

Linguistic and Cultural Analysis of Positive and Negative Emotions in Uzbek and English

Khayrullayeva Shahzoda Farhodovna,
aliyevashaxzoda96@gmail.com
Fundamental doctoral student
Supervisor Phd., dots. M.B.Yuldosheva
Tashkent State Transport University

Annotation. This study examines the linguistic and cultural expression of positive and negative emotions in Uzbek and English, focusing on how grammatical structures, lexical choices, and cultural norms shape emotional communication. The research reveals key differences: Uzbek favors emotional restraint, especially in public, using verb phrases and adjectives, while English allows more flexibility, utilizing auxiliary verbs and adjectives for a wider emotional range. Both languages employ metaphor and figurative language to convey emotions such as happiness and anger. The study highlights the influence of cultural contexts, with Uzbek prioritizing collectivism and emotional control, and English valuing individual expression and autonomy. The findings provide insights into how language and culture interact to shape emotional experiences, offering valuable perspectives for cross-cultural communication and understanding.

Keywords: Linguistic analysis, emotional expression, cultural norms, Uzbek, English, cross-cultural communication.

Лингвистический и культурный анализ позитивных и негативных эмоций в узбекском и английском языках

Хайруллаева Шахзода Фарходовна,
aliyevashaxzoda96@gmail.com
Докторант
Научный руководитель: PhD, доц. М.Б. Юлдошева
Ташкентский государственный транспортный университет

Аннотация. Данное исследование рассматривает лингвистическое и культурное выражение положительных и отрицательных эмоций на узбекском и английском языках, с акцентом на то, как грамматические структуры, лексический выбор и культурные нормы формируют эмоциональное общение. Исследование выявляет ключевые различия: в узбекском языке предпочтение отдается эмоциональному сдерживанию, особенно в общественных местах, с использованием глагольных фраз и прилагательных, в то время как в английском языке имеется большая гибкость, позволяющая использовать вспомогательные глаголы и прилагательные для более широкого спектра эмоций. Обе языковые системы используют метафоры и фигуративный язык для передачи эмоций, таких как счастье и гнев. Исследование подчеркивает влияние культурных контекстов, при этом узбекский язык ориентирован на коллективизм и эмоциональный контроль, а английский – на индивидуальное самовыражение и автономию. Полученные результаты дают представление о том, как язык и культура взаимодействуют в формировании эмоциональных переживаний, предлагая ценные перспективы для межкультурной коммуникации и понимания.

Ключевые слова: Лингвистический анализ, выражение эмоций, культурные нормы, узбекский, английский, межкультурная коммуникация.

O‘zbek va ingliz tillarida ijobiy va salbiy his-tuyg‘ularning lingvistik va madaniy tahlili

*Xayrullayeva Shaxzoda Farhodovna,
aliyevashaxzoda96@gmail.com
Tayanch doktoranti
Ilmiy rahbar: PhD, dots. M.B. Yuldosheva
Toshkent davlat transport universiteti*

Annotatsiya. *Ushbu tadqiqot, o'zbek va ingliz tillarida ijobiy va salbiy hissiyotlarning lingvistik va madaniy ifodalanishini o'rganadi, til tuzilmalari, leksik tanlovlar va madaniy me'yorlar qanday qilib hissiy kommunikatsiyani shakllantirishini aniqlashga qaratilgan. Tadqiqotda muhim farqlar keltirilgan: o'zbek tilida jamoaviy joylarda hissiy cheklovlarni qo'llanilishi kuzatiladi va asosan fe'l iboralari va sifatlardan foydalaniladi, ingliz tili esa ko'proq moslashuvchanlikka ega bo'lib, hissiyotlar spektrini kengaytirish uchun yordamchi fe'llar va sifatlardan foydalanadi. Ikkala til ham baxt va g'azab kabi hissiyotlarni ifodalashda metafora va tasviriy tildan foydalanadi. Tadqiqot madaniy kontekstlarning ta'sirini ko'rsatadi, bunda o'zbek tilida kollektivism va hissiy nazoratni qadrlansa, ingliz tilida individual ifodalanish va avtonomiyaga katta ahamiyat berish muhim qaraladi. Olingan natijalar, til va madaniyatning hissiy tajribalarni shakllantirishdagi o'zaro ta'sirini tushunishga yordam beradi va bu, o'z navbatida, madaniyatlararo kommunikatsiya va tushunishni yaxshilashga oid foydali nuqtai nazarlarni taqdim etadi.*

