

## PHILOLOGICAL SCIENCES

---

Rustamov I.T.

### GENDER AND PROFESSIONAL ACTIVITY STEREOTYPES IN ANECDOTES

**Rustamov Ilkhom Tursunovich, senior scientific  
researcher, Samarkand State University, Tashkent, Uzbekistan**

The genre of anecdote – the most common way social assessment of values and some sort of control over the crystallization of social relations, because without stabilization, certainty, formal coherence and naturally occurring ritual society cannot function properly. Stabilization, however, becomes a threat to development, and the soft and effective form of criticism for the alignment of things speaks a joke, questioning what is sustainable (Karasik, 2004: 311).

Anecdotes about representatives of different professions reflect the specific features of various types of professional activities and have a special place in the text space. The anecdote has become a universal form that demonstrates standardized image representative of a certain profession, which renders the attitude of the society to the characteristics of particular professional activities.

In these anecdotes there is a widespread phenomenon of stereotyping, which affects the basics of professional activities, in particular professional competence/incompetence, the performance of their duties, responsibility/irresponsibility, etc. As the bases of professional activities are universal to all cultures, in these anecdotes, mostly, are universal stereotypes. However, the specificity of the national character, way of life, a certain system of values have a great influence on the structure of professional anecdote, his style and language features. According to V. I. Karasik, "peculiarities of representations of a value element, enshrined in the language, must be supplemented by a review of the socio-cultural

#### **4th the International Conference on Recent Trends in Science and Technology Management 2016**

peculiarities of the life members of the studied culture" (Karasik 2002: 82).

The paper discusses professional stereotyping in anecdotes about doctors, teachers, lawyers and officers, supervising the observance of the rights of the road. In such jokes stereotypes socially and professionally conditioned.

Gender is one of the most important social categories in any cultural picture of the world, it is a cultural and social at the same time universal (Evstafieva 2013). The category of gender is revealed through social behavior, using stereotypes in society is due to the presence of the major biological groups – men and women.

Modern society is characterized by stereotyped thinking and, consequently, the stereotypical perception of gender differences. The first impression most people attribute to the interlocutor are not the qualities that he possesses, and those which in his view should have a male or female. Both women and men have their own social roles, which are perceived as the main differences in their activities and psyche. The presence of these social roles, in turn, shapes the gender stereotypes that are formed within a particular culture (Stern 2002).

Humorous texts, in particular the anecdote, are a major source of gender stereotypes as anecdote develops and operates in a culture as the folklore genre, and thus reproduces the cultural performance inherent in a given society. In addition, the anecdote is closely linked with real life and is a model life situations, which either explains or justifies the actual events of life.

So, in anecdotes stereotypic psychological lines of men and women, their habits and the preferences inherent in this culture, weakness, a role in a family are shown. The analysis of the maintenance of jokes allows to reveal all these moments and to recreate the "gender portraits" of men and women fixed in these anecdotes as they see each other in a certain culture.

Analyzing a number of English and Uzbek anecdotes, we revealed some universal and specific gender stereotypes, inherent in an English or Uzbek language picture of the world.

Men are often unhappy in marriage, do not love their wives. The anecdotes that illustrate this issue, thematically intersect with anecdotes about family life. One of the reasons is that the woman often becomes the head of the family, and this is detrimental to the male pride. In addition, some anecdotes it is suggested that the wife poisons the husband lives and the marriage is not good. Married male considers female self-delusion or deception, and now talks about his wife with irony.

#### 4th the International Conference on Recent Trends in Science and Technology Management 2016

1) *Хотин: Ёйлаб қарасам, жуда бахтли эканман. Эр: Нега? – Сизни топганим учун. Эр: Ман бахтли эмасман. – Нимага? – Мени топганинг учун...*

2) *Ўғил отасидан сўрабди: - Дада, шу ростми, баъзи Шарқ давлатарида то ўйланмагунча, куёв келиннинг қанақалигини билмас экан-а? Ота хўрсиниб – Бутун дунёда шунақа, ўғлим...*

3) *Хурматли эркаклар, аёлларни қўлимизда қўтариб юрайлик... Бошимизга ўзлари чиқиб олишади.*

4) *Хотин эридан сўради: - Агар сизни ташлаб бегон эркак билан кетиб қолсам ачинармидингиз? – Нима, бегона эркакка ачиниб ўлибманми?*

The stereotype proceeds from the above described stereotype that most of men change the wives, have illegitimate children. In other words, the man without loving the wife, loves all other women and it is constantly ready to intimacies with them. However thus men are afraid that the wife learns about treason, think out various excuses and tricks to acquit themselves, in every possible way use cunning that their incorrectness wasn't noticed.

1) *Менинг ўғлим тугилди. – Табриклайман. Хотининг қалай? – Билса ўлдирди.*

2) *-Ҳа, нега кўзинг кўкарган? – Севган қизимни орқасидан урушдим. – Улар кўпчиликмиди? – Йўқ, икки киши, хотиним ва қайнонам.*

3) *Эр: Мен сени севаман, буни таърифлаб беролмайман. Хотин: Йўқ, оддий қилиб айтинг. Эр: бўпти, масалан мен телефонман, сен менинг симкартамсан, мен сенсиз ҳеч нима қила олмайман. Хотин: Вой, бу жудаям романтик гап бўлди, раҳмат. Эр ўзига ўзи: Худога шукур, у билмайдики, мен 4 сим картали хитой телефонман...*

4) *Икки дўст сўхбатидан: Кеча кечаси келаётгандим, йўлдан қурбақа топиб олдим. Уйга олиб келиб ёстиққа қўйиб ухлаб қолибман, эрталаб уйгонсам ёнимда чиройли оппоқ қиз ётибди. Сен шу айтган гапларимга ишонсанми? Ҳа, ишонаман. – Хотиним ишонмаяпти.*

**Man-father.** Men in view of the employment and load are engaged in education of children a little, and often don't notice how their children grew up.

