

**VERBALIZATION OF EMOTIONS IN DIFFERENT
LINGUOCULTURES (ON THE EXAMPLE ENGLISH AND
UZBEK/RUSSIAN LINGUOCULTURES)**

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Annotation. The article analyzes the peculiarities of the semantics of verbalization of emotions and human emotions. Various models of negative and positive emotional actions, linguistic expression of emotions across three distinct linguocultures english , uzbek and russian fascinating differences and similarities in how emotions encoded and communicated influence of cultural norms, values , and cognitive frameworks.

The results of the semantic analysis are given, which testify to the universality and reveal the specific features of the verbalization of emotions in the english / uzbek/ russian speaking culture.

Keywords: Concept; emotion; language; literature; somatism; linguoculturology, phraseological units, verbalization, culture.

Introduction

Almost all life events are reflected in human consciousness through emotions.that emotions are a form of reality reflection. They form an integral part of human existence and play a significant role in people's lives. Everything around us: Nature, people, buildings, etc. Influence our feelings. In the process of cognition of the objects and phenomena of reality we react, show our attitude in different assessments, feelings, which undoubtedly finds its expression in the language. The cognitive theory of emotions substantiates the idea that fundamental emotions form the main structures of consciousness.thus, emotions are a complex product of human spiritual and cognitive activity.

That is, the behavioral, physiological, and expressive aspects of emotions are determined by the cognitive stage that precedes them. The study of the ways of their reflection in the language and the reflection of accepted in this linguistic community ideas about the positivity/ negativity of emotions is of particular importance from the point of view of further development of linguistic methods of studying emotionality.

For example, words are in constant connection with our intellectual and emotional life.

The logical meaning of each word is surrounded by a special expressive atmosphere that changes depending on the context. The judgment that emotions are not interesting to linguistics, since their elements are not components of the word semantics and are not inherent in the word itself, is outdated and irrelevant for modern science.

These phenomena are closely related, because the speaker often expresses emotions using words. The relevance of this work is that emotions in human activity perform the function of its assessment and results. Different cultures treat emotions differently, endowing them with a social connotation, which affects the perception of the world by a person, as well as the semantic implementation of elements in the structure of the meaning of the emotional vocabulary.

In a person's life, it is practically impossible to identify a single state that is not experienced subjectively. Emotions permeate a person's entire life – from impulses to the highest forms of social activity. The world of emotions is diverse. The emotional and sensory sphere of personality is one of the key factors in the diversity of human life activities.

The problem of human emotions and the mechanisms of their linguistic reflection become especially relevant within the framework of the anthropocentric paradigm of modern linguistic research, the focus of which is the person.

The study of emotions and the means of their expression has been the subject of serious research by Izard (1999), Edmondson (1992), Eitchison (1994), and Wolf (1996). The shift towards the anthropological paradigm, characteristic of recent decades, has even led to the emergence of another direction - emotiology.

This paper is the first one to present comparative research of verbalization of emotions in different linguocultures in english and uzbek

/ russian .the study is performed following the classification of the names of emotions developed by the authors. The issue is relevant for two reasons. Firstly, the studied phenomenon specificity – verbalizing emotions – determines the specificity of emotive content. Secondly,who we are and what we become depend largely on affects, cognition, and language or feelings, thinking, and talking.

These three systems are the foundation of some of the significant issues involving human beings today.one issue of tremendous potential yet often overlooked is the early verbalization of emotions (putting words to feelings) and self-awareness. Putting words to feelings: “verbalization of affects”

Putting words to feelings may be one of the most important aspects of the affects-language-cognition interaction.

Method

To achieve the stated goal, the following methods are used: Continuous sampling, comparative-contrastive, classification, interpretation, systematization, model of linguocultural analysis and literary analysis. The combined use of these applied literary and linguistic methods made it possible to highlight the most significant aspects of the topic under study.

The literary analysis method was used to study stylistic elements, images, metaphors, phraseological units and other literary devices used to express the emotional and psychological aspects of the work. The continuous sampling

method identified verbal and non-verbal ways of expressing emotions in the analyzed works. The classification method made it possible to determine the lexical and phraseological means of language expressing human emotions in a fiction text.

The interpretation method examined the emotives characteristic of emotional behavior and emotional reactions in English and Uzbek / Russian fiction discourse. The model of linguacultural analysis in the comparative aspect of verbal and non-verbal means nominating the socio-cultural component in the Uzbek / Russian and English language picture of the world.

The quantitative analysis of the word lists showed the following results: The English language word list consists of 31 lexemes in 44-word usages, the Russian language word list contains 17 language items in 20-word usages. Thus, the English word list is almost twice as long as the Russian one with more word usages also (more than two times). The next step was to investigate and compare these word lists comprehensively.

Results and discussion

Verbalization of Emotions are the foundation of interpersonal communication. The existence of human society is inextricably linked to emotional activity. Emotions are a specific, unique form of reflection and assessment of the surrounding reality by a person. However, despite the universality of emotions, their verbalisation in different languages has certain specifics. Each language imposes its own classification on the emotional experience of a person, depending on the peculiarities of the ethnic group's perception of the world around them.

The linguistic expression of emotions is determined by the cultural characteristics of a society and the behavioural reactions of its representatives. There are peoples whose character is dominated by expressiveness. They tend to express their emotions openly, and suppressing them is considered unnatural. The other category includes peoples whose character is dominated by self-control, and excessive expression of feelings is perceived as something vulgar and anti-social. The British, who consider self-control to be their main virtue, belong to the second category.

