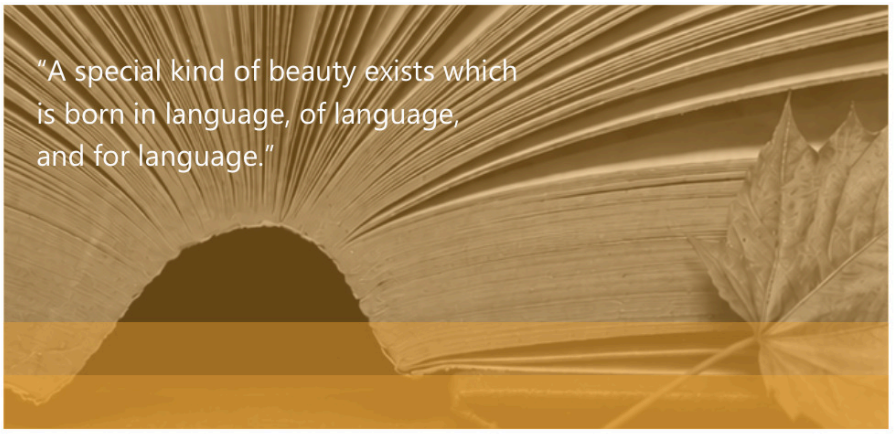
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National-cultural and cognitive features of the concept “Mother” in English and Uzbek

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Annotation *The concept MOTHER is a universal human category whose linguistic realization is shaped by culturally specific knowledge, social expectations, emotional experience, and symbolic associations. This study compares the national-cultural and cognitive organization of MOTHER in English and Uzbek within the combined frameworks of frame semantics, cognitive linguistics, and cultural linguistics. The study uses a qualitative comparative design and analyzes lexical nominations, conventional collocations, phraseological and proverbial material, evaluative features, and metaphorical extensions associated with English mother and Uzbek ona. The analysis identifies a shared cognitive core structured around biological maternity, care, affection, protection, child-rearing, and sacrifice. At the same time, the two languages differ in the relative salience of peripheral and culturally elaborated frame slots. The Uzbek model foregrounds tarbiya (upbringing), respect, moral responsibility, family continuity, and intergenerational solidarity, whereas the English model more readily accommodates individual identity, personal agency, professional roles, and autonomy alongside traditional caregiving meanings. Metaphorical extensions also reveal culturally meaningful patterns: Uzbek Ona Vatan emphasizes origin, belonging, and collective attachment, while English Mother Nature and Mother Earth foreground generativity and the life-sustaining environment.*

Keywords *Cognitive linguistics, frame semantics, cultural linguistics, concept, mother, ona, motherhood, English, Uzbek, linguistic worldview, cultural conceptualization*

Ingliz va o‘zbek tillarida “Ona” konseptining milliy-madaniy va kognitiv xususiyatlari

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Annotatsiya *ONA konsepti universal umuminsoniy kategoriya bo‘lib, uning tildagi voqelanishi milliy-madaniy bilimlar, ijtimoiy kutishlar, emotsional tajriba va ramziy assotsiatsiyalar asosida shakllanadi. Mazkur tadqiqotda ingliz va o‘zbek tillaridagi ONA konseptining milliy-madaniy va kognitiv tuzilishi freym semantikasi, kognitiv tilshunoslik hamda lingvokulturologiyaning integrativ nazariy yondashuvlari asosida qiyosiy tahlil qilinadi. Tadqiqot sifatga asoslangan qiyosiy metodologiyaga tayanib, ingliz tilidagi mother va o‘zbek tilidagi ona leksemalari bilan bog‘liq leksik nominatsiyalar, turg‘un so‘z birikmalari, frazeologik va paremiologik birliklar, baholovchi xususiyatlar hamda metaforik kengayishlarni qamrab oladi. Tahlil natijasida biologik onalik, g‘amxo‘rlik, mehr-muhabbat, himoya, farzand tarbiyasi va fidoyilik kabi semantik-kognitiv komponentlardan tashkil topgan umumiy konseptual yadro mavjudligi aniqlanadi. Shu bilan birga, har ikki tilda konseptning periferik komponentlari va madaniy jihatdan shakllangan freym slotlarining*