Kalit so'zlar: *Lingvistik tahlil, hissiy ifoda, madaniy me'yorlar, o'zbek tili, ingliz tili, madaniyatlararo kommunikatsiya.*

This research investigates the linguistic and cultural expression of positive and negative emotions in Uzbek and English, with a focus on how emotions are conveyed through grammatical, lexical, and cultural mechanisms in both languages. By analyzing linguistic structures and cultural contexts, the study identifies key differences and similarities in how emotions are communicated across the two languages. The findings offer valuable insights into how cultural values, social norms, and pragmatic considerations shape emotional communication, demonstrating how language both reflects and influences emotional experiences.

Language and culture are deeply interconnected, shaping how individuals perceive, experience, and express emotions. Emotions, both positive and negative, are not merely individual feelings but are also socially and culturally constructed, deeply embedded in language. The lexicon, metaphors, and idiomatic expressions for emotions vary significantly across cultures, reflecting the unique values, beliefs, and worldviews of each society. For instance, in some languages, specific terms exist for emotional states, while in others, emotions are often expressed using metaphors drawn from cultural traditions. Understanding how emotions are framed linguistically across cultures provides insight into how feelings are communicated and interpreted within their social contexts (Wierzbicka, 1999; Ekman, 1992).

Language serves not only as a cognitive tool but also as a cultural lens through which emotions are conceptualized and expressed within different linguistic communities. While emotions are biologically universal, their linguistic representation and expression vary significantly depending on cultural, social, and contextual factors. This study explores the semantic and pragmatic dimensions of emotional expressions in Uzbek and English, focusing on their metaphorical structures, phraseological units, and sociocultural implications, and how these factors shape emotional communication in both languages.

This study compares how emotions are expressed in Uzbek and English, taking into account both linguistic and cultural factors. In Uzbek, emotional expressions are primarily conveyed through verb phrases and adjectives, such as “xursand bo'lmoq” (to be happy) and “g'azablanmoq” (to become angry). These expressions reflect a cultural preference for emotional restraint, particularly in public spaces. In contrast, English often employs auxiliary verbs and adjectives, which provide greater flexibility in expressing emotions. Phrases such as “I feel happy” or “I might be angry” allow

for a broader range of emotional expression, including the modulation of intensity and certainty. This contrast highlights a cultural difference, with Uzbek tending to emphasize reserved emotional expression in public, while English affords more freedom for overt emotional displays (Nassaji, 2003).

The study also examines the lexical choices used in both languages to describe emotions. The Uzbek emotional lexicon is rich, yet context-dependent, with terms like “quvonch” (joy), “xafa” (sad), and “xavotir” (worry), which are often tied to familial or social contexts. These words are predominantly used in specific settings, such as family gatherings, national celebrations, or mourning rituals, and carry profound cultural significance. English, on the other hand, boasts a broader vocabulary for emotions, including terms like “happiness,” “anger,” “fear,” and “excitement,” as well as idiomatic expressions such as “on cloud nine” or “on edge.” These differences reflect the individualistic nature of English-speaking cultures, where personal emotions are emphasized and expressed more freely (Hall, 1976; Holliday, Hyde, & Kullman, 2004).

Linguistic expressions of both positive and negative emotions in Uzbek and English often rely on metaphors that convey joy or fulfillment for positive emotions and distress or discomfort for negative emotions. For example, in Uzbek, “Ko‘ngli osmondek yorishdi” (literally: “His heart brightened like the sky”) expresses happiness or relief, while in English, “a weight lifted off his shoulders” conveys a similar sentiment. Negative emotions, such as anger, are expressed using figurative language, such as the Uzbek phrase “Jahlidan ichiga g‘azab to‘ldi” (literally: “His inside filled with anger”) and the English idiom “seeing red,” both of which indicate intense anger. These metaphors illustrate how language and metaphorical constructs shape the conceptualization of emotions (Lakoff & Johnson, 1980).

