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# LINGUOCULTURAL CONCEPTUALIZATION OF FEMALE FATE IN RUSSIAN AND UZBEK WOMEN'S PROSE: LOT, PATIENCE AND WILL

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**Abstract:** The article examines the linguocultural conceptualization of female fate in Russian and Uzbek women's prose. The study focuses on the semantic interaction of the concepts of *fate, lot, patience,* and *will* as significant components of the linguistic representation of female experience. Particular attention is paid to the Russian lexical units *судьба* and *доля* and their Uzbek counterparts *taqdir* and *qismat*, as well as to the relationship between Russian *терпение* and Uzbek *sabr*. The concept of *will* is considered as an important category of female agency that creates a semantic counterpoint to fate, predestination, and socially determined circumstances. The research demonstrates that female fate cannot be reduced to a predetermined life course. It represents a complex conceptual structure incorporating social expectations, family roles, emotional experience, endurance, moral resilience, personal choice, and self-determination. The comparative analysis reveals both universal and culturally specific features in the representation of female experience in Russian and Uzbek women's prose. Particular attention is given to the fact that lexical equivalents do not necessarily demonstrate complete conceptual equivalence: culturally significant meanings emerge through contextual use, evaluative connotations, and the interaction of related concepts.

**Keywords:** linguocultural conceptualization, female fate, fate, lot, patience, will, *sabr*, *taqdir*, *qismat*, Russian linguoculture, Uzbek linguoculture, women's prose, linguistic worldview.

## 1. INTRODUCTION

Fate represents one of the most persistent and culturally significant concepts in human language. Ideas concerning destiny, predestination, life circumstances, chance, choice, and the possibility of changing one's life course have been reflected in lexical systems, phraseology, folklore, literature, and everyday communication. Consequently, the linguistic representation of fate provides an important means of reconstructing culturally determined models of human existence.

The concept of female fate occupies a particular position within this conceptual field. It combines universal ideas about human destiny with culturally determined representations of women's social and personal experience. Marriage, motherhood, family responsibility, emotional endurance, social expectations, and individual freedom are among the semantic components that may become relevant when female fate is represented in language and literary discourse.

In Russian linguistic culture, the relationship between *судьба* 'fate' and *доля* 'lot, share, destiny' is particularly significant. Although the two words are semantically related, they are not

identical. *Судьба* generally refers to the course of a person's life, destiny, or circumstances perceived as determining this course. *Доля*, by contrast, emphasizes a particular share or portion of life that has fallen to an individual. The expression *женская доля* therefore contains not only the idea of female destiny but also an evaluative interpretation of women's life circumstances.

A similar relationship can be observed in Uzbek between *taqdir* and *qismat*. The lexical unit *taqdir* is associated with fate, destiny, and the course of human life, while *qismat* may refer to a person's allotted destiny or individual life share. However, these pairs should not be considered complete equivalents. Their semantic overlap does not eliminate differences in cultural associations, evaluative meanings, and contextual functions.

Another important component is the relationship between Russian *терпение* 'patience' and Uzbek *sabr*. Both concepts can denote the ability to endure difficulties, but *sabr* has a broader cultural potential. It may include patience, restraint, moral endurance, inner stability, and the ability to preserve dignity in difficult circumstances. Therefore, the comparison of *терпение* and *sabr* provides an opportunity to identify the cultural specificity of attitudes toward suffering and endurance.

The concept of *will* introduces a further dimension. If *fate* and *lot* foreground circumstances perceived as given, *will* emphasizes the individual's capacity for decision-making and action. The Russian *воля* and Uzbek *iroda* consequently function as categories of agency within the conceptual field of female fate.

The theoretical basis of the research is provided by studies of concepts, linguistic worldviews, cultural semantics, and the notion of fate. N. D. Arutyunova's work on the concept of fate in different cultures demonstrates the multidimensional character of this category and its relationship with predestination, freedom, chance, necessity, and human action [1]. The volume *The Concept of Fate in the Context of Different Cultures* includes studies devoted specifically to the linguistic representation of fate, including the relationship between fate and freedom, lot and chance, and the linguistic expression of inevitability [1, pp. 227–259].

