

PAPER

## THE DIFFERENCES IN CATEGORIZING GROUP PHENOMENA IN ENGLISH AND UZBEK CULTURE

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### Abstract

Categorization is cognitive work. The way simplification helps us to process, use, and remember complex information is significant. It explains that categorization is not purely a logical exercise — it is subject to culture, language, and social factors. The process itself is dynamic, changing with historical circumstances, and affecting not only the way we share but also our values and priorities as a society. Key words: Categorization, social categories, cultural difference, cognition, prototype theory.

### Key words:

### INTRODUCTION

Categorization (category formation) is the process in your head of arranging objects, thoughts, and experiences into groups based on shared properties. Research indicates that categorization is not just a logic-based exercise — it is also a process of cognitive schemas that are grounded in culture. One example of a hypothesis of a category would be Roschs prototype theory, which argues that a category has a center formed by prototypes that vary from culture to culture. Categorization is not a neutral act; it can perpetuate biases and gossip. If most ethnographic work stresses the production and organization of social categories such as race, gender, and class, and their participation in relations of rule and inequality, most of it does so from the perspective of the top or the bottom of the processes of mobilization of economic resources and political power.

Categorization helps us focus on what matters and prevents us from getting easily overwhelmed by ordering vast amounts of information into smaller and easier-to-digest categories. Shared categories allow people to share ideas, describe phenomena, and cooperate. This is part of the way we process, treat, and retain information; encoding helps organize new knowledge by integrating it with existing knowledge, which in turn aids recall and understanding. Categories help us predict what is going to happen next and allow us to use recognizable patterns to help us select options. How we categorize things also reflects the demands and norms of the world around us, allowing us to hold on to some of the cultural val-

ues with surrounding perspectives. More recent studies emphasize that such categories are dynamic; they shift as culture and society shift. Its a matter of how categories that are older change — how roles evolve on an individual basis, for instance, or how technology is changing as the future unfolds, rephrasing old categories into new contexts.

How people separate and organize the world can be deeply influenced by cultural background (though not always). Take any form of categorization, and globalization will have you aware of all cultural differences. The cultural dimensions of Hofstede, whose categories include individualist versus collectivist cultures, can thus provide a good analogy for the two perspectives in organizations that (or if) an organization aspires to shape business practices and overarching international communication. All cultures develop their own distinct systems of organizing information formed by language, customs, values, and experiences. These frameworks shape how we classify objects, concepts, or behaviors into meaningful groups. For example, some cultures dont have names for colors as others do, and that would change the way people differentiate shades. The way family roles are based on societal/cultural values may also vary. Recognizing these subtleties can allow us to have a more sophisticated understanding of the variety of ideas that form the fabric of our society. The role of language in shaping how we think and perceive the world is profound, shaped by what is deemed salient to the cultures in which we are embedded. So, the words themselves serve as labels of categories that tell our mind

how we are going to categorize them. If there are two or more terms for the same idea in a language, that idea usually carries cultural significance. Well-known examples from both English and Uzbek: Filled with various types of water in English: rain, dew, mist, fog, and vapor. The number of states of water is also a marker of how distinctly the language classifies these forms. Sub-categorization exists, for example, for an "emotion": "happiness" — down to: "euphoria," "eustress," "joy," or "bliss," each of which serves as a stand-in representative of the primary emotion but focuses on a particular response channeling variant.

**Uzbek Examples:** In Uzbek, "bread" is "non"; "kulcha"; "somsa." This categorization reflects the cultural importance of bread in daily life and its various representations.

Colors belong to a highly cataloged system of categories in Uzbek culture. Colors like "och moviy" (light blue) and "toq moviy" (dark blue) are shade signals. In languages that posit more distinctions, they are more precise in hue. These different grammatical means of expressing ideas mold the speakers worldview. They reflect what is given value and what holds meaning in a particular culture. These variations affect both communication and cognition. Individuals who speak languages with specific words for these categories may be better able to recognize or think about these differences than those who do not have such words.

**The Facts About Color Detection Differences:** In the past few decades, scientists have examined the precision of color perception, and it is astonishing and has not been used as simplified human terminology. Berlin and Kay showed that, though there are some universal patterns of color naming, cultures name their colors differently and prioritize some colors more than others. Similarly, linguistic relativity (the Sapir-Whorf hypothesis) argues that language influences how we categorize and understand reality. Some cultures have specific names for colors, while others have fewer, which affects how those colors are categorized and perceived: the English language uses a wide variety of color names, such as "red," "crimson," "scarlet," etc., which all relate to different tones and evoke different feelings. Uzbek has such color designations as "qizil" (red), "yashil" (green), and "kok" (blue), but "moviy" (blue) and "och moviy" (light blue) are used as distinct words to mean different values of the color blue, something that may not be so richly marked in other languages. The Himba have many fewer color terms than most Western languages. In this case, blue and green may be grouped together, which affects how they perceive and differentiate these colors in tests.