From a semantic perspective, emotions are often encoded through metaphors and idiomatic expressions that translate abstract feelings into more concrete, culturally meaningful experiences. These metaphors not only reflect individual emotional experiences but also the societal values and worldviews of the respective cultures.

In Uzbek, positive emotions such as joy and contentment are frequently associated with spatial elevation and openness. For instance, the expression “Ko‘ngli tog‘dek ko‘tarildi” (literally, “His heart rose like a mountain”) conveys a sense of emotional height or uplift, implying a state of intense happiness or relief. Similarly, “Ko‘ngli yorishdi” (literally, “His heart brightened”) denotes a feeling of emotional fullness and contentment. These expressions suggest a cultural tendency to conceptualize happiness in terms of physical phenomenon, elevation, and the ability to “brighten” one’s emotional boundaries (Kövecses, 2000). In contrast, English often frames happiness through metaphors tied to temperature, a reflection of the culture’s emphasis on individual emotional states. For example, the idiomatic expression “She was beaming with joy” invokes warmth and brightness, suggesting an outward display of positive emotion that radiates from the person, symbolizing inner happiness or contentment.

Similarly, the conceptualization of anger in both languages reveals intriguing differences. The Uzbek expression “Qoni qaynagan” (“His blood boiled”) and the English idiom “He was fuming” both rely on heat metaphors, suggesting emotional intensity and eruption. However, Uzbek employs more containment-based metaphors, as in “Ichi yonib ketdi” (“He/She turned inward”), which implies an inward, restrained build-up of negative emotions. This metaphor reflects the cultural value of emotional control and restraint, especially in public settings. On the other hand, English expressions like “He exploded with rage” emphasize the sudden, visible release of emotions, which mirrors a cultural preference for more open emotional displays (Kövecses, 2000).

Cultural contexts significantly influence emotional communication. In Uzbek culture, which emphasizes collectivism, emotional restraint is highly valued, especially in public spaces. Negative emotions like anger are often suppressed to avoid social conflict, while positive emotions are more freely expressed in private settings. In contrast, English-speaking cultures, which prioritize individualism, tend to allow more open emotional expression in both public and private settings.

Social norms and rituals also affect emotional displays: in Uzbekistan, respect for elders mandates subdued emotional expression, particularly negative emotions, while English-speaking cultures often allow for more expressive emotional displays, such as at weddings or funerals (Gumperz, 1982; Hofstede, 2001).

Pragmatic aspects of emotional expression are essential in both languages, as emotions significantly influence social dynamics. In both Uzbek and English, emotional expressions are used to establish connections, assert authority, or signal solidarity. Positive emotions typically foster relationships, while negative emotions communicate dissatisfaction or disagreement. The level of formality and politeness also plays a role in emotional expression. In Uzbek, formal speech tends to convey emotions indirectly, especially when addressing elders or strangers, while English speakers often express emotions more directly, though they still take politeness into account in formal settings (Brown & Levinson, 1987).

For instance, in Uzbek, the phrase "Qo'llari ko'ksiga qo'yildi" (literally "His/her hands were placed on the chest") can symbolize a gesture of solemnity, respect, or even prayer. This act is often linked to moments of deep contemplation, reverence, or humility, particularly in formal and religious contexts. It reflects the collective cultural emphasis on showing respect to elders or in situations of mourning. In contrast, in English, the phrase "He crossed his arms" may indicate defensiveness, discomfort, or sometimes self-protection. While both gestures may involve physical positioning of the arms, the cultural connotations differ significantly, with Uzbek associating the gesture with respect or reverence, while English interprets it more in terms of emotional defense or hesitation. This demonstrates how the same physical gesture can take on vastly different emotional meanings depending on the cultural context and the values at play (Hall, 1976; Wierzbicka, 1999).