G. T. Ziganshina's study is particularly relevant to the present research because it examines the cultural component of the lexical meaning of the Russian word *доля*. The researcher emphasizes the cultural significance of the meaning 'destiny' and relates it to the idea of an individual's allotted share of life [2, pp. 77–79]. This distinction makes the expression *женская доля* especially important for linguocultural analysis.

V. V. Kolesov examines the relationship between fate, will, character, and human agency within the Russian linguistic worldview [3]. His approach makes it possible to consider *воля* not simply as a lexical synonym of freedom but as a culturally meaningful category associated with personal strength and the ability to act.

The purpose of the present study is to identify the main linguocultural mechanisms through which female fate is conceptualized in Russian and Uzbek women's prose.

The research focuses on the following questions:

1. How are the concepts of *fate* and *lot* represented in Russian and Uzbek women's prose?
2. What semantic and cultural meanings distinguish Russian *терпение* from Uzbek *sabr*?
3. How is *will* represented as a category of female agency?
4. Which features of female fate are universal and which are culturally specific?

## 2. METHODS

The study employs a comparative linguocultural methodology combining semantic, conceptual, contextual, and comparative analysis.

The semantic method is used to identify the principal meanings of the lexical units associated with the conceptual field of female fate. The analysis focuses on the Russian units *судьба, доля, терпение,* and *воля* and the Uzbek units *taqdir, qismat, sabr,* and *iroda*.

Particular attention is paid to semantic components such as predestination, life course, individual life share, suffering, endurance, social responsibility, choice, determination, and personal agency.

The conceptual method allows the lexical meanings to be considered within a broader cultural framework. A concept is understood here as a complex mental and cultural formation that includes not only a conceptual component but also evaluative, figurative, emotional, and associative meanings.

Within this approach, female fate is interpreted as a complex conceptual structure consisting of several interconnected dimensions:

fate → lot → patience → will.

This sequence is not regarded as a chronological or obligatory development. It represents four dimensions of female experience: circumstances perceived as given, their individual interpretation, the response to difficulties, and the possibility of personal action.

The comparative method is used to establish similarities and differences between Russian and Uzbek linguistic representations. The research does not presuppose complete equivalence between the pairs *судьба — taqdir*, *доля — qismat*, *терпение — sabr*, and *воля — iroda*. Instead, the comparison considers their semantic overlap, cultural connotations, evaluative meanings, and contextual functions.

The contextual method is applied to the analysis of lexical units in literary discourse. Women's prose provides particularly valuable material because it represents female experience through narrative descriptions, dialogues, character speech, metaphorical structures, evaluative vocabulary, and phraseological expressions.

The research is theoretically grounded in the works of N. D. Arutyunova, Yu. S. Stepanov, V. V. Kolesov, S. G. Vorkachev, G. T. Ziganshina, and other scholars working within the fields of linguoculturology, cognitive linguistics, and cultural semantics.

## 3. RESULTS

The analysis shows that *fate* and *lot* form the basic semantic layer of the conceptualization of female destiny.

The Russian word *судьба* has a broad semantic structure and can denote a person's life course, future, circumstances, or a force perceived as determining the direction of life. The concept consequently incorporates temporal, existential, and causal meanings.

The lexical unit *доля* has a more concrete and culturally marked semantic structure. It foregrounds the idea of a particular portion of life assigned to an individual. This meaning is especially visible in combinations such as *женская доля* 'woman's lot', *тяжелая доля* 'hard lot', *горькая доля* 'bitter lot', and *счастливая доля* 'fortunate lot'.

As Ziganshina demonstrates, the cultural component of *доля* is associated with the idea of an allotted part or share [2, pp. 77–79]. Thus, *доля* not only describes an individual's circumstances but also enables the speaker to evaluate them.

The distinction between *судьба* and *доля* can therefore be understood as the difference between the general trajectory of human life and the specific circumstances that constitute an individual's life experience.

The same conceptual distinction is relevant to Uzbek *taqdir* and *qismat*. *Taqdir* generally refers to fate or destiny, whereas *qismat* can emphasize the individual share or circumstances assigned to a person.