dolzarblik darajasi o‘zaro farqlanishi kuzatiladi. O‘zbek lingvomadaniy modelida tarbiya, hurmat-ehtirom, axloqiy mas‘uliyat, oilaviy qadriyatlarning davomiyligi va avlodlararo birdamlik ustuvor ahamiyat kasb etsa, ingliz lingvomadaniy modelida an’anaviy onalik va g‘amxo‘rlik mazmuni bilan bir qatorda shaxsiy identifikatsiya, individual faollik, kasbiy rollar va mustaqillik kabi komponentlar ham muhim o‘rin egallaydi. Konseptning metaforik voqelanishi ham milliy-madaniy xususiyatlarni namoyon etadi. Jumladan, o‘zbek tilidagi Ona Vatan metaforasi kelib chiqish, mansublik va jamoaviy daxldorlik tushunchalarini ifodalasa, ingliz tilidagi Mother Nature va Mother Earth metaforalari yaratuvchanlik hamda hayotni ta’minlovchi tabiiy muhit haqidagi tasavvurlarni aktuallashtiradi.

Kalit so‘zlar *Kognitiv tilshunoslik, freym semantikasi, lingvokulturologiya, konsept, ona, mother, onalik, ingliz tili, o‘zbek tili, olamning lisoniy manzarasi, madaniy konseptuallashtirish*

Национально-культурные и когнитивные особенности концепта «мать» в английском и узбекском языках

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Аннотация *Концепт МАТЬ представляет собой универсальную общечеловеческую категорию, языковая репрезентация которой формируется под влиянием национально-культурных знаний, социальных ожиданий, эмоционального опыта и символических ассоциаций. В данном исследовании проводится сопоставительный анализ национально-культурной и когнитивной организации концепта МАТЬ в английском и узбекском языках на основе интегративного подхода, объединяющего положения фреймовой семантики, когнитивной лингвистики и лингвокультурологии. Исследование основывается на качественном сопоставительном методе и охватывает лексические номинации, устойчивые словосочетания, фразеологические и паремиологические единицы, оценочные характеристики и метафорические расширения, связанные с английской лексемой mother и узбекской лексемой ona. В результате анализа выявлено общее концептуальное ядро, включающее такие семантико-когнитивные компоненты, как биологическое материнство, забота, любовь, защита, воспитание детей и самопожертвование. Вместе с тем установлены различия в степени актуализации периферийных компонентов концепта и культурно обусловленных слотов фреймовой структуры в сопоставляемых языках. В узбекской лингвокультурной модели особое значение приобретают воспитание (tarbiya), уважение, нравственная ответственность, преемственность семейных ценностей и межпоколенческая солидарность, тогда как в английской лингвокультурной модели наряду с традиционными представлениями о материнстве и заботе значительное место занимают личностная идентичность, индивидуальная субъектность, профессиональные роли и автономия.*

Метафорическая репрезентация концепта также отражает национально-культурную специфику. В частности, узбекская метафора Ona Vatan («Родина-мать») актуализирует представления о происхождении, принадлежности и коллективной привязанности, в то время как английские метафоры Mother Nature и Mother Earth выдвигают на первый план созидательное начало и представления о природной среде как источнике и основе жизни.

