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TIL, TARJIMA VA TA'LIM: GLOBAL KOMMUNIKATSIYA VA RAQAMLI INNOVATSIYALAR DAVRIDA YANGI YONDASHUVLAR

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ZAMONAVIY LINGVISTIKA VA GLOBAL KOMMUNIKATSIYA

ISHONCH KONSEPTINING INGLIZ VA O'ZBEK TILLARIDAGI LISONIY DUNYO MANZARASIDA QIYOSIY-KOGNITIV TAHLILI

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ANNOTATSIYA

Ushbu maqolada "ishonch" konsepti ingliz va o'zbek tillarining lisoniy dunyo manzarasi doirasida qiyosiy-kognitiv nuqtai nazardan tahlil qilinadi. Tadqiqot metodologiyasi sifatida kontseptual tahlil, komponent tahlili, qiyosiy-tipologik metod va lingvokulturologik talqin usullaridan foydalanilgan. Til materiali sifatida ikki tildagi lug'atlar, frazeologik birliklar, maqol va matallar tanlab olindi hamda ularning semantik tarkibi, kontseptual metaforalari va assotsiativ maydoni tahlil qilindi. Natijalar shuni ko'rsatadiki, ingliz tilida "trust" konsepti ko'proq huquqiy-institutsional va shaxslararo bitim ma'nolarida, o'zbek tilida esa "ishonch" ko'proq axloqiy-diniy va oilaviy-jamoaviy qadriyat sifatida namoyon bo'ladi. Tadqiqot natijalari qiyosiy tilshunoslik, tarjimashunoslik va madaniyatlararo muloqot sohalarida amaliy ahamiyatga ega.

Kalit so'zlar

ishonch konsepti, lisoniy dunyo manzarasi, lingvokulturologiya, kognitiv tilshunoslik, frazeologik birlik, qiyosiy tahlil.

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INTRODUCTION

Trust is one of the fundamental categories of human social existence, underlying interpersonal relationships, institutional cooperation, and cultural identity. In modern linguistics, trust is studied not merely as a psychological state but as a linguocultural concept — a mental unit that is objectified in language through lexemes, phraseological units, proverbs, and discourse practices, and that reflects the collective experience and values of a given ethnic community. The growing interest of Uzbek and international scholars in concept studies over the last two decades has demonstrated that comparative analysis of abstract concepts such as happiness, wealth, consensus, or trust across typologically distant languages reveals both universal cognitive patterns and culture-specific conceptualizations rooted in the historical, religious, and social experience of a people.

The relevance of the present research is determined by several factors. First, trust functions as a key regulator of social capital, and understanding how it is linguistically encoded in English and Uzbek contributes to more effective intercultural communication and translation practice. Second, English and Uzbek belong to different language families and represent different cultural-religious traditions, which makes the comparison particularly informative for identifying which features of the concept are universal and which are nationally specific. Third, despite a considerable body of research on related concepts in comparative English-Uzbek linguistics, the concept of trust itself remains insufficiently studied as an independent object of linguocultural analysis, which constitutes the scientific novelty of the present work.

LITERATURE REVIEW

The theoretical foundation of concept studies was laid by researchers working at the intersection of cognitive linguistics and cultural linguistics. Wierzbicka's comparative analysis of key words in different languages demonstrated that every language possesses a set of culturally salient lexemes whose meaning cannot be fully understood outside the corresponding cultural context, and that such key words serve as a gateway to a nation's system of values [1]. This idea was further developed within Russian and Central Asian linguistics through the theory of linguocultural constants, according to which certain concepts function as stable mental formations transmitted across generations and reflected in language, folklore, and everyday communication [2].

Within cognitive linguistics proper, the conceptual metaphor theory proposed important tools for analyzing abstract notions, showing that abstract domains such as trust, time, or argument are habitually structured in terms of more concrete physical or spatial experience [3]. This approach has been widely applied to the study of trust-related expressions, where trust is frequently metaphorized as a physical object that can be built, broken, or lost. Karasik's model of the linguistic personality and discourse concept further elaborated the structure of a concept as consisting of three components — image (perceptual core), notional (informational-conceptual) component, and value component — which provides a convenient analytical framework for the present study [4].