Nevertheless, the Russian and Uzbek pairs cannot be treated as mechanically interchangeable. Their semantic correspondence is relative and should be examined in context.

Female fate is not represented solely through the notion of individual destiny. It also incorporates culturally established ideas about the social position of women.

The conceptual field may include such components as family, marriage, motherhood, responsibility, emotional endurance, social expectations, and personal choice.

The expression *женская доля* is particularly significant because the adjective *женская* gives the abstract notion of *доля* a socially specific meaning. It may refer not simply to what happens to an individual woman but to a culturally recognizable model of female life.

This model is often associated with responsibility for the family, emotional labour, care for others, and the necessity of overcoming difficulties. At the same time, contemporary literary discourse may challenge or reinterpret these traditional associations.

A similar process can be observed in Uzbek literary discourse, where *taqdir* and *qismat* may acquire specific meanings when associated with women, family, marriage, motherhood, and social expectations.

The concept of female fate therefore develops at the intersection of individual biography and cultural norm.

The concept of patience occupies an intermediate position between fate and will.

Fate refers to circumstances, while patience refers to the individual's response to these circumstances.

Russian *терпение* denotes the ability to endure difficulties, suffering, inconvenience, or prolonged hardship while maintaining self-control. In the representation of female experience, patience may therefore function as a strategy for dealing with circumstances that cannot be immediately changed.

Uzbek *sabr* shares this semantic basis but possesses additional cultural meanings. It can include endurance, emotional restraint, moral stability, inner strength, and the ability to maintain dignity under difficult conditions.

Therefore, *sabr* should not be interpreted exclusively as passive submission. Its conceptual structure may be represented as:

sabr = endurance + restraint + resilience + moral stability.

Russian *терпение* can similarly acquire positive meanings when it represents strength rather than helplessness.

This distinction is especially important in the analysis of female characters. A woman who endures hardship is not necessarily represented as passive. Patience may function as an internal resource that enables her to preserve dignity, protect others, or prepare for a future decision.

Consequently, the opposition between patience and resistance cannot always be treated as absolute.

The concept of *will* introduces another dimension into the conceptualization of female fate.

If fate represents circumstances and patience describes the response to them, will represents the ability to make decisions and act.

The Russian *воля* and Uzbek *iroda* are associated with determination, independence, personal choice, resistance, responsibility, and self-realization.

The semantic opposition can therefore be expressed through several interconnected pairs:

FATE — WILL

PREDESTINATION — CHOICE
CIRCUMSTANCE — ACTION
ACCEPTANCE — AGENCY

This opposition is particularly significant in women's prose because female characters may find themselves between socially prescribed roles and individual aspirations.

A woman may initially perceive her life as predetermined, interpret her circumstances as her *lot*, and respond through *patience*. At another stage, however, the emergence of personal will may enable her to reconsider her circumstances and make an independent decision.

Patience and will should therefore not be viewed as mutually exclusive. Patience can represent an internal form of strength, while will represents the active realization of that strength.

The comparative analysis demonstrates that the four concepts under consideration form a coherent but internally differentiated conceptual field.

Russian *судьба* and Uzbek *taqdir* represent the broader notion of destiny and the course of life. Russian *доля* and Uzbek *qismat* specify an individual's allotted share of life. Russian *терпение* and Uzbek *sabr* describe responses to difficult circumstances, while *воля* and *iroda* introduce the dimension of active choice and determination.

The conceptual structure may therefore be represented as:

FATE → LOT → PATIENCE → WILL

The model should not be understood as a linear sequence. It represents interconnected dimensions of female experience.

Fate establishes the general framework of life.

Lot individualizes this framework.

Patience represents a response to circumstances.

Will expresses the possibility of choice and action.

This structure demonstrates that female fate is not a static category. It is formed through the interaction of external circumstances and internal agency.

## 4. DISCUSSION

The findings allow us to reconsider the traditional interpretation of female fate as an exclusively predetermined or passive category.

The semantic relationship between *fate, lot, patience,* and *will* reveals a tension between two principles: predetermination and agency.

On the one hand, *fate* and *lot* represent circumstances perceived as given. On the other hand, *patience* and *will* reveal the ways in which individuals respond to these circumstances.

