk art, in the



English language the focus is on the representatives of the lower ranks. Concepts of woman and man are depicted at different levels in different conceptual layers.

DISCUSSION

The analysis of the characteristics of female and male characters showed that in both languages men are associated with such qualities as "bravery" and "bravery". However, in the Uzbek language, they are more vividly described. Phraseological units expressing men's weakness and indecisiveness (like mother's man) are also reflected in both languages, but such phraseological units are more common in English.

The analysis of the conceptual layer "appearance" from the physiological characteristics of women and men showed the importance of appearance for English women. In the Uzbek language, this layer is described in general, and the outer beauty of an Uzbek woman, as well as her inner beauty, is vividly expressed in the symbols of "woman - housewife" and "woman - mother". Phraseological units representing men's appearance were not the majority in both languages, and attention was paid mainly to their physical form.

A gender analysis of the layer that describes the social characteristics of women and men confirmed that from ancient times, profession was important for men, that is, women only for the family, and men for the community. Although the gender analysis of phraseologisms and paremias of the English and Uzbek languages allows us to observe the specific characteristics of androcentrism in all layers, the fact that we encounter situations that weaken androcentrism during the research is the basis for saying that masculinity does not completely dominate the phraseological layer of the language.

In phraseology, the superiority of the negative over the positive can be attributed not to the gender factor, but to the human understanding of reality, that is, it is accepted as a positive norm, therefore it is not fully reflected in the language. The negative aspect, the opposite of the positive, is expressed in the language as a norm not accepted in society.

Gender parity entails equality between men and women, especially when it comes to rights and power positioning. As far as the definitions of a 'proverb' are concerned, they are based on precision, origin in human experience, social phenomena, folklore and general truth. If one keenly look at all the 'definitional components', truthfulness is quite challenging of all because it is not the absolute truth rather it is the societal interpretation of the truth. As already mentioned, proverbs provide a general view on life and serve as indicators of general perception or folk wisdom.



Since proverbs reflect the wisdom of masses, they mirror the cultural norms, beliefs and values of life of the culture or society they come from. It is interesting to note that the ideas or notions presented in proverbs across the globe are the same. It is only the choice of language, use of rhetoric devices and application of imagery that varies from language to language and culture to culture. These choices of language have a significant impact. Language plays a vital role in shaping the material reality; and the relation of language with power can also not be denied.

CONCLUSION

Through Uzbek maxims, all the images express the thought of the objectification of a lady who considers herself a principled performing artist. This inquire about is almost the expression of gender in human-centric sayings. This work was based on perceptions on the poetics and aesthetics of English adages: rhyme, similar sounding word usage, and structure. This leads me to look at whether it is conceivable to execute these tasteful implies in Uzbek culture. Some time recently analyzing the issue, the center was on the interrelationship of intelligence through Uzbek and English maxims through scholarly and comparative investigate. In arrange to attain this objective, two corps of Uzbek and English sayings were shaped, separated into bunches concurring to their topical relationship, "Uzbek adages" were interpreted into English, and English sayings into Uzbek; and at long last, a comparison of the shallow and profound implications of the English and Uzbek adages. A comparative consider of English and Uzbek maxims is an imaginative work. As distant as I know, I think I was the primary to begin this field of phonetic inquire about. Other researchers have compared English with other dialects.

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