These distinctions show how language and culture shape perspectives. While one culture might separate "light blue" and "dark blue" into two different colors, another may consider them just shades of the same. **Social Categories of Normative Culture and Values:** Information sources are biased toward certain socially based categories, which correlate to the culture-specific forms of family roles, gender, and hierarchy: **Family Structure:** In the Uzbek family, respect for elders is paramount. In the family structure, roles are sharply defined; "ota" (father), "ona" (mother), "toga" (maternal uncle), each associated with certain responsibilities and levels of respect.

**Gender Roles:** The roles of gender in a community depend on cultural norms. Whereas in Western cultures, as we discussed, roles tend to be more fluid, Uzbek cultures have defined roles in traditional settings that transition into family-based care (for women) and provision (for men). **Social Stratification:** Societies (in Japan) reflect their social stratification in their language with different forms (honorifics). Uzbek culture, like many others, is hierarchical; the language has phrases like "katta odam" (literally "big man") to indicate status.

This is how, one might say, cultural processes probe into human relations and interdependencies. In Globalized Settings, **Ways to Use the Taxonomy Differ:** In our long-tailed world that keeps becoming more globalized in both data connectivity and human enterprises, one taxonomy approach can give rise to misunder-

standings or communication difficulties in business or diplomacy, etc. Heres how:

**BUSINESS:** Products and services are sometimes categorized differently by various markets. For example, where something is a luxury in one country, it might be a necessity in another. Incorrect alignment with these types can cause marketing failures or confusion with customers. Differences in culturally specific time categorizations, such as "on-time" versus "late," can result in misunderstandings at meetings or deadlines.

**DIPLOMACY:** Terminology and concepts can have different categories in international relations based on culture. All that means "privacy," for instance, could have a different emphasis, making negotiating treaties or discussing human rights tricky. Differences are also to be found in understandings of hierarchy or protocol, which can create friction in diplomatic interactions.

**Ethnocentrism (A Pitfall):** Ethnocentrism is the implicit assumption that one cultural categorization system is the best, the most "correct" in a general and ultimate sense. This mindset can introduce several problems: They may misinterpret or oversimplify it. Phrases like "primitive," used to refer to traditional clothing, for one thing, belittle its cultural significance and perpetuate stereotypes. In addressing these issues, its important to have cultural sensitivity and awareness. Encourage dialogue, respect differing perspectives, and foster common ground across categorization methods. **What Understanding Cultural Differences in the Way People Categorize Can Teach Us:** This is important in enhancing intercultural relationships in the contemporary environment. Heres why:

- **Cross-Cultural Partnership:** Being able to understand how even subtle differences in how cultures categorize the world — and therefore their own interpersonal relationships — can allow for better collaboration in multicultural teams, as well as in international relations. Not only does this practice give everyone a start, making each voice feel heard and understood, but it lays a solid foundation for better collaboration down the line.

- **Enhancing Communication:** Understanding how categories differ across cultures helps avoid miscommunication. If youre working on something visual, like design, marketing, or visual media, you would be less likely to misinterpret light blue and dark blue as being part of the same color bag since you know that certain languages have separate words for those concepts.

- **Treating cultural differences in categorization as a foundation is, for example, of significant value because it can fuel the rise of technology:**

- **Language Translation:** Language translation systems (applications or search engines) need to undertake cultural context. Translation, transcending borders, is an indispensable part of our daily lives since language has only been divided and sliced according to social constructs (e.g., if a person goes to the store and needs something such as "one butter" or "much butter," they must decide before going whether they would like "one butter" or "much butter," as the term "butter" does not exist in dimensions outside of the frozen section).

## Conclusion

It is this perspective that breathes life and profundity into human relationships and makes technology intelligent and user-friendly. To put it in a nutshell, the importance of classification is not just at the cognitive level; it also mirrors the cultural diversity of the lens through which the world is viewed by people. Every system of categorization reflects a cultures values, experiences, and priorities differently, whether its the role that language plays in defining categories or the way that cultural norms shape social roles. But all these differences can pose serious challenges, in the form of cross-cultural misunderstandings, distractions, or ethnocentrism. Valuing this kind of diversity results in empathy, effective team-

work, and inclusive technology.

When we accept that these useful dividing lines in the world need to be blurred, we can realize that life isn't about the labels we attach to ourselves and therefore share a vision with a wider view, creating better connections between different cultures. We are looking through the lens of another culture; after all, how does that change our view of the world?"

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