

## LINGUOCULTURAL FEATURES OF THE REPRESENTATION OF THE IMAGE OF A WOMAN IN THE RUSSIAN AND UZBEK LANGUAGES

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**Abstract.** This article examines the linguocultural features of representing the image of a woman in the Russian and Uzbek languages. The study focuses on the lexical and semantic characteristics, associative meanings, and cultural connotations of linguistic units denoting a woman. By comparing the two languages, the paper reveals both universal and culturally specific aspects of the female image. The results demonstrate that the linguistic reflection of the concept “woman” in Russian and Uzbek is deeply influenced by each nation’s cultural traditions, ethical values, and worldview.

**Keywords:** woman, linguocultural studies, concept, semantics, image, Russian language, Uzbek language.

### **Introduction.**

Language serves as a mirror of culture, reflecting the worldview and value system of a particular community. Within the framework of linguocultural studies, the concept “woman” occupies a significant place, as it embodies not only biological and social characteristics but also cultural, emotional, and moral dimensions.

The way a woman is perceived and represented in language depends on historical experience, religious beliefs, social norms, and aesthetic ideals. Therefore, the comparative study of this concept in Russian and Uzbek provides valuable insights into how national identity and cultural mentality shape linguistic expression.

The aim of this study is to identify and compare the main linguistic means of expressing the image of a woman in Russian and Uzbek languages, as well as to explore the cultural values embedded in these linguistic forms.

**Introduction.** Linguocultural research is based on the assumption that language and culture are interdependent systems. According to V. I. Karasik (2002), language encodes the cultural experience of a nation, while lexical units serve as carriers of culturally significant meanings. V. A. Maslova (2008) emphasizes that concepts such as “woman”, “mother”, or “beauty” reflect the moral and aesthetic ideals of society.

In the Uzbek linguistic tradition, scholars such as N. Mahmudov and M. Khusainova highlight that Uzbek linguistic culture tends to preserve traditional notions of femininity, closely tied to family, modesty, and moral purity. In contrast, modern Russian linguistic consciousness increasingly integrates individualistic and emancipatory traits into the female image, reflecting broader social transformations.

Thus, linguocultural analysis enables researchers to understand not only what is said about women in different languages but also how a society perceives femininity and womanhood through linguistic expression.

In Russian, the central lexical unit is женщина (“woman”), surrounded by numerous synonyms and related words: дама (“lady”), баба (“peasant woman”), мать (“mother”), супруга (“wife”), красавица (“beauty”), etc. Each carries specific stylistic and emotional nuances.

For example, дама is formal and polite, баба has colloquial and sometimes derogatory connotations, while женщина remains neutral. Russian phraseology and folklore reveal ambivalent attitudes toward women. Proverbs illustrate both admiration and caution:

“Без женщины и солнце не светит” (“Without a woman, even the sun does not shine”)

“Женщина – что тень: куда человек, туда и она” (“A woman is like a shadow: wherever a man goes, she follows”).

This duality reflects the coexistence of two archetypes – the woman as a moral support and as an unpredictable force of nature.

In the Uzbek language, the key lexical item is аёл (“woman”), accompanied by related words such as хотин (“wife”), она (“mother”), қиз (“girl”), бека (“lady”), малика (“queen”), севгили (“beloved”), дилбар (“graceful beauty”).

The Uzbek linguistic worldview places particular emphasis on the woman’s role within the family and society. Proverbs and idioms show deep respect and reverence for women:

“Аёл дунё безагидир” (“A woman is the adornment of the world”),

“Хотин – уй ичидаги нур” (“A wife is the light inside the home”),

“Аёлга ҳурмат – миллатга ҳурмат” (“Respect for a woman is respect for the nation”).

These examples highlight the moral, spiritual, and aesthetic importance of women in Uzbek culture. The image of a woman is primarily associated with motherhood, compassion, modesty, and moral strength.

### Comparative Analysis.

Both Russian and Uzbek linguistic cultures recognize the woman as a central figure in family and society, but they differ in evaluative focus and metaphorical framing.

Aspect	Russian Language	Uzbek Language
<b>Core concept</b>	Женщина	Аёл
<b>Connotative tone</b>	Ambivalent (admiration and irony coexist)	Predominantly positive (respect, purity, family values)
<b>Cultural associations</b>	Individuality, emotionality, beauty, strength	Motherhood, virtue, harmony, modesty
<b>Folklore imagery</b>	Dual (muse and temptation)	Sacred (mother and moral light)

Thus, while both cultures express deep respect toward women, the Russian linguistic worldview emphasizes emotional complexity and individuality, whereas the Uzbek worldview highlights moral integrity and familial devotion.

### Conclusion.

The analysis of the linguocultural representation of the image of a woman in Russian and Uzbek languages reveals both shared and unique cultural perspectives. In both traditions, the woman is viewed as the embodiment of moral values and the foundation of the family. However, the **Russian linguistic worldview** tends to portray the woman as a multifaceted individual – emotional, strong, and sometimes contradictory – whereas the **Uzbek worldview** idealizes her as the moral center of the family and the symbol of national virtue.

Consequently, the linguistic conceptualization of womanhood reflects broader social and cultural attitudes: through words, metaphors, and proverbs, language becomes a mirror of the collective consciousness of each nation.

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