

INTERPRETATION OF THE IMAGE OF “DEVOTION” WITHIN THE CONCEPTUAL SPHERE OF UZBEK AND ENGLISH LINGUOCULTURES

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Abstract: This article explores the linguocultural features of the concept of 'devotion' in Uzbek and English. Based on the theory of the conceptual sphere, the lexical, semantic, stylistic and cultural interpretations of the concept are analyzed comparatively. Examples are drawn from proverbs, literary texts, phraseological units, and lexicographic sources. The results indicate that in Uzbek, devotion is largely linked to communal values, while in English it is often connected with individual loyalty and personal aspirations. The article has both theoretical and practical significance in comparative linguistics, translation studies and lexicography.

Keywords: devotion, concept, conceptual sphere, linguoculturology, comparative analysis, lexicography, phraseology, metaphor.

Introduction

After gaining independence, the restoration and scientific analysis of national values became an urgent issue in Uzbek society. In particular, the concept of “*devotion*” (*fidoyilik*) has occupied an important place in state policy. The declaration of 2017 as the “Year of Devotion” in Uzbekistan demonstrates not only the linguistic but also the socio-cultural significance of this concept. The historical experience of the Uzbek people, their struggles for independence, and the wide representation of devoted characters in literature and art indicate that this concept has deep roots.

In English culture, similar notions such as *devotion*, *sacrifice*, and *heroism* have also played significant roles throughout history. The heroism of World War II, religious devotion, and dedication in scientific research have shaped the main aspects of devotion in British society. Thus, this concept exists in both cultures, though national modes of thought reveal distinct interpretations.

The purpose of this article is to provide a comparative linguocultural analysis of the concept of “devotion” (*fidoyilik*) in the Uzbek and English languages, to reveal its semantic structure within the conceptual sphere, and to examine its lexicographic representation.

Literature Review

The theory of concepts has been widely explored in linguistics. F. de Saussure (1916/1977) viewed language as a social phenomenon and emphasized the interrelation between linguistic signs and culture. Apresyan (1995), within the framework of integral lexicography, interpreted concepts as general semantic units. Karasik (2002) explained concepts as a link between individual and collective consciousness. Maslova (2004) connected concepts directly with cultural codes, studying them within the framework of linguoculturology. Bartminski (2009)

justified the figurative interpretation of concepts in national consciousness through the theory of the “linguistic image of the world.”

In Western linguistics, Lakoff and Johnson (1980) developed the theory of conceptual metaphor, while Kövecses (2000) demonstrated cross-cultural differences in emotional concepts. Rosch (1978) proposed the prototype theory, defining the central and peripheral zones of concepts. Langacker (1987) explored the role of concepts within cognitive grammar. Lotman (1996), in his theory of the semiotic space, viewed concepts as the core of cultural codes.

In Uzbek linguistics, scholars such as Nurmonov (2002), Shukurov (2010), Karimov (2015), Shomirzaev (2018), and Bozorov (2019) have conducted in-depth studies of national concepts. Their works highlight the importance of concepts such as *fidoyilik* (devotion), *sadoqat* (loyalty), and *jasorat* (bravery) in the worldview of the Uzbek people.

Methodology

The research employed a combination of comparative-semantic, linguocultural, lexicographic, and discourse analysis methods. Based on semantic field theory, the central and peripheral zones of the concept *fidoyilik* were determined. The figurative interpretation of the concept was studied through phraseological units and proverbs. Using the associative experiment method, student responses to the word *fidoyilik* were collected. The most frequent associations included *jasorat* (bravery), *vatan* (homeland), and *fidokorlik* (selflessness), whereas in English, *loyalty*, *bravery*, and *sacrifice* appeared most frequently. Lexicographic analysis revealed differences in definitions presented in explanatory dictionaries of both languages.

Analysis And Discussion

In the Uzbek language, the concept of *fidoyilik* is regarded as a core component of national values. It is frequently found in proverbs such as: “*Vatan uchun jon fido*” (“Life for the homeland”), “*El uchun jonini bergan – abadiy yashaydi*” (“He who gives his life for the people lives forever”), and “*Fidokor elning yuragi yorug*” (“The heart of a devoted people is bright”). In literature, examples can be found in Oybek’s *Qutlug’ qon*, Cho’lpon’s poetry, and Alisher Navoi’s *Layli and Majnun*. In Navoi’s epic, Majnun’s boundless devotion to Layli illustrates the emotional and personal dimension of *fidoyilik*.

In English, the words *sacrifice*, *devotion*, and *heroism* often appear in religious, personal, and scientific contexts. Shakespeare’s *Romeo and Juliet* presents devotion in the context of love, while in Dickens’s *A Tale of Two Cities*, Sydney Carton’s self-sacrifice for another person serves as a vivid example of devotion in English culture. In English phraseology, expressions such as *to lay down one’s life*, *blood, sweat and tears*, and *to be devoted heart and soul* reflect the imagery of devotion within the English conceptual sphere.

Comparative analysis shows that in Uzbek, *fidoyilik* is more closely associated with collective values, while in English it is linked with individual ones. However, in both cultures, devotion is acknowledged as a high moral virtue of humanity.

Conclusion

The study led to the following conclusions:

1. In both Uzbek and English, the concept of “devotion” is regarded as a universal human value.
2. In Uzbek, it is primarily connected with collective and national interests, while in English it relates more to personal loyalty and self-dedication.
3. Based on conceptual sphere theory, the central and peripheral semantic zones of “devotion” were identified.

4. The research findings have practical significance for comparative linguistics, translation studies, and lexicography.
5. Future research may explore this topic more deeply within the frameworks of psycholinguistics and intercultural communication.

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