

SIMILARITIES AND DIFFERENCES IN TRADITIONS OF UZBEK AND ENGLISH NATIONS

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INTRODUCTION

Human thinking and speech are closely related. Each nation expresses its thoughts through words. But words are not just a set of sounds, they express a certain meaning, concept, that is, a concept. Each word is associated with a specific image, feeling and life experience in the human mind. Therefore, the language of each nation is a mirror of its spiritual world. The word “concept” is derived from the Latin word *conceptus*, which means “concept”, “idea”, “content”. It is an important term in linguistics, philosophy and cultural studies. In linguistics, the concept of concept occupies a special place in the study of the relationship between language, culture and thinking. After all, the words in each language show how that nation perceives the world. For example, the word “house” for Uzbeks is not only a place to live, but also a source of family love, peace and tranquility. For the English, “home” means more comfort and a personal area. This example clearly expresses the cultural meaning of the concept - one word evokes different feelings in two cultures.

Therefore, studying concepts helps not only to gain a deep knowledge of the language, but also to understand the way of thinking, values, and mentality of the people. Concepts are also part of the history, traditions, and religious beliefs of the people. This article analyzes the content of the concept of a concept, its role in language and culture, as well as the example of some concepts in the Uzbek language. The article is written in a simplified form and is intended for students who are just starting to study linguistics and readers interested in the topic of intercultural communication. The article also discusses how concepts are changing in the modern world, how new concepts are emerging as a result of globalization and technological progress. Because language is a living system; it grows with society, renews itself, and adapts to new social needs.

What is concept?

To understand the content of a concept more deeply, it cannot be associated only with linguistic units. Because a concept is a person’s way of perceiving the world, a spiritual model formed in his mind. Each nation understands various phenomena in its own way throughout its life, expresses them through words, and thereby creates a conceptual system. So, a concept is a combination of words, meaning, and emotions, the result of human thinking. For example, let’s take the word “freedom”. For Uzbeks, this word is mainly associated with peace, tranquility, and the opportunity to live independently. For the English, “freedom” is more expressed by the right to express one’s own opinion, make independent decisions, and defend one’s own opinion. This difference shows that each nation interprets “freedom” based on its historical experience, social life, and values. So, concepts are directly related to the historical memory, lifestyle, and cultural traditions of the people.

A concept cannot be separated from the language, but it would be a mistake to see it only as a word. Because a word is an external form, and a concept is a meaningful essence. Behind each word lies a person's feelings, thoughts, and life experience. Therefore, to understand a concept, it is necessary to study not only the definition in the dictionary, but also the traditions, religious

beliefs, and literary works of the people. For example, the word “non” is a symbol of life, blessing, and respect among Uzbeks. Throwing bread on the ground or stepping on it is considered a sin. In the English, “bread” is perceived as everyday food and is not associated with any religious or spiritual meaning. This shows how deeply concepts are embedded in culture. In Uzbek concepts, human relations, respect, and care for each other are paramount. Therefore, expressions such as “parental prayer”, “guest food”, and “entertainment” are deeply rooted in the language. In English culture, concepts such as personal freedom, attention to time, and independence prevail. Although the conceptual thinking of these two peoples differs from each other, both form the basis of their culture. A deep study of the concept is important not only for understanding the language, but also for understanding the people’s psyche and philosophy of life¹.

The connection between concept and language

Language and concept are complementary phenomena. Language is a mirror of human thinking, and a concept is a complex of thoughts and feelings reflected in this mirror. The language of each nation expresses its own worldview, values, and attitude to life. For this reason, in order to fully understand the meaning of words in the language, it is necessary to know their cultural and spiritual basis. For example, words such as “or”, “nomus”, “izzat”, “mehmondo‘ostlik” in the Uzbek language express not only lexical, but also sacred concepts in the psyche of the people. Although there are terms close to these words in English, their emotional depth and spiritual load are different. Therefore, in each language, some words are lost in translation or their meaning is not fully conveyed. This means that language and concept are inseparable phenomena - one is a form of expression, the other is a semantic root.

As linguist A. Vezhbetskaya noted, each language has its own “cultural code”, and it is through this code that concepts are formed. That is, language is not only a means of communication, but also a system that preserves culture and transmits it from generation to generation. For the English, the concept of “privacy” — that is, personal life, independence — is very important. For the Uzbeks, on the contrary, “unity”, “neighborliness”, “collectivism” are highly valued. This difference clearly demonstrates the conceptual thinking of the two peoples: while the English have an individualistic worldview, social solidarity and mutual assistance prevail among the Uzbeks. Therefore, language forms concepts, and the concept, in turn, causes the development of the language, the emergence of new words and expressions. Therefore, the connection between language and concept is the most important support of the cultural heritage of humanity².

Concept and culture

Culture is the deepest layer of human thinking. Each nation forms its own system of concepts based on its historical experience, religious beliefs, social life and traditions. Therefore, culture is the source of concepts and a means of preserving them. People perceive the world precisely through their cultural experience, evaluating each concept with the values of their culture. For example, among Uzbeks, the concept of “guest” means not an ordinary visitor, but a “guest sent by God”. For this reason, setting the table for a guest, making tea, and serving the best dishes has become an ancient tradition. This deeply expresses the concept of “hospitality” of the Uzbek people - this concept is embodied not only in words, but also in the way of life of the entire people. In English, the word “guest” is used for a guest, but this concept has a more formal tone. They

¹ Sharipova, M. (2020). *Til va madaniyat o‘zaro bog‘liqligi masalalari*. Toshkent: O‘zbekiston Milliy Universiteti nashriyoti.

² Vezhbetskaya, A. (1997). *Understanding Cultures through Their Key Words: English, Russian, Polish, German, and Japanese*. New York: Oxford University Press.

prefer to warn the guest in advance and visit at a certain time, which is associated with the concept of “privacy” in English culture.

