FEATURES OF THE GENDER ASPECT PAROEMIAS
IN LINGUISTIC PICTURE OF THE WORLD
(BASED ON THE MATERIAL OF RUSSIAN AND ENGLISH LANGUAGES)

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ОСОБЕННОСТИ ПАРЕМИЙ ГЕНДЕРНОГО АСПЕКТА В ЯЗЫКОВОЙ КАРТИНЕ
МИРА (НА МАТЕРИАЛЕ РУССКОГО И АНГЛИЙСКОГО ЯЗЫКОВ)

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Аннотация. Актуальность предлагаемого исследования заключается в том, что на современном этапе развития лингвистики отсутствует эмпирическая (аналитическая) база, которая позволяла бы подвергнуть пресловутые модификации и подвергнуть их полномасштабному и всестороннему анализу. Более того, гендерная проблема в пресловутой картине любой культуры - это молодая и недостаточно изученная наука, и сейчас в лингвистике наблюдается стремительный рост исследований, посвященных изучению гендерного параметра в языке. Основным объектом исследования является часть пресловутого фонда английского и русского языков, которая служит основой для различного рода модификаций. Цель данной работы - проанализировать способы построения образа мужчины и женщины в русских и английских пословицах. В соответствии с поставленными целями были поставлены следующие задачи: - изучение литературы по теме и смежным областям науки; - составление тематической и историко-этимологической классификации изучаемого пласта лексики русского и английского народов; - на конкретных теоретических и фактических материалах для уточнения существующих классификаций фразеологизмов, пословиц и поговорок с указанием гендерного аспекта.

Abstract. The relevance of the proposed research lies in the fact that at the present stage of the development of linguistics there is a lack of an empirical (analytical) base that would make it possible to subject proverbial modifications and subject them to a full-scale and comprehensive analysis. Moreover, the gender problem in the proverbial picture of any culture is a young and insufficiently studied science, and now in linguistics there is a rapid growth of research devoted to the study of the gender parameter in the language. The basic object of this study is a part of the proverbial fund of the English and Russian languages, which serves as the basis for various kinds of modifications. The purpose of this work is to analyze the ways of constructing the image of a man and a woman in Russian and English proverbs. In accordance with the goals, the following tasks were set: - study of literature on the topic and related fields of science; - to make a thematic and historical-etymological classification of the studied layer of the vocabulary of the Russian and English people; - using specific theoretical and factual materials to clarify the existing classifications of phraseological units, proverbs and sayings indicating the gender aspect.

Introduction

The end of the 20th century was marked in linguistics by the intensive development of new research paradigms based on the principle of anthropocentrism in the study of linguistic phenomena. In the study of a person in a language, the individual characteristics of a linguistic personality are of great importance, the most important of which is gender. Gender determines his social, cultural and cognitive orientation in the world in which language plays a major role. This determined the choice of the problematic of our research.

Systemic complex descriptions of the linguistic image of a person as a special and central fragment of the linguistic picture of the world are considered by many scientists (Yu.D. Apresyan, V.N. Telia, E.S. Kubryakova, N.D. Arutyunova, T.V. Bulygina, A. D. Shmelev, E. V. Uryson, V. V. Kolesov, M. V. Pimenova, M. P. Odintsova, L. B. Nikitina, N. A. Sedova, N. D. Fedyaeva, V. P. Zavalnikov, OV Kortun, VM Boguslavsky, IS Kon and others).

Of particular importance in this regard is the study of proverbs with a gender component in the structure, semantics and reference of paremias. This issue constantly attracts the attention of linguists in connection with the recently arisen desire to "revise" the ideas traditionally reflected in the language of the role of men and women in society [1, p. 29]. The paremiological fund has an inexhaustible potential that allows you to store and transmit proverbial patterns that reveal the national-cultural value picture of the world of a particular people, as well as reflect and correlate the linguocultural means of the collective with the socio-cultural changes that take place at a certain period of the development of society.

