

**CULTURAL AND CONTEXTUAL DIFFERENCES IN EXPRESSING
EMOTIONAL STATES IN UZBEK AND ENGLISH.**

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Annotation. *This article presents a comparative analysis of the grammatical and linguocultural features of expressing emotions in Uzbek and English. The study examines the grammatical means of expressing positive and negative emotions, their lexical-semantic characteristics, and cultural contexts. In Uzbek, emotions are mainly conveyed through possessive suffixes, descriptive and poetic expressions, allowing emotional experiences to be expressed directly and figuratively. In English, however, emotions are often expressed cautiously and indirectly through modal verbs, passive constructions, and specific syntactic structures. The findings highlight the importance of correctly understanding the grammatical and cultural aspects of emotional expression in intercultural communication and translation. The article provides theoretical and practical conclusions applicable to the fields of linguistics, linguoculturology, and translation studies.*

Keywords: *emotions, grammatical means, positive and negative feelings, metaphor, linguoculturology, translation, intercultural communication.*

**O'ZBEK VA INGLIZ TILLARIDA RUHIY HOLATLARNI
IFODALASHNING MADANIY VA KONTEKSTUAL FARQLARI.**

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Annotasiya. *Ushbu maqolada o'zbek va ingliz tillarida his-tuygularni ifodalashning grammatik va lingvokulturologik xususiyatlari tahlil qilindi. Tadqiqot davomida ijobiy va salbiy his-tuygularning grammatik ifodalanish usullari, leksik-semantik xususiyatlari va madaniy kontekstlari o'rganildi. Hissiy kechinmalar bevosita va obrazli shaklda yetkaziladi, his-tuygular asosan egalik qo'shimchalari, tasviriy va poetik iboralar yordamida ifodalanib. Fe'llar, passiv konstruktsiyalar, and*

aniq sintaktik tuzilmalar orqali his-tuygular ehtiyotkorlik bilan va ko'pincha bilvosita ifodalanadi. Tadqiqot natijalari madaniyatlararo communicatsiya va tarjima jarayonlarida his-tuygularni grammatik va madaniy jihatdan to'g'ri anglashning ahamiyatini ko'rsatadi. Maqola lingvistika, tarjimashunoslik sohalarida qo'llanilishi mumkin bo'lgan nazariy va amaliy xulosalarni taqdim etadi.

Kalit so'zlar. *His-tuyg'ular, vositalar grammar, ijobiy va salbiy hislar, metafora, lingvokulturologiya, tarjima, and madaniyatlararo muloqot*

КУЛЬТУРНЫЕ И КОНТЕКСТУАЛЬНЫЕ РАЗЛИЧИЯ В ВЫРАЖЕНИИ ЭМОЦИОНАЛЬНЫХ СОСТОЯНИЙ НА УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ.

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Аннотация. *В данной статье представлен сравнительный анализ грамматических и лингвокультурных особенностей выражения эмоций в узбекском и английском языках. В исследовании рассматриваются грамматические средства выражения положительных и отрицательных эмоций, их лексико-семантические характеристики и культурные контексты. В узбекском языке эмоции в основном передаются с помощью притяжательных суффиксов, описательных и поэтических выражений, что позволяет выражать эмоциональные переживания прямо и образно. В английском же языке эмоции часто выражаются осторожно и косвенно посредством модальных глаголов, пассивных конструкций и определённых синтаксических структур. Результаты исследования подчёркивают важность правильного понимания грамматических и культурных аспектов выражения эмоций в межкультурной коммуникации и переводе. Статья предлагает теоретические и практические выводы, применимые в области лингвистики, лингвокультурологии и переводоведения.*

Ключевые слова: *эмоции, грамматические средства, положительные и отрицательные чувства, метафора, лингвокультурология, перевод, межкультурная коммуникация.*



Introduction

Since human thinking and perception are manifested through language, the human mind and culture, as well as the human being and language itself, are considered inseparable. Owing to their social nature, humans are able to think, feel, express emotions, and use language as a means to convey these feelings. Thus, language is not merely a simple tool of communication, but one of the most essential indicators of human existence. Language embodies the spirit of a nation, and through language, a person perceives the world. Whichever language a person feels close to and learns as their own—like a mother tongue—becomes the medium through which they think, speak, express emotions, and shape their culture and values.

When a person begins to exchange information in two or more languages and establishes means of communication, they inevitably come into contact with the mentality, cultural values, and emotional-ethical norms of the peoples who speak those languages.