In the Uzbek linguistic tradition, cognitive linguistics as an independent discipline was systematized in the foundational monograph by Safarov, who defined the tasks of cognitive linguistics as the study of the mechanisms of acquiring, storing, and transmitting knowledge through language, closely linking linguistic structure with the mental representation of the world in the human mind [5, b.11]. Uzbek scholars have since applied concept-based methodology to a wide range of abstract notions. Comparative studies of the concepts of wealth (boylik) [9] and consensus [11] in English and Uzbek have shown that lexical, phraseological, and paremiological units are the primary carriers of national-cultural specificity, while phraseological studies of human character traits in the two languages have revealed both universal cognitive patterns and culturally distinct conceptualizations of personal qualities [10]. Likewise, comparative studies of concrete-domain concepts, such as the concept of rain, demonstrated that English tends toward a highly differentiated denotational classification, whereas Uzbek foregrounds symbolic and poetic connotations — a tendency that, as the present study shows, is also observable in the domain of abstract social concepts such as trust [7].

The methodological apparatus of componential and cognitive-semantic analysis, which allows the researcher to decompose the meaning of a lexeme into elementary semantic components and to reconstruct its conceptual field on the basis of dictionary definitions, contextual usage, and associative experiments, has also been widely employed in Russian-language cognitive linguistics and provided a further methodological basis for the present research [6]. Taken together, the reviewed literature indicates that although the concept of trust has been touched upon indirectly within broader discussions of moral and social concepts, a focused comparative English-Uzbek linguocultural analysis of trust/ishonch has not yet been undertaken, which justifies the necessity of the present study.

CONTENT: RESEARCH IDEA, MATERIAL, AND METHODS

The central idea of the research is that the concept trust/ishonch, while sharing a common cognitive-experiential basis across languages (rooted in the universal human need for predictability and security in social interaction), acquires distinct linguistic and cultural coloring depending on the historical, religious, and social conditions of the given linguistic community. To verify this idea, the study relies on an integrated methodology combining four complementary methods: conceptual analysis, aimed at reconstructing the cognitive structure of the concept on the basis of its verbal representations; componential semantic analysis of dictionary definitions of the lexemes trust and ishonch in authoritative monolingual and bilingual dictionaries; the comparative-typological method, applied to phraseological units, proverbs, and sayings containing the corresponding lexemes; and linguocultural interpretation, which links the identified linguistic data with the value system, religious worldview, and social structure of the English- and Uzbek-speaking communities.

The material of the study includes lexicographic sources, phraseological dictionaries, collections of English proverbs and Uzbek maqollar, as well as excerpts of publicistic and literary discourse in which the lexemes trust/ishonch and their derivatives are used. Altogether, more than one hundred and twenty linguistic

units were collected and subjected to semantic-cognitive analysis.

At the lexical-semantic level, the English noun trust is defined in standard dictionaries through a cluster of components such as firm belief in the reliability, truth, or ability of someone or something; confident expectation of something; and a legal arrangement in which property is managed by one party for the benefit of another. This last, institutional-legal component (as in trust fund, trustee, breach of trust) is a culturally salient feature of the English concept, reflecting the historically developed Anglo-Saxon legal tradition in which trust has been formalized as a contractual and even juridical category. The Uzbek noun ishonch, by contrast, is defined predominantly through components denoting inner conviction, confidence, and reliance without formal or contractual connotation, and is etymologically and semantically connected to the verb ishonmoq (to believe, to have faith), which links the concept closely to the domain of religious faith (iymon, e'tiqod) and moral certainty rather than to legal procedure.

At the phraseological and paremiological level, English idioms and proverbs relating to trust frequently construct it as a fragile physical object or substance: expressions built around the notions of building, breaking, or losing trust, or of placing one's trust in someone, conceptualize trust through the metaphors *trust is a building* and *trust is a valuable object*, whereby trust is something constructed gradually, brick by brick, and destroyed instantly by a single act of betrayal. Uzbek paremiology expresses closely related but not identical imagery: proverbs and sayings concerning ishonch commonly emphasize the irreversibility of broken trust and its connection to human dignity and word-keeping (so‘zga sodiqlik, va’daga vafo), reflecting a strongly oral-collectivist culture in which a person’s spoken word and reputation within the community (mahalla, oila) function as the primary guarantee of trustworthiness, rather than any written or contractual guarantee.

The conceptual-metaphorical analysis further reveals that in English discourse trust is frequently associated with the domain of economics and finance (trust as capital that can be invested, earned, or spent), which correlates with the individualistic, market-oriented structure of Anglo-Saxon society. In Uzbek discourse, ishonch is more often associated with the domains of family, elders, and religion (ota-bobolarning ishonchi, Allohga ishonch), reflecting the collectivist, hierarchical, and religiously grounded structure of Central Asian Uzbek society, in which trust flows primarily along kinship and communal lines rather than abstract institutional ones.