It is generally known that the proverbial fund of the language, being one of the aspects of fixing the national culture, is a means of expressing and assimilating national-value ideas and, through refraction through national psychology and culture, they acquire value significance and emotional coloring. This specificity is reflected and expressed in the language, in particular, in the proverbial means of the language, which are represented by a set of phraseological units and paremias. Among the evaluative means of the language, a significant place is occupied by proverbial units correlated with the gender aspect.

Research materials and methods

The proposed research is carried out in the spirit of modern paremiological trends, with the main emphasis on the aspect of studying proverbs and proverbial sayings, which primarily involves considering these linguistic units from the standpoint of their "inclusion in gender marking" [2, p.234]. In this work, an attempt is made to propose a kind of classification of proverbs containing a gender component in the form of an anthropometric lexeme, in order to show how the image of a man and a woman is structured in certain layers of the modern English-speaking and Russian-speaking society. We decided to apply the method of content analysis in order to identify and comparatively analyze the representation of images of a man and a woman in the proverbs of the Russian and English languages. In addition, the methods of continuous sampling, the statistical method and the correlation method were used. The most common dictionaries of proverbs were selected as the sources of the research material (Russian language - by Dahl "Proverbs of the Russian people", English - Oxford Dictionary of Proverbs by J. Speake. The result of a continuous sample was paremiological units describing gender images (for Russian and English, respectively, and became the units of content analysis in this study.

Results and Discussions

The task of our study is to describe the types of models of the English and Russian proverbial code, as well as to identify their own structural specificity.

Each culture differentiates human behavior depending on gender, assigning him certain social roles, behavior, feelings. Phraseological units with gender lexical components form the gender concepts "man" and "woman", which are the result of the phraseological conceptualization of the gender factor in the language. As you know, phraseological units and idioms of any language carry the whole breadth of folk thought, the experience of generations accumulated over the centuries. The gender aspect in the expression of phraseological units (in this case, equivalent to a word or phrase) of the intellectual qualities of females is a very common speech-and-thinking phenomenon.

As an initial point, let us turn to the representation of the image of women in phraseological units. The image of a woman has long enjoyed an increased interest on the part of linguistic scientists. However, the interpretation of this image by linguistic means cannot be fully studied in isolation from the gender data available at the present stage. Already V.N. Telia (1996) in her research identifies gender-specific units: women's literature, women's novel. M.A. Alekseenko notes that "gender issues have become one of the dominants of modern humanities, the specifics of male and female discourses are studied, stereotypes of femininity and masculinity are established, etc." [3, p. 28-30].

The topic of women's mind, stupidity, and female logic, cunning has been the subject of idle conversations for centuries. Thus, the gender aspect of intellectual activity is reflected in the layer of English and Russian phraseological units, where a woman, as a subject of mental activity, as a carrier of knowledge, receives some evaluation. In the English and Russian phraseological units of the analyzed field, the following relations can be identified:

- phraseological units with obvious gender potential (one referent is a woman), due to the nomination of female persons;

- - phraseological units without a pronounced gender coloring applied to persons of both sexes.

The widespread lexeme of the Russian language is the lexeme "baba", which is used in relation to female persons, respectively, is gender-labeled. The phraseological combination "bazarnaya baba" (noisy women in the market, feisty), for example, negatively characterizes women's intellectual properties, as it indicates the inability of women to behave with dignity in society, ridicules female simplicity, narrow-mindedness. In English, we have not identified an equivalent expression, and no similar phraseology has been found. This can be explained by the uniqueness of the origin of phraseological units in each individual mentality. In English, we have not identified an equivalent expression, and no similar phraseology has been found. This can be explained by the uniqueness of the origin of phraseological units in each individual mentality. In the English phraseological space, we have identified the expression *petticoat government* (literally, it means the domination of the skirt),

equivalent to the expression petticoat government Indian kingdom, which undoubtedly indicates the gender potential of phraseology. The same applies to the expression of the weaker sex, according to E.F. Arsentieva *the fair/weaker/gentle sex* [4, p. 204]. The English equivalent is phraseology the *weaker vessel* [4, p. 204]. In our opinion, the "*weaker*" property is attributed not only to physical characteristics, but also to intellectual ones.

