

LINGUOCULTURAL RERREPRESENTATION OF MAN AND WOMAN IN ENGLISH AND UZBEK APHORISMS

Akhmedova Gulizebo Yakubovna, lecturer

(e-mail: gulizebo.ahmedova@bk.ru)

Samarkand branch of Tashkent State University of Economics, Uzbekistan

Abstract: This article explores the linguocultural features of the representation of “man” and “woman” concepts in English and Uzbek aphorisms. Aphorisms, as concentrated expressions of folk wisdom reflect the gender-specific values, social roles and stereotypes embedded in different cultures. Through a comparative analysis, the study identifies both universal human perceptions and unique national characteristics shaped by historical, religious and social factors in both languages. The research highlights how the English language tends towards individualistic and social role-based descriptions, whereas Uzbek aphorisms often emphasize family hierarchy, modesty and traditional moral virtues.

Keywords: linguoculturology, aphorism, gender, concept, English language, Uzbek language, mental identity, comparative analysis, cultural stereotype.

Introduction. In contemporary linguistic research, increasing attention is devoted to the interaction between language, culture and human cognition. Language is no longer viewed merely as a system of grammatical structures or lexical units, rather, it is understood as a complex cultural mechanism through which societies conceptualize reality and transmit their collective experience. Within this perspective, linguoculturology has emerged as an important interdisciplinary field that investigates how cultural meanings are encoded in linguistic forms and how language reflects the worldview of a particular community.

One of the most significant areas within linguocultural studies is the representation of gender concepts in language. The notions of “man” and “woman” function not only as biological categories but also as culturally constructed images shaped by social traditions, ethical values and historical development. These concepts are deeply embedded in the linguistic consciousness of a nation and are manifested in various forms of discourse, including literary texts, folklore, phraseology and aphorisms.

Aphorisms occupy a special place among linguistic units that reflect national mentality [18]. Characterized by brevity, semantic density and expressive power, aphorisms often encapsulate philosophical reflections and cultural norms in a concise form. They serve as carriers of collective wisdom, transmitting moral ideals, social expectations and behavioral models from generation to generation [19]. Because of their condensed semantic structure, aphorisms provide valuable material for exploring how societies conceptualize gender roles and interpersonal relationships.

The comparison of English and Uzbek aphorisms presents a particularly interesting field of investigation. These languages belong to different linguistic families and represent distinct cultural traditions shaped by Western and Eastern philosophical paradigms. English aphoristic discourse frequently reflects individualistic values and emphasizes personal identity, social interaction and psychological traits. Uzbek aphorisms, on the other hand, are strongly



influenced by Eastern moral philosophy, Islamic cultural heritage and traditional family structures. As a result, gender representations in Uzbek aphorisms tend to emphasize collective responsibility, ethical behavior and the preservation of social harmony.

Literature Review. The study of the relationship between language and culture has its roots in the fundamental works of Wilhelm von Humboldt [1], who first proposed that the language of a nation is its spirit. In modern linguistics, this direction has evolved into linguoculturology, with significant contributions from scholars such as V.Maslova, Y.Stepanov and V.Telia [7], [8], [9]. They defined the “concept” as a basic unit of culture in the human mind, which is the theoretical foundation for analyzing gender-based images in aphorisms.

The linguistic representation of gender has been extensively studied by Western scholars like Robin Lakoff [2] and Deborah Tannen [5], who focused on how language reflects and reinforces social power dynamics between men and women. In the context of English aphorisms and proverbs, researchers like Wolfgang Mieder have provided exhaustive analyses of how traditional gender stereotypes are preserved in paremiological funds, highlighting that English aphorisms often balance between traditional patriarchal views and modern egalitarian shifts [3].

In Uzbek linguistics, the study of the linguocultural aspect of language has gained momentum in recent decades. Scholars such as N.Mahmudov [15], A.Madvaliyev [14] and D.Ashurova [10] have conducted profound research on the national-cultural specifics of the Uzbek language. Specifically, the representation of gender in Uzbek folklore and paremiology has been explored by researchers like M.Jumabayeva [13] and G.Bakiyeva [11]. Their works emphasize that Uzbek aphorisms are deeply rooted in Eastern philosophy, where the image of a “man” is often associated with leadership, protection and responsibility, while the image of a “woman” is linked to modesty, wisdom and the preservation of the domestic hearth. The research conducted by N.Z. Nasrullayeva plays a pivotal role in the comparative linguocultural study of gender concepts in English and Uzbek languages [16]. Her analysis of the “woman” and “man” concepts through the prism of national mentality highlights how phraseological units serve as carriers of cultural codes, reflecting the evolution of social roles and ethical norms in both Western and Eastern societies.

