

LINGUOCULTURAL FEATURES OF THE CATEGORY OF ATTITUDE TOWARD ELDERLY PEOPLE IN ENGLISH AND UZBEK CULTURES

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Annotatsiya

Ushbu maqolada ingliz va o'zbek madaniyatida yoshi ulug'larga munosabat kategoriyasining lingvomadaniy xususiyatlari qiyosiy jihatdan tahlil qilinadi. Yoshi ulug'larga hurmat ko'rsatish har bir xalqning milliy tafakkuri, axloqiy qarashlari, oilaviy tarbiya an'analari va ijtimoiy munosabatlar tizimi bilan chambarchas bog'liqdir. O'zbek madaniyatida keksalarga hurmat milliy qadriyat, odob mezoni va ijtimoiy burch sifatida shakllangan bo'lsa, ingliz madaniyatida bu munosabat ko'proq shaxsiy erkinlik, rasmiy muloyimlik, individual hurmat va shaxsiy hududga e'tibor orqali namoyon bo'ladi. Maqolada o'zbek tilidagi "siz", "aka", "opa", "otaxon", "onaxon", "bobo", "buvi", "ustoz" kabi murojaat birliklari hamda ingliz tilidagi "Mr", "Mrs", "Ms", "Sir", "Madam", "elderly person", "senior citizen" kabi birliklarning madaniy-semantik vazifalari tahlil qilinadi. Tadqiqot natijasida yoshi ulug'larga munosabat kategoriyasi til va madaniyat o'rtasidagi uzviy bog'liqlikni aks ettiruvchi muhim lingvomadaniy hodisa ekani asoslab beriladi.

Kalit so'zlar: yoshi ulug'larga hurmat, lingvomadaniyat, o'zbek madaniyati, ingliz madaniyati, murojaat shakllari, nutq odobi, hurmat kategoriyasi, madaniyatlararo muloqot.

Аннотация

В данной статье сравнительно анализируются лингвокультурные особенности категории отношения к пожилым людям в английской и узбекской культурах. Уважение к старшим тесно связано с национальным мышлением, нравственными нормами, семейным воспитанием и системой социальных отношений каждого народа. В узбекской культуре уважение к пожилым людям рассматривается как национальная ценность, нравственный критерий и социальная обязанность, тогда как в английской культуре оно проявляется преимущественно через личную свободу, официальную вежливость, индивидуальное уважение и соблюдение личного пространства. В статье рассматриваются культурно-семантические функции узбекских форм обращения, таких как "siz", "aka", "opa", "otaxon", "onaxon", "bobo", "buvi", "ustoz", а также английских единиц "Mr", "Mrs", "Ms", "Sir", "Madam", "elderly person", "senior citizen". В результате исследования обосновывается, что категория отношения к пожилым людям является важным лингвокультурным явлением, отражающим взаимосвязь языка и культуры.

Ключевые слова: уважение к старшим, лингвокультура, узбекская культура, английская культура, формы обращения, речевой этикет, категория уважения, межкультурная коммуникация.

Abstract

This article comparatively analyzes the linguocultural features of the category of attitude toward elderly people in English and Uzbek cultures. Respect for elders is closely connected with national mentality, moral values, family upbringing traditions, and the system of social relations of each nation. In Uzbek culture, respect for elderly people is regarded as a national value, a moral norm, and a social duty. In English culture, this attitude is mainly expressed through personal freedom, formal politeness, individual respect, and attention to personal space. The article examines the cultural and semantic functions of Uzbek forms of address such as "siz", "aka", "opa", "otaxon", "onaxon", "bobo", "buvi", and "ustoz", as well as English units such as "Mr", "Mrs", "Ms", "Sir", "Madam", "elderly person", and "senior citizen". The study proves that the category of attitude toward elders is an important linguocultural phenomenon reflecting the close relationship between language and culture.

Keywords: respect for elders, linguoculture, Uzbek culture, English culture, forms of address, speech etiquette, category of respect, intercultural communication.

Introduction

Language is one of the most important mirrors of human culture. The historical experience, social views, moral standards, customs, traditions, and spiritual values of every nation are primarily reflected through language. Language is not only a means of communication, but also a complex social phenomenon that expresses the worldview, national memory, and cultural thinking of a people [8].

For this reason, in modern linguistics, the study of language in close connection with culture has become one of the important scientific directions. Linguoculturology studies cultural meanings expressed in language units, national thinking, and the system of values of a particular nation. In particular, forms of address, greeting etiquette, expressions of gratitude, apologies, and respect clearly reflect the cultural characteristics of each people [4].