However, it is interesting that the phraseology is female logic, the equivalent of which can be called the English expression *woman's reason* [Shakespeare], it is rightfully considered the "standard of illogical thinking". This also includes the expression «*devich'ya pamyat'*» - maiden

memory or memories like goldfish [5, p.391], indicating female forgetfulness. In our opinion, these phraseological units have a pronounced gender connotation, although, according to V.N. Telia, "these combinations are used to denote the "inferiority" of both female and male intellect" [6, p. 67].

Both Russian-speaking and English-speaking examples indicate that the external data of women are not of particular value. Moreover, female attractiveness is often opposed to mental ability. That is, it is not beauty that is important, but mental characteristics:

- *soboy krasava, da ne po krasave slava* - he is handsome, but fame is not because of beauty [7, p. 449];

- *ne krasavitsey dom derzhitsya, a umnitsey* - the house is held not by a beauty, but by a clever one [7, 449];

- *beautiful eyes and an empty head* [5, 551];

- *modesty is the beauty of woman* ;

- *beauty is but skin-deep;*

Therefore, we see the vast majority of paremias that attribute negative qualities of character and low intelligence to a woman. The influence of gender stereotypes is especially evident in the examples contrasting men and women:

- *kuritse ne byt' petukhom, a babe – muzhikom* - a hen cannot be a rooster, and a woman cannot be a man [7, p. 466];

- *the beauty of the man is in his intelligence and the intelligence of the woman is in her beauty* [8, p. 17];

- *a man doesn't want a woman smarter than he is* [8, p. 84].

- *muzhichiy um govorit: nado, babiy um govorit: khochu* - the male mind says: it is necessary, the female mind says: I want [5, 842];

- *muzhik tyanet v odnu storonu, baba v druguyu* - *a man pulls in one direction, a woman in the other* [5, p. 65];

- *velika Fedora, da dura, a Ivan mal, da udal* - *Fyodora is great, but a fool, and Ivan is small and daring* [7, p.203];

- *men have many faults, poor women have but two, there's nothing right they say and nothing right they*;

- *women's instinct is often truer than men's reasoning* [9, p. 184].

According to A.V. Kirilina, in paremias, where male activity is opposed to female activity, male activity is presented as important, difficult, responsible, and female activity as useless, stupid, unnecessary [10, p. 105-162].

Having analyzed the paremias, denoting female intelligence, we can conclude:

- women are implicated in the inability to think rationally, logically;

- paremia, directly denoting the intelligence of a woman, reflect mainly the negative traits of the female mind and those mental qualities that are traditionally considered typically female (frivolity, infantilism, impulsivity);

- proverbs and sayings in both languages with the designation of the intellectual states of females indicates their gender character.

Next, we will try to consider the image of men in proverbs and sayings. At the stage of choosing a life partner, the female mentality in the Russian paremiological fund as positive explicates the romantically colored image of a man, defined by such lexemes as betrothed, good, kind, fate, her fiancé, fiancé on the shoulder (= 'equal, suitable'):

- *Sud'ba pridot — na pechke naydot* - Fate will come - it will find it on the stove;

- *Vsyakaya nevesta dlya svoyego zhenikha roditsya* - Every bride will be born to her groom;

- Za khudogo zamuzh ne khochetsya, a khoroshego negde vzyat' - I don't want to marry a bad man, but there's nowhere to get a good one.

