



THE CONCEPT OF "HOPE" IN CONTEMPORARY COGNITIVE AND LINGUOCULTURAL STUDIES

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ABSTRACT

This thesis examines the concept of hope in contemporary cognitive linguistics and linguocultural studies. Hope is treated as a complex mental and cultural formation integrating desire, uncertainty, future orientation, evaluation, agency, and social experience. The study considers frame semantics, prototype organization, conceptual metaphor, cultural schemas, lexical networks, and discourse-pragmatic analysis. English hope and Uzbek umid demonstrate how a shared human experience acquires language-specific grammatical, metaphorical, and evaluative profiles. All illustrative sentences are newly constructed and are not repeated from the related article.

Introduction. Abstract concepts are central to cognitive linguistics and linguoculturology because language organizes experience and transmits culturally significant knowledge. Hope refers to a desired future, yet it also presupposes uncertainty, emotional investment, an assessment of possibility, and a relation between the individual and society. Dictionary definitions cannot fully explain why speakers select hope, expectation, confidence, wish, or faith in different contexts, or why apparent equivalents produce different pragmatic effects. The aim of this thesis is to systematize contemporary cognitive and linguocultural approaches to hope and apply them to English hope and Uzbek umid. The methods include conceptual, componential, contextual, metaphorical, discourse-pragmatic, and comparative interpretation [1; 2; 3].

Main Part. In cognitive linguistics, a concept is understood as a structured unit of knowledge rather than a fixed lexical definition. The meaning of hope includes a semantic core and a variable periphery. Its core normally contains a desired outcome, a future time reference, incomplete certainty, and a positively evaluated possibility. The peripheral zone may include patience, personal responsibility, religious trust, social solidarity, fear of disappointment, or strategic planning. This structure is prototype-based: some situations represent hope more clearly than others. The sentence "The young researcher still believed that one unanswered question could lead to a discovery" presents a highly prototypical case because desire, uncertainty, and future possibility are all present. By contrast, "The train will arrive at six according to the timetable" expresses expectation based on information, but not necessarily hope. Prototype analysis therefore helps distinguish hope from adjacent notions without treating their boundaries as absolute [1].

Frame semantics provides another productive model. A hope frame may include an experiencer, a desired event, a degree of probability, a temporal horizon, possible obstacles, and an emotional or practical response. Different grammatical constructions foreground different elements of this frame. English can place the experiencer in an active verbal position: "Mira hopes to complete the archive before autumn." It can also nominalize the state: "Mira's hope depends on access to the missing documents." Uzbek commonly employs the construction *umid qilmoq*: "Mira kuzgacha arxivni tugatishga umid qiladi," while other contexts use expectation-based or belief-based expressions. These alternatives are not merely formal variants. They distribute attention differently between the person, the desired event, and the basis of confidence. Contemporary cognitive analysis therefore studies constructions and usage patterns rather than isolated word meanings.

Conceptual metaphor theory explains how speakers make the abstract structure of hope cognitively accessible through concrete experience. Hope may be conceptualized as an upward movement, a possession, a reserve, a support, an opening, or a distant visible boundary. Newly constructed examples include "Her hopes rose after the second trial produced consistent data," "He kept a small reserve of hope for the final review," and "The new evidence left the door open for a fair decision." These expressions do not simply decorate speech. They highlight different aspects of the concept: emotional improvement, limited psychological resources, and continued possibility. Uzbek may activate related mappings in sentences such as "Ikkinchi natijadan keyin uning umidi ancha ko'tarildi," "U so'nggi murojaatdan ham yaxshilik kutdi," and "Bu xulosa masalani qayta ko'rib chiqish imkonini ochiq qoldirdi." The source domains may be broadly embodied, but their conventional forms and frequency are shaped by linguistic and cultural practice [2; 4].

Linguocultural studies add the notion of cultural conceptualization. According to this approach, communities develop shared schemas, categories, and metaphors through recurrent social experience [3]. Hope may therefore be linked with culturally valued modes of conduct. In Uzbek communicative practice, *umid* often appears near notions such as *sabr*, *ishonch*, *duo*, *yaxshi niyat*, and *bardosh*. A sentence such as "Uzoq kutish davomida oilaning sabri va yaxshi niyati unga kuch berdi" may express the conceptual field of hope even without using the word *umid*. The meaning is distributed across a cultural schema in which endurance, moral support, and confidence in a favorable outcome reinforce one another. English discourse also connects hope with endurance and trust, yet it frequently foregrounds individual decision-making, personal goals, and future-directed agency. These tendencies are relative rather than absolute, but they reveal which associations are more readily conventionalized in each language.