Continuation of the Introduction

They also learn how emotional and ethical norms are expressed, internalize them, or distinguish cross-linguistic influences through analysis and comparison. For example, in English and Uzbek, words such as *ko'ngil* and *sabr* are not merely lexical units but also carry significant cultural connotations. In English, words like *privacy*, *freedom*, and *individuality* reflect core societal values. It is precisely this type of linguocultural analysis that is becoming increasingly widespread in current research. In this study as well, the exploration of the grammatical structure of language is examined through the lens of linguocultural foundations. From a linguocultural perspective, emotions are not simply linguistic expressions, but also the result of internal psychological processes and conscious human activity. Any negative or positive emotion—love, sincerity, cruelty, loyalty, betrayal, friendship, hostility, hatred, hypocrisy, affection, respect, prudence, pride, shame, dignity, sorrow, anxiety, carelessness, anguish, envy, joy, astonishment, gratitude, satisfaction, trust, or despair—occupies an important place not only in our speech but also in our cultural values. This phenomenon becomes especially evident in the grammatical and lexical means used to express emotions in each language and culture. For instance, in Uzbek, concepts such as *andisha* (prudence), *g'urur* (pride), and *oriyat* (honor) are rooted in socially valued moral norms and are often expressed directly or through implication. In English, however, personal emotional expression tends to follow a more individualistic approach, which is reflected in the language's grammatical structure—particularly in the use of tenses, modal verbs, passive constructions, and intonational patterns. In linguistics, the relationship between emotional expression and grammatical means has become one of the increasingly relevant areas of research. Furthermore, the linguocultural analysis of how emotions are expressed through grammatical



structures—as well as the similarities, differences, and interconnections between languages and cultures—holds significant importance.

Literature Review (Continuation)

In her study *Emotions Across Languages and Cultures: Diversity and Universals* (1999) [7], Anna Wierzbicka analyzes the unique lexical and grammatical means used in each language and culture to express emotional states, as well as the ways these expressions reflect historical periods, social contexts, and internal psychological processes. The researcher proposes the Natural Semantic Metalanguage (NSM) approach for examining emotions, which enables emotional concepts in different languages to be broken down into simple, universal semantic components. Through this method, she provides an in-depth analysis of how emotions are expressed grammatically and culturally across languages, including Polish, German, and Russian. The lexical-semantic features and emotion-expressing expressions in Uzbek are explored in B. Yoqubov's work *Lexical-Semantic Features of the Uzbek Language* (2012) [8]. M. Kurvonbekov [4], meanwhile, examines verbs denoting emotional states from both grammatical and cultural perspectives.

H. Abdullayeva [1] analyzes the structure of sentences expressing emotional states in English and Uzbek. For example, in Uzbek, emotional meanings are often conveyed explicitly through tense and person markers, whereas in English, passive forms are frequently used to express personal emotions indirectly, making the subject less explicit through grammatical voice.

S. Abduqodirova [5] investigates the grammatical means used to express emotions in Uzbek proverbs, phrases, and idioms. She compares sentence structures and grammatical units across languages. For instance, while expressions like *o'ylab gapir* ("speak thoughtfully") or *o'kinib yurma* ("do not grieve") convey deep emotional connotations in Uzbek, their English equivalents such as *think before you speak* rely on verb forms and tense constructions to reflect culturally specific meanings.

Sh. Turg'unov [6], in his article "*The Lexico-Semantic Field of Negative Emotions in English and Uzbek*," notes that emotional states in English are often expressed through modal verbs. For example, feelings of reproach or regret may be conveyed through expressions such as "*You should have been more polite*," while doubt or guilt may appear in forms like "*I might have hurt her feelings*." In Uzbek, these meanings are typically expressed through verb and tense forms, such as "*Yaxshiroq muomala qilishing kerak edi*," or "*Uni ranjitib qo'ygandirman*." Zoltán Kövecses [3], one of the leading scholars in cognitive linguistics, has extensively explored the central role of metaphors in expressing emotions. In his work *Metaphor and Emotion* (2000), he analyzes how metaphorical structures are used to conceptualize and express emotional experience. A. Jabborova [2] conducts a linguocultural analysis of phraseological units used to express emotions. She

examines a variety of emotional expressions conveyed through phraseological units, exploring their semantic, pragmatic, and cultural characteristics.

In conclusion, the linguocultural analysis of units used to express positive and negative emotions in English and Uzbek plays an important role in exploring the intrinsic connection between language and culture. Further contrastive studies in this area hold significant relevance for future research. Moreover, a deep analysis of linguistic units that express emotions can greatly enhance the effectiveness of translation practices, intercultural communication, and language teaching as a foreign language.

Discussion and Analysis

When analyzing the grammatical methods in Uzbek from a linguocultural perspective, we observe that modal and verbal units reflect culturally embedded values. Modal markers such as *kerak*, *lozim*, *mumkin*, and *shart* express not only grammatical necessity or possibility but also ethical norms and cultural obligations. For instance, "*Sen ota-onangga qarashing kerak!*" grammatically indicates obligation, yet culturally it reflects deeply rooted social values. In English, modal verbs such as *should*, *must*, and *have to* may also convey obligation, but they tend to express personal responsibility or external pressure rather than collective cultural expectations. For example, "*You should respect others*" conveys a moral norm, but primarily from an individual standpoint.

