

COMPARATIVE ANALYSIS OF THE CONCEPT “WOMAN” IN ENGLISH AND UZBEK LINGUISTIC WORLDVIEWS

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Abstract. This article examines the concept “woman” in English and Uzbek linguistic worldviews from a cognitive-linguistic perspective. Although both share a universal biological core, their interpretations differ due to cultural influences. In English discourse, the concept emphasizes individuality, autonomy, and evolving gender roles. In contrast, the Uzbek worldview presents women primarily through family roles, moral values, and social relationships. The analysis of lexical, phraseological, and literary data shows that the English model is more dynamic and flexible, while the Uzbek model remains more stable and tradition-oriented. The findings highlight the strong connection between language, culture, and cognition in shaping gender concepts.

Key words: cognitive linguistics; concept “woman”; linguistic worldview; English language; Uzbek language; gender representation; cultural models; literary discourse; conceptual structure; stereotypes; metaphor; phraseology; gender roles; intercultural comparison.

Annotatsiya. Ushbu maqolada ingliz va o'zbek tilidagi lingvistik manzaralarda “ayol” konsepti kognitiv-lingvistik nuqtai nazardan tahlil qilinadi. Har ikkala til umumiy biologik asosga ega bo'lsa-da, ularning talqini madaniy omillar ta'sirida farqlanadi. Ingliz tilidagi diskursda ushbu konsept individuallik, mustaqillik va o'zgarib borayotgan gender rollariga urg'u beradi. Aksincha, o'zbek tilidagi lingvistik manzarada ayol asosan oila doirasidagi rollar, axloqiy qadriyatlar va ijtimoiy munosabatlar orqali ifodalanadi. Leksik, frazeologik hamda badiiy materiallar tahlili shuni ko'rsatadiki, ingliz modeli ko'proq dinamik va moslashuvchan bo'lsa, o'zbek modeli nisbatan barqaror va an'anaviy yo'nalishga ega. Tadqiqot natijalari gender konseptlarining shakllanishida til, madaniyat va tafakkur o'rtasidagi uzviy bog'liqlikni ochib beradi.

Kalit so'zlar: kognitiv lingvistika; “ayol” konsepti; lingvistik manzara; ingliz tili; o'zbek tili; gender reprezentatsiyasi; madaniy modelllar; badiiy diskurs; konseptual tuzilma; stereotiplar; metafora; frazeologiya; gender rollari; madaniyatlararo qiyos.

Аннотация. В данной статье рассматривается концепт «женщина» в английской и узбекской языковых картинах мира с позиции когнитивной лингвистики. Несмотря на наличие универсального биологического ядра, их интерпретации различаются под влиянием культурных факторов. В английском дискурсе данный концепт акцентирует индивидуальность, автономию и изменяющиеся гендерные роли. В то же время узбекская языковая картина мира представляет женщину преимущественно через семейные роли, моральные ценности и социальные отношения. Анализ лексических, фразеологических и литературных данных показывает, что английская модель является более динамичной и гибкой, тогда как узбекская модель остаётся более стабильной и ориентированной на традиции. Полученные результаты подчеркивают тесную связь языка, культуры и когниции в формировании гендерных концептов.

Ключевые слова: когнитивная лингвистика; концепт «женщина»; языковая картина мира; английский язык; узбекский язык; гендерная репрезентация; культурные модели; литературный дискурс; концептуальная структура; стереотипы; метафора; фразеология; гендерные роли; межкультурное.

Introduction. The comparative analysis of the concept “woman” in English and Uzbek linguistic worldviews reveals a complex interplay between universal human cognition and culturally specific interpretations of gender. Within the framework of cognitive linguistics, the concept “woman” is understood as a mental construct that is

verbalized through language and shaped by social, cultural, and historical experience. Therefore, its comparative study allows us to identify both shared cognitive patterns and divergences rooted in different cultural models.

