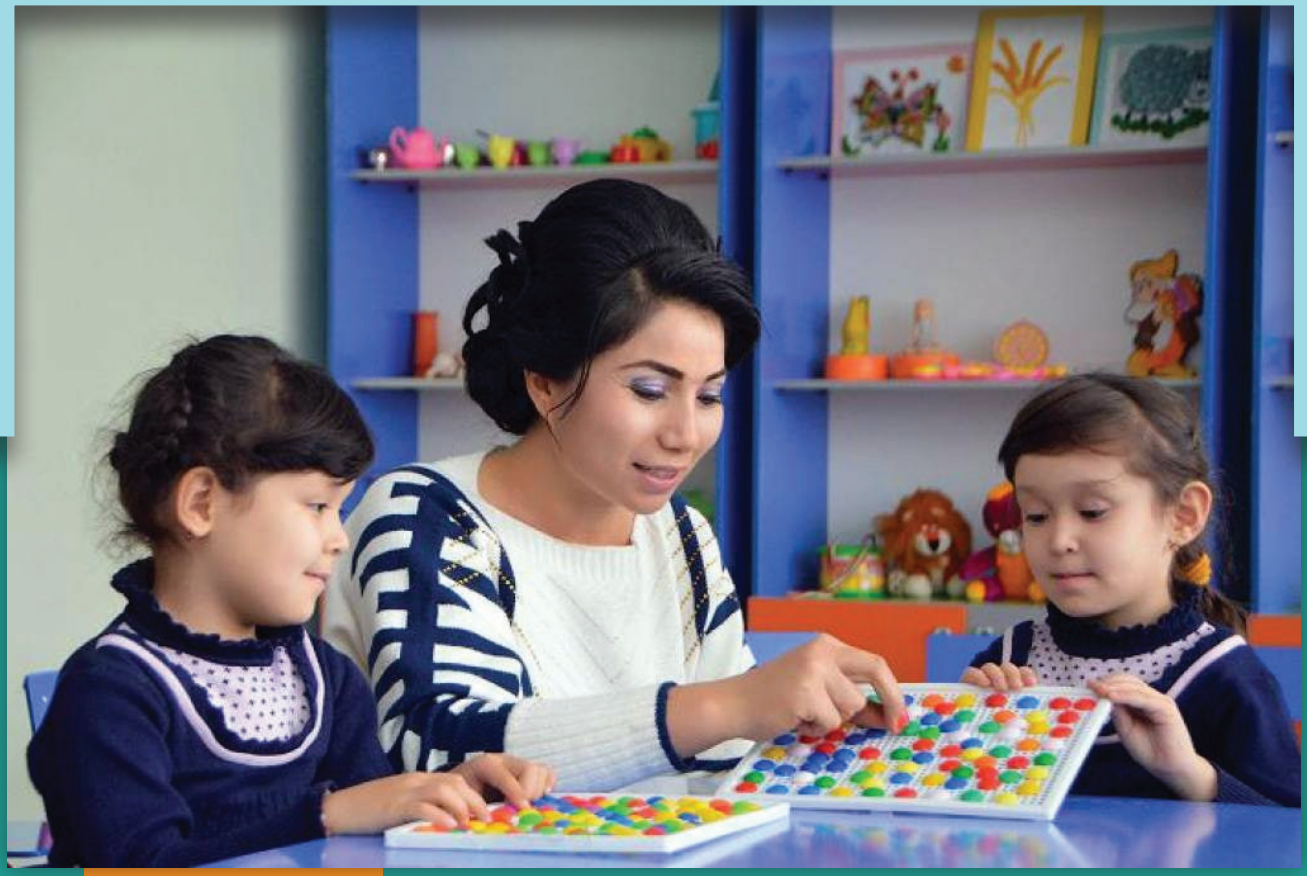
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MAKTABGAÇA VA MAKTAB TA'LİMİ

Pedagogika, psixologiya fanlariga ixtisoslaşgan ilmiy jurnal

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MUNDARIJA СОДЕРЖАНИЕ CONTENTS

LINGUOCULTUROLOGICAL FEATURES OF THE CONCEPT "RESPECT AND ESTEEM" IN ENGLISH AND UZBEK CULTURES

Naimova Dildora Kaxramonovna
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Abstract: The article compares the linguoculturological features of the concept "respect and esteem", verbalised in Uzbek by the binomial hurmat va ehtirom and in English by the lexical field of respect, esteem, regard, deference and reverence, at the levels of the lexical-semantic field, phraseology and paremiology, address forms and cultural values. The analysis shows that in English respect is construed mainly as recognition of the autonomy and rights of the individual, whereas in Uzbek it is construed as a relational obligation based on age, kinship, status and hospitality, and it is grammaticalised in the sen/siz opposition, kinship address and the respectful use of plural verb forms. The Uzbek binomial combines everyday respect with ceremonial reverence, for which English has no single equivalent.