One of such important linguocultural categories is the category of attitude toward elderly people. The way elderly people are treated shows the moral level of society, the system of family upbringing, and social values. Although respect for elders exists in many cultures, the forms of its expression are not the same. In some cultures, respect is expressed openly, traditionally, and ceremonially, while in others it is manifested through personal distance, formality, and polite speech [2].

Uzbek and English cultures are interesting objects of comparative study in this regard. In Uzbek culture, respect for elderly people is closely connected with family upbringing, religious and moral values, the mahalla environment, and a collective way of life. In English culture, however, attitude toward elderly people is mostly formed on the basis of individualism, personal freedom, formal politeness, and respect for personal space [2; 5].

The purpose of this article is to analyze the linguocultural features of the category of attitude toward elderly people in English and Uzbek cultures, to identify their similarities and differences, and to reveal cultural meanings reflected in language units.

Research Methods

The article uses comparative-analytical, descriptive, and linguocultural methods of analysis. Through the comparative-analytical method, the forms of attitude toward elderly people in Uzbek and English cultures are compared. The descriptive method is used to explain forms of address, expressions of respect, and speech etiquette units in both languages. Through

linguocultural analysis, the cultural content of language units and their connection with national mentality and social values are studied [4; 6].

The main material of the study consists of forms of address in Uzbek and English, respect expressions used in everyday communication, social behavior norms, and differences in intercultural communication.

Attitude Toward Elderly People in Uzbek Culture

Respect for elderly people occupies a special place in the system of Uzbek national values. The principle “Respect the elder, honor the younger” is one of the main moral standards of Uzbek society. This principle is reflected in the family, mahalla, educational institutions, workplaces, and everyday communication [9].

In Uzbek families, children are brought up from an early age in the spirit of respect for parents, grandparents, elder brothers, and elder sisters. Not interrupting an elderly person, not speaking loudly to them, greeting them first, offering them a seat, listening to their advice, and receiving their blessing are considered important signs of Uzbek etiquette. This attitude is connected with the recognition of elderly people not only as family members, but also as bearers of life experience and wisdom [9].

In Uzbek culture, elderly people are regarded as the spiritual support of society. Their life experience, advice, and blessings play an important role in educating the younger generation. Especially in the mahalla system, elders and respected elderly people have an important role in maintaining social harmony, guiding young people, and solving family problems. Therefore, in Uzbek culture, attitude toward elderly people is not only a matter of personal respect, but also a social value.

In the Uzbek language, respect for elders is expressed through grammatical and lexical means. One of the most important means is the pronoun “siz”. The form “siz” expresses not only plurality, but also respect, politeness, and social distance. Addressing an elderly person with “sen” is often considered impolite or disrespectful. The use of “siz”, on the other hand, shows respect toward the interlocutor [10].

In addition, the Uzbek language has many forms of address that indicate age and social status. Words such as “aka”, “opa”, “amaki”, “xola”, “otaxon”, “onaxon”, “bobo”, “buvi”, “ustoz”, and “domla” are among them. These units often express not only kinship relations, but also respect, closeness, and national etiquette. For example, addressing an unfamiliar older woman as “opa” or “xola”, and an older man as “aka” or “amaki” is considered natural in Uzbek speech culture [9; 10].

Moreover, the use of address forms together with a person’s name also expresses respect in Uzbek: “Alisher aka”, “Matluba opa”, “Karim ota”, and “Saodat ona”. Such units express sincerity and respect toward the interlocutor. This shows that Uzbek culture is based on collective and family-oriented social relations.

Attitude Toward Elderly People in English Culture

Respect for elderly people also exists in English culture, but its forms of expression differ from Uzbek culture. In English society, personal freedom, independence, equality, and respect for personal space are important values. Therefore, respect for elderly people is mostly expressed through recognizing their independence, respecting their personal choices, and treating them politely [2; 5].

In English, there is no grammatical distinction similar to the Uzbek "sen" and "siz". The pronoun "you" is used in both informal and formal communication. Therefore, in English, respect is expressed not through a special grammatical form, but mainly through politeness, intonation, formal address forms, and cultural etiquette [7].

In formal situations, English uses address forms such as "Mr", "Mrs", "Ms", "Sir", "Madam", "Dr", and "Professor". These units may indicate the interlocutor's age, social position, professional status, or the formality of the situation. For example, addressing an older man as "Sir" and an older woman as "Madam" is considered a polite and formal form of speech [6; 7].

In English culture, expressions such as "old man" or "old woman" should be used carefully when referring to elderly people, because they may sometimes sound rude or negative. Instead, more neutral and polite expressions such as "elderly person", "older person", and "senior citizen" are commonly used. This shows that English culture pays attention to a person's dignity, personal reputation, and feelings [1; 5].