Ключевые слова *Когнитивная лингвистика, фреймовая семантика, лингвокультурология, концепт, мать, mother, материнство, английский язык, узбекский язык, языковая картина мира, культурная концептуализация*

Introduction

Language is not only a system for naming objects and relations; it also provides culturally patterned resources for categorizing experience. Cognitive linguistics treats linguistic meaning as inseparable from conceptualization, embodied experience, background knowledge, and categorization (Lakoff, 1987; Langacker, 1987; Evans & Green, 2006). Cultural linguistics develops this position further by examining how communities conventionalize cultural schemas, categories, and metaphors in language (Sharifian, 2017). Within this perspective, culturally significant kinship concepts are especially informative because they combine universal biological experience with historically and socially variable norms.

The concept MOTHER is a particularly productive object of comparison. At the denotational level, English mother and Uzbek ona refer to a female parent. At the conceptual level, however, both lexemes activate a wider network of meanings connected with pregnancy, birth, care, protection, affection, moral responsibility, education, sacrifice, family continuity, respect, and symbolic origin. This difference between lexical definition and conceptual knowledge is central to frame semantics. Fillmore (1982, 1985) argues that lexical meanings are understood relative to structured background knowledge, or frames, rather than as isolated bundles of dictionary features. The lexeme mother therefore evokes a relational and experiential scene that includes the child, family, caregiving practices, affective expectations, social roles, and culture-specific evaluations.

Cross-cultural comparison is necessary because the experiential basis of motherhood does not automatically produce identical linguistic conceptualizations. Wierzbicka (1992) shows that languages may organize shared human experiences through culture-specific semantic configurations. In English-Uzbek research, related studies of woman, family, phraseology, and connotation likewise indicate that national values and social organization influence the salience of particular semantic and evaluative components (Khayitova, 2025; Mamatova, 2025; Kuvanova, 2026; Mustofaqulova, 2026). These studies are useful, but they often focus on a single level of representation: phraseological expressions, a broader gender concept, the family concept, or connotative meaning. A more integrated account of MOTHER should combine lexical nomination, frame structure, evaluation, phraseology, metaphor, and cultural symbolism within one analytical model.

The present article addresses this need through a comparative frame-based analysis of English mother and Uzbek ona. Its central premise is that the two concepts share a

universal experiential core while differing in the relative prominence and cultural elaboration of particular frame slots. The study therefore avoids treating English and Uzbek as fixed opposites. Instead, it asks how largely shared semantic material is differently configured in two linguistic-cultural traditions and how conventional expressions make these configurations visible.

The study has three objectives: (1) to identify the shared cognitive components that constitute the core of MOTHER in English and Uzbek; (2) to describe culture-sensitive frame slots and symbolic extensions in each language; and (3) to compare the relative salience of relational, moral, individual, and social dimensions without reducing either culture to a rigid stereotype. The following research questions guide the analysis: RQ1: Which cognitive components form the common conceptual core of MOTHER in English and Uzbek? RQ2: Which frame slots show the clearest culture-sensitive differences? RQ3: How do metaphorical and evaluative extensions contribute to the national-cultural representation of motherhood?

The contribution of the study is twofold. Theoretically, it proposes an integrated comparative frame in which universal and culture-specific components are modeled as different levels of salience rather than mutually exclusive meanings. Methodologically, it demonstrates how a qualitative analysis can distinguish between strongly conventionalized tendencies and absolute cultural claims. This is especially important in contemporary linguocultural research, where concepts are dynamic and internally heterogeneous rather than static national essences.

Materials and Methods

Research design and analytical framework

The research uses a qualitative comparative design grounded in cognitive semantics, frame semantics, and cultural linguistics. The unit of analysis is not the dictionary meaning of mother/ona alone, but the conceptual knowledge activated by lexical, phraseological, evaluative, and metaphorical representations of motherhood. Frame-semantic analysis is used to reconstruct recurrent knowledge slots; componential analysis identifies semantic features; comparative analysis establishes shared and differentiated components; and linguocultural interpretation explains how conventional values and symbolic associations shape those components.

