

## **Anthropocentric Proverbs in the English Picture of the World as Aspect of Linguistic Axiology**

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**Abstract:** The article is devoted to the analysis and description of the problem of national and cultural specificity based on the paremiological picture of the world in the English-speaking society. The study of these concepts in the works of foreign scientists was carried out; identified and described axiological features in proverbs based on gender stereotypes in the English language, opposing masculinity and femininity. Anthropocentric proverbs demonstrate an individual's understanding of the reality around us and what is happening through the prism of himself, and also indicate the impact of language, on human behavior and thinking, the relationship between language and society, the relationship between language and spiritual culture.

**Keywords:** paremiological unit, proverb, English linguistic consciousness, English-language picture of the world, concept, stereotype.

Paremiological units have great axiological potential, since they contain evaluative information about a person and his qualities, the properties of objects and phenomena of the surrounding reality, predetermine actions and behavior, regulate the normativity of "all aspects of life in relationship and interaction with a person: object - person, action - man, man is man. Compliance with the described norms is an indispensable condition for maintaining the integrity of society. There are especially many proverbs in folklore concerning various kinds of relationships between people" [9, p. 9].

According to the fair statement of R.A. Khazhokova and E.A. Khazhokova, the means of contacting people is "communication, therefore, in proverbs, speech interactions, requirements for the construction and conduct of the communicative process are comprehensively covered. Proverbs and sayings not only accumulate knowledge and ideas that are universal for all mankind, but also reflect the nationally specific worldview of a particular ethnic group. The meaning of proverbs and sayings is directly related to the division and categorization of the continuum of the surrounding world; they form an emotional and evaluative attitude towards this world. The features of communication as one of the components of the culture of the people are directly reflected in the treasury of national paremiology" [12, p. 383]. All this gives us reason to consider paremiological units as an object of study in linguistic axiology.

As the results of the study of the paremiological (phraseological) fund of Y.A. show. Pavlishcheva, it reflects and consolidates the national-cultural stereotypes of a particular people; by reproducing the basic patterns of a certain linguistic picture of the world, the mentality of the people is expressed. At the same time, the cultural significance of the images of phraseological units can be comprehensively disclosed provided that these images are correlated with categories, concepts, mythologems, stereotypes and standards of national culture (material, social or spiritual) culture and its interpretation [7]. In the light of this presentation of the issue, it

seems reasonable to us to say that within the framework of the linguistic picture of the world, “the fund of proverbs of the national language constitutes its own picture of the world, called paremiological” [2, p. 24].

For example, in English proverbs such national and cultural gender stereotypes of the English people are reflected as “androcentrism, the tendency of the male to dominate the female, the opposition of female cunning and deceit to male strength and directness, the predominance of a woman over a man due to her cunning, the threat from a woman due to her susceptibility to emotions and because of this the man’s fear of losing control over his life in general. At the same time, in some phraseological units there is a tendency to level out the oppositional duality of men and women” [7]. It is known that the most indicative sign of the significance of a national-cultural community, determined by a number of social relations to the surrounding reality, is the attitude towards women: “in any era and in any society, the attitude towards women, reflected in the language, characterizes the level of culture of the nation as a whole” [12, p. 383]. Consequently, a woman is one of the significant values in the system of national and cultural values of the people.

According to Ya.A. Pavlishcheva, as in most European languages, in the English-language picture of the world a man is assigned a dominant and guiding role in almost all spheres of life: head of the family, protector of a woman, support, breadwinner, warrior, father, which allows us to speak about the manifestation of a tendency of androcentrism: a man’s word is considered “important when making important decisions, a woman must obey his will, he bears responsibility for the woman and the family. A woman, in turn, is a weak, defenseless and irresponsible creature, a little infantile; emotions prevail over intellect, which frightens a man. Traditionally, as in many European cultures, a woman is the keeper of the family hearth, the mother. However, despite the dominant role of a man, a woman is also perceived as a potential danger to a man, since she is considered more cunning, insidious and emotional” [7]. Thus, in the English-speaking picture of the world there is androcentrism: a man is the dominant person in almost all spheres of life.

In this regard, we note that in the German linguistic picture of the world, reflected in the proverbs of the German people, the image of a man is also assessed as a positive image, while the image of a woman has a negative characteristic: a woman is “capricious, grumpy, power-hungry, vindictive, unfaithful and prone to lies” [8, p. 213].

In our opinion, two provisions put forward by Ya.A. Pavlishcheva deserve special attention. The first point concerns the fact that “phraseologisms, being fixed in the linguistic picture of the world, are also a source (or “database”) from which human consciousness draws those images on which it can rely when forming its own image of reality.” And the second provision is that “stereotypes rooted in phraseology can set certain behavioral forms for a person who has not yet taken upon himself the responsibility to independently and critically comprehend what is happening to him” [7]. In these two provisions, it seems to us, the entire axiological load and significance of paremiological units is most succinctly and fully indicated.