In English society, it is common for children to live separately from their parents after reaching adulthood. Elderly people living independently or staying in special care institutions is not always interpreted as disrespect. On the contrary, it may be seen as respect for their independent lifestyle, personal freedom, and individual choice [2].

Thus, in English culture, attitude toward elderly people is closely connected with the principle of individualism. Respect for elders is expressed by not interfering excessively in their lives, valuing their opinions, and recognizing their independent decisions.

Similarities Between Uzbek and English Cultures

Although the forms of attitude toward elderly people in Uzbek and English cultures are different, there are several similarities between them. In both cultures, rude behavior toward elderly people, humiliating them, ignoring them, or treating them without respect is evaluated negatively. Helping elderly people, creating convenience for them in public places, listening to their opinions, and considering their needs are accepted as positive forms of behavior [3; 4].

Speech politeness is also important in both cultures. In Uzbek, this is expressed through such units as "iltimos", "marhamat", "rahmat", "kechirasiz", and "siz". In English, politeness is expressed through such phrases as "please", "thank you", "excuse me", "sorry", and "would you please" [1; 9].

In addition, in both cultures, elderly people are valued as individuals with life experience. The difference is that in Uzbek culture this respect is expressed more openly, traditionally, and socially, whereas in English culture it appears in a more distant, formal, and individual form.

Differences Between Uzbek and English Cultures

The main difference between the two cultures can be seen in the forms of expressing respect. In Uzbek culture, respect for elderly people has a more traditional, open, and collective character. Standing up in front of an elderly person, greeting them first, receiving their blessing, and paying special attention to their opinion in conversation are widely practiced customs [9].

In English culture, respect is more often expressed through maintaining personal boundaries, formal politeness, and respect for individual freedom. Excessive interference in the life of an elderly person or strongly influencing their decisions may be perceived as uncomfortable [2; 5].

From a linguistic point of view, the differences are also clear. In Uzbek, respect for elders is expressed through special forms of address, kinship terms, and the pronoun "siz". In English,

there is no such broad age-based address system. Respect is mainly expressed through formal titles, polite expressions, and tone of speech [6; 7; 10].

In Uzbek culture, age hierarchy plays an important role. The opinion of an older person is often considered more authoritative. In English culture, however, a person's age is not always the main factor; personal rights, professional status, independent decisions, and individual choice are more emphasized.

Linguocultural Analysis

The category of attitude toward elderly people is an important linguocultural phenomenon that reflects national mentality, social values, and worldview. In Uzbek culture, this category is connected with such concepts as “odob”, “andisha”, “izzat”, “ehtimom”, “duo”, “oqsoqol”, and “nuroniy”. These concepts demonstrate the collective lifestyle, family-centeredness, and religious-moral values of the Uzbek people [8; 9].

In English culture, attitude toward elderly people is connected with such concepts as “privacy”, “independence”, “politeness”, “personal space”, and “dignity”. These units show that personal freedom, individual choice, and equality occupy an important place in English society [2; 5].

Knowing these differences is very important in intercultural communication. For example, in Uzbek culture, addressing an elderly person directly by their first name may be considered disrespectful. In English culture, however, in some situations, a person may prefer to be addressed by their first name. Therefore, when learning a foreign language, it is necessary to study not only grammatical rules, but also the cultural habits and speech norms of the people who speak that language [4; 6].

This shows the importance of linguocultural competence. A language learner should not be limited to knowing the dictionary meaning of words. It is also necessary to know in what situation, to whom, and in what tone these words should be used. This is especially important when addressing elderly people in order to avoid cultural mistakes.

Conclusion

In conclusion, the category of attitude toward elderly people in English and Uzbek cultures is directly connected with the national mentality, social values, and speech etiquette of both peoples. In Uzbek culture, respect for elderly people is formed on the basis of family upbringing, mahalla environment, religious values, and collective lifestyle. This respect is clearly expressed through such language units as “siz”, “aka”, “opa”, “otaxon”, “onaxon”, “bobo”, “buvi”, and “ustoz”.

In English culture, attitude toward elderly people is mainly expressed through personal independence, politeness, formal address, and respect for individual rights. In English, there is no broad age-based address system like in Uzbek, but respect is expressed through such units as “Mr”, “Mrs”, “Ms”, “Sir”, “Madam”, “please”, “thank you”, and “excuse me”.

Thus, the category of attitude toward elderly people is an important linguocultural phenomenon that shows the interrelation between language and culture. Studying this topic is important for developing intercultural communication, forming cultural competence in foreign language teaching, and strengthening mutual respect among different nations.

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