The analytical frame was developed deductively from established cognitive-semantic categories and inductively from the linguistic material. The initial categories included biological identity, caregiving, emotional attachment, moral responsibility, family relations, upbringing, social role, evaluation, and symbolic extension. During comparison, two additional dimensions became analytically relevant: intergenerational continuity and individual agency. These dimensions were retained because they distinguish the relative configuration of the English and Uzbek models while remaining compatible with the broader MOTHER frame.

Materials and sampling

The material consists of purposively selected linguistic units representing the semantic and conceptual field of MOTHER in English and Uzbek. English nominations include mother, mom, mum, and mummy, while the Uzbek set includes ona, oyi, aya, ena, volida, and the honorific volidai muhtarama. The study also considers conventional semantic combinations and culturally recognizable symbolic extensions such as Mother Nature, Mother Earth, and Ona Vatan (“Motherland”), together with phraseological and evaluative patterns discussed in comparative English-Uzbek scholarship. The aim is analytical depth rather than corpus representativeness; consequently, the study does not claim that the selected items exhaust all varieties, registers, or regional uses of either language.

The sample was selected according to three criteria. First, an item had to activate the

semantic field of motherhood directly or through a conventional metaphorical extension. Second, it had to contribute information about at least one frame slot, such as care, respect, upbringing, autonomy, or family continuity. Third, the interpretation had to be supported either by conventional lexical meaning or by patterns reported in published comparative work. Items were then grouped by semantic function and interpreted comparatively.

Procedure and interpretive safeguards

The analysis proceeded in four stages. In Stage 1, lexical nominations were mapped onto a basic identity-and-kinship frame. In Stage 2, recurrent semantic and evaluative components were coded into thematic slots. In Stage 3, the English and Uzbek configurations were compared using a three-level qualitative salience scale: +++ for a highly salient or culturally foregrounded component, ++ for a stable but moderately foregrounded component, and + for a peripheral or less explicitly foregrounded component. The scale is interpretive and is not a frequency statistic. In Stage 4, metaphorical extensions were analyzed as source-to-target mappings following the cognitive metaphor tradition (Lakoff & Johnson, 1980).

Two safeguards were applied to reduce overgeneralization. First, cross-cultural differences are formulated as relative tendencies in conventionalized linguistic representation rather than as psychological properties of all speakers. Second, the analysis distinguishes a shared core from culture-sensitive elaborations, which makes it possible for traditional and modern meanings to coexist within the same linguistic community. This is important because contemporary English discourse includes strongly family-centered representations, while contemporary Uzbek discourse also includes professional, individual, and agency-oriented representations of mothers.

Frame slot	Operational meaning in the analysis	Typical linguistic evidence
Identity / kinship	female parent; maternal relation; socially recognized motherhood	mother, mom, mum; ona, oyi, volida
Biological role	pregnancy, birth, breastfeeding, physical maternity	birth/maternity meanings
Care / protection	feeding, nurturing, comforting, protecting, supporting	caregiving collocations and evaluations
Emotional domain	love, tenderness, attachment, compassion, emotional security	affective adjectives and phrases
Moral domain	responsibility, devotion, sacrifice, duty	evaluative and proverbial meanings
Upbringing / education	guidance, tarbiya, instruction, socialization	education-related collocations
Family / intergenerational	family unity, continuity, kinship network, respect across generations	family and respect expressions
Agency / identity	personal choice, profession, autonomy, multiple social roles	contemporary role descriptions
Symbolic extension	homeland, nature, origin, fertility, protection	Ona Vatan; Mother Nature; Mother Earth

Table 1.

Table 1 summarizes the frame used for coding and comparison.

Results

Shared cognitive core

The comparison reveals a stable cross-linguistic core that can be represented schematically as MOTHER = FEMALE PARENT + CHILD + CARE + LOVE + PROTECTION + UPBRINGING + SACRIFICE. The first element is biological and relational: motherhood presupposes a parent-child relation. The remaining elements are functional, emotional, moral, and social. Their recurrence across both linguistic models shows that the concept is not reducible to biological maternity. It is organized as a multidimensional frame in which physical parenthood is closely linked to culturally valued forms of behavior.