The thesis concludes by emphasizing the emotional power of language. Both Uzbek and English make use of figurative language, metaphors, and rhetorical devices to intensify emotional expressions. These linguistic tools amplify the emotional impact of speech, evoking strong responses from listeners. For example, metaphors such as "a heart of stone" in English and "yuragi tosh kabi" in Uzbek convey negative emotions, creating vivid imagery that heightens the emotional intensity of the message. These examples underscore the role of language in not only expressing but also shaping emotional experiences (Nassaji, 2003).

These linguistic differences underscore the profound relationship between language, cognition, and culture in shaping emotional expression. Uzbek emotional metaphors are deeply rooted in natural elements, bodily experiences, and social hierarchy, highlighting a collectivist cultural framework where emotional control is paramount. In contrast, English speakers frequently use dynamic, force-based, and temperature-related metaphors, reflecting a more individualistic and expressive cultural orientation. For instance, while Uzbek expressions tend to focus on restraint and internalization of emotions, English metaphors emphasize outward expression, sudden emotional releases, and personal agency.

Such variations in the conceptualization of emotions have significant implications for cross-cultural communication. Speakers from different linguistic backgrounds may interpret emotional cues differently, which could lead to misunderstandings or misinterpretations. Recognizing these distinctions is crucial for advancing linguistic research, translation studies, and intercultural competence, as it enables a more nuanced understanding of how emotions are linguistically encoded and culturally mediated. This knowledge can foster greater empathy and more effective communication in cross-cultural interactions.

In conclusion, this research highlights the intricate relationship between language, culture, and emotional expression. By comparing how emotions are communicated in Uzbek and English, the study reveals the influence of cultural norms and social expectations in shaping emotional expression. The findings emphasize the importance of understanding emotional communication within both linguistic and cultural contexts, offering valuable insights for cross-cultural communication. This

research contributes to the fields of linguistics and cultural studies, providing a deeper understanding of how language shapes emotional experience and how emotions, in turn, shape communication.

Reference:

1. Brown, P., & Levinson, S.C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press. Retrieved from https://assets.cambridge.org/97805213/13551/frontmatter/9780521313551_frontmatter.pdf
2. Ekman, P. (1992). An argument for basic emotions. *Cognition & Emotion*, 6(3-4), 169-200. Retrieved from <https://www.paulekman.com/wp-content/uploads/2013/07/An-Argument-For-Basic-Emotions.pdf>
3. Gumperz, J.J. (1982). *Discourse strategies*. Cambridge University Press.
4. Hall, E.T. (1976). *Beyond culture*. Anchor Press/Doubleday. Retrieved from https://monoskop.org/images/6/60/Hall_Edward_T_Beyond_Culture.pdf
5. Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations* (2nd ed.). Sage Publications. Retrieved from https://digitalcommons.usu.edu/unf_research/53/
6. Holliday, A., Hyde, M., & Kullman, J. (2004). *Intercultural communication: An advanced resource book*. Routledge. Retrieved from https://tiu-edu.uz/media/books/2024/05/27/1holliday_a_hyde_m_kullman_j_intercultural_communication_an_a.pdf
7. Kamariddinovna, M.E. The role of intercultural communication in the training for future specialist of different fields. *Zbiór artykułów naukowych recenzowanych*, 2, 169.
8. Kövecses, Z. (2000). *Metaphor and emotion: Language, culture, and body in human feeling*. Cambridge University Press. Retrieved from https://www.kspu.edu/FileDownload.ashx/kovecses_zoltan_metaphor_and_emotion_language_culture_and_bo.pdf?id=b49dfe7e-1c9e-4389-aaa9-cd66b1894d8e
9. Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press. Retrieved from <https://press.uchicago.edu/ucp/books/book/chicago/M/bo3637992.html>
10. Nassaji, H. (2003). The role of culture in understanding and communicating emotions. *International Journal of Applied Linguistics*, 13(1), 39-54. Retrieved from <https://eprints.whiterose.ac.uk/138878/3/Role%20of%20emotions%20in%20intercultural%20communication%20-%20anonymized%20manuscript.pdf>
11. Wierzbicka, A. (1999). *Emotions across languages and cultures: Diversity and universals*. Cambridge University Press. Retrieved from <https://catdir.loc.gov/catdir/samples/cam032/99013646.pdf>