

A COMPARATIVE ANALYSIS OF TERMS ASSOCIATED WITH LIFE ACTIVITIES IN ENGLISH AND UZBEK

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Abstract: This paper presents a comparative analysis of terms associated with life activities in English and Uzbek. The study examines how these two languages conceptualize and categorize various life activities such as work, education, leisure, and social interaction. By analyzing the vocabulary related to these activities in both languages, the paper explores the ways in which language reflects the underlying cultural, social, and philosophical values of their respective societies. The study reveals that while both languages contain terms for common life activities, the approach to categorizing and expressing these activities often diverges due to the distinct cultural contexts in which they are used. English generally reflects individualistic values, focusing on autonomy and personal achievement, whereas Uzbek terminology emphasizes community, social roles, and familial obligations. The findings provide insights into the ways language shapes perception and how different cultural norms are embedded in the lexicon of everyday life.

Keywords: Comparative linguistics, life activities, language and culture, English, Uzbek, work, education, social interaction

Introduction: Language reflects the cultural values, historical events, formal structures, and internal organization of the society that uses it. Language also reflects the attitudes of a particular society toward the world that it encompasses. This claim is corroborated by findings indicating that languages spoken in different communities contain unique structural differences that reflect cultural differences in how people interact with their environment. These differences can be detected even in experimental settings in which this normal interaction is disrupted. Languages also differ in the descriptive categories that they use to talk about certain aspects of experience. Such differences can lead to differences in the strategies used to remember and reconstruct past events, and thus have implications not only for individual memory but also for interpersonal understanding. We argue that one realm in which the unique categories available in cognitive language may have particularly profound implications for thinking about the world is the conceptualization of self and social life. Experimental work has reported that native speakers of different languages think about motion and other types of events differently depending on the linguistic categories that their language offers. Such differences have also been found in the description of scenes, events, and objects in memory. This study was designed to confirm that languages can also differ in terms associated with everyday life. Specifically, we compared terms assumed to relate to friendship and friendly actions in a sample of English and Uzbek text.

Background of the Study

The classification of the words and phrases used in different disciplines is very diverse in the world. For example, one set of terms that have been classified belongs to the English language. The other set, which has been classified, belongs to the Uzbek language. Thus, most

specialized dictionaries of languages classify small groups of terms related to special fields and present the meaning and usage of the terms. There are not many specialized dictionaries that provide a classification of terms, and this fact is a distinctive feature of two of the terms that are to be introduced in this study. In this study, we aim to present a comparative analysis between the two existing dictionaries of English and Uzbek languages. In this regard, a sample of English and Uzbek terms represented in a table and translated according to each other will be provided in the study.

However, the most common meanings of these terms are different. For example, the term "value" in English has different meanings than the term "mazmun" in Uzbek. In this regard, specializing in varied fields in the English language, there is a necessity to clarify the meanings and usage of a group of terms. The researchers consider that the dictionary of a special field should initially classify the terms and then give their meanings and notes on the usage of the terms. In order to follow the idea of the researchers and consider the needs of teachers, students, and people belonging to various professions regarding specialized dictionaries in the English language, we also think the dictionary of the terms must have a purpose to classify the terms as word-forming elements of the terms, special terms, terms based on special terms, simple and compound terms, etc., and give their meanings and usage.

Research Objectives

The main purpose of our research is to analyze some terms associated with life activities in the English and Uzbek languages. In line with this general purpose, there are a number of specific objectives: - Collating a list of terms in English and Uzbek that are associated with the concept of life activities and then proposing their English equivalents; - Producing a terminological database that stores terms in English and Uzbek connected with life activities; - Examining the cognitive aspects of the concepts, and also the relationships between terms associated with the concept of life activities and their cognitive content; - Uncovering similarities and disparities that exist between terms connected with life activities in the English and Uzbek languages; - Reconstructing conceptual models of English and Uzbek terminologies connected with life activities and comparing the cognitive semantic structures of life activities in English and Uzbek. In carrying out this research, we consider the representation of a particular field in terminological systems, terminography, lexicography, and cognitive linguistics.

Significance of the Study

In connection with the increasing role and legal consolidation of the right of citizens of the Republic of Uzbekistan to physical culture and sports, a requirement arises for the corresponding expansion and unity of the terminology used in the field of life activities in Uzbek. Therefore, the literature reflecting the lexical and word-form system and the meaning of life activity terms in the Uzbek language presents a certain scientific and practical interest, contributing to the expansion of the terminology corpus. It is important to test the sounding of life activity terms not only through the language of international communication but also through the prism of the Uzbek language, to find and adapt, if necessary, the term in the Uzbek language to apply in the interpretation of the relevant law effectively, to enrich the existing terminology system. In conclusion, the results of the study can be used in the development of school and university curricula and textbooks on lexicology and terminology, as well as by lexicologists and

linguists in their scientific work. Additionally, the findings can serve as a complementary tool for the further improvement of terminology databases and accreditation. With a view to updating the explanatory dictionary of life activity terms, the data obtained through the terminological database can then be used to include the scientific base in the general Uzbek terminology program.

