



LINGUOCULTURAL FEATURES OF THE "YOUTH" CONCEPT IN UZBEK AND ENGLISH LANGUAGES

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Abstract. *This study examines the linguocultural characteristics of the "youth" concept in Uzbek and English languages through comparative analysis of linguistic manifestations and cultural interpretations.*

Keywords: *linguoculturology, concept analysis, youth, comparative linguistics, cultural semantics*

Аннотация. *В данном исследовании рассматриваются лингвокультурные характеристики концепта "молодежь" в узбекском и английском языках посредством сравнительного анализа лингвистических проявлений и культурных интерпретаций.*

Ключевые слова: *лингвокультурология, анализ концептов, молодежь, сравнительное языкознание, культурная семантика.*

Annotatsiya. *Ushbu tadqiqot o'zbek va ingliz tillaridagi "yosh" konseptining lingvistik va madaniy xususiyatlarini lingvistik ko'rinishlar va madaniy talqinlarni qiyosiy tahlil qilish orqali o'rganadi.*

Kalit so'zlar: *lingvokulturologiya, konseptni tahlil qilish, yoshlar, qiyosiy tilshunoslik, madaniy semantika.*

Introduction. The concept of "youth" is one of the universal categories of human experience, and its cultural and linguistic forms vary dramatically from society to society, from language to language. Linguocultural analysis of concepts serves to show how individuals perceive, categorize, and name basic phenomena of human existence with the help of language [1]. The contrastive study of the "youth" concept in English and Uzbek languages offers a unique opportunity to explore how two various language cultures construct meaning around this common human experience.

Linguoculturology, established by scholars like Wierzbicka and Sharifian, examines the intricate relationship between thought, culture, and language, revealing how cultural knowledge is embedded in linguistic form and content [2]. "Youth" is a very rich area of such study because it encompasses biological, social, psychological, and cultural dimensions that are variably understood in various societies. This research addresses the gap in comparative linguocultural investigation into Uzbek and English conceptualizations of youth, contributing to our understanding of the ways in which language represents and builds cultural worldviews.

The significance of this study is that it can potentially help enhance cross-cultural communication and provide recommendations for translation studies, language teaching, and intercultural communication. By exploring how youth is constructed linguistically in these two distinct cultural settings, we can further develop an understanding of the underlying cultural values, social conventions, and belief systems that govern language use and interpretation.

Main Part. The linguocultural analysis of the "youth" concept in Uzbek and English reveals fundamental differences in semantic structure, metaphorical representations, and cultural associations. In English, the concept of youth is primarily constructed around themes of independence, rebellion, and individual discovery. Lexical items such as "teenage years," "coming of age," "finding yourself," and "breaking free" dominate the semantic field, reflecting Western cultural emphasis on individualism and personal autonomy [3]. The metaphorical conceptualizations often frame youth as a journey of self-discovery, a period of storm and stress, or a time of unlimited potential, aligning with cultural narratives that prioritize individual achievement and personal freedom.

Conversely, the Uzbek conceptualization of "yoshlik" encompasses a broader semantic range that emphasizes collective identity, family relationships, and social responsibility. Traditional Uzbek expressions like "oilaning ko'zi-nuri" (the light of the family's eye), "kelajak avlod" (future generation), and "ota-onaning umidi" (parents' hope) position youth within familial and communal frameworks rather than individual contexts [4]. The linguistic expressions reflect cultural values that prioritize collective harmony, respect for elders, and continuity of cultural traditions. This fundamental difference in conceptual framing demonstrates how language encodes cultural priorities and social structures.

The temporal aspects of youth conceptualization also differ significantly between the two languages. English tends to segment youth into distinct developmental phases with specific terminology: childhood, adolescence, teenage years, young adulthood, each carrying particular cultural connotations and expectations [5]. This segmentation reflects Western developmental psychology influences and educational system structures. Uzbek language, while acknowledging different life stages, maintains a more fluid conceptualization where "yoshlik" can encompass a broader age range and is often defined more by social roles and responsibilities than chronological age.

Metaphorical representations provide another layer of cultural insight. English youth metaphors frequently employ imagery of rebellion, exploration, and breaking boundaries: "wild oats," "rebellious phase," "finding your own path" [6]. These metaphors reflect cultural acceptance and even celebration of youthful defiance and experimentation. Uzbek metaphors, however, often draw from agricultural and natural imagery that emphasizes growth within proper conditions: "yosh daraxt" (young tree),

"gullab-yashnash" (blooming and thriving), suggesting guided development rather than independent exploration [7].

The social expectations embedded in linguistic expressions further illuminate cultural differences. English expressions about youth often emphasize future-oriented individual achievement: "make something of yourself," "reach your potential," "follow your dreams." These phrases reflect cultural narratives about social mobility and individual success [8]. Uzbek expressions more commonly emphasize present responsibilities and community integration: "oilaga yordam berish" (helping the family), "kattalarni hurmat qilish" (respecting elders), "milliy qadriyatlarni saqlash" (preserving national values).

Gender considerations within youth conceptualizations also reveal cultural patterns. English language shows increasing neutrality in youth-related expressions, reflecting evolving gender equality perspectives in Western cultures. Uzbek language maintains more distinct gendered expectations, with different linguistic patterns for describing young men and women, reflecting traditional gender role distinctions that remain culturally significant [9].

The influence of globalization and modernization has created interesting dynamics in both languages. English youth-related vocabulary has expanded rapidly with technology and social media influences, generating new expressions and concepts. Uzbek language shows evidence of borrowing and adaptation, creating hybrid expressions that blend traditional concepts with modern realities, such as "zamonaviy yoshlar" (modern youth) or "raqamli avlod" (digital generation) [10].

Conclusion. The comparative analysis of the "youth" concept in Uzbek and English languages reveals profound differences in cultural conceptualization that extend far beyond mere linguistic variation. These differences reflect fundamental cultural orientations toward individualism versus collectivism, authority relationships, family structures, and social expectations. English conceptualizations emphasize individual autonomy, self-discovery, and personal achievement, while Uzbek conceptualizations prioritize family connection, community integration, and cultural continuity. The linguistic evidence demonstrates how deeply embedded cultural values shape conceptual frameworks and influence communication patterns across cultures. Understanding these differences has practical implications for cross-cultural communication, translation, education, and intercultural relations. As globalization continues to influence language contact and cultural exchange, monitoring how these conceptualizations evolve while maintaining their core cultural identities remains important for both theoretical linguistics and practical intercultural understanding. This research contributes to the growing body of knowledge in linguoculturology and provides a foundation for further comparative studies across diverse linguistic and cultural contexts.



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