The lexical network surrounding hope is another object of contemporary research. English distinguishes hope, wish, expectation, optimism, confidence, and faith. Hope generally combines positive desire with uncertainty; expectation may be neutral and probability-based; optimism characterizes a broader disposition; confidence indicates stronger assurance; and wish may refer to a desired situation with little emphasis on attainability. Uzbek *umid* overlaps with *kutish*, *ishonch*, *orzu*, *niyat*, and *ishonmoq*, but each has its own profile. For example, "U grant natijasini kutyapti" only identifies waiting, whereas "U grant natijasidan umidvor" adds a favorable evaluation. "Uning niyati ilmiy markaz ochish" foregrounds

intention rather than uncertainty. Componential and corpus-based analysis can reveal these distinctions by examining recurrent collocations, grammatical patterns, semantic roles, and discourse environments.

The relationship between hope and agency has also received interdisciplinary attention. Psychological hope theory describes hope through goals, possible routes toward them, and the motivation to follow those routes [5]. Cognitive linguistics does not simply transfer this psychological model into language analysis, but it can examine how linguistic constructions encode agency. Compare “There is still hope for the project” with “The team hopes to redesign the project.” The first construction presents hope as an available condition; the second assigns an active mental stance to a human subject. Uzbek offers a similar contrast between “Loyiha uchun hali umid bor” and “Jamoaloyihani qayta ishlab chiqishga umid qilmoqda.” The choice between existential and agentive constructions influences whether hope is represented as an external possibility, an internal state, or a stimulus for action.

Pragmatic analysis demonstrates that hope is also a communicative resource. Speakers use it to soften statements, express concern, maintain politeness, formulate institutional expectations, or mobilize a group. “We hope the revised procedure will reduce unnecessary delays” presents an institutional goal without making an absolute promise. “I hope this observation will be understood as a suggestion” mitigates possible disagreement. In Uzbek, a literal form with *umid qilamiz* may be appropriate in official discourse, but other situations require constructions with *deb o‘ylaymiz*, *ishonamiz*, or *yaxshi natija kutamiz*. The translator must therefore identify the illocutionary function of the utterance. A lexical equivalent may preserve denotation while changing politeness, responsibility, or the speaker’s degree of commitment.

Contemporary studies combine qualitative interpretation with corpus and discourse methods. Corpora reveal conventional collocations, genre-specific metaphors, and changing grammatical patterns, while discourse analysis identifies whether hope functions as consolation, persuasion, resistance, or institutional control. Cross-linguistic research requires caution because translation equivalents may conceal different semantic networks. Wierzbicka therefore argues for culture-sensitive descriptions of emotion-related words rather than treating them as universal labels [6].

A linguocultural description of hope should include its semantic core, prototypes, lexical relations, grammatical constructions, metaphors, cultural schemas, evaluations, and pragmatic functions. It must also distinguish convention from creative usage. “Hope sat quietly beside her unanswered letter” personifies an emotion, whereas the Uzbek “Javobsiz xat yonida uning ko‘nglida sokin bir kutish qoldi” may reproduce the effect without directly personifying *umid*. Adequate comparison therefore requires reconstruction of the conceptual scene, not word matching alone.

Conclusion. The concept of hope occupies an important position in contemporary cognitive and linguocultural studies because it unites universal human experience with language-specific categorization. Cognitive linguistics describes hope as a frame- and prototype-based structure involving desire, uncertainty, future orientation, evaluation, and different degrees of agency. Conceptual metaphor theory reveals how this abstract experience is organized through spatial, material, and force-dynamic models. Cultural linguistics

demonstrates that hope is embedded in shared schemas of endurance, trust, responsibility, social support, and moral expectation. The comparison of English hope and Uzbek umid confirms that the concepts overlap at the semantic core but differ in their grammatical realization, lexical networks, conventional associations, and pragmatic use. Modern research is most effective when it combines semantic interpretation with corpus, discourse, and cross-cultural evidence. Consequently, the concept should be studied not as an isolated word, but as a dynamic cognitive and cultural system that structures how speakers imagine uncertain futures and communicate their commitment to them.

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