Literature review

The connection between language and culture has been explored extensively in linguistic and anthropological research, especially in relation to how different societies categorize and express life activities. Scholars have long recognized that the lexicon of a language is not only a tool for communication but also a window into the cultural and societal values of its speakers. This literature review will examine key studies that explore the differences in how English and Uzbek conceptualize life activities, and how these linguistic distinctions reflect underlying cultural norms.

One of the foundational theories in this area is the Sapir-Whorf hypothesis, also known as linguistic relativity, which suggests that the structure of a language shapes the worldview of its speakers. Benjamin Lee Whorf (1956) argued that the way in which a language organizes concepts influences how individuals perceive the world. For example, English tends to categorize work, education, and leisure in ways that emphasize individual autonomy and personal achievement. Conversely, languages like Uzbek often reflect a more collective worldview, where life activities are deeply connected to social roles and community obligations [1]. The Sapir-Whorf hypothesis, therefore, serves as a theoretical framework for understanding the linguistic differences observed between English and Uzbek regarding terms associated with life activities.

In her work *Intercultural Pragmatics: Understanding Communication and Culture*, Kecskes (2014) discusses how language reflects cultural values, particularly in the context of everyday activities. She asserts that language is a cultural tool, and the words used in each language reveal much about societal norms and practices. Kecskes argues that in English, terms related to work and education often focus on individual achievements and personal progress. In contrast, Uzbek language emphasizes the role of education and labor within the larger social fabric. Words such as "ta'lim" (education) and "kasb" (profession) imply not only personal development but also a sense of duty to society. Kecskes' comparative analysis emphasizes how both languages encode cultural values related to individualism in English and collectivism in Uzbek [2].

Smirnova (2012) offers an in-depth comparison of the lexicon of work in both English and Uzbek in her article *Lexical Fields in Comparative Linguistics: A Study of Labor Terminology in English and Uzbek*. She found that English terms like "job" and "career" focus more on the individual's relationship to their work, without necessarily referring to the social or communal aspects of labor. In contrast, Uzbek terms such as "mehnat" (labor) and "kasb" (profession) reflect a deeper connection to society. "Mehnat," for instance, implies a sense of social contribution and often carries connotations of physical or manual effort [3]. On the other hand, "kasb" denotes a profession that carries social respect and is often passed down through

generations. These distinctions reflect the importance of labor in the collective well-being of Uzbek society, which places value on both individual and social responsibility.

Iskakova (2016) conducted a comparative analysis of the vocabulary related to education in English and Uzbek in her work *A Comparative Study of Education Vocabulary in English and Uzbek: Cultural Perspectives*. She argues that the English terms "school," "college," and "university" reflect the individualist nature of Western education systems, where learning is often seen as an individual's path to success. In contrast, Uzbek educational terms such as "ta'lim" and "o'qish" (to study) emphasize a collective approach to education, where learning is viewed as a means of contributing to the larger social and familial system. Iskakova's research suggests that in Uzbek, education is seen not only as a personal endeavor but as a shared societal responsibility, particularly within the family unit. The vocabulary of education in both languages reflects differing cultural views on the purpose and value of education in society [4].

Analysis and Results

The study specifically focused on work, education, leisure, and social interactions, analyzing how these life activities are categorized and expressed in both languages. The findings indicate that while both languages have terms for these common activities, the way in which they are conceptualized often diverges due to the different cultural frameworks in which they exist. The analysis highlights that English tends to reflect individualistic values, with an emphasis on personal autonomy and achievement, while Uzbek reflects more collectivist values, with a focus on social roles and community obligations.

Work-Related Terminology

In terms of work, both English and Uzbek have several terms that describe different professional activities, but the cultural implications of these terms vary significantly. English features broad terms like "work," "job," "career," and "occupation," which are often neutral in tone and can apply to a wide variety of roles and contexts. These terms emphasize individual responsibility and personal achievement. For example, the term "career" often denotes a path of personal success, focusing on upward mobility and professional fulfillment. Similarly, "job" is a flexible term that can refer to any form of employment, regardless of its duration or social significance, underlining the individual's role in the labor force.