In this regard, it is interesting to analyze the identified A.O. Ganieva’s stereotypical ideas about “femininity” in the English linguistic consciousness, which boil down to the following:

1. The concepts of “femininity” and “woman,” reflecting the characteristic features of the concept of woman, are not identical in their structural and content capacity. Firstly, the concept of “femininity” is an integral part of the concept of “woman”. Secondly, the concept of “femininity” reflects mainly the positive qualities of the concept of a woman, and the concept of “woman” contains heterogeneous characteristics. This allows the author to conclude that the concept of “femininity” is more stereotypical.

2. In the English linguistic consciousness, a woman has been perceived for centuries as the property of her husband, whose function was to procreate and run the household. In this regard, such stereotypes as “domestic femininity”, “the cult of true femininity”, symbolizing the success

and prosperity of the husband, “an angel in the house” were formed. According to A.O. Ganieva, the acceptance of the “cult of true femininity” as a value in England, the USA and throughout the world “contributed to the formation of various stereotypes” [4, p. 78-79].

3. Despite the fact that the position of a woman in modern society has changed radically, “the totality of qualities that make her attractive and desirable has remained unchanged, i.e. feminine” [4, p. 79].

4. In the English linguistic consciousness, a “feminine woman” is equivalent to a “beautiful woman”: “a woman’s ability to dress correctly, have impeccable taste, and be elegant”, “light, romantic style: skirts and dresses, as well as floral prints on them... are stereotypically considered “typically feminine” and “feminine”. Also, in English linguistic culture, “femininity” is often identified with “high heels” [4, p. 79].

5. In English linguistic culture, special attention is also paid to a woman’s behavior, her posture, her gaze, her smile. A woman should behave softly, meekly, peacefully, and chastely. At the same time, she must be able to attract the attention of men, charm them, be seductive, “and also, to some extent, achieve her goals at the expense of men.” We agree with the opinion of A.O. Ganieva that “in this situation we can say that in English linguistic culture there is a combination of the concepts of “femininity” and “feminine cunning.” A similar identification is “femininity” and “intuition”, i.e. “femininity” is a kind of inner feminine essence” [4, p. 80].

In general, according to the observations of A.O. Ganieva, “over the past few centuries in connection with the processes of women’s emancipation, feminist movements, etc. the concept of “femininity” in English culture has changed somewhat, although it has retained many traditional components. We can note that in the modern world, those values that were lost during the 19th and early 20th centuries are being revived, women are increasingly showing interest in studying their femininity, that is, the true feminine essence” [4, p. 81].

The above allows us to conclude that the image of a woman in the English (and not only!) linguistic consciousness, and consequently in the axiological picture of the world, is changing, and therefore new stereotypes appear, which are reflected in the linguistic means of representation, in including through paremiological units.

Paremiological units can be characterized in several aspects, primarily in semantic, syntactic and pragmatic ones: “The most general basis for the classification of linguistic phenomena is a three-dimensional semiotic model, including semantics, syntactics and pragmatics of a particular utterance. Proverbs include syntactic characteristics consisting of a structural organization (identifying that a statement is a universal judgment), semantic characteristics reduced to their content features (the ratio of primary and reinterpreted images), pragmatic characteristics to situational features (interpretation of the appropriateness of using a speech in a particular other specific situation)” [3, p. 58]. In the semantic aspect, paremiological units are edifications that require compliance with certain norms of society or provide information about typical cause-and-effect relationships in human behavior. Such paremiological units can have a figurative or non-figurative form and express the collective wisdom of the people or individual author’s statements about important or striking characteristics of people’s behavior [3, p. 60]. For example, in such paremiological units as proverbs, in terms of semantics, the centuries-old experience of the people is conveyed, and the peculiarities of their way of life, culture, and worldview are reflected. Proverbs contain everyday, social, religious, aesthetic views of the people, which capture the characteristics of traditions, customs, mores, behavioral concepts and moral attitudes [12, p. 382].

In the structural-syntactic aspect, paremiological units are sentences expressing universal truths, which are constructed according to the type of existential statements or precepts and contain, in direct or implied expression, quantifiers of universality (everyone, everyone, no one, always, never, etc.) [3, p. 60]. Paremiological units are characterized by phraseology and reproducibility.

In the pragmatic aspect, paremiological units act as linguistic units that have pragmatic properties to express “situational and personal meaning, which is actualized in a specific communication situation” [3, p. 60]. For example, proverbs are used for pragmatic purposes by communicants to justify their points of view, to express forecasts, doubts, reproaches, justifications or apologies, consolation, mockery, gloating, wishes, promises, permission, orders and prohibitions, a person’s established view of nature and society [3, p. 36]. Thus, according to the fair remark of M.R. Shaimardanova, “scientific research aimed at studying proverbs from the point of view of speech acts, features of the use of proverbs in communication in variable types of discourse and their connection with the communicative strategies of the speaker” is very relevant [13, p. 10-11].