Care is one of the most central components. In both languages, the mother frame naturally accommodates feeding, nurturing, comforting, protecting, and supporting the child. Emotional attachment is equally central and is represented through love, tenderness, affection, compassion, and security. The connection between care and affection is conceptually important: the mother is not only a person who performs caregiving tasks but also an affective center whose actions are conventionally interpreted through attachment and concern.

Sacrifice and responsibility also belong to the shared core, although their cultural foregrounding differs. In both English and Uzbek, idealized models of motherhood allow the mother to be represented as placing the child's welfare above her own immediate interests. This component links the emotional frame with a moral frame: care becomes socially evaluated as devotion, endurance, commitment, and responsibility. The result is an idealized cognitive model in which biological, functional, emotional, and moral meanings reinforce one another.

The shared core explains why direct translation between mother and ona is usually possible in basic kinship contexts. However, equivalence at the denotational level does not guarantee identical activation of all peripheral associations. The comparative differences become clearer when the analysis moves from core kinship meaning to upbringing, respect, family continuity, agency, and symbolic extension.

The Uzbek cultural configuration of ONA

The Uzbek ona frame places strong emphasis on relational embeddedness. The mother is conceptualized not only as an individual parent but also as a central participant in the moral and intergenerational organization of the family. A useful schematic chain is *ona → farzand → oila → tarbiya → mehr → hurmat → barkamollik*. This sequence illustrates how the maternal role links the child to the family and the family to moral development. The lexeme tarbiya is especially significant because it combines upbringing, moral formation, behavioral guidance, and socialization in a culturally dense way.

The educational role of the mother is therefore more than practical instruction. It is associated with the formation of character, respect for elders, appropriate conduct, and continuity of family values. In this configuration, the mother becomes a transmitter of cultural knowledge. Her role is simultaneously affective and normative: mehr (affection) is linked with tarbiya (upbringing), while tarbiya is linked with hurmat (respect). This helps explain why the Uzbek MOTHER frame strongly activates moral authority and intergenerational responsibility.

Respect is further supported by lexical variation and honorific forms. Nominations such as volida and volidai muhtarama add stylistic and evaluative meanings beyond simple kinship reference. Their use can signal reverence, elevated social status, or formal respect. Such variation indicates that the mother-child relation may be linguistically framed not only through intimacy but also through socially regulated deference. The salience of respect does not eliminate

affectionate forms such as oyi or aya; rather, the lexical field accommodates both intimacy and reverence.

Family continuity is another prominent component. The mother is associated with preserving relational cohesion, sustaining kinship practices, and mediating between generations. This pattern is consistent with comparative research on the FAMILY concept, which reports stronger emphasis on extended kinship and intergenerational bonds in Uzbek cultural-linguistic representation (Kuvanova, 2026). In the MOTHER frame, this tendency appears in the clustering of care, upbringing, respect, family unity, and social responsibility.

The Uzbek configuration can thus be described as relational-collective framing, but the label must be interpreted carefully. It does not mean that an Uzbek mother lacks individuality or personal goals. Rather, conventional linguistic representation more strongly foregrounds the mother through her relations to child, family, upbringing, and continuity. Individual agency remains possible, but it is less central in the traditional conceptual profile than relational and moral functions.

The English cultural configuration of MOTHER

The English mother frame shares the same biological, affective, and caregiving core. Traditional representations can be summarized as *mother → child → love → care → home → family*. Within this model, the mother is a caregiver, emotional supporter, and stabilizing family figure. These meanings remain highly productive and should not be treated as outdated or marginal. However, contemporary English discourse more explicitly allows motherhood to coexist with multiple individual identities and social roles.