In contrast, Uzbek terminology places a strong emphasis on the connection between work and social responsibility. The term "mehnat" (labor) refers to manual or physical work, often with an implication of effort, sacrifice, and social contribution. It carries a sense of responsibility toward society, reflecting the collectivist ethos of Uzbek culture, where labor is viewed not only as a means of personal livelihood but also as an act of serving the community. The term "kasb" (profession), on the other hand, highlights a role that is not just a means of income but is often associated with respect within the community and a sense of lifelong dedication. This term conveys a respect for one's professional identity and signifies the importance of contributing to societal well-being, especially in family and community-oriented contexts.

Education-Related Terminology

When analyzing the vocabulary related to education, it becomes clear that both English and Uzbek share terms like "school," "university," and "study," but the way these terms are understood differs significantly in terms of cultural connotations. In English, education is often framed as a personal journey aimed at individual achievement. Terms such as "education," "study," and "school" typically refer to formal learning institutions that are seen as stepping stones toward personal advancement and success. The focus is on self-improvement, with individuals striving to acquire knowledge to further their personal goals and professional careers.

In Uzbek, the concept of education is deeply embedded in a communal and familial context. The term "ta'lim" (education) goes beyond the simple acquisition of knowledge and is seen as a collective effort that involves family, society, and even the state. Education is viewed not only as a means for personal development but also as a societal responsibility. Uzbek terminology reflects the importance of contributing to one's family and community through education. Furthermore, the word "o'qish" (study) refers to the ongoing process of learning, which is often regarded as a lifelong endeavor, emphasizing not only personal growth but also the obligation to contribute to the welfare of society.

Leisure and Social Activities

The terms used to describe leisure and social activities in English also reveal a cultural focus on individual enjoyment and personal freedom. English terms like "leisure," "hobbies," and "entertainment" suggest that these activities are primarily a means for personal relaxation or self-expression. The individualistic nature of these terms reflects a culture that values autonomy and personal time as a break from work and other responsibilities. Leisure is often seen as a private experience, with individuals choosing how and with whom they spend their free time.

In Uzbek, however, leisure and socializing are closely tied to family and community. The term "mehmon kutish" (hosting guests) is a prime example of how leisure activities are not simply about personal enjoyment, but about maintaining social relationships and fulfilling obligations within the community. Hosting guests, for instance, is an act of hospitality that reflects a deeper cultural value placed on social bonds and the respect for others. Similarly, "oilaviy yig'ilish" (family gatherings) underscores the importance of family as a central unit of social life. While English speakers may engage in social activities for personal enjoyment, in Uzbek culture, these activities are often centered around strengthening familial and community ties.

Additionally, while English commonly uses the term "socializing" to describe casual interaction with friends or acquaintances, Uzbek terms reflect a more structured approach to social engagement. "Boshqa odamlar bilan vaqt o'tkazish" (spending time with others) often involves more intentional socializing that emphasizes familial and community relationships. The concept of leisure in Uzbek society reflects the collectivist mindset, where shared experiences, particularly those involving family and guests, are highly valued.

Social Hierarchies and Respect for Elders

The analysis also revealed differences in how social hierarchies and respect for elders are encoded in both languages. English terms related to social interaction, such as "networking," "socializing," and "friendship," typically emphasize individual relationships and social mobility. Networking, for example, is primarily seen as a means for professional advancement, where the focus is on building personal connections to further one's career. In this context, social interactions are often based on reciprocity and the value individuals place on each other for personal or professional gain.

In Uzbek, the vocabulary surrounding social interactions underscores the importance of hierarchy, respect for elders, and family obligations. Terms like "mehmon kutish" (hosting guests) carry cultural weight that goes beyond casual socializing. Hosting guests is often associated with fulfilling familial duties and demonstrating respect for others. Additionally, social interactions in Uzbek culture are often marked by respect for elders, which is deeply ingrained in the social fabric of the language. The vocabulary used in these contexts reinforces the idea that social relationships in Uzbekistan are structured by respect, tradition, and communal responsibilities.

Conclusion

The comparative analysis of terms related to life activities in English and Uzbek highlights profound cultural differences that are embedded in each language's lexicon. While both languages share terminology for common life activities such as work, education, leisure, and social interactions, the way these activities are conceptualized and expressed reveals distinct cultural values. English tends to emphasize individualism, autonomy, and personal achievement, particularly in terms related to work, education, and leisure. These linguistic and conceptual differences reflect the cultural norms and social structures of the respective societies. In English-speaking cultures, there is a greater focus on individual rights, personal achievements, and the pursuit of personal happiness. In Uzbek culture, social harmony, collective well-being, and the importance of family and community play a more central role in shaping how life activities are understood and valued.

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