Key words: concept, linguoculturology, respect, esteem, hurmat, ehtirom, politeness, address forms, English, Uzbek.

Annotatsiya: Maqolada ingliz va özbek madaniyatida "hurmat va ehtirom" konseptining lingvokulturologik xususiyatlari leksik-semantik maydon, frazeologiya va paremiologiya, murojaat şakllari hamda madaniy qadriyatlar darajalarida qiyosiy tahlil qilinadi. Tahlil şuni körsatadiki, ingliz tilida hurmat asosan şaxsning mustaqilligi va huquqlarini tan oliş sifatida, özbek tilida esa yoş, qarindoşlik, mavqe va mehmondöstlikka asoslangan munosabat majburiyati sifatida anglanadi va grammatik jihatdan (sen/siz, qarindoşlik atamalari, hurmat maqsadida qöllanadigan köplik şakli) mustahkamlangan. Özbekça "hurmat va ehtirom" juftligi kundalik hurmat va tantanavor ehtirom qatlamlarini birlaştiradi; ingliz tilida bunday yagona ekvivalent mavjud emas.

Kalit sözlar: konsept, lingvokulturologiya, hurmat, ehtirom, muloyimlik, murojaat şakllari, ingliz tili, özbek tili.

Аннотация: В статье проводится сопоставительный анализ лингвокультурологических особенностей концепта "уважение и почтение" (hurmat va ehtirom) в английской и узбекской культурах на уровнях лексико-семантического поля, фразеологии и паремиологии, форм обращения и культурных ценностей. Показано, что в английском языке уважение осмысляется прежде всего как признание автономии и прав личности, а в узбекском - как обязательство в отношениях, основанное на возрасте, родстве, положении и гостеприимстве и закреплённое грамматически (местоимения sen/siz, термины родства, форма множественного числа как знак уважения). Узбекская пара hurmat va ehtirom объединяет слои повседневного уважения и торжественного почтения, для которых в английском языке нет единого эквивалента.

Ключевые слова: концепт, лингвокультурология, уважение, почтение, вежливость, формы обращения, английский язык, узбекский язык.

INTRODUCTION

Respect is one of the basic regulators of social interaction: it determines how people address one another, how deference is distributed between generations and social ranks, and how conduct is evaluated as proper or improper. Since language stores and transmits cultural experience, the verbal expression of respect is a reliable window onto the value system of a nation. The topic is relevant because of the growth of contacts between Uzbekistan and the English-speaking world. A speaker of Uzbek who renders hurmat as respect and ehtirom as esteem or reverence preserves the dictionary meaning but may lose the social one: the obligations to elders, the ritual of hospitality, the choice between sen and siz, the use of kinship terms with strangers.

Conversely, differences in communication styles may lead Uzbek speakers to perceive English informality as a more relaxed expression of respect, while English speakers may interpret Uzbek forms of deference as expressions of greater formality and cultural courtesy. Such mismatches are not errors of grammar; they are differences in the concept itself. The aim of the article is to identify and compare the linguoculturological features of the concept of respect and esteem in English and Uzbek at the lexical, phraseological, grammatical-pragmatic and value levels.

LITERATURE REVIEW

Linguoculturology treats language units as carriers of cultural meaning [2, 3]. Its central unit is the concept, a multidimensional mental formation that combines an image, a notional core and a value-laden interpretive layer [4, 5]; Karasik distinguishes the figurative, notional and value components of a concept, and this division is followed below. Wierzbicka's studies of cultural key words show that apparently equivalent words carry different cultural scripts [6, 7].

Philosophical analysis distinguishes recognition respect, owed to persons as such or to the roles they occupy, from appraisal respect, which is earned through merit [8].

In pragmatics, respect is realised through politeness and face-work: Goffman's deference and demeanour [9], Brown and Levinson's positive and negative face [10], Leech's politeness maxims [11, 12] and Spencer-Oatey's rapport management [13]. Ide's notion of discernment, the obligatory, socially prescribed use of honorific forms [14], and the power-and-solidarity model of second-person pronouns [15] are especially relevant for hierarchical societies, while Hall's distinction between high- and low-context cultures [16] and Hofstede's dimension of power distance [17] provide a broader cultural frame.

Respect-related concepts have been described linguoculturologically mainly for Russian [4, 5]; a systematic English–Uzbek comparison that relates the lexical, phraseological and grammatical levels remains underrepresented, and Uzbek pragmalinguistic work [18] offers a starting point for it.