This wider configuration can be represented as *mother → child + care + career + identity + autonomy + personal choice*. The key difference is not the disappearance of family-centered meanings but the conceptual expansion of the frame. The mother may simultaneously be represented as parent, professional, partner, citizen, and autonomous individual. Mamatova's (2025) comparative study of WOMAN/AYOL similarly notes stronger visibility of professional and individual roles in English representations of womanhood. Applied specifically to MOTHER, this tendency suggests that maternal identity can be linguistically integrated with non-maternal social identities without necessarily being framed as a contradiction.

The autonomy component is therefore best understood as an additional frame slot rather than a replacement for care or sacrifice. English representations can include self-sacrificing motherhood, intensive caregiving, or home-centered family identity, but they also make room for personal aspiration and choice. This produces what may be termed relational-individualized framing: the mother remains defined through a child relation, yet the conceptual profile more readily preserves the mother as a multi-role individual.

The English lexical field also contains informal forms such as mom, mum, and mummy, which index intimacy, regional variety, age, and register. Like Uzbek oyi or aya, these forms show that the conceptual field cannot be represented by a single neutral lexeme. Variation in nomination participates in the social construction of closeness, affection, and identity. The cross-linguistic difference therefore lies less in the existence of affectionate forms than in the broader organization of peripheral social-role meanings.

Metaphorical and symbolic extensions

The concept MOTHER functions productively as a source domain for non-kinship meanings. In Uzbek, Ona Vatan ("Motherland") maps the maternal domain onto homeland. The mapping links birth with origin, care with belonging, family with community, protection with security, and emotional attachment with patriotism. This extension activates the mother as a symbol of collective origin and territorial-affective belonging. Its cultural force comes from the

fact that the homeland is not conceptualized as a neutral place but as a life-giving, protective, and morally significant source.

English provides comparable but differently profiled extensions in Mother Nature and Mother Earth. Here the maternal domain is mapped onto the natural world: the mother corresponds to a source of life, nurturing corresponds to sustaining ecological systems, birth corresponds to creation, and care corresponds to preservation. The mapping highlights generativity and life-support rather than kinship alone. It demonstrates that the mother frame can structure abstract domains through embodied and culturally conventional associations, in line with conceptual metaphor theory (Lakoff & Johnson, 1980).

Expression	Source domain	Target domain	Foregrounded associations
Ona Vatan	Motherhood	homeland	origin, belonging, protection, collective attachment, continuity
Mother Nature	Motherhood	nature	life source, nurturing, generativity, ecological power
Mother Earth	Motherhood	earth/world	fertility, origin, sustenance, preservation

Table 2.

Table 2 summarizes these symbolic mappings.

These metaphors demonstrate both universality and cultural specificity. The universal mechanism is the use of motherhood as a source domain grounded in birth, care, and protection. The culture-sensitive dimension lies in which target domains become strongly conventionalized and which associations are foregrounded within them.

Discussion

The results support the main hypothesis that MOTHER in English and Uzbek has a shared experiential core but different patterns of cultural elaboration. From a frame-semantic perspective, this means that translation equivalents can activate broadly comparable central slots while differing in the accessibility or salience of peripheral slots. A dictionary definition such as "female parent" is therefore necessary but insufficient for explaining the conceptual behavior of mother and ona. The full frame includes affective, moral, social, intergenerational, and symbolic knowledge.

The Uzbek profile foregrounds a relational-moral network in which motherhood is closely connected with tarbiya, respect, family unity, continuity, and duty. This result is consistent with published English-Uzbek studies that emphasize family-based and culturally marked evaluation in related concepts (Khayitova, 2025; Kuvanova, 2026; Mustofaqulova, 2026). The finding does not imply that these values are uniquely Uzbek. English also values parental responsibility, family solidarity, and sacrifice. The difference is that Uzbek conventional representations more tightly cluster these meanings around the maternal role and often encode them through culturally dense vocabulary and honorific usage.

