

Psycholinguistic studies of pre-wedding and wedding traditions (on the basis of English and Uzbek phraseological units)

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Abstract

The paper investigates culture-specific notion wedding and traditions related to pre-wedding and wedding processes in two culturally various communities: English and Uzbek. The principal aim of the research was to reveal specific features, differences and similarities of pre-wedding and wedding traditions in these cultures. Phraseological units such as proverbs and idioms have served as tools in this study. Psycholinguistic methods and experiments carried out among English and Uzbek speakers enabled to reveal peculiarities of this tradition. English culture community welcomes these tradition as they most of them believe that it is natural event in everyone's life, however treats it with a certain degree of cautions, taking into consideration its seriousness. Concerning Uzbek respondents' results, wedding requires a lot of preparation and thinking over, especially in choosing a future partner.

Keywords: psycholinguistic experiments, family traditions, culture specific, phraseological units

1. Introduction

Psycholinguistics is a developing trend in modern linguistics. The notion of realizing speech activity and the language as a tie connecting community and an individual refers to psycholinguistics [6]. Deep investigations of American scientists such as Osgood, Carroll, Miller and Chomsky it became a basis for the development of this science. One of the principal problems in psycholinguistics - studying formation of a child's speech gave a great deal of theoretical basis for the development of this linguistic direction. Despite psycholinguistics appeared in the junction of psychology and linguistics it has fully formed its theory and research methods. It refers to linguistic science by studying a language and close to psychology by studying a language as a psychological phenomenon [1]. Psycholinguistics reveals the structure of nature of a human's consciousness by using languages and speech [9].

2. Literature Review

A number of scientists on the subject and object of study of this science V.V. Krasnykh, K.F. Sedov, I. N. Gorelov, I. Sekerina give their opinions. In addition, we consider the views of the Russian psycholinguist AA Leontiev: "The object of psycholinguistics" is a set of speech events or speech situations, the subject of which is the interaction of the individual with the structure and functions of speech, on the one hand as the language [1]. Psycholinguistics is close to linguistics according to the subject of research, and psychology according to research methods. According to the Russian psycholinguist Frumkina, "from the point of view of psycholinguistics, language exists in the same way as the inner world of the one who reads, writes and hears, so psycholinguistics does not study dead languages is like the ancient Slavic and Greek languages where speakers do not have psychic worlds but can read only texts" [3]. In addition to Frumkina's view, it is up to the inner world of an individual to correctly perceive and apply the proverbs and idioms that are the subject of our study.

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Therefore, we came to the conclusion that the results of the experiment, such as answering questions or writing a proverb were answered from the respondents based on their inner world and psychological state.

3. Methodology

In recent years, psycholinguistic methods have focused on revealing the cultural aspects of language units. The role of these methods is to approach the language phenomena in the social status and psychological consciousness of the representatives of a particular ethnos, culture, and society is unique. Well-known phraseologies, proverbs and idioms in our research work, according to the American linguist A. Theodorson language exists not only autonomously in the expression of ideas at the level of individual characteristics, but also at the universal, cultural level, and in turn can be a primary material in the study of psychological, social problems [14]. According to Telia [13] "the national-cultural significance of phraseology is manifested on the basis of reflexive perceptual or non-perceptual interrelationships in which the codes of the culture known to the speaker have a living meaning." It should be noted that the study of phraseology from the psycholinguistic point of view is still insufficient. Permyakova, Kotova, Wardhau, Schindler, and several other linguists studied the psycholinguistic and sociolinguistic parameters of proverbs, as well as Dixon, Yakhontov, Midd studied idioms on the basis of psycholinguistic and sociolinguistic methods. According to Kotova [5] "proverbs identified by respondents on the basis of sociolinguistic experiment form the normative paremiological corpus of language and will be the main object of paremiographic description in all types of proverb dictionaries. We claim that the analysis of the results of the experiment collected by the respondents not only contributes to the creation of a paremiological dictionary, but also similar, different and unique replies given in the results of the experimented language culture in the example of proverbs and idioms allows to determine the relationship through proverbs and idioms on the basis of social appearance, a certain social phenomenon (represented by stimulus words such as family, destiny, homeland, etc.).

4. Results And Discussions

Pre-wedding tradition in Uzbek community starts from choosing a future life partner for future grooms and brides. According to Uzbek culture this task is carried out by parents who are believed to have more life experience rather than youngsters. In this case, parents pay an attention to the parents of a bride or a groom, their characters, worldview. Here, comes an Uzbek proverb related to this situation. Uzbek speaker respondents were asked to fill in the proverbs with missed words given as variants in Fig. 1:

- a) Proverb: *Marry your daughter by the groom's father; marry your son by a bride's mother* [12].
- b) Omitted words in the proverb: 1) father/mother; 2) mother/ father.