In Uzbek, emotions are typically expressed through verbs, adjectives, auxiliary words, moods, tenses, intonation, and fixed expressions. Verbs are one of the primary means of conveying emotional states; verbs such as *qo'rqmoq*, *sevmoq*, *hayron bo'lmoq*, *xursand bo'lmoq*, and *g'azablanmoq* describe the subject's inner condition: *Men ranjidim, u hayratlandi*. Adjectival expressions also require auxiliary verbs: *U baxtli bo'ladi, men xavotirdaman*, etc. Moods and auxiliary verbs can express desire, probability, or regret: *U bunday qilmasligi mumkin edi; U kechirim so'rashi kerak edi*. Word choice and intonation further strengthen emotional meaning: *Voy! Qanday ajablanarli!*

In English, emotional states are often conveyed through stative verbs such as *to love*, *to fear*, *to hate*, *to enjoy*, and *to regret*: *She loves him, I fear the worst*. The *to be* + *adjective* construction is another common way to express emotions: *She is happy, They are sad*. English also frequently uses syntactic emotive structures that express emotion implicitly, e.g., *It breaks my heart, I can't stand it, What a relief!* — demonstrating an indirect approach to emotional expression. Uzbek culture traditionally values emotional restraint, patience, and respectful expression of feelings. Emotional intensifiers and religious-emotional expressions frequently appear in communication, and showing deference is often appreciated. In contrast, English communication tends to favor more open but controlled emotional expression, guided by principles of personal boundaries, independence, and emotional balance. Emotional

meaning is generally conveyed softly, contextually, and in a way that respects individual autonomy. In English, expressions such as “*I’m kind of upset*” convey emotions in a softened, indirect manner, while phrases like “*You might feel sad, but it’s okay*” demonstrate emotional control and moderation. In Uzbek, however, expressions such as “*Yuragim ezildi*” indicate a much stronger emotional display, and religious-emotional expressions like “*Alloh sabr bersin!*” are also commonly used.

Thus, in the expression of language and culture, Uzbek typically employs direct emotional and grammatical means—verbs, moods, modal words, adjectives, and other emotional units. In the cultural context, collectivism, honor, respect, and *andisha* (social prudence) dominate. Emotional expression is often intensified through intonation and strong lexical units. In English, emotional meaning is more implicit and individualistic. Grammatically, *to be* + *adjective* structures and modal verbs are more commonly used. Culturally, values such as personal freedom, self-confidence, and individualized self-expression take precedence. Emotional meaning is frequently conveyed indirectly through syntactic structures in a softened manner.

Research conducted in world linguistics and within the field of linguoculturology demonstrates that every language expresses emotions through its own specific grammatical mechanisms. The expression of negative and positive emotions in English and Uzbek shows distinctive grammatical and pragmatic features. In English, emotions are mainly expressed through the verb *to be* combined with adjectives, such as *I am happy*, *She was upset*. For intensifying emotional states, modal verbs such as *might feel anxious*, *must be delighted*, as well as idiomatic expressions like *over the moon* or *boiling with rage* are widely used. These forms convey not only emotions themselves but also personal and social attitudes toward those emotions. In Uzbek, emotional states are primarily expressed through possessive suffixes such as *-man*, *-san*, *-miz*: *Men baxtliman*, *U g’amgin edi*. Emotions are also conveyed through verbs and vivid syntactic constructions: *ko’nglim tog’ddek ko’tarildi*, *yuragim siqildi*. The direct and figurative expression of emotions in Uzbek reflects national mentality and cultural characteristics.

For example, a positive emotion in English can be illustrated with the expression *delighted: I am delighted* — meaning *men nihoyatda xursandman* in Uzbek. In Uzbek, a strong figurative expression such as *ko’nglim tog’ddek ko’tarildi* conveys the same positive feeling with vivid imagery. For negative emotions, the English term *frustrated* can be used: *He feels frustrated* — corresponding to *u tushkunlikka tushgan* in Uzbek. In Uzbek, expressions like *yuragi siqildi* demonstrate the direct and figurative depiction of negative feelings. In English, emotions are expressed with grammatical precision and subtle emotional nuance. The active use of modal verbs emphasizes the individual’s internal experiences, possibilities, and degrees of uncertainty. In Uzbek, however, emotions are primarily conveyed directly through expressive linguistic means, with cultural stereotypes and national mentality playing a significant role.

A grammatical and semantic analysis of cross-linguistic emotional expressions is crucial for understanding their cultural foundations. In English, personal emotions tend to be directed at the individual and expressed cautiously, while in Uzbek they are often portrayed through external emotional manifestations and figurative imagery. Recognizing these grammatical and cultural differences is essential for intercultural communication and translation, as it enables accurate transmission of emotional meanings. Future research should aim to analyze these differences in greater depth and explore their practical application in foreign language teaching.

Conclusion

This article presents a comparative analysis of the grammatical and linguocultural features of expressing emotions in Uzbek and English. In English, emotions are often expressed through modal verbs, passive constructions, and syntactic structures that provide precision, whereas in Uzbek, possessive suffixes, figurative expressions, and direct descriptive means predominate. Both languages display unique cultural and semantic characteristics in expressing positive and negative emotions, reflecting the emotional worldview and national cognitive style of each people. While personal emotions in English are expressed cautiously and often indirectly, in Uzbek they are conveyed directly with rich figurative imagery. The findings of this study highlight the necessity of considering grammatical and cultural differences in translation practice, foreign language teaching methodology, and effective intercultural communication. Future research should further explore the contextual and pragmatic aspects of emotional expression, as this remains a significant area of scholarly inquiry.

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