
Semantic Analysis of the Term “Time” and “Gender” in Proverbs

Uktamova Mohigul Khamidullaevna

Teacher of Fergana State University

Mirzaakhmedov Mirjalol Mansurjon ugli

Student of Fergana State University

Annotation: The current research looks at gender ideas and sexism in Uzbek proverbs, looking at how women and men are depicted. Using Glick and Fiske's Ambivalent Sexism Theory and Feminist Critical Discourse Analysis of proverbs taken from published collections and Internet sources, the author intends to critically analyze the formation and portrayal of gender identities in proverbs using an interdisciplinary approach. The study looks at how men are represented in proverbs against women in terms of physical, emotional, intellectual, financial, and leadership traits, among other things.

Keywords: Proverbs; Linguistic sexism; Gender ideologies; Ambivalent sexism theory; Feminist critical discourse analysis.

Proverbs have been defined in a variety of ways by different scholars, but no single definition has been agreed upon. (Mieder, 2008, p.10) cites American paremiologist Bartlett Jere Whiting's (1994) formulation in an attempt to find an all-encompassing definition of proverbs: A proverb is a term that owes its origin to the people and bears witness to it in form and word. It presents what appears to be a fundamental fact - a truism – in simple language, frequently embellished with alliteration and rhyme. It's generally brief, but it doesn't have to be; it's usually true, but it doesn't have to be. Some proverbs have both literal and metaphorical meanings, which makes perfect sense in any case; however, most of them only have one of the two. A proverb must be venerable; it must wear the mark of antiquity, and because such marks might be faked by a skilled literary man, it must be proved in multiple locations at various times. This last criterion is frequently disregarded while dealing with any literature, even if the material at our disposal is complete. (p.80) Folklore is an invaluable spiritual heritage that preserves the great history, customs and traditions of the people. Preserving it and passing it on from generation to generation is an expression of the people's deep respect for their history and great ancestors. The first President of the Republic of Uzbekistan, Islam Abduganievich Karimov, wrote in his book “High spirituality is an invincible force” published by “Manaviyat” in 2008: and inscriptions, from samples of folklore to the thousands of manuscripts in the treasury of our libraries today, which contain history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, etc. “The precious centuries of morphology, farming, and other fields are our great spiritual treasure.”[1]. This attention and appreciation is an expression of our great respect for our spiritual heritage, the heritage of our ancestors. While many cultures' views on women are fortunately becoming more enlightened, there are still a handful of contemporary and historical proverbs that speak negatively or misogynistically about women.

Most of the Uzbek proverbs portray women as gossipmongers who talk about other people

and their private life all day long. One of the examples of this is the following proverb “*Uch ayol - to'rt g'iybat*” (which literally means “Three women – four gossip”).[2]. Not only are women represented as talkative, but they are also depicted as foolish. When it comes to politics and state matters, they are not only “brilliant talkers” and “say anything,” but they are also brainless to the point where they are depicted as foolish beings who can't take control over what they say. Women's beauty is never questioned in Uzbek proverbs, but it is not defined as good, instead it is seen as an evil deed. In addition, most proverbs describe women power and convince that it is in their beauty solely. One of the examples of this is the following proverb “*Ayolning aqli uning go'zalligida, erkakning go'zalligi uning aqlida*” (“Woman's intelligence is in her beauty, man's beauty is in his intelligence”). This proverb not only shows women as non-rational but compares them with men as well which makes the description even more offensive. [3].

Undoubtedly, women's role in society is essential, but oftentimes their power is underestimated. Although we are living in the 21st century where gender equality is what is discussed and prioritized the most, such proverbs as “**Erning uyi dunyo, ayolning dunyosi – uy**”, which is translated into English as “Man's house is world, women's – house”, take us back to the stone age as women's participation in the workforce outside the home, nowadays, has increased. Women by nature tend to support staff well-being and diversity which make them stronger leaders. For many centuries, a woman was the keeper of the hearth, while everything that had to do with the outside world was taken over by a man. This, naturally, gave him the right to consider a woman much lower than himself in status. But in our time of technological progress, scientific discoveries and feminism, the situation has changed dramatically.

A woman in modern society has a completely different status and vocation, she has different values and needs that force her to reconsider her views on the female role in today's world. The role of women in modern society is no longer limited to fulfilling household responsibilities, caring for children, raising them and serving a legal spouse. Now this position is considered outdated, and women who still choose it are perceived as supporters of conservative beliefs who almost voluntarily give themselves up to the slavery of a man. In fact, this approach is erroneous in specific situations, when the fairer sex sees her vocation in the preservation of family values and does not seek to separate her own achievements from the success of her spouse.[4]. After all, the embodiment of personal ambitions, career growth and the status of independence, at least financially, seduce not everyone to this day. The ambivalent sexism theory claims that men and women have deeply ambivalent interactions. Hostility is a product of gender hierarchy and power inequalities, whereas heterosexual intimacy and interdependence produces beneficent sentiments. The Ambivalent Sexism Inventory was created to assess men's attitudes toward women. Hostile sexism (HS) is a hostile reaction to women who are believed to be threatening men's power and status, or who use their sexual attraction to gain control over men. Benevolent sexism (BS), on the other hand, is a subjectively pleasant but patronizing attitude that considers women as pure but weak beings who should be worshipped and safeguarded by males. As proven by their positive link, hostility and compassion toward women are complimentary beliefs. They defend a gender hierarchy by presenting women as incompetent and weak. Both sorts of views are negatively associated with national indicators of gender equality, according to studies conducted in a variety of countries. That is, the lower a country's score on gender equality indicators is, the greater its average levels of misogynistic views are.[5]. The ambivalent sexism theory goes on to say that men's attitudes are marked by a similar ambivalence. The Ambivalence toward Men Inventory was created to assess men's benign and hostile sentiments. Hostility toward men (HM) is a reaction to men's superior status and power. Hostile views imply that male domination is natural and inevitable, despite their disdain of male power. Benevolence toward men (BM), on the other hand, recognizes and

admires men's duties as guardians and providers. Both mindsets encourage gender inequality by portraying males as innately powerful and aggressive while appreciating their traditional roles. They are positively connected and have negative connections with national gender equality metrics.[6]. Discourses shape how Uzbek people think about the world, act, and interact with one another. Proverbs and popular proverbs play an important role in this. Women in traditional communities in Uzbekistan have institutionalized their identity, responsibilities, and positions as depicted in the selected proverbs. Because this is a complicated situation, there is no one-size-fits-all solution for resolving gender inequity and bias in traditional Uzbek communities. However, one of the main focuses of social workers' efforts to combat gender disparity should be revolutionizing these language resources, because it is one of the important aspects that shapes relationships and behavior and distinguishes people as authentic Uzbeks.[7]. The deinstitutionalization of patriarchal discourse in Uzbekistan would be aided by the revolutionization of these language resources. It is important to remember that when we work to drastically modify these discourses and confront the system, we must expect to be met with opposition.

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