The proverb was correctly completed by 88.4% of respondents, 11.6% of the answers were related to male respondents who were less active than mothers in the process of choosing a bride, groom, which we explain that they are less active than mothers in the process of choosing a bride, groom.

English community has a peculiar approach to wedding, to marrying. Therefore the question of when to marry and whether to marry is inherent in English culture and this stereotype is reflected in English proverbs, for instance "Honest men marry quickly, wise not at all" [7], in which English-speaking respondents were asked to choose one of the answers "I agree", "Partly agree", "I fully agree", "I do not agree" to what extent they agree with the content of the proverb expressed in Fig. 2. To the proverb demonstrated in Fig. 2 the majority of responses were "Disagree" which makes 34,7%. The responses "Partly agree" are between 18-25 unmarried men. So, in English culture, if a woman is positive about men getting married, unmarried men who are not yet married are hesitant about it.

To reveal the attitude and opinion of English speaking respondents they were asked to In English, the article "Marriages are made in Heaven" [10] means to choose one of the following one of the following variants illustrated in Fig.3.

As it can be seen in Fig.3 there is no "I completely agree" option among the responses, and the least responses make up 11% "I agree" that belong to mainly marital status: married, unmarried, widowed respondents, 58% of responses "I do not agree" are relevant for mainly for middle-aged male respondents. The fear, the responsibility before marriage, and the careful decision-making are characteristic of the conservative British culture, as reflected in these proverbs.

According to Sternin [11] with an unconventional approach to the scaling method included in the classification of psycholinguistic experiment, it was requested to scale the proverb "Wedlock is a padlock" [8] given in Fig.4 in the section "I strongly believe" and the following results were obtained.

The Fig.4 shows that almost 40% of the respondents, mostly unmarried women, do not agree with this

proverb. The use of the method of scaling in the study of phraseology using psycholinguistic experiments, in our opinion, allows responding to the vocabulary through linguistic units that have not yet been absorbed into the minds of respondents or have not fully understood the content of the proverb psychologically and socially. According to Babalova [2]. The relevance of the description of the linguistic interpretation of opposite semantic relations is determined by the development of semantic and pragmatic directions in modern linguistics. For the first time, Kotova [4] managed to use the method of contrast in the sociolinguistic experiment of Czech and Slovak proverbs during 2000s.

One of the pre-wedding traditions in Uzbek culture is to prepare dowry. The birth of a girl baby in the family points out to collect dowry since a baby girl is a future bride. This tradition is reflected in a number of proverbs. However, there are proverbs with opposite connotation, saying about the mere importance of a bride's trousseau and mentioning to the wisdom, good character and agility of a bride. Therefore, as it shown in Table I, the respondents were asked to choose of the proverbs with opposite meaning that is close to their psychological condition and I observed the following case.

As can be seen from the Table I the first proverb takes the biggest percentage of responses that make up 62, 3% 41, 6 of which from women. Concerning the second proverb it has fewer responses than the first one with 3, 2 % totally from women. The choice of the third proverb makes up the least only with 1, 1% also totally from women. It is clear from data analysis that in Uzbek community men in most cases do not care about their future partner's dowry, for them the presence her wealth whereas for woman it is a normal situation if her son's future wife has a good dowry.

Weddings have long been a family tradition, as the wedding party is mainly attended by family members and relatives. The success of a wedding depends on the planning of the wedding with other people close to the family. Respondents were asked to choose one of the variants: "Disagree", "partly agree" and "Fully agree" with the proverbs: "A good wedding is the one that is arranged with council"; "A wedding is with the council" given in Fig.5.

According to the responses, organizing wedding parties is fulfilled with recommendations and advice of close relatives, friends and maybe neighbours. It is in Uzbek communities culture to announce about their wedding plans and consult with the closest people to the family organizing a wedding party. The 67, 4 percentage of responses denoting to the variant "Fully agree" could explain this element of wedding preparations in the Uzbek culture.

5. Conclusion

To conclude pre-wedding and wedding traditions are highly relevant to both of the communities. Concerning the English culture, pre-wedding is mostly reflected in the language from psychological and philosophical points of view. Majority of the representatives of this community do not agree with the stereotypes expressed in proverbs and idioms. However, a noticeable of opinions support the ideas provided in these language units. Concerning the Uzbek pre-wedding traditions, the representatives associate them with choosing a future life partner and materially preparing for the wedding. The wedding itself for Uzbeks is an event that is as a rule organized with consulting and recommendations. .

