



## ISOMORPHISM AND ALLOMORPHISM OF UZBEK AND ENGLISH CULTURE

Nazarova Nurjahon Bahodirovna

PhD., Samarqand davlat chet tillar instituti katta o'qituvchisi,

E-mail: nurjahonn@gmail.ru

### Abstract

The distinctions between cultures and value systems have been the subject of extensive research in recent years. The "World values survey" area of the website is accessed, where responses to over 360 questions are gathered [[www.worldvaluessurvey.org](http://www.worldvaluessurvey.org)]. Using 93 countries as an example, Bulgarian sociologist Mikhail Minkov created new standards for assessing cultures and value systems [Минков 2011].

### Introduction

According to a number of specialists, the English people are known for their independence, individualism, optimism about the future, informal behavior, and competitive spirit [Easthope 1998; Kornilova, Grigorenko 1998]. These characteristics, along with people's lifestyles and interpersonal relationships, are considered to leave a "trace" in their conduct. In the context of communication, the ideals that guide linguistic cultures are significant. Distance is defined by individual autonomy (independent) and equality, and communicative ideals that impact the English communication style are mostly socio-cultural in character [Larina 2016: 33].

The linguistic system is another way that the English mentality's distinctiveness is displayed. Everything has its own status, so they are not allowed to be interested in the other party's financial standing, for instance. Additionally, the representative of the English nation is associated with a certain position and duty due to the frequent use of the phrase "I am." The way the word "privacy" is used demonstrates how the English people have evolved a sense of personal autonomy and freedom. Scholars have observed that privacy in contemporary English has an ideological nature, expressing the kind of worldview and defining the moral standard [Wierzbieka 2006: 26].

The linguistic system is another way that the English mentality's distinctiveness is displayed. Everything has its own status, so they are not allowed to be interested in the other party's financial standing, for instance. Additionally, the representative of the English nation is associated with a certain position and duty due to the frequent use of the phrase "I am." The way the word "privacy" is used demonstrates how the English people have evolved a sense of personal autonomy and freedom. Scholars have observed that privacy in contemporary English has an ideological nature, expressing the kind of worldview and defining the moral standard [Wierzbieka 2006: 26].

Disparities in mindset can be shown in how different people perceive time and space, as well as in the linguistic system. For instance, the Russian idea of "day" has no equivalent in English or Uzbek. As a result, the terms "twenty-four hours" and "night and day" are used to translate this idea into other languages. Similar to this, word combinations are used in the Uzbek language to express the English dialect's notions of tonight (tonight) and fortnight (two weeks).



The global linguistic landscape is influenced by nationality and generality. All facets of the language show the nationalism of this region. The ability of the lexical units to directly name objects and occurrences in the environment is the reason why the vocabulary level has a specific place in this. Scientists explain the direct relationship between dictionary content and the world's landscape by pointing out that something that does not exist in the world's environment does not have a place in the dictionary. According to Markovina (1981), linguistic gaps reveal the distinctiveness of linguistic culture [Марковина 1981].

In cultures dominated by collectivism, relationships with others are important, the opinion of relatives, close relatives, and colleagues is relied upon. According to M. Bekmurodov, "community in the Uzbek mentality is explained more by dependence on ethnic and spiritual-spiritual factors than on occupation and economic factors." [Bekmurodov 2002; Усмонова 2019: 63]. Bola shu kundan boshlab tabiblikka kirishibdi. Tog' yonbag'rida va hatto tog' tepasida o'sadigan giyohlarni yig'ibdi. Daraxtlarning mevasiyu, bargi, o't-o'lanlar, ularning ildizlarigacha kovlab, shifobaxsh dori, malhamlar tayyorlabdi. Atrofdagilarning barchasiga yordamlashib, bemorlar uning yordamida shifo topibdi. Bahodir tabibning ota-onasi unga bergan tarbiyasidan mammun bo'libdi (Bahodir tabib).

In Western countries like Great Britain, there is no strong expectation that parents are solely responsible for their children's upbringing and financial support. Young people often leave home early to become financially independent. In contrast, Uzbek families place a significant emphasis on parental responsibility for their children's future and well-being. In Uzbek culture, family is highly valued, and showing respect to elders is considered essential. This reverence for elders is also reflected in Uzbek fairy tales, where the importance of respecting parents is emphasized with sayings like, "The father's word is powerful; the mother's home is a sanctuary, the father's home a treasure; I am precious, but my father is even more so."

Elderly Uzbeks are highly regarded for their wisdom and knowledge, and people often seek their advice. As the saying goes, "what the old man knows, the fairy does not," highlighting the value of their experience. Phrases such as "the word of the fathers is the eye of the mind," and "the strength of youth is in its body, while the strength of old age is in its mind" reflect this respect for the elderly. For the Uzbek people, family is sacred and highly treasured, and there is a strong sense of unity among relatives and neighbors. The importance of good relationships is captured in proverbs like, "Don't buy a house, choose a neighbor," "A close neighbor is better than a distant relative," "When the neighbor comes, help arrives; when the meat comes, the bones follow," and "What's cooked in the neighborhood, will eventually come to us." These sayings exemplify the central value of community and cooperation in Uzbek culture.

This is reflected in the promotion of values like solidarity based on fairness and equality, helping others, contributing to common goals, compassion, and being responsive to others' needs. Concepts such as "mahalla" (neighborhood) and "hashar" (community work) play a significant role in Uzbek social life, underscoring the importance of collectivism in their culture. Uzbeks hold spiritual values like selfless assistance, teamwork, accountability to the group, friendship, and mutual support in high regard. While



material well-being influences the purpose of their actions to some extent, it is not considered one of the most important values for Uzbeks.

The Uzbek people's perspective on money and wealth is reflected in various proverbs, such as "The eyes of the rich are on bread, the eyes of the poor are on faith," "Don't leave the earth because you lack wealth, don't leave the earth because you lack a stick," and "Excess wealth is not a headache." These expressions show that the Uzbek people have learned to endure hardships and remain hopeful for the future. Proverbs like "To the slave who says he will give it, he will send him on his way," "The dark day is eternal," and "Every evening has a morning" illustrate this resilience. These values provide insight into the worldviews and behaviors of both Uzbeks and the English. By comparing these cultures, it is possible to identify instances of isomorphism (similarities) and allomorphism (differences) in language and discourse within their respective linguistic cultures.

## References

1. Bekmurodov M. O'zbek mentaliteti va milliy mafkura // Jamiyat va boshqaruv, 2000. № 3. – B. 22-23.
2. Easthope A. Englishness and National Cultures. – London-New York, 1998. – 256 p.
3. Kornilova T.V., Grigorenko E.L. Office of Intercultural programs. – M., 1995. – 340 p.
4. Minkov M. Cultures differences in a globalizing world. – Bingley UK: Emerald, 2011. – 320 p.
5. Wierzbicka A. English: Meaning and culture. – Oxford: Oxford University Press, 2006. – 363 p.
6. Ларина Т.В. Категория вежливости и стиль коммуникации: Сопоставление английских и русских лингвокультурных традиций. – М., 2012. –289 с.
7. Марковина И.Ю Лакуны как инструмент описания специфики локальных культур// Проблема организации речевого общения. – М., 1981. – С.161-181.
8. Усмонова З. Ўзбек эртак-новеллаларининг ўзига хос хусусияти ва бадиияти. Филол.фан.номз.дисс....автореферати. – Тошкент,1999. – 27 б.