Along with the above aspects of the study of paremiological units, genre-stylistic, cognitive, linguocultural, axiological and other characteristics of the units under consideration are of increasing interest to linguist researchers.

In stylistic terms, paremiological units, in particular proverbs, are sentences with a clear rhythmic structure, characterized by poetic size and memorability. This property of proverbs, such as memorability, is realized with the help of euphonic means of language, which include logical stress, rhythm, rhyme, sound repetitions, accent words, parallelism in the construction of syntactic structures, etc., which together organizes the poetic size of proverbs and ensures their memorability.

The genre and stylistic nature of paremiological units is diverse. Proverbs are represented by proverbs, sayings, riddles, aphorisms, paradoxes, maxims, Wellerisms, etc. R.A. Khazhokova, E.A. Khazhokov's proverbs include proverbs that are complete sentences and sayings that are fragments of sentences. Proverbs are anonymous sayings, which are speech cliches, close in imagery and aphorism to winged words [12, p. 383].

Linguocultural analysis of paremiological units, in particular, proverbs with a zoonym component, is significant in identifying the relationship between language and culture, the function of expressing by zoonyms in proverbs the worldview of the people, their thinking, values, since zoonyms are inherent in the language of every nation and reflect positive and negative situations, characteristic of human behavior [11, p. 129].

The problem of the relationship between language and culture is currently being studied in the following guises:

- 1) “for discourses implemented in the spaces of various national languages/worlds, concepts and postulates that are deduced as relatively “universal”, universal at the conceptual level, have different meanings, determined primarily by their evaluative and figurative content”;
- 2) “meanings that are formed as values in one culture are not always formulated as such in other cultures. In other words, concepts that are essential for verbal communication in a given language are value attributes - landmarks-symbols and have a qualitative characteristic of cultural phenomena”;
- 3) “each of the linguistic cultures generates integral national images of the world, which, in their special combinatorics around ethnocultural dominants, form a certain conceptual sphere, the unique character of which is determined precisely by its value dimension” [6, p. 22].

As we see, linguocultural analysis of paremiological units is carried out in inextricable connection with the axiological interpretation of linguocultural concepts.

It should be noted that of the existing “many classifications of proverbs, none of them is considered comprehensive. However, the greatest interest of paremiologists is in the thematic and functional (distribution of paremiological units in accordance with their pragmatic, cognitive-discursive functions) classification of paremias” [13, p. 9].

Analysis of paremiological units, especially proverbs, in the cognitive aspect “allows us to discover the foundation on which a person’s worldview, his value guidelines and priorities are

based, and at the same time - stereotypes rooted in the consciousness of the individual" [7], to identify those of paramount importance for society, the structure of knowledge, since the proverbial fund is a fragment of cultural tradition [1, p. 35].

The fact is that the states experienced by a person "are subject to comprehension in their belonging to a number of open conceptual series, expressed through value concepts, which allows an axiological interpretation of the activity of homo verbo agents. The elements of such series can be considered those that are objectified in a certain way in the speech of a person as a linguistic/discursive personality and in their semantics reflect the emotional-cognitive state of a person in its value dimension. These elements include concepts such as duty (following duty, obliged, out of duty, as a mother, I must), will (showing will, of good will, with good intentions), sincerity, self-affirmation, rejection, doubt, gratitude, compassion, determination, etc." [6, p. 10].

The proverb in this regard contributes to "the creation of models that convey a certain picture of the relative position of objects in space and time. The situation in such proverbs is calculated in advance" [3, p. 33].

There are three main types of relationships between the meaning and the internal form of proverbs - coincidence, intersection and parallel existence, including transitional cases, which, representing descriptive-cognitive levels, form a double frame - a scheme of knowledge of two situations: at the level of meaning - knowledge about accepted in society behavioral stereotypes; at the level of internal form – household [1, p. 37].

It is important to emphasize that "the cognitive levels of the proverb interact with the pragmatic sublevels of evaluation and emotivity and the pragmatic-cognitive sublevel of the script. The script, as a rule, in most cases contains an implicit recommendation on how to act based on the situation - the frame" [1, p. 37]. In other words, proverbs, as a frame, summarize experience and sum up the past, and as a script, they perform a moralistic and didactic function and thereby look to the future [1, p. 38].

So, as can be seen from the review of aspects of the study of paremiological units, including proverbs, such current topics of their research are highlighted as identifying their national and cultural specifics, comparing meaning and sense, analyzing modality and evaluativeness in them, etc. [13, c . 10]. According to M.K. Gasparyan, the cultural content of proverbs and sayings can be indicated by "their evaluativeness, which reflects the attitude of the native speaker to the phenomenon presented in the proverb, explaining his view of the surrounding reality. To identify the ethnospecificity of the cultural semantics of proverbs and sayings, it becomes necessary to study the latter in a comparative aspect. Such an approach seems justified, since human exploration of the world takes place in comparison" [5, p. 127].

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