

STEREOTYPICAL REPRESENTATION OF THE IMAGE OF A WOMAN IN PAREMIOLOGICAL UNITS

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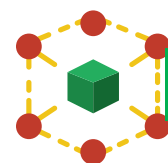
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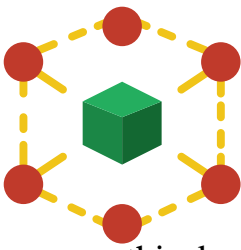
Abstract: *Stereotypes are formed in society and find expression in verbal form, i.e., in language. Language is not only a means of objectifying stereotypes, but also serves as a tool for reproducing them. Therefore, the study of linguistic units allows to examine stereotypes that are widespread in a society whose members use a given language.*

Key words: *concepts, gender, Motherhood, reverence, worldview, man, woman.*

Gender is one of the most significant characteristics of a person, influencing their social, cognitive and cultural standing. There are not many concepts that capture the uniqueness of the human race. The two most common are the concepts of “man” and “woman”. The former appears much more frequently than the latter. However, this does not diminish the importance of the concept of 'woman' in any way. In fact, it could be argued that it is one of the most important concepts in the world. A mother is the first person with whom a newborn will interact, and it could be said that the child perceives the world through her eyes, i.e. through her perception of it. In other words, a mother establishes the worldview of her people and nation in her child's mind. She also helps the child to develop a positive attitude towards women. After all, it is with her that life on earth begins. Women bear a certain mystery: the mystery of birth, which is incomprehensible and unattainable to the rest of the world. They are sacred vessels, blessed by God, and guarantee that the mysterious process of human reproduction will never be interrupted. Motherhood is the primary role that women are destined to fulfil on Earth. However, it is precisely this difference that led to their oppression. Male pride could not accept that there is something they could never achieve.

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The main function that women are called upon to perform on earth is motherhood. However, it is precisely this role that led to their oppression. Male pride could not accept that there was something they could never do, no matter how hard they tried.

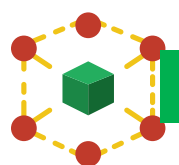
The gender inequality that modern women are fighting against today has its roots in ancient times. Initially, in accordance with the sacred function that women performed, men tried to protect them, but this awe and reverence eventually gave way to neglect and even contempt. Women became objects of property that could be used for anything without their consent. They were mere quiet, submissive beings, reduced to machines for running households and reproducing the human race.

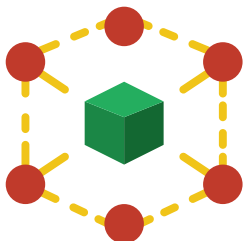
However, the 19th century marked the beginning of a radical transformation in the perception of women. Women publicly declared their rights as full members of society. This immediately affected the structure of this concept. She began to be taken into account, albeit very reluctantly; she was permitted to receive an education, earn more than men, vote in elections and drive cars. However, men still use various idioms to try to regain their lost superiority (e.g. 'long hair, short mind'; 'a man in a skirt'; 'a woman behind the wheel is worse than a monkey').

But if you think about it, you'll realise that almost three-quarters of the things around us are feminine. Even the Earth, a source of pride and fierce competition between men since time immemorial, is feminine. 'Mother Earth' is an expression that has existed since time immemorial.

No matter how much male chauvinists try to belittle women's importance, it is women who are the eternal driving force that compels us to do things. Everest was conquered in her honour, Helen of Troy unleashed one of the bloodiest wars in human history, and various conflicts (sometimes armed) have flared up, are flaring up, and will continue to do so.

All of these transformations in the perception of women have influenced its lexical representation, gradually adding new meanings to the core concept. However, one thing remains unchanged and indisputable: the paramount importance of this concept to all linguistic and non-linguistic worldviews.





The opposition 'male/female', which originated with humanity, is of interest to linguists in the context of related sciences, such as psychology, philosophy, mythology and cultural studies. In this regard, research into how 'man' and 'woman' are represented in language has developed into a separate linguistic field — gender linguistics — which is interdisciplinary in nature [Butko, Yu. V. - 2009].

Linguistic research in the field of gender can be divided into three areas: sociolinguistics, psycholinguistics and linguoculturology [2, p. 81]. The specifics of the stereotypes of 'masculinity' and 'femininity' and how they function in language are studied within the framework of the linguocultural direction of gender linguistics.