At the most fundamental level, both English and Uzbek linguistic systems conceptualize “woman” as an adult female human being, and this biological foundation forms the ядро (core) of the concept. However, beyond this universal basis, the conceptual development diverges significantly. In English discourse, the concept “woman” tends to be constructed around individuality, personal identity, and self-realization, whereas in the Uzbek linguistic worldview it is primarily structured through relational and collective categories, especially those connected with family and social roles [8;216].

Literature Review. This difference becomes particularly evident when analyzing literary discourse, which serves as a reflection of cultural consciousness. In English literature, female characters are often portrayed as autonomous individuals with personal ambitions and internal conflicts. For instance, in Charlotte Brontë’s *Jane Eyre*, the protagonist asserts her independence and equality:

“I am no bird; and no net ensnares me: I am a free human being with an independent will.” [1:18].

This statement encapsulates the English conceptual model of womanhood, where the woman is defined as a **self-determining subject**, capable of resisting social constraints. The concept “woman” here is associated with freedom, autonomy, and personal agency. Such representation reflects a broader cultural orientation toward individualism and gender equality.

In contrast, Uzbek literary discourse traditionally presents women through their roles within the family and community. In Abdulla Qodiriy’s *O’tkan kunlar*, female characters such as Zaynab are portrayed primarily in relation to their marital and social roles. Zaynab is described as a devoted and patient wife, embodying qualities such as loyalty and endurance. Her identity is not constructed independently but rather through her position within the family structure. This reflects the Uzbek conceptual model, in which a woman’s identity is deeply embedded in relational and social contexts [4:37].

Similarly, in Cho‘lpon’s *Kecha va kunduz*, the character Zebi is depicted as a bearer of moral values and social honor. Her actions are guided not by personal desire but by the expectations of society and the preservation of *or-nomus* (honor). This concept, which plays a central role in Uzbek culture, has no direct equivalent in English linguistic worldview. While English discourse may include notions of dignity or reputation, the collective and gender-specific weight of *or-nomus* is unique to Uzbek culture and significantly shapes the conceptualization of women.

Another key point of comparison lies in the lexical and phraseological representation of women. In English, the lexical field of “woman” includes numerous terms that reflect both traditional and modern roles, such as *housewife*, *career woman*, and *businesswoman*.

The emergence of such terms indicates a shift toward recognizing women as active participants in professional and public life. Moreover, modern English increasingly favors gender-neutral expressions, reflecting a conscious effort to eliminate linguistic bias.

Methodology. In Uzbek, while modern terms such as *ishbilarmon ayol* (businesswoman) and *rahbar ayol* (female leader) have entered the language, traditional lexical units remain dominant. Words such as *ona* (mother), *kelin* (daughter-in-law), and *xotin* (wife) continue to occupy central positions in the conceptual field. These terms emphasize relational identity and social function, reinforcing the idea that a woman's role is closely tied to family and community.

Stereotypical Models: Comparison

Aspect	English	Uzbek
Emotionality	Strong stereotype	Present but less central
Beauty	Highly emphasized	Present but secondary
Family role	Important but optional	Central and defining
Independence	Core feature	Emerging feature
Moral responsibility	Less emphasized	Strongly emphasized

This table shows that English stereotypes focus on individual traits, Uzbek stereotypes focus on social roles and morality.

Phraseological units further highlight the differences between the two linguistic worldviews. In English, idioms such as *the weaker sex* or *old wives' tale* reflect historical stereotypes that portray women as physically weak or intellectually unreliable. At the same time, modern discourse challenges these stereotypes, introducing expressions that emphasize strength and independence, such as *a strong woman* or *a woman of substance*.

In Uzbek, phraseological expressions tend to focus on moral and social roles. Proverbs such as *Ayol – oila ustuni* (“A woman is the pillar of the family”) and *Onaning duosi – oltindan qimmat* (“A mother's blessing is more valuable than gold”) highlight the central role of women in maintaining family stability and moral values. However, traditional stereotypes are also present, as seen in the proverb *Ayolning sochi uzun, aqli qisqa* (“A woman's hair is long, her mind is short”), which reflects a negative and simplified perception of women's intellectual abilities.