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Fig. 1

"Қиз берсанг ... қараб бер, қиз олсанг қараб ол" мақолидаги сўзларни белгиланг
95 responses

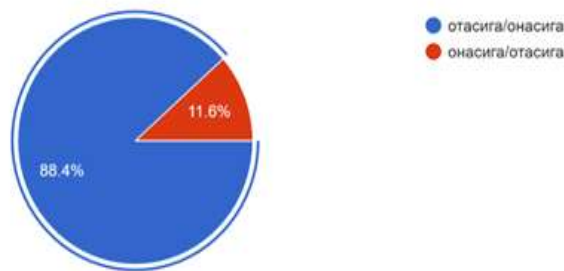


Fig.2

Do you agree with the following proverb: "Honest men marry quickly, wise not at all".
101 responses

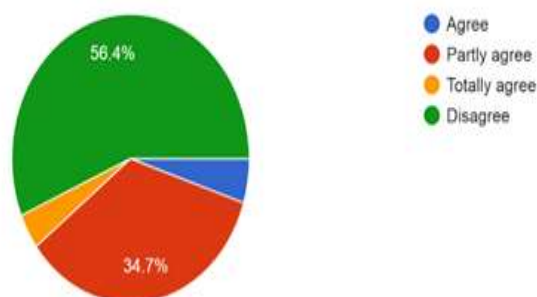


Fig.3

Do you agree with the following proverb: "Marriages are made in heaven"?

100 responses

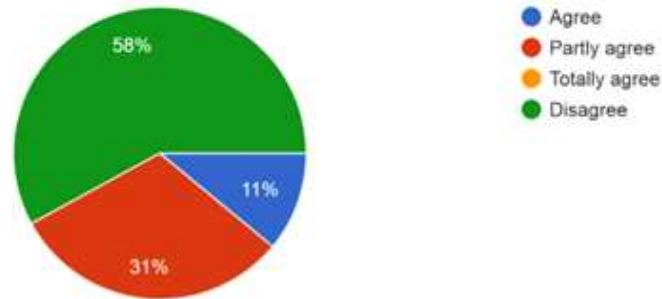


Fig.4

Rate the following proverb about marriage on scale of 1 to 5 of "strongly believe"

100 responses

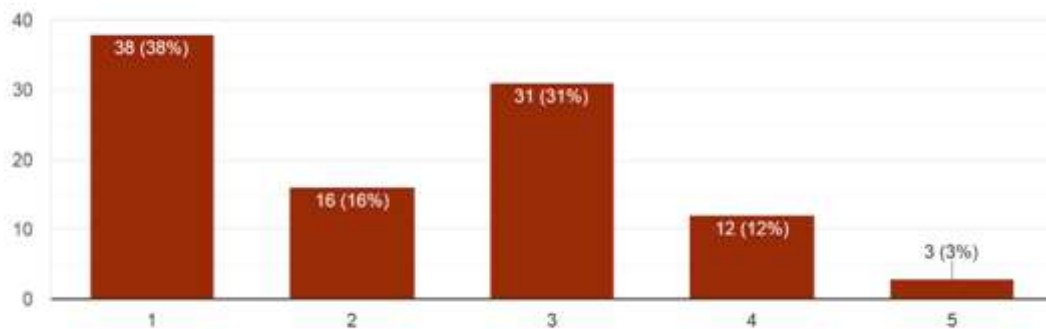


Table 1

Proverbs	Responses %	Women	Men
1. English translation: <i>Let the wife be not with dowry, but let her be agile</i> (Uzbek proverb: Sepli bo'lm asa ham, epli bo'lsin).	62,3	41,6 %	20,7 %
2. English translation: <i>A daughter-in-laws's dowry is seen when it is hung, she is seen herself when she comes</i> (Uzbek proverb: Kelinni kelganda ko'r, sepini yoyganda ko'rt)	3,2	100 %	-
3. A English translation: <i>A rich wife with her dowry, a poor woman with her beauty</i> (Boyning qizi sepi bilan, yo'qning qizi ko'rki bilan)	1,1	100%	-

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Fig.5

Ушбу мақолларда берилган фикрга қай даражада қўшиласиз: "Кенгашли тўй тарқалмас",
"Тўй кенгаш билан бўлур"?

95 responses