This difference shows that each people forms concepts based on their own cultural values. While the Uzbeks value community, family, solidarity, and respect for elders, the English value personal freedom, punctuality, and order. Therefore, while Uzbek cultural concepts are based on emotion, warmth, and kindness, English concepts are based on logic, distance, and independence. Culture has shaped these concepts for centuries, reinforcing them in language, literature, customs, and everyday life. Therefore, language is the form that expresses concepts, and culture is their root and essence.

Analysis on the example of concepts³

Below is a comparison of some concepts found in Uzbek and English cultures:

Kontsept nomi	Content in Uzbek culture	Content in English culture
Ona (Mother)	Love, care, prayers, the center of the family	Independent, individualistic image
Mehmon (Guest)	Dear, respected, served	Limited-time visitor, formal attitude
Non (Bread)	Source of life, symbol of blessing and respect	Simple type of food
Uy (Home)	Family, a place of warmth, peace and tranquility	Personal territory, comfort center
Or (Dignity)	Honor, morality, being considerate	Personal freedom, professional honor

This table shows that both peoples have the same concepts, but their meaning is interpreted differently depending on culture, history and social life. While social closeness, spiritual connection and kindness prevail in Uzbek concepts, personal freedom and individual values lead in English concepts. In this way, the concepts reflect the worldview, culture of thinking and attitude to life of the people.

Types of concept

Types of concepts help to understand their place in society more deeply. In linguistics, concepts are often divided into cultural, philosophical and religious directions. Cultural concepts are concepts that are inextricably linked with the life, customs, values and traditions of the people. For example, concepts such as “hospitality”, “honor”, “home” or “bread” are deeply rooted in the Uzbek national consciousness. These concepts are reflected not only in the language, but also in folk folklore, proverbs, songs and expressions. They are passed down from generation to generation as a component of national identity. For example, the proverb “When a guest comes, he comes with sustenance” shows a strong semantic connection between a guest and a blessing in the folk mind. Although in English culture this concept is expressed by the word “Hospitality”, it does not have the religious or spiritual meaning that Uzbek has.

Philosophical concepts are related to human existence, the meaning of life, and spiritual quests. Concepts such as “life,” “happiness,” “death,” and “justice” are interpreted differently in each nation. In Uzbek culture, “happiness” is more measured by family harmony, the development of children, and honest livelihood. In English, “happiness” is associated with individual achievement, freedom, and personal success. Therefore, philosophical concepts are one of the

³ Kolesov, V. V. (2004). *Language and Culture: The Problem of Conceptual Analysis*. St. Petersburg: SPbSU Press

indicators that deeply reveals the national worldview. Each language expresses the relationship between man and society through its philosophical concepts⁴.

Religious concepts, on the other hand, express the beliefs, spiritual values, and moral principles of the people. In the example of the Uzbek language, words such as “piety,” “patience,” “mercy,” and “sin” have become an integral part of not only religious but also spiritual and everyday speech. Through these words, the people express their moral ideals. For example, the phrase “He who endures will be saved” shows how a religious concept lives in the national language. Concepts such as “faith”, “sin”, “blessing” in English also have a religious nature, but they are interpreted more in the spirit of individualism, and are somewhat more formal in comparison with the collective spirituality of Uzbek culture.

Thus, each type of concept creates its own semantic field in the language. Although they are interconnected, each of them represents different aspects of human thinking. Cultural concepts illuminate the social life of the people, philosophical concepts illuminate the spiritual world of a person, and religious concepts illuminate faith and spirituality. In the case of the Uzbek language, these three directions are intertwined, so in words such as “or”, “uy”, “ona”, “sabr” religious, cultural and philosophical layers exist simultaneously.

Linguist Y. Stepanova notes that concepts are “coded forms of culture”, that is, through them the people preserve their historical experience in the language. This idea is also confirmed in the case of the Uzbek language: the people express their values through their language, and the language transmits these values to generations. Therefore, the study of concepts is a relevant direction not only for linguistics, but also for cultural studies, psychology and anthropology⁵.

Conclusion

A concept is a phenomenon that expresses a complex but inseparable connection between languages, thought and culture. It is a system of concepts formed in the human mind, which acquires material form through language and is filled with content through culture. Each people has its own conceptual world, this world is determined by their historical experience, religious beliefs, social values and national mentality. Therefore, each language expresses the worldview, values and philosophy of life of the people through its system of concepts. Concepts found in Uzbek and English may be similar in content, but their semantic depth, cultural interpretation and emotional connotation differ from each other. For example, concepts such as “guest”, “mother”, “or”, “bread” in the Uzbek language were formed in harmony with the religious and spiritual views of the people. In English, these concepts are interpreted more through the prism of individualism, personal freedom and social responsibility. This difference does not arise from semantic differences between languages, but from the specific mental foundations of cultures. The analysis of concepts is of profound importance in intercultural communication, because it reveals not only the translation of words, but also the spiritual and social content behind them. Therefore, conceptual analysis in linguistics is one of the most effective tools for studying national thinking, value systems, and cultural identity.

In general, a concept is a bridge between language and culture, uniting the general and national aspects of human thought. Through each concept, a people expresses its identity, preserves its

⁴ Karasik, V. I. (2002). *Language Circle: Personality, Concepts, Discourse*. Volgograd: Peremena.

⁵ Stepanova, Y. S. (1997). *Concept and Word in the Structure of Language*. Moscow: Nauka.

history, and conveys its spirit to future generations. Therefore, the study of concepts is of immense scientific importance not only for linguistics, but also for the disciplines of cultural studies, psychology, and sociology.

FOYDALANILGAN ADABIYOTLAR

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