Russians are known for deep, intense emotions, which they often express in literature, music, and art. This would suggest a leaning toward the expressive side however, especially in public or formal settings, Russians can be reserved, particularly with strangers. This aligns with the self-control category. Among family and close friends, Russians are often very expressive, emotional, and open. Expressing strong emotions (joy, anger, sorrow) is generally not seen as shameful in Russia — it's often viewed as a sign of being genuine or "real."

Uzbeks generally value self-restraint, modesty, and respect. Openly displaying strong emotions (especially negative ones like anger or sadness) is often considered inappropriate or even disrespectful, especially in traditional communities. However, within the family and among close friends, Uzbeks can

be very warm, expressive, and emotionally open. Showing hospitality, affection, and even sorrow (like during funerals) is culturally accepted and even expected. Emotions are often expressed through actions more than words through hospitality, helping others, or ceremonies. Strong emotions like anger or loud confrontation are generally frowned upon and seen as unmannerly (odobsizlik), particularly in public.

Uzbek culture is characterised by respect for social harmony, modesty, and emotional self-restraint, especially in public settings. These behavioural traits align with traditional cultural and moral values, and they help maintain dignity and mutual respect within the community.

English culture is characterised by restrained manners and control over the expression of feeling. They are those behavioural traits that meet the requirements of social and cultural norms and command the respect of society. On the country, an overt display of emotionality is considered a sign of bad manners, which makes witness of such a situation feel moral discomfort.

Russian culture is characterised by emotional depth and authenticity in the expression of feeling. While public settings may call for some restraint.

As we know, a phraseological unit records in language the life experience of a people, recorded in a typical situation where it receives a generalized meaning. English speakers tend to express emotions directly (e.g., i'm angry, i love you, i'm proud of you).

Positive reinforcement (e.g., good job!, i'm happy for you) Emotion words: A rich vocabulary (e.g., "frustrated", "anxious", "excited", "ecstatic", etc.)

Verbalization of emotions in Uzbek linguoculture often more indirect and context-dependent. cultural emphasis on modesty, respect, and emotional restraint, especially in public or intergenerational communication.

Emotion	English	Uzbek	Russian
Love	I love you	Often shown non-verbally	Я тебя люблю (i love you) strong
Anger	I'm pissed out	May be avoided or softened	Я в бешенстве i'm furious
Pride	I'm proud of myself	May be seen as boastful	Я горжусь собой culturally mixed
Sadness	I feel down	My heart is foggy	Мне грустно i'm sad

Use of metaphors and idioms (e.g., "ko'nglim to'lmayapti" – literally: "my heart is not full" → meaning dissatisfaction or unease).

Verbalization of emotions in russian linguoculture emotional expression is more direct than in uzbek, but with a strong cultural nuance. Russians often express deep emotions through literature, poetry, and strong emotional vocabulary.

Emotions are sometimes dramatized or intensified in speech cross-cultural differences & examples.

There are some proverbs that can reflect anger from a linguacultural perspective.

Jahl chiqsa aql ketadi. (when someone is angry they can lose their mind.)

Achchig'ing kelsa burningni tishla. (it is your doing that you are angry.)

Bugungi jahlni ertaga qo'yma. (if you want to be angry, be angry today)

Jahl-joningga jabr. (angriness can cause damage to health.)

Jahlning dushmani sabr. (patience is the enemy of anger.)

The results of the analysis of syntagmatic relations of the verbalization of emotions in different linguocultures. The language of emotions tends to be figurative; some cases demonstrate that can bear positive or negative connotation. The emotions are verbalized by various complex expressions and constructions both in the english / uzbek and russian languages.

Conclusions

Emotions are one of the most important components of human communication activity, as they help to form a worldview, build interpersonal relationships, and have a direct impact on human behaviour in society. from the linguistic point of view, emotions are

Subject to linguistic objectification and speech actualization through linguistic means of nomination words and phraseological units. In general, there are ten basic emotional states that are universal and common to all people: Delight, joy, surprise, anger, disgust, contempt, fear, shame, sadness, guilt. In russian восторг, радость, удивление, гнев, отвращение, презрение, страх, стыд, грусть (or печаль) вина. And in uzbek lazzatlanish, quvonch, ajablanish, g'azab,

nafrat, jirkanish, qorquv, sharmandalik, g'amginlik, ayb however, such emotive concepts as reserve, understatement, gentle and polite are quite relevant for the english-speaking picture of the world.

This is explained by the traditional values of english society, which in the context of the study include restraint and courtesy towards others. this article has two main themes, and two main conclusions. The first theme is the role of language in the interpretation of emotions, and the second one, the role of bilingual experience as a source of insight, understanding, and evidence. We have argued that language enters the very structure of emotions, and that to understand the 'cognitive scenarios' which give the speakers of a language a guide to their own emotions and Those of other people.

We have also argued that to reveal the role of different languages in providing speakers with such guides the Researchers need to have a metalanguage

different from their own native language so that they don't impose on people from other 'linguocultures emotions' their own understandings and assumptions. Through the analyses presented in this paper, we have tried to show that such a culture-independent medium of description and elucidation is available in the «natural semantic metalanguage» (NSM) which has been extensively tested across many semantic domains, Including, in particular, the field of emotions. Furthermore, we have argued that an invaluable – and neglected – source of insight into human emotions is available in the testimonies of bilingual and bicultural , and especially in autobiographical or semi-autobiographical accounts of people living with two (or more) different languages and cultures.

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