



LINGUOCULTURAL REPRESENTATION OF THE CONCEPTS “MAN” AND “WOMAN” IN ENGLISH AND KARAKALPAK LANGUAGES

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ABSTRACT

The present article explores the linguocultural representation of the concepts “Man” and “Woman” in English and Karakalpak languages from a comparative perspective. The research is grounded in cognitive linguistics and linguoculturology, which consider language as a reflection of cultural consciousness and social experience. The findings reveal that while English tends to emphasize individualism, personal autonomy, and equality in gender conceptualization, Karakalpak reflects collectivist values, social hierarchy, and traditional role distribution. At the same time, universal semantic features such as strength, protection, care, and morality are observed in both linguocultures. Thus, the concepts “Man” and “Woman” function as culturally marked cognitive structures shaped by both universal human experience and specific national worldview..

In modern linguistics, the concept is regarded as a key unit of cognitive and cultural analysis. According to cognitive scholars such as George Lakoff and Ronald Langacker, language does not merely name reality but structures human experience through conceptual categories [4;5]. Therefore, the concepts “Man” and “Woman” represent not only biological categories but also culturally constructed models embedded in collective consciousness. Moreover, in linguoculturology, scholars argue that concepts function as carriers of national mentality. They accumulate historical memory, moral values, and behavioral norms of a society. Consequently, the comparative study of gender concepts in English and Karakalpak languages enables us to identify both universal anthropological constants and culturally specific semantic components. Furthermore, in the context of globalization and changing gender roles, the linguistic representation of masculinity and femininity becomes particularly significant. While English-speaking societies have experienced noticeable shifts toward gender equality, Karakalpak society, influenced by Turkic traditions and Central Asian cultural norms, preserves certain traditional patterns. Therefore, a comparative linguocultural analysis is both timely and theoretically relevant.

To begin with, in English the lexeme man historically functioned as a generic term meaning “human being.” However, over time, it has increasingly been restricted to the

meaning “adult male.” Similarly, the lexeme woman derives from Old English wīfmann (literally “female human”).

In Karakalpak, the lexemes *er adam* (man, husband) and *hayal* (woman, wife) demonstrate strong cultural associations. Notably, *er adam* also means “husband,” which indicates the close link between masculinity and marital responsibility. Likewise, *hayal* frequently implies not only “woman” but also “married woman,” reflecting the cultural importance of family status.

Furthermore, synonymic rows reveal cultural nuances. In English, masculine synonyms include gentleman, guy, male, hero, whereas feminine synonyms include lady, girl, female, heroine. Importantly, the term lady carries connotations of refinement and politeness.

In Karakalpak, masculine nominations such as *batır* (hero), *azamat* (brave man), and *aqsaqal* (elder man) emphasize strength, bravery, and authority. On the other hand, feminine nominations like *ana* (mother), *kelin* (daughter-in-law), and *qız* (girl) reflect family-centered roles.

Thus, lexically, English shows greater differentiation based on individual characteristics, whereas Karakalpak emphasizes social roles and family hierarchy.

Phraseological units vividly reflect cultural stereotypes. For instance, in English idioms such as “a man of his word” highlight reliability and honor, while “the weaker sex” historically characterizes women as physically or socially subordinate.

Similarly, Karakalpak proverbs reinforce traditional expectations: *Er jigít eli ushın tuwıladı* (“A brave man is born for his people”) emphasizes collective responsibility. *Hayal úydiń kórki* (“A woman is the ornament of the house”) associates femininity with domestic harmony [3].

Moreover, English proverbs such as “Behind every great man there is a woman” reflect supportive female roles, although modern discourse increasingly challenges such hierarchical implications.

Therefore, while both languages encode gender norms in proverbs, English contemporary usage demonstrates gradual ideological shifts, whereas Karakalpak retains more stable traditional metaphors.

Metaphor plays a crucial role in conceptual formation. In English, masculinity is frequently associated with strength and independence (e.g., “strong as a man,” “self-made man”). Femininity, historically, has been metaphorically linked with beauty and fragility (“flower,” “angel”).

In Karakalpak, masculine metaphors often relate to nature and heroism, such as comparing a brave man to a “lion” (*arısłan*). Conversely, women are metaphorically associated with purity and delicacy, sometimes compared to the “moon” (*ayday sulıw* – beautiful as the moon) [1].

Consequently, metaphorical mapping in both languages reflects universal archetypes (strength vs. beauty) but expresses them through culturally specific imagery.

Importantly, gender lexemes contain evaluative connotations. In English, certain historically negative terms for women (e.g., derogatory slang) illustrate past gender asymmetry. However, modern English increasingly promotes neutral and inclusive language. In contrast, Karakalpak evaluative vocabulary strongly emphasizes moral qualities such as

modesty and loyalty for women, and bravery and responsibility for men. Therefore, axiological asymmetry persists more visibly in traditional discourse. Nevertheless, contemporary social changes influence both languages. Borrowings, media discourse, and educational reforms contribute to gradual transformation of gender semantics.

Conclusion. In conclusion, the comparative analysis demonstrates that the concepts “Man” and “Woman” function as complex linguocultural constructs integrating semantic, cognitive, and axiological components. While universal gender archetypes are present in both English and Karakalpak, national-cultural factors significantly influence lexical choice, metaphorical models, and evaluative meanings. Therefore, the study confirms that gender concepts serve as mirrors of cultural identity and social ideology.

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