The English profile, by contrast, demonstrates a stronger compatibility between maternal identity and explicitly individualized social identities. The mother frame can include home, care, and sacrifice while also accommodating career, personal choice, and autonomy. This pattern aligns with the broader observation that English-language representations of womanhood often make individual social roles more visible (Mamatova, 2025). Again, the difference is relative rather

than absolute. Many English contexts strongly idealize maternal sacrifice, while many Uzbek contexts represent mothers as educated professionals and autonomous decision-makers.

This non-binary interpretation is methodologically important. Older cross-cultural descriptions can easily turn tendencies into stereotypes, for example by labeling one culture collectivist and another individualist and then treating every linguistic example as evidence of that opposition. The frame-based approach used here offers a more flexible alternative: both relational and individual meanings may coexist, but their conventional prominence differs by discourse, register, historical period, genre, and social context. Cultural conceptualization is therefore best represented as a dynamic configuration of more and less salient slots rather than a fixed list of national traits.

The metaphorical findings reinforce this point. Ona Vatan, Mother Nature, and Mother Earth all rely on a broadly shared embodied model of motherhood as origin, nurture, protection, and life-giving force. Yet the target domains and pragmatic resonances are not identical. The Uzbek homeland metaphor strengthens the connection between mother, collective belonging, and territorial origin; the English nature metaphors foreground ecological generativity and the sustaining environment. Such mappings show how a universal kinship frame can become a resource for culturally specific symbolic reasoning.

The results also have implications for translation and language teaching. A literal equivalent may preserve denotation while underrepresenting cultural resonance. For example, translating an honorific Uzbek maternal expression with the neutral English mother may lose a layer of reverence or formality. Conversely, English discourse that combines motherhood with autonomy or career identity may require contextual rather than purely lexical equivalence in Uzbek. Translators and language teachers should therefore treat mother/ona as frame-bearing units whose meanings depend on discourse and cultural knowledge.

The study has limitations. The analysis is qualitative and based on a purposive set of conventional linguistic examples and published comparative observations; it does not establish statistical frequency across representative corpora. Regional variation within Uzbek and English, age-related differences, diasporic uses, genre effects, and historical change are also beyond the scope of the present article. Future research should test the proposed salience model using balanced corpora, association experiments, questionnaire data, and discourse-specific datasets. Such work could determine whether the relational-moral and individual-agency clusters identified here are supported quantitatively and how their prominence changes across generations and genres.

Conclusion

This study has shown that MOTHER is a culturally embedded cognitive frame with both universal and language-specific dimensions. English mother and Uzbek ona share a stable conceptual core consisting of biological maternity, the parent-child relation, love, care, protection, upbringing, emotional attachment, and sacrifice. These components arise from common human experience and provide the basis for broad cross-linguistic equivalence.

The principal differences appear in cultural elaboration and relative salience. The Uzbek model more strongly foregrounds tarbiya, moral responsibility, respect, family continuity, intergenerational solidarity, and collective belonging. The English model preserves the same relational core but more readily integrates individual identity, professional role, personal agency, and autonomy. The contrast is therefore not between “family” and “individual” as mutually exclusive values, but between different configurations of a shared frame.

Metaphorical extensions confirm the productivity of the maternal source domain.

Ona Vatan conceptualizes homeland through origin, protection, belonging, and collective attachment, whereas Mother Nature and Mother Earth conceptualize the natural world through generativity, sustenance, and life-giving power. These extensions demonstrate how the same embodied source domain can support different culturally conventional symbolic structures.

The integrated frame model proposed here is useful for comparative cognitive linguistics because it combines lexical, evaluative, relational, and metaphorical dimensions while avoiding rigid cultural binaries. It also has practical relevance for translation, bilingual lexicography, intercultural communication, and foreign-language teaching. A subsequent corpus-based study could test the qualitative salience values proposed here and trace how the MOTHER frame is changing in contemporary English and Uzbek discourse.

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