



COMPARATIVE LINGUOCULTURAL FEATURES OF THE CONCEPT OF HOPE IN ENGLISH AND UZBEK

Obidova Firuza Jumayevna

E-mail: obidovafiruza3@gmail.com, Phone: +998907306105

<https://doi.org/10.5281/zenodo.21820876>

ARTICLE INFO

Received: 27th July 2026

Accepted: 29th July 2026

Online: 31st July 2026

KEYWORDS

hope, umid, concept,
linguoculture, cultural
semantics, conceptual metaphor,
evaluation, English, Uzbek,
comparative analysis

ABSTRACT

This thesis examines the concept of hope as a linguocultural unit in English and Uzbek. It compares the lexical and grammatical realization of English hope and Uzbek umid, their metaphorical models, evaluative meanings, pragmatic functions, and culturally marked associations. The analysis shows that both concepts represent a desirable but uncertain future and encourage emotional endurance. Nevertheless, English frequently presents hope as an individual mental stance and an active orientation toward future action, whereas Uzbek discourse often links umid with patience, moral perseverance, interpersonal confidence, and collective expectation. The study applies comparative-semantic, conceptual, contextual, and linguocultural methods. All illustrative sentences are newly constructed for this thesis and differ from those used in the related article.

Introduction. Hope belongs to the group of abstract emotional and axiological concepts through which a linguistic community interprets uncertainty, future possibility, human endurance, and desirable change. A dictionary definition can describe hope as a feeling or belief that something wanted may happen, but such a definition does not fully reveal the cultural meanings that accumulate around the word. In actual discourse, hope may express confidence, consolation, politeness, responsibility, spiritual persistence, or a shared social expectation. For this reason, the comparison of English hope and Uzbek umid is relevant to linguoculturology, cognitive semantics, translation studies, and intercultural communication. The aim of this thesis is to identify the universal and nationally specific features of the concept of hope in the two languages. The research uses comparative-semantic analysis, conceptual-metaphor analysis, contextual interpretation, and the examination of culturally marked expressions. Following the cognitive approach, a concept is treated not only as a lexical meaning but also as a mental structure connected with experience, value, imagery, and communicative convention [1; 2].

Main Part. The semantic core of hope and umid contains several common elements: a person desires a positive event, considers it possible, recognizes that its realization is uncertain, and maintains an emotionally affirmative orientation toward the future. For example, the English sentence "After three dry seasons, the first rain restored the farmers'

hope” and the Uzbek sentence “Uzoq qurg’oqchilikdan keyingi ilk yomg’ir dehqonlarning ko’nglida yana umid uyg’otdi” describe the renewal of positive expectation after a difficult period. The situations are conceptually similar, yet their linguistic organization differs. English can use hope directly as a noun or a verb: “The child hoped that her father would return before sunset.” Uzbek normally develops the same meaning through a noun-based analytical construction: “Qizaloq otasi quyosh botmasidan qaytishiga umid qildi.” Thus, English grammatical structure readily places the experiencer in the position of an active mental subject, while Uzbek often represents umid as a state, possession, or inner resource connected with a person.

The lexical environments of the two concepts also reveal differences in cultural emphasis. English commonly combines hope with verbs that indicate maintenance, renewal, nourishment, or decline: cherish hope, revive hope, nourish hope, abandon hope, and see hope fade. Newly constructed examples include “The community cherished the hope of reopening the old school” and “Her hope faded when the final notice arrived.” These combinations present hope as an internal object or living force that can be protected, strengthened, or weakened. Uzbek expressions similarly portray umid as dynamic, but they often emphasize its location in the human heart and its relation to patience: “Uning ko’nglida yangi umid tug’ildi,” “Bu xabar odamlarning umidini mustahkamladi,” and “Og’ir kunlarda ham u yaxshi kelajakka umid bilan qaradi.” The frequent association with ko’ngil gives the Uzbek concept an emotionally intimate and culturally familiar dimension.

Conceptual metaphors make the abstract experience of hope more concrete. According to G.Lakoff and M.Johnson, speakers understand abstract domains through recurrent bodily and material images [3]. In English, hope can be conceptualized as a plant, a flame, a path, or a shelter. The sentence “A quiet hope took root in him” represents hope as a plant whose growth is initially invisible. “Their hope flickered during the long night” presents it as a fragile flame. “The agreement opened a path toward peace” links hope with movement toward a valued destination. In Uzbek, comparable but culturally adapted models occur in expressions such as “umid niholi ko’kardi,” “umid so’nmadi,” “kelajakka yo’l ochildi,” and “umid panoh bo’ldi.” The metaphorical domains are partly universal because growth, light, movement, and protection are embodied human experiences. Their conventional wording and emotional resonance, however, are shaped by each linguistic tradition [4].

A particularly significant Uzbek expression is “Umidsiz shayton.” It does not merely state that hope exists; it evaluates the abandonment of hope as morally unacceptable. The proverb encourages a person to continue expecting improvement even when circumstances are difficult. Its pragmatic force is consolatory and normative: the speaker supports another person while simultaneously reminding them of a communal value. English has expressions such as “While there is life, there is hope” and the literary formula “Hope springs eternal,” which also conceptualize hope as persistent and self-renewing. Nevertheless, the Uzbek proverb carries a stronger religious-cultural image and a more direct social judgement. A literal translation may communicate the words, but it cannot automatically reproduce the same cultural associations.

