



A COMPARATIVE SEMANTIC AND LINGUOCULTURAL ANALYSIS OF THE CONCEPT “WOMAN” IN UZBEK AND ENGLISH

Ohunova Nozima Alisher qizi,

Teacher, Department of Foreign Languages, Faculty of Foreign Languages, Fergana State University

Abstract. This article presents a comparative semantic and linguocultural analysis of lexical units representing the concept “woman” in Uzbek and English. The study examines denotative and connotative meanings, socio-cultural motivations, and gender-related semantic shifts reflected in both languages. The findings demonstrate that in Uzbek linguistic consciousness the concept is strongly associated with family roles, moral responsibility, modesty, and honour, whereas in English it reflects individuality, equality, autonomy, and social independence. The research confirms that semantic differences are rooted not only in lexical structures but also in cultural schematization and cognitive framing. The study contributes to gender linguistics, cross-cultural semantics, and linguoculturology.

Keywords: woman, gender linguistics, semantic field, linguoculturology, frame semantics, cross-cultural analysis.

1. Introduction. The concept of “woman” has gained significant scholarly attention since the second half of the twentieth century. The rise of feminist movements, particularly in the United States during the 1960s, stimulated linguistic reflection on how language encodes gender roles and power relations. Betty Friedan’s *The Feminine Mystique* (1963) became an intellectual catalyst for discussions about women’s identity and social expectations.

Language reflects societal attitudes and cultural values. Therefore, examining how the concept “woman” is lexicalized in different languages provides insight into cognitive categorization patterns and cultural worldviews. Uzbek and English represent distinct cultural traditions: one shaped largely by collectivist and family-oriented values, the other by individualist and egalitarian ideologies.

The aim of this study is to conduct a comparative semantic analysis of lexical units representing the concept “woman” in Uzbek and English and to identify their cultural and cognitive distinctions.

The research seeks to answer the following questions:

How is the concept “woman” structured semantically in Uzbek and English?

What cultural values influence its lexical field?

How do sociocultural changes affect lexical usage?

2. Methods. The research employs comparative semantic analysis, componential analysis, and elements of frame semantics. Lexical units representing the concept “woman” were selected from explanatory dictionaries, academic sources, and contemporary discourse.

The analysis includes:

Identification of denotative meanings

Examination of connotative and emotional components

Cultural and pragmatic interpretation

Frame semantic explanation of conceptual structuring

Special attention is given to age-related categorization patterns (boy/man vs. girl/woman) and the influence of feminist linguistic reforms on lexical usage.





3. Results. The comparative analysis reveals significant semantic differences between Uzbek and English lexical representations of the concept “woman”.

3.1 Uzbek Linguistic Representation. In Uzbek, the lexeme *ayol* is closely connected with family-based semantic frames. Related words include:

- ona (mother)
- kelin (bride/daughter-in-law)
- xotin (wife)
- qiz (girl/daughter)

These lexical units carry strong moral and emotional connotations. Semantic components frequently include:

- modesty
- honour
- loyalty
- sacrifice
- domestic responsibility
- moral purity

The Uzbek conceptualization emphasizes relational identity. A woman is often defined through her social and family roles. The lexeme *ona* (mother), for example, carries deep sacred and emotional meaning in Uzbek culture, often extending beyond biological motherhood into symbolic national identity.

3.2 English Linguistic Representation. In English, the lexeme *woman* primarily denotes an adult female human without obligatory reference to marital or family status. The semantic field emphasizes:

- individuality
- autonomy
- equality
- independence
- social participation

The word *lady* introduces connotations of refinement, politeness, and social etiquette. Meanwhile, *girl* demonstrates flexible pragmatic use and can sometimes refer to adult females in informal contexts, reflecting sociolinguistic variation.

Unlike Uzbek, English lexicalization does not necessarily frame womanhood through family roles. Instead, it foregrounds personal identity and individual agency.

3.3 Gendered Animal Naming. Both languages demonstrate gender-specific naming of animals, particularly domesticated species.

English examples:

- cow / bull
- mare / stallion
- ewe / ram

Uzbek examples:

- sigir / buqa
- biya / aygʻir
- sovliq / qoʻchqor

These distinctions are primarily relevant in agricultural contexts. However, English shows broader systematic gender marking, whereas Uzbek distinctions are more culturally localized.





4. Discussion. The observed differences reflect deeper cultural schematization.

In Uzbek culture, semantic framing aligns with collectivist values, where identity is relational and socially embedded. Womanhood is conceptualized through family, morality, and social responsibility.

In contrast, English semantic framing reflects liberal individualism and egalitarian ideology. The concept “woman” is cognitively structured around autonomy and equality rather than relational dependency.

Frame semantic theory explains these differences as variations in underlying cognitive models. Semantic change in gender-related vocabulary often results not from lexical replacement but from conceptual restructuring influenced by sociopolitical developments.

5. Conclusion. Although both Uzbek and English possess lexical means to represent the concept “woman,” their semantic fields and cultural loads differ significantly.

Uzbek emphasizes relational identity, moral values, and family centrality. English foregrounds individuality, autonomy, and social equality.

The study confirms that language functions as a cognitive and cultural system shaped by historical, ideological, and social developments. Semantic distinctions reflect broader cultural worldviews and patterns of social organization.

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