The roles and status of men and women in society, as well as the associated stereotypes and social attitudes, are shaped by public consciousness. Ideas about what is 'masculine' and 'feminine' in society are formed throughout its development and encompass a variety of aspects, including the historical, social, economic, cultural, religious and political [2 p. 112].

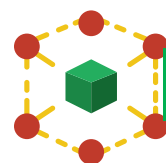
The ideas about 'men' and 'women' that exist in a particular culture are reflected in language. In this regard, studying linguistic units can help us to understand the images of 'men' and 'women' that are characteristic of a particular culture.

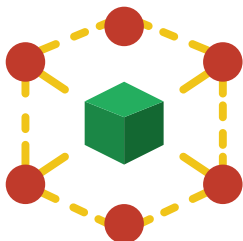
When studying the representation of 'man' and 'woman' in language, linguists often turn to proverbs, as these contain centuries of accumulated practical experience and assessments of life phenomena [2 p. 37]. However, according to some researchers, proverbs are disappearing from everyday life in modern society [3, p. 185]. Proverbs are functionally linked to the values of peasant culture; however, processes such as industrialisation and urbanisation are leading to the loss and revision of former peasant values. Proverbs are being replaced by other lexical units which are transformants of well-known proverbs and sayings. The term 'anti-proverbs', coined by H. Walter, is currently used to refer to such transformants [3, p. 4].

Antiproverbs are an international phenomenon, present in Uzbek and other languages. A distinctive feature of anti-proverbs is their topicality and relevance to particular events in political and social life. According to V. Dubchinsky, antiproverbs are 'frozen maxims of a new modern worldview' [Dubchinsky, V. -2005]. Therefore, studying proverbs and anti-proverbs enables us to trace changes in the perceptions of contemporary language users. Clearly, anti-proverbs reflect changes affecting centuries-old perceptions of men and women.

Of particular interest is the transformation of the image of women in anti-proverbs. The global cataclysms and socio-economic and political changes that took place in the 20th century primarily affected women's social roles. [Kirilina A.-2014]

Proverbs typically address the most significant aspects of human life. However, as they reflect the experience of the people, proverbs tend to focus almost exclusively on the individual, their character traits, actions and relationships within the family, community and society [Malichevskaya D.Ch.-1999]. In this regard, it is not surprising that proverbs say so much about both men and women.





Linguistic and cultural analysis enables us to describe the collective ideas about the ideal and anti-ideal of men and women that are embedded in the self-awareness of those who speak the language and share the culture [Malichevskaya D.Ch. -1999. p. 2].

Of the two members of the 'man-woman' opposition, the 'woman' component is marked [Malichevskaya D.Ch. -1999 p. 181]. Consequently, it is not surprising that the most fundamental concept in any culture is that of "woman". A person's consciousness of their gender identity is formed under the influence of stereotypical ideas about female qualities. The image of women preserved in the linguistic consciousness of a people can be analysed by studying proverbs, since these reflect the people's practical experience and assessment of certain life phenomena [Malichevskaya D.Ch. p. 180].

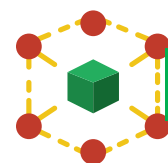
Examining English and Uzbek proverbs, which reflect national values and traditions, revealed that they most vividly and accurately depict women. Proverbs depict the social roles of women and stereotypical female characteristics.

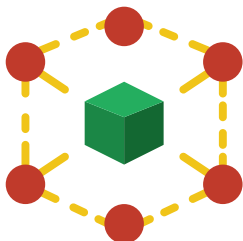
The social roles of Uzbek women are much more diverse than those of English women. This can be attributed to the peculiarities of the patriarchal way of life prevalent among Uzbek peasants. Common roles for both English and Uzbek women include unmarried woman, wife, mother, stepmother, daughter, mother-in-law and widow. Uzbek proverbs also mention the roles of mother-in-law, grandmother and daughter-in-law.

Overall, it is evident that the social roles of women are primarily subject to change in modern society, as reflected in proverbs and anti-proverbs. Attitudes towards attractive female appearance have also changed. Beauty paired with overt sexuality is now seen as a means of achieving success in life. In general, women are characterised negatively. Flaws attributed to women are common to both English and Uzbek linguistic cultures.

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