*Хотини ишга кетгач, эри боласини етаклаб биринчи марта боғчага олиб борармиш. 1-боғча: узр, амаки, биз болангизни танимаймиз, бошқа боғчага олиб боринг. 2-боғча: акажон, бу бола бизнинг боғчадан эмас, минг бор узр.. 3-боғча – адашибсиз, амаки, болангиз биздан эмас... – Хафа бўлма, болам,*

#### 4th the International Conference on Recent Trends in Science and Technology Management 2016

*ҳозир боғчангни топамиз. – Дада. Агар яна боғча қидирсак, мактабдан кеч қоламан.*

In England process of education of children is based on severity. British consider that unlimited manifestation of parental love and tenderness does harm to children's character.

*English King George V said once: "I was afraid of my father, my father was afraid of his mother, and I'm going to make damn sure my children are afraid of me!"*

**All women badly drive the car.** This stereotype is exposed to big changes in recent years. In the Uzbek society the woman even more often becomes the owner of own car or actively takes part in driving along with the man. However a stereotype that the woman at a wheel – inevitable accident or breakage of the car, is still quite hardy. Feature of the Uzbek anecdotes is the inability of women to handle the car.

*Битта одам машинасини айланиб ҳадеб олди капотни силармиш, ўпармиш, айланиб эшикларни силармиш, ўпармиш. Олди капотга ётиб олармиш, ҳадеб ўзига ўзи гапирармиш. Буни кўрган оинаси: Ҳа, машинангни сотяпсанми? Деб сўраса, - Э, йўқ, хотиним права олди, дебди.*

**Women can't rationally handle money, constantly make rash purchases.**

Аёллар пулни ёмон кўришади. Айнан шунинг учун ундан тезроқ халос бўлишга ҳаракат қилишади.

**All without exception of women have a strong maternal instinct** which induces them to care of children, but sometimes this care happens excessive.

Она деразадан ўғлини чақирди: - Фарходжон, тез уйга кир. – Совқотдимми? – Йўқ, қорнинг очди.

**Women appreciate material well-being of the husband more, than him,** often don't respect the husbands, without finding in them any advantages.

3-та хотин бир-бириша мактаняпти: - Менинг эрим шер, ҳеч кимдан кўркмайди, дермиш бири, иккинчиси: Менинг эрим мисоли оху, жуда тез ҳаракат қилади. Шунда учинчиси: - Менинг эрим қанақалигини билмайман, ҳар ҳолда у ҳам бир хайвон... дермиш.

Аёл эрига танбех беряпти: - Яна маст ҳолда машина бошқардингизми? – Хотин, мендан шунчалик хавотир оларкансан-а? – Ахир машинамиз яп-янги-ку.

**Women also often change the husbands when those are absent.**

#### 4th the International Conference on Recent Trends in Science and Technology Management 2016

Болача онасини ёнига югуриб келиб: - Ойи, ойи, краватни тагида ажина бор экан. – Ҳа, ўғлим, даданг хизмат сафаридан келганигача ўша ажина бизларникида яшаб туради.

Women love to sort things out and make scandals, violently expressing their emotions.

Нега фарк бўлаётган хотинингизни кутқариб қолмадингиз? – сўради судья Эшматдан. – Мен уни чўкаётганини билганим йўқ. Кўлдаги қичқириги ҳар кунги бақир-чақирдан фарк қилгани йўқ эди.

Травматология врачлари хамширадан сўради: Қандай беморлар келди? – Иккита енгил жароҳат олган бемор келди, биринчиси қурилишда ишлар экан, иккинчи қаватдан йиқилиб тушган, иккинчиси автоҳалокат. Яна бир бемор келди, унисини аҳволи жуда оғир. – Унга нима бўлибди? – Хотинига гап қайтарворибди.

**Women have always a lot of homework which doesn't come to an end.**

Бир уйга икки киши келиб уй эгаси болакайга деди: - Болакай, уйларидаги кир ювиш машиналарингни тузатгани келдик. Бола оёқларини чақиряпти: Ойи, сизни тузатгани келишибди.

**Men of old age are always full of energy, and they often like young girls.**

Ёши ўтган бой бизнесмен дўстидан маслаҳат сўрапти: Мен севиб қолдим. У соҳибжамол. Лекин ёши йигирмада. Мен эса олтмишдаман. Нима дейсан, ўзимни эллик ёшдаман десам унга эришиш имкониятим ошармикин? – Йўқ, ундан кўра саксонга кирганман дегин. Ана шунда бунча бойлигинг билан имкониятинг анчагина ошади.

**Men often are absent at home at night**

-Менинг эрим худди қуёшнинг ўзгинаси. – Ростданми? – Қоронғи тушиши билан уйда йўқ бўлади-қолади. Тонг пайти пайдо бўлади.

#### References:

- [1] Евстафьева М. Мужчина в зеркале современных русских анекдотов М., 2013.
- [2] Карасик, В.И. Языковой круг: личность, концепты, дискурс / В.И. Карасик. М.: Гнозис, 2004. –
- [3] Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002.
- [4] Штерн И.Б. Избранные топики и лексикон современной лингвистики. М., 2002.

**4th the International Conference on Recent Trends in  
Science and Technology Management 2016**

[5] Ўзбек халқ оғзаки ижоди – латифа ва лофлар // <http://e-adabiyot.uz>