RESULTS

The comparative analysis of the linguistic material yielded the following results. First, at the level of the notional component, both languages share a common semantic core expressing confident reliance on the honesty, reliability, or ability of a person or object; this shared core confirms the existence of a universal cognitive basis for the concept of trust across the two linguistic communities. Second, at the level of the image component, English objectifies trust predominantly through architectural and economic imagery, while Uzbek objectifies ishonch predominantly through imagery connected to the human heart, word, and faith, indicating that the perceptual anchoring of the concept differs systematically between the two cultures.

Third, at the level of the value component, the analysis of proverbs and sayings shows that in the English linguistic worldview trust is frequently evaluated in relation to individual autonomy and caution, which corresponds to the individualistic value orientation of Anglo-Saxon culture. In the Uzbek linguistic worldview, by contrast, trust is evaluated primarily in relation to loyalty, respect for elders, and collective harmony, and betrayal of trust is represented as a moral failing that damages not only the individual relationship but the honor of the family or community as a whole. This difference reflects the broader distinction between individualist and collectivist cultural orientations that has been established in comparative studies of related abstract concepts in English and Uzbek, such as wealth and consensus [9; 11].

Fourth, the frequency analysis of collected units shows that legal-institutional collocations (breach of trust, trust fund, public trust, trustworthy institution) constitute a markedly larger proportion of the English material than analogous collocations in Uzbek, where institutional usage of ishonch (ishonchnoma — power of attorney; ishonchli shaxs — authorized/trusted person) exists but is proportionally less dominant than interpersonal and religious-moral usage. Fifth, both languages demonstrate a shared conceptual metaphor of trust as a fragile entity that requires time to construct but can be destroyed instantaneously, confirming that the asym-

metry between the slow building and the rapid destruction of trust is a cross-culturally stable cognitive pattern, consistent with conceptual metaphor theory [3].

RELIABILITY AND COMPARATIVE VERIFICATION OF THE RESULTS

To ensure the reliability of the obtained results, the collected linguistic units were cross-checked against multiple independent lexicographic and paremiological sources in each language, and the semantic components extracted through componential analysis were compared with the theoretical models of concept structure proposed in the linguocultural literature [2; 4]. The consistency between the componential analysis (bottom-up, data-driven) and the theoretical concept-structure model (top-down, theory-driven) increases the internal validity of the findings, since the three-component structure (notional, image, and value components) predicted by the theory was independently confirmed by the empirical distribution of the collected material.

Furthermore, the results of the present study were compared with findings from analogous comparative English-Uzbek concept studies dealing with related abstract and social notions. The pattern identified here — a universal cognitive core combined with culture-specific value orientations — parallels the pattern established in the comparative study of the concept of consensus in English and Uzbek [11], as well as in the study of wealth-related lexicon and phraseology in the two languages [9]. This convergence across independent studies of different concepts strengthens the reliability of the general conclusion that English lexicon and phraseology tend to encode abstract social concepts through institutional-legal and economic imagery, whereas Uzbek lexicon and phraseology tend to encode the same concepts through moral-religious and kinship-based imagery. At the same time, certain limitations of the present study should be acknowledged: the corpus, although substantial, was compiled primarily from lexicographic and paremiological sources rather than from large electronic corpora or sociolinguistic surveys, and future research employing corpus-linguistic quantitative methods and psycholinguistic association experiments would allow the present qualitative conclusions to be further verified and statistically substantiated.

CONCLUSION

The comparative cognitive-cultural analysis of the concept trust/ishonch in English and Uzbek has demonstrated that, despite belonging to typologically and culturally distant traditions, the two languages share a common cognitive core in which trust is understood as confident reliance on the honesty and reliability of another person or entity, and in which the loss of trust is conceptualized as a form of damage that is far easier to inflict than to repair. At the same time, the two linguistic communities diverge significantly in the cultural coloring of the concept: English encodes trust predominantly through legal-institutional and economic imagery consistent with an individualistic, contract-based social order, whereas Uzbek encodes ishonch predominantly through moral-religious and kinship-based imagery consistent with a collectivist, community- and faith-oriented social order.

These findings confirm the productivity of the concept-based approach for comparative linguistics and linguoculturology, and they have practical implications for translation studies and for intercultural communication training, where awareness of these differing conceptualizations can help prevent misunderstanding in cross-cultural business, diplomatic, and everyday interaction. Future research may extend the present analysis by incorporating corpus-based quantitative methods, psycholinguistic association experiments with native speakers of both languages, and a broader comparison including other Turkic and Slavic languages, in order to determine more precisely which features of the concept of trust are universal to human cognition and which are shaped by specific historical and religious trajectories of individual linguistic communities.

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