This interaction is particularly significant in Russian and Uzbek women's prose. Female characters can simultaneously recognize certain circumstances as predetermined and attempt to preserve or expand their personal agency.

The Russian pair *судьба — доля* emphasizes the relationship between general destiny and an individual life share. The Uzbek pair *taqdir — qismat* demonstrates a comparable conceptual structure, although the cultural connotations of the two units require contextual interpretation.

The comparison of *терпение* and *sabr* is particularly productive. Both concepts can describe endurance, but *sabr* may contain additional meanings associated with moral restraint, inner stability, and spiritual resilience. Consequently, translating *sabr* simply as *patience* may reproduce its basic denotative meaning while leaving part of its cultural content implicit.

A similar problem arises in the comparison of *воля* and *iroda*. Both units may represent determination and the capacity for autonomous action, yet their actual meanings depend on the cultural and textual context in which they occur.

The most important result is therefore the identification of conceptual interaction rather than simple lexical equivalence.

The four concepts can be interpreted as four dimensions of female experience:

- fate — what is perceived as given or predetermined;
- lot — what specifically falls to the individual;
- patience — how difficult circumstances are experienced and endured;
- will — how the individual exercises agency.

This model provides a more nuanced understanding of female subjectivity in literary discourse. Acceptance does not necessarily exclude agency, just as patience does not necessarily exclude resistance.

A woman may accept certain circumstances while preserving an internal sense of freedom. She may endure difficulties while simultaneously developing a strategy for change. Thus, the conceptual field of female fate contains both traditional and modern models of female behaviour.

The movement may be expressed as: predestination → interpretation → endurance → choice → action.

This model is especially relevant to prose produced during the late twentieth and early twenty-first centuries, when literary representations of women increasingly incorporate questions of personal choice, self-realization, social transformation, and changing gender roles.

At the same time, traditional cultural models continue to function within contemporary discourse. They provide a background against which new representations of female identity are constructed.

This coexistence of traditional and modern meanings makes Russian and Uzbek women's prose a productive source for comparative linguocultural research.

## 5. CONCLUSION

The study has demonstrated that the linguocultural conceptualization of female fate in Russian and Uzbek women's prose is based on the interaction of four interconnected concepts: fate, lot, patience, and will.

Russian *судьба* and Uzbek *taqdir* represent the broader notion of destiny and the course of human life. Russian *доля* and Uzbek *qismat* individualize this notion by emphasizing the particular share or circumstances attributed to a person.

Russian *терпение* and Uzbek *sabr* represent responses to difficult circumstances. Although they demonstrate significant semantic overlap, they are not complete cultural equivalents. In particular, *sabr* may combine endurance with moral restraint, inner stability, and resilience.

Russian *воля* and Uzbek *iroda* introduce the dimension of personal agency, determination, and choice.

The conceptual relationship identified in the study can therefore be expressed as:

FATE → LOT → PATIENCE → WILL

The sequence is not linear but represents a system of interconnected meanings through which female experience is conceptualized.

The central opposition underlying the conceptual field is:

PREDESTINATION ↔ AGENCY

Within this opposition, *fate* and *lot* foreground external circumstances, while *patience* and *will* demonstrate different forms of individual response.

The comparative analysis also reveals substantial areas of similarity between Russian and Uzbek linguistic cultures in their representation of destiny, endurance, and personal choice. At the same time, the compared lexical units possess culturally specific semantic and evaluative components.

Therefore, comparative linguocultural research should move beyond dictionary equivalence and focus on the contextual functioning of concepts in authentic literary discourse.

The study confirms the productivity of the linguocultural approach for analyzing female fate in Russian and Uzbek prose. Further research may focus on metaphorical models, phraseological units, proverbs, evaluative vocabulary, and syntactic patterns associated with *судьба / taqdir*, *доля / qismat*, *терпение / sabr*, and *воля / iroda*. Such an analysis would make it possible to reconstruct more precisely the Russian and Uzbek linguistic worldviews and identify transformations in the representation of female subjectivity at the turn of the twentieth and twenty-first centuries.

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