Accordingly, the negative image of a man is marked with a «*khudoy*» (wretched) lexeme. Gender mentality primarily characterizes the bearer of this mentality. So, the male mentality complements the image of a man with such positive qualities as efficiency, thoroughness, sound calculation (*Kholostomu pomogayet Bozhe, a zhenatomu khozyayka pomozhet* - God helps the single, and the hostess will help the married; *Naperod perebesit'sya, a tam i zhenit'sya* - Go mad in advance, and then get married; *Po sebe derevo rubi, po sebe zhenu beri* - Cut a tree by yourself, take a wife by yourself; *Beri vino khoroshego pogreba, a zhenu — khoroshey materi* - Take a wine from a good cellar, and a wife of a good mother. And at the same time, not the strongest qualities, such as uncertainty, fear, fatalism *(Zhenit'sya — beda, ne zhenit'sya — drugaya; a tret'ya beda — ne dadut za menya!* - To marry is a misfortune, not to marry is another; and the third misfortune is that they will not give for me!; *I rad by zhenit'sya, da nikto neydot; Smert' da zhena Bogom suzhdena;* unwillingness to take responsibility and obligations for other people (*Kak nadenut venets, tak i vole konets; Zhenit'sya, tak ne lenit'sya, khot' ne khochetsya, da vstavay! (*As they put on a crown, so will the will end; Get married, don't be lazy, even if you don't want to, but get up!).

In English linguoculture, the image of a man in the premarital period is represented by a male mentality and explicates qualities such as pragmatism (Marriage is a quick solution to many problems), responsibility and efficiency (*Make haste when you are purchasing a field, but when you are to marry be slow, Before you marry, be sure of a house wherein to tarry*) on the one hand, and the desire to avoid responsibility, uncertainty and fear, on the other *(Always to court and never to wed is the happiest life that ever was le*d; *Good or ill hap of a good or ill life, is the good or ill choice or a good or ill wife.*

In English paroemias, there is also a preference for intellectual data for the external attractiveness of a man *(I rather would a husband wed with a beetle brow than a beetle head*') and there is an inversely proportional relationship between a man's appearance and his characterization as a husband *(The uglier the man, the better the husband*').

Paremiological units in both linguistic cultures reflect the fact that a man is a woman's happiness (*Ne ta schastliva, kotoraya u ottsa, a ta schastliva, kotoraya u muzha* - Not the one who is happy with her father, but the one who is happy with her husband; *The happiest wife is not she that makes the best husband but she that makes the best of what she gets*).

As for the external attractiveness of a man, this quality in both linguocultures is not only not regarded as paramount, but is also considered as optional or even desirably absent. In Russian paremias, preference is given to the moral-ethical and intellectual-practical qualities and skills of a man (*Molodets krasiv, da na dushu kriv; Na krasivogo glyadet' khorosho, s umnym zhit' legko* - Well done, handsome, but crooked to the soul; It's good to look at a handsome man, it's easy to live with a smart one).

Conclusions

A study of the English and Russian phraseological fund revealed that in the Russian material the image of a woman is broader than in English, not only quantitatively, but also qualitatively, it reflects various social roles, degrees of kinship, stages of a woman's life, her various tasks and skills . In general, English expresses a more positive attitude towards women than Russian. A man in Russian is described equally from both negative and positive sides. In English, there is a predominance of neutral-benevolent descriptions of such qualities as hard work and a strong connection with work in general, faithfulness to the word, courage, intelligence and concern for appearance.

Comparative analysis of Russian and English paramises allows us to state the identity of the image of a man from the point of view of gender mentality among Russians and British. It has been established that in the English paremiological fund, the topic of family relationships is not presented as broadly and multifaceted as in Russian, which is explained by the closeness of the private life of the English society, respect for the right to privacy of other people. Meanwhile, the paremiological representation of this semantic group in the linguoculture of the Russian language testifies to the openness and emotionality of the national character of the people.

In conclusion, it is worth noting that in both studied sources there is a clear prevalence of units describing female images: in English, and the overwhelming majority of them describe a woman from negative sides. intellectual states of females testifies to their gender character.

Both languages have their own attitude towards men and women. In the language, certain stereotypes can be traced, according to which certain features refer only to the male referent and others - only to the female referent. It should also be said that the identification of the gender potential inherent in the paroemias of a certain language has a significant impact on the understanding and interpretation (translation) of these paroemias by the speakers of other languages, as it contributes to their correct perception. The gender potential inherent in the proverbial picture of the cultures of the Russian and English people makes it possible to significantly expand the existing knowledge, to interpret many linguistic models of constructing knowledge about the world.

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