The concepts also differ in their relation to individual agency and collective responsibility. English discourse frequently uses hope to state a personal position: “I hope to

build a laboratory in my hometown,” “She hopes her research will benefit rural schools,” or “They hope to solve the problem before winter.” Such sentences foreground the speaker or actor and connect hope with a future plan. Uzbek allows direct equivalents, yet *umid* often acquires an interpersonal dimension: “Mahalla yoshlari bu tashabbusdan katta natija kutmoqda,” “Ota-onalar farzandining ilmi bo‘lishiga *umid* bilan qaraydi,” and “Ustoz shogirdining izlanishlaridan yaxshi samara chiqishiga ishonadi.” In these contexts, hope is not limited to a private emotion. It becomes part of a relationship in which trust, duty, upbringing, and social expectation interact. This tendency should not be interpreted as an absolute opposition between individualistic and collectivist cultures; rather, it shows which semantic components are more easily foregrounded by conventional expressions.

The evaluative structure of hope is also important. Hope is normally positive, but excessive or unsupported hope may be criticized. English can distinguish reasonable hope from empty optimism through expressions such as “a realistic hope,” “a remote hope,” or “false hope.” For instance, “The preliminary evidence created a cautious hope, not a guarantee” presents hope as intellectually controlled. Uzbek can express the same distinction through “ehtiyotkor *umid*,” “asossiz *umid*,” “xom xayol,” or explanatory constructions: “Dastlabki natija *umid* uyg‘otdi, ammo hali qat’iy xulosa qilishga erta edi.” The Uzbek phrase *xom xayol* moves beyond *umid* and evaluates the expectation as immature or detached from reality. Therefore, translation requires attention to the speaker’s evaluation, not only to the basic meaning of the word.

Pragmatically, English hope frequently appears in polite and institutional communication. A sentence such as “We hope the revised schedule will be convenient for all participants” softens an announcement and expresses consideration for the audience. Uzbek may render this meaning with *umid qilamiz*, but it can also use a less literal formula: “Yangi jadval barcha ishtirokchilar uchun qulay bo‘ladi, deb o‘ylaymiz.” Another example is “I hope my comment does not sound too critical.” A natural Uzbek version may be “Fikrimni haddan tashqari tanqidiy qabul qilmaysiz, deb o‘ylayman.” In such cases, lexical equivalence is secondary to pragmatic equivalence. The translator must preserve mitigation, respect, and interpersonal balance rather than mechanically repeat the same lexical concept.

The comparison further demonstrates that hope and *umid* have different derivational possibilities. English forms hopeful, hopeless, hopefully, and hopelessness. Uzbek possesses a broader set of culturally familiar derivatives and compounds, including *umidli*, *umidsiz*, *umidvor*, *umidbaxsh*, *umidlanmoq*, and *noumid*. These forms distribute conceptual roles more specifically. “*Umidbaxsh yangilik*” names a stimulus that produces positive expectation; “*umidvor yuz*” characterizes the experiencer; “*noumid kayfiyat*” describes a negative emotional state. English can express similar meanings, but direct word-for-word correspondence is not always stylistically natural. For example, “an encouraging development” may be more idiomatic than “a hope-giving development,” while Uzbek “*umidbaxsh o‘zgarish*” is concise and conventional.

From a linguocultural perspective, both languages preserve hope as a resource for surviving uncertainty. Yet English often structures the concept through personal stance, prospective action, and carefully graded probability, while Uzbek more visibly connects it with *ko‘ngil*, *sabr*, *ishonch*, social bonds, and moral perseverance. The image “A new hope

took root after the village library reopened” emphasizes renewal and development. The Uzbek expression “Kutubxona qayta ochilgach, yoshlarning ko’nglida ilmga bo’lgan umid va ishonch kuchaydi” adds an evaluative relationship between hope, knowledge, and community improvement. Such differences illustrate how a shared human emotion is refracted through national patterns of value and expression.

Conclusion. The comparative analysis confirms that English hope and Uzbek umid share a universal conceptual nucleus consisting of desire, future orientation, possibility, uncertainty, and positive evaluation. Both concepts can be understood through metaphors of growth, fire, movement, and inner strength. However, their grammatical and cultural profiles are not identical. English readily verbalizes hope as an individual mental act and frequently uses it for politeness and prospective agency. Uzbek mainly realizes umid through noun-based and derivational constructions and often associates it with the heart, patience, interpersonal confidence, communal responsibility, and moral endurance. Culturally marked expressions such as “Umidsiz shayton” cannot be translated adequately without considering their evaluative and symbolic content. Therefore, successful comparative analysis and translation must preserve not only lexical meaning but also metaphor, pragmatic function, emotional tone, and cultural value.

References:

1. Wierzbicka A. Emotions Across Languages and Cultures: Diversity and Universals. – Cambridge: Cambridge University Press, 1999. – 349 p.
2. Safarov Sh. Kognitiv tilshunoslik. – Jizzax: Sangzor, 2006. – 92 b.
3. Lakoff G., Johnson M. Metaphors We Live By. – Chicago: University of Chicago Press, 1980. – 242 p.
4. Kövecses Z. Metaphor and Emotion: Language, Culture, and Body in Human Feeling. – Cambridge: Cambridge University Press, 2000. – 223 p.
5. Karasik V.I. Yazykovoy krug: lichnost, kontsepty, diskurs. – Volgograd: Peremena, 2002. – 477 s.
6. O’zbek tilining izohli lug’ati: 5 jildli. 4-jild / A.Madvaliyev tahriri ostida. – Toshkent: O’zbekiston milliy ensiklopediyasi, 2008. – 608 b.