RESEARCH METHODOLOGY

The study is qualitative and comparative. The illustrative material consists of dictionary definitions of the relevant lexemes, collocations and phraseological units, proverbs and sayings, forms of address and greeting formulae in English and Uzbek. The examples illustrate the features discussed and do not claim statistical representativeness; corpus-based verification of frequency and collocation is a natural next step. The methods used are conceptual analysis, componential and etymological analysis, the comparative-contrastive method and pragmatic interpretation of address forms. Literal translations of Uzbek examples are the author's.

ANALYSIS AND RESULTS

The Uzbek nominative field of the concept is formed by hurmat, ehtirom, izzat, e'zoz, qadr and obrö, together with collocations such as hurmat qilmoq, ehtirom bildirmoq and e'zozlamoq; the English field is built around respect, esteem, regard, deference, reverence, honour and veneration. Hurmat denotes everyday respect shown because of age, status, kinship or merit. Ehtirom denotes an elevated, often solemn or public respect and typically collocates with the homeland, memory, teachers, guests and the deceased. Izzat combines honour with hospitable treatment, as in izzat-ikrom; e'zoz adds care and tenderness; qadr is closer to appraisal respect, and obrö denotes public standing. English respect is the closest counterpart of hurmat, whereas ehtirom has no single equivalent and is rendered by reverence, deference or esteem depending on context.

The figurative components of the two fields differ. English respect goes back to Latin respectus, "looking back at, regard", and esteem to Latin aestimare, "to value", so the underlying image is attentive consideration and valuation. Hurmat and ehtirom came into Uzbek through the Arabic-Persian tradition from Arabic ḥurma ("inviolability, sanctity") and iḥtirām, which belong to the same root; the underlying image is of something that must not be violated or treated lightly. English respect is thus conceptualised mainly as an evaluative attitude toward a person, while Uzbek respect retains a protective, quasi-sacred regard for the person's position. The binomials hurmat-ehtirom and hurmat-izzat are typical of an Eastern rhetorical style in which paired near-synonyms intensify and complete the meaning: hurmat contributes the everyday relational layer, ehtirom the ceremonial, elevated layer. English conveys the same intensity by modification (deep respect, the highest esteem, profound reverence) rather than by a fixed pair, which is why a one-word translation of the Uzbek pair loses part of its content.

Phraseology and proverbs condense the value component. Uzbek fixed expressions foreground the performance of respect through ritual and hospitality: hurmat bajo keltirmoq (to pay one's respects), hurmat-izzat qilmoq (to treat with honour), ehtirom körsatmoq (to show reverence), izzat-ikrom qilmoq (to receive someone with honour and hospitality) and yuz-xotir qilmoq (to show consideration out of regard for someone's standing). English expressions emphasise earning, giving and losing respect: to command respect, with all due respect, to hold someone in high esteem, to lose respect for someone, out of respect for. The proverbs reinforce this contrast. The Uzbek saying Kattaga hurmat, kichikka izzat ("respect for the elder, honour [kindness] to the younger") gives respect a reciprocal, generational structure; Mehmon otangdan ulug' ("a guest is greater than your father") elevates hospitality even above filial deference; Ota rozi – Xudo rozi ("the father's approval is

God's approval") links respect for parents with religious value. The English tradition offers Respect is earned, not given, Give respect to get respect, Honour thy father and thy mother and Familiarity breeds contempt. The dominant metaphor in English is therefore exchange and merit, and in Uzbek hierarchy and reciprocity between generations and between host and guest.

The most striking difference lies at the grammatical and pragmatic levels. Uzbek grammaticalises respect. The polite pronoun siz contrasts with the familiar or superior-to-inferior sen, a choice that reflects discernment {ide} and the power-and-solidarity relation {bg60}; modern English, having lost the thou/you distinction, expresses such relations lexically and prosodically. Uzbek speakers also extend kinship terms (aka, opa, uka, singil, amaki, xola) to acquaintances and strangers, attach -jon, -xon or -bek to names, use titles such as domla and ustoz, open letters with Hurmatli…, and may use a plural verb form for a single respected third person (Ustozim keldilar, "my teacher came"). English, by contrast, tends to address strangers as equals with titles and surnames (Mr, Ms, Dr, Professor) and signals respect through indirectness, hedging, modal verbs and formulae (Could you possibly…, Would you mind…), which correspond to negative politeness {bl87}. Three consequences follow. First, in Uzbek, the choice of linguistic forms often reflects the social relationship between speakers, making respect an important and regularly expressed aspect of communication, while in English, respect is frequently conveyed through context-dependent linguistic strategies and individual communicative choices. Second, kinship address extends the family model of respect to society as a whole: the stranger is symbolically included in the circle of relatives and receives the respect due to a relative. Third, the plural of respect shows that deference may be expressed even when the person is absent, a feature English lacks. Greeting routines confirm the pattern: an Uzbek greeting customarily includes extended enquiries about health, family and work, and a hand placed on the chest, and is part of respect itself rather than a preliminary to conversation; English greetings are shorter and less hierarchical, and respect is more often shown by regard for the interlocutor's time, privacy and opinion (I respect your decision).