Methodology. Based on the theory of Lakoff and Johnson, we treat aphorisms not as stylistic ornaments but as structures that map one conceptual domain (e.g., Nature, Fortress, Game) onto another (Man, Woman). This allows us to identify the underlying cognitive models that dictate gender roles in English and Uzbek cultures.

We employ the method of componential analysis to identify “cultural semes” – the smallest units of meaning that carry national-specific connotations. For instance, we analyze the seme of “honor” in the English lexeme “Gentleman” versus the Uzbek lexeme “Er yigit”, highlighting the functional non-equivalence between these terms.

Following the structuralist tradition, gender in aphorisms is analyzed as a system of binary oppositions. We examine how syntactic structures, such as parallelism and chiasmus are used to linguistically “fix” or “subvert” the hierarchy between the masculine and feminine.

The study differentiates between the locutionary act and the illocutionary force. We analyze English aphorisms as a discourse of irony and Uzbek aphorisms as a discourse of didactics, investigating how these pragmatic goals influence the semantic differentiation of gender.

The research is based on a representative corpus of high-context authorial aphorisms. The selection was restricted to authors whose works have reached the status of “cultural constants”.



This ensures that the linguistic patterns identified represent deeply rooted national archetypes rather than idiosyncratic variations.

Results. The analysis of the selected corpus of English and Uzbek aphorisms reveals distinct cognitive and cultural patterns in gender representation. In English aphorisms, women are frequently described through aesthetic, emotional, and social lenses. For example, Oscar Wilde states: “Women are meant to be loved, not to be understood” [6]. This construction positions women as emotionally intuitive and morally influential, but outside the domain of rational cognition. Similarly, George Bernard Shaw defines masculinity as socially accountable: “A gentleman is one who puts more into the world than he takes out”, emphasizing action, public responsibility and ethical contribution [4]. These examples demonstrate the English tendency to employ irony and paradox to question or subvert traditional gender roles.

In contrast, Uzbek aphorisms portray gender in a collectivist and ethical framework, emphasizing family, social stability and moral duty. Alisher Navoi writes: “Xush xulqli xotin – xonadon davlati va oila saodati”, equating the moral integrity of a woman with the well-being of the household [17]. Similarly, Babur emphasizes: “Yaxshi xotin – davlat, yomon xotin – mehnat”, reinforcing the prescriptive ethical role of women as foundational to domestic and social order [12]. Uzbek depictions of masculinity, such as “Yigitlikda yig‘ ilmning maxzani, qariganda sarf qilgil ani”, associate men with moral, intellectual and social responsibility, highlighting an ontological duty rather than performative public behavior.

A componential analysis of the seme “Honor” further illustrates cultural non-equivalence. In English, a “Gentleman” is defined through social interaction, integrity and egalitarian principles, whereas in Uzbek, “Er yigit” represents sacred duty, protection of family and homeland, and moral uprightness. This indicates that gender is culturally mapped not just through traits, but through social and ethical obligations.

Discussion. Comparative analysis reveals significant cultural divergence. English aphorisms focus on individual traits, personal achievement and social interaction. Men are portrayed as courageous, wise and socially accountable, while women are presented as emotionally intelligent and morally influential. Uzbek aphorisms, on the other hand, prioritize collective responsibilities, emphasizing family roles and moral guidance. Men are protectors and providers, and women are pillars of ethical conduct within the family.

The analysis also highlights the pragmatic function of aphorisms. English aphorisms subvert traditional roles through irony, inviting intellectual reflection, while Uzbek aphorisms employ didactic strategies, reinforcing established social and moral norms. This demonstrates that linguistic expression of gender is inseparable from cultural context, shaping how speakers cognitively and socially understand men and women.

Conclusion. The comparative linguoculturological analysis of English and Uzbek aphorisms confirms that the concepts of “man” and “woman” are complex cognitive structures that store and transmit the national-cultural code of a people. While biological gender is universal, its aphoristic representation is deeply rooted in the specific socio-historical and axiological frameworks of the Western and Eastern worlds.

English aphorisms, exemplified by the works of Oscar Wilde and George Bernard Shaw often depict gender through the lens of individual expression and social performance, using irony and paradox to challenge traditional stereotypes. Women are frequently presented as aesthetic and emotional agents, while men are defined by their social responsibility and ethical contributions.

In contrast, Uzbek aphorisms, drawing on the heritage of Alisher Navoi and Babur portray gender roles as components of a stable moral and social order. Women are depicted as moral pillars of the family and society, while men are seen as protectors, knowledge bearers and ethical leaders. The discourse emphasizes collectivism, duty and moral guidance, rather than individualistic or performative traits.

In conclusion, aphorisms serve not only as reflections of linguistic creativity but also as mirrors of cultural mentality, encoding complex social values and gender constructs. Understanding these differences enriches our comprehension of intercultural communication, gender linguistics and the ways in which language perpetuates and negotiates societal norms.

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