

THE CONCEPT OF HAPPINESS IN UZBEK AND ENGLISH LANGUAGES

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ANNOTATION This comparative analysis explores the concept of happiness as expressed in the Uzbek and English languages, highlighting the cultural nuances and values that shape these expressions. By examining terms, idioms, and proverbs related to happiness, the study reveals both similarities and differences in how these cultures understand and articulate this universal human experience.

Key words: concept, analysis, happiness, proverbs, idioms, linguistics, similarities, differences.

INTRODUCTION The term “concept” appeared in linguistics back in 1928, it was used by S.A. Askoldov in the article “Concept and Word”. The researcher defined the concept as “a mental formation that replaces for us in the process of thought an indefinite set of objects of the same kind”¹. The term has only come into active use since the 80s. last century thanks to cognitivists. Representative of this scientific direction M.A. Kholodnaya gives a psychological interpretation of the term: “a concept is cognitive mental structure, the organizational features of which provide the possibility of reflecting reality in the unity of different qualitative aspects”², which is developed cognitive linguistics (see, for example, the works of Z.D. Popova, I.A. Sternin). Currently, the term “concept” is actively used by researchers in various fields of science, and therefore the number of its interpretations has increased. Therefore, before talking about the concept, it is necessary to determine the approach within which the term “concept” will be considered.

MAIN PART The concept of happiness is complex and multifaceted, influenced by cultural, social, and linguistic factors. When examining how happiness is perceived and expressed in Uzbek and English languages, we can identify both similarities and differences rooted in cultural context and linguistic structures. In English, happiness is often defined as a state of well-being and contentment.

¹ Аскольдов С.А. Концепт и слово // Русская словесность: Антология / под ред. В.П. Нерознака. М.: Academia, 1997. – С. 267-280.

² Холодная М.А. Интегральные структуры понятийного мышления. – Томск: Изд-во ТГУ, 1983. – С. 56

Synonyms include joy, pleasure, delight, and bliss. These words convey a range of positive emotional states, from mild satisfaction to intense elation. In Western cultures, happiness is frequently associated with individual achievements, personal fulfillment, and material success³. The pursuit of happiness is considered a fundamental right, as famously stated in the American Declaration of Independence. English has numerous expressions and idioms related to happiness, such as "walking on air," "over the moon," "on cloud nine," and "happy-go-lucky." These idioms reflect various degrees and manifestations of happiness. Philosophers and psychologists in the English-speaking world have explored happiness extensively. Concepts such as "hedonic" (pleasure-based) and "eudaimonic" (meaning-based) happiness illustrate different approaches to understanding and achieving happiness. In Uzbek, happiness is expressed by the word "baxt" (бахт). Similar to English, it encompasses well-being and contentment but also strongly emphasizes luck and fortune. Other related terms include "shodlik" (joy) and "xursandlik" (pleasure). Uzbek culture places a strong emphasis on family, community, and social harmony. Happiness is often linked to familial relationships, social bonds, and collective well-being rather than individual achievements. Traditional values and customs play a significant role in shaping the understanding of happiness.

Uzbek expressions and idioms related to happiness often reflect the cultural importance of social connections. For example, "baxtli bo'ling" (be happy) is a common wish, while idioms like "ko'ngli to'lmoq" (having a full heart) convey a deep sense of contentment and satisfaction. Influences from Islam and traditional Uzbek philosophies shape the concept of happiness. In Islamic teaching, happiness is often associated with spiritual fulfillment and adherence to moral and ethical principles. While English tends to emphasize individual happiness, Uzbek culture often prioritizes collective happiness. This reflects broader cultural values where Western societies may focus more on individualism and Central Asian societies on collectivism. Both languages have rich vocabularies for expressing happiness, but the nuances differ. English idioms often highlight personal emotional states, whereas Uzbek idioms may emphasize social and relational aspects of happiness. Western philosophies, particularly in English-speaking contexts, explore happiness through diverse lenses like existentialism, utilitarianism, and positive psychology. Uzbek perspectives might be more intertwined with religious and traditional moral

³ Longman Dictionary of Contemporary English. – UK: Pearson Edition limited, 2003. – 1950 p

frameworks⁴. The concept of happiness in Uzbek and English languages is expressed through various terms, idioms, and proverbs, each reflecting cultural nuances and values. **Proverbs: “Money can't buy happiness.”** Meaning: True happiness comes from non-material things. **“Happiness is not a destination, it's a journey.”** Meaning: Happiness is found in the process of living, not in achieving specific goals. **“The best things in life are free.”** Meaning: Love, friendship, and other valuable aspects of life do not cost money. **“Happiness is homemade.”** Meaning: True happiness is created by oneself, often within the home or family setting.

CONCLUSION Despite these differences, both languages convey a similar message: true happiness is more than material wealth or fleeting pleasure. It is found in contentment, meaningful relationships, and the simple joys of life. This comparative analysis underscores the importance of understanding cultural contexts in shaping our experiences and expressions of happiness, enriching our global perspective on this universal human aspiration.

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⁴ Vorkachev, S.G. The concept of happiness in the English language: a significant component / S.G. Vorkachev, E.A. Vorkacheva // Mass culture at the turn of the 20th – 21st centuries: Man and his discourse. - М.: The Alphabet Book, 2003. - S. 263–275