Results. The analysis of metaphorical representation also reveals significant differences. In English literature, women are often associated with both positive and negative metaphors. For example, Shakespeare's works include both idealized and critical portrayals of women. In *Hamlet*, Ophelia is depicted as fragile and obedient, symbolizing vulnerability, while in *Macbeth*, Lady Macbeth represents ambition and power, albeit in a morally ambiguous form. These contrasting images demonstrate the complexity and variability of the concept in English discourse.

In Uzbek literature, metaphorical representations of women are more consistently associated with positive values such as beauty, purity, and motherhood. Classical poetry,

particularly in the works of Alisher Navoiy, frequently describes women using natural imagery:

“Yuzing gul, soching sunbul...” [3; 53].

Such metaphors conceptualize women as embodiments of aesthetic and moral ideals. While this representation is positive, it also tends to emphasize traditional attributes, limiting the conceptual scope of womanhood.

English Discourse: diverse and dynamic; includes feminist and egalitarian narratives; challenges traditional stereotypes.

Uzbek Discourse: more conservative; maintains traditional gender roles; gradually incorporating modern perspectives.

In English discourse, women are increasingly represented as: leaders; professionals; independent individuals.

In Uzbek discourse, while modern roles are emerging, traditional representations remain dominant. From a cognitive perspective, the structure of the concept “woman” differs in the two linguistic systems. In English, the conceptual field is more dynamic and flexible, with a strong emphasis on individual identity and changing social roles. The periphery of the concept includes diverse representations, ranging from traditional stereotypes to modern feminist identities. In Uzbek, the conceptual structure is more stable and hierarchical, with the core centered around family roles and moral values. While modern influences are gradually expanding the periphery, traditional elements remain dominant. This results in a more conservative conceptual model, where change occurs gradually and often coexists with established norms.

Discussion. Discourse analysis further supports this distinction. English discourse, particularly in media and literature, активно reinterprets and challenges traditional gender roles. Female characters are increasingly portrayed as independent, complex individuals. In contrast, Uzbek discourse, while evolving, still tends to preserve traditional representations, especially in everyday communication and cultural narratives.

Both linguistic worldviews are undergoing transformation, but at different rates.

English

- rapid shift toward gender neutrality
- active feminist influence
- redefinition of stereotypes

Uzbek

- gradual change
- coexistence of traditional and modern models
- increasing visibility of women in public life

English Concept Structure

- core: woman
- near periphery: professional roles

- far periphery: stereotypes and metaphors

Uzbek Concept Structure

- core: ayol
- near periphery: family roles (ona, xotin, kelin)
- far periphery: proverbs, moral values

Uzbek conceptual structure is more stable and tradition-oriented, English structure is more dynamic and flexible. The comparative analysis of the concept “woman” in English and Uzbek linguistic worldviews demonstrates that while the concept has universal cognitive foundations, its linguistic realization is strongly influenced by cultural context.

The English linguistic worldview emphasizes individuality, professional identity, and evolving gender equality, resulting in a dynamic and increasingly neutral conceptualization. In contrast, the Uzbek linguistic worldview prioritizes family roles, moral values, and social harmony, leading to a more stable and tradition-oriented representation.

Conclusion. In conclusion, the comparative analysis of the concept “woman” in English and Uzbek linguistic worldviews demonstrates that while both systems share a common cognitive foundation, their linguistic and cultural realizations differ significantly. The English model emphasizes individuality, autonomy, and dynamic change, whereas the Uzbek model prioritizes relational identity, moral values, and cultural continuity.

These differences are reflected across lexical, phraseological, and discursive levels, as well as in literary representations. At the same time, both linguistic systems are undergoing transformation, influenced by global social changes and evolving gender norms. As a result, the concept “woman” remains a dynamic and multifaceted construct, revealing the deep interconnection between language, culture, and human cognition.

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