These differences can be interpreted through broader cultural orientations. Anglo-American culture is commonly characterised by individualism and relatively low power distance {hofstede} and by the high value placed on personal autonomy and the avoidance of imposition {wierz06}; respect is accordingly respect for persons as autonomous individuals, and its typical objects are someone's opinion, decision, privacy or rights. Uzbek culture is traditionally described as family- and community-oriented, with a strong role for age, seniority, the extended family, the neighbourhood community (mahalla) and hospitality; respect here is first of all a relational duty tied to one's position in a network, which corresponds to the high-context pattern {hall} and to the discernment type of politeness {ide}. In Darwall's terms {darwall}, both recognition respect and appraisal respect exist in each culture, but English foregrounds the right of every person to considerate treatment regardless of rank, while Uzbek foregrounds respect owed to position and relation. The cultures should not be treated as opposites: English has hierarchical registers in military, legal, academic and royal contexts (Your Honour, Sir, Your Majesty) and values respect for the elderly, and Uzbek values personal merit and professional authority (obrö, qadr). The difference is one of emphasis and of the degree of grammaticalisation, not of presence or absence.

CONCLUSIONS AND RECOMMENDATIONS

The comparison leads to the following conclusions. First, the English field centres on respect and esteem with the image of attentive valuation, whereas the Uzbek field centres on hurmat and ehtirom with the image of inviolability and elevated regard. Second, the binomial hurmat va ehtirom integrates an everyday relational layer and a ceremonial layer, both of which can be effectively conveyed in English through contextually appropriate expressions. Third, phraseology and proverbs reveal complementary cultural models: exchange and merit in English, and intergenerational respect, reciprocity and hospitality in Uzbek. Fourth, both languages possess rich linguistic resources for expressing respect. In Uzbek, respect is frequently reflected in grammatical forms and socially established patterns of communication, while in English, it is commonly conveyed through lexical choices, pragmatic strategies and context-sensitive expressions. Fifth, these features reflect the distinctive cultural orientations of the two linguistic communities, highlighting the importance of individual autonomy, family relationships, community values and mutual consideration. These differences demonstrate the richness and diversity of cultural expressions of respect.

The findings have practical value. In translation from Uzbek into English, hurmat can usually be rendered as respect, while ehtirom requires a context-sensitive solution (deep respect, reverence, esteem), and the pair hurmat-ehtirom can be effectively rendered as an intensified phrase such as profound respect. The salutation Hurmatli can be adapted to the English genre convention (Dear Professor…) to ensure natural and culturally appropriate communication, while kinship address forms (opa, aka) can be retained with a short explanation or replaced by a name and title according to the communicative context. In teaching English to Uzbek learners,

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attention should be given to hedged requests and to the understanding that informal communication may also express respect and friendliness. In teaching Uzbek to English speakers, the sen/siz choice, kinship address and ritual greetings should be introduced as meaningful elements of the cultural concept of respect, alongside their grammatical functions. Further research should test these findings on large corpora of English and Uzbek, include questionnaire data on speakers' perceptions of respect, and extend the comparison to Russian, an important language in Uzbekistan's multilingual environment, with its own ты/вы system.

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13.00.00 Pedagogika fanlari
13.00.01 Pedagogika nazariyasi. Pedagogik ta’limotlar tarixi
13.00.02 Ta’lim va tarbiya nazariyasi va metodikasi (sohalar böyiça)
13.00.03 Maxsus pedagogika
13.00.04 Jismoniy tarbiya va sport maşğulotlari nazariyasi va metodikasi
13.00.05 Kasb-hunar ta’limi nazariyasi va metodikasi
13.00.06 Elektron ta’lim nazariyasi va metodikasi (ta’lim sohalari va bosqiçlari böyiça)
13.00.07 Ta’limda menejment
13.00.08 Maktabgaça ta’lim va tarbiya nazariyasi va metodikasi
13.00.09 Ijtimoiy pedagogika
07.00.00 Tarix fanlari
19.00.00 Psixologiya fanlari
01.00.00 Fizika-matematika fanlari
02.00.00 Kimyo fanlari
03.00.00 Biologiya fanlari
09.00.00 Falsafa fanlari
10.00.00 Filologiya fanlari
11.00.00 Geografiya fanlari

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