CROSS-CULTURAL PRAGMATIC FEATURES OF EMOTIONAL EXPRESSION IN ENGLISH AND UZBEK COMMUNICATION

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Abstract: The paper dives into the pragmatic aspects of the cross-cultural emotional expressions in English and Uzbek communication. The research shows that emotions like joy, anger, and sadness are differentially verbalized and even non-verbalized across various languages because these are essentially cultural products. The study looks at how emotive speech acts become pragmatically operative in these two linguistic communities by investigating politeness strategies, indirectness, emotional intensity, and social hierarchy. The comparison of English individualistic nature with Uzbek collectivist behavior allows the researchers to figure out how emotional communication is a mirror of the general cultural values and the norms of the interpersonal relationships. The results from this work are getting ready to become a reservoir for intercultural pragmatics, sociolinguistics, and applied linguistics, with the attraction of the insights for translation, language teaching, and cross-cultural communication.
Key words: Emotional expression, pragmatics, cross-cultural communication, English, Uzbek, sociolinguistics, politeness,   emotion.

INTRODUCTION

Emotions are such a vital part of human communication that it is impossible to separate them. They literally shape the way people interact, express their thoughts, and understand each other. Every culture has different ways of showing and interpreting emotions by language, and these differences tell a lot about social norms, nature of interpersonal relations, and collective identity. The study of emotions in the language used by people is not just a linguistic task, but also an investigation of cultural and psychological aspects. All the emotional expressions (either verbal or non-verbal) are laden with meanings that exceed the literal words—they are the signs of politeness, respect, empathy, irony, or even social distance. So, the investigation of emotional language is very important here to realize how people from different linguistic backgrounds handle their communication and establish relations.

By a pragmatic point of view, emotional expressions are the performance of various communicative purposes like thanking, apologizing, complimenting, or criticizing. Pragmatics studies the impact of context, intention, and social norms on the meaning of what is said rather than just the form of language. Emotional utterances are, hence, the only ones which can be fully grasped if their situational and cultural background is taken into account. For example, an English speaker could lessen the impact of negative emotions by being indirect ("I'm a bit upset"), whereas an Uzbek speaker may opt for a more direct but socially expressive one ("Juda xafa bo'ldim"). Such pragmatic decisions not only show language structures but also deep-rooted cultural values like politeness, humility, or emotional openness.

Sociolinguistics is a branch of scientific knowledge that uses techniques of pragmatics to reveal the variations in emotional expression conditioned by factors such as age, gender, social status, and setting. In Uzbek culture, young people, when talking to old, use polite and softened speech forms, whereas in English emotional restraint is usually considered a mark of professionalism or maturity. The thing is that differences in emotional language reflect the level of the social hierarchy and the communicative style typical for the culture in question. The major goal of this work is to find out how people use and understand the emotional language of joy, anger, and sadness in English and Uzbek, with deep-diving into semantic and pragmatic aspects. Our research looks at the issues of universal and culture-specific elements of emotional communication and explains how social norms determine emotional tone and word choice.

Emotion   constitutes one of the primary components of human thought and interaction. In linguistics, emotions are not only recognized as one's mental states but also as a social and linguistic reality that significantly influences human speech, understanding, and response. People can use emotional concepts in language, intonation, and situation to indicate their feelings towards, evaluation of, and communicating of other's intentions to the interlocutors. Researchers like Wierzbicka (1999) argue that the lexicon of emotion is intimately connected to culture and is mutually developed through shared social experience.

Having an emotional component in language helps the communicators to keep up their relationships, create the feeling of mutual understanding, and handle the level of social distance. Hence, on top of being personal occurrences, emotions are regarded as social instruments that work to arrange human interaction. Pragmatic aspects of language refer to the ways in which the meaning of the utterances is dependent on the circumstances, the speaker's intention, and the listener's interpretation. Often enough, the emotional statements are the main idea of one or a few speech acts, for example, acts of gratitude, apology, complimenting, or blaming, and therefore, these acts implicate performing social tasks without explicitly saying them (Austin, 1962; Searle, 1979). By way of example, the utterance "I'm sorry" not only tells about the feeling of regret, but it also signifies the action of apologizing.

Politeness Theory (Brown & Levinson, 1987) points to the fact that emotions kept under control in their verbal expressions are very much influenced by a person's desire or need to maintain "face" (his/her socially constructed image or role). The speaker may take the direct or indirect route, using one or the other depending on the circumstances, the distance characterizing the relationship, and the norms of a particular culture, that is, a specific situation. Mitigated or softened emotional expressions are mostly preferred by English speakers ("I'm a bit annoyed") in order to keep the conversation polite, whereas Uzbek speakers seem to be more inclined to using the expressive forms ("Juda xafa bo'ldim") thus not only to confirm the sincerity but also to show empathy. Moreover, conversational implicature (Grice, 1975) cannot be overlooked here as a factor: emotions might be communicated implicitly via intonation or allegory and not stated explicitly.

Cross-cultural pragmatics studies how differently located cultural and linguistic communities interpret and express meanings. The communicative aspects of emotions differ significantly from one culture to another - for example, in individualistic cultures like the United Kingdom or the United States, people suppress their feelings to keep their independence and the harmony of society, but in collectivist societies like Uzbekistan, the emotionally charged interactions and expressed empathy intensify the group bonding. Etiquettes are always ready to state the permitted emotions, their loudness, and pointing towards this or that mode of expression, verbal or non-verbal. The said pragmatic differences or variations have an extensive impact on the level of both interpersonal and also intercultural communication skills that are necessary for the effective understanding of each other. In the process of English speaking, emotional restraint, politeness, and understatement are some of the qualities that people are expected to have or value. Emotions are most often softened, lessening the effect of the words used, through language hedges ("a bit sad," "quite happy") and also by using indirect methods of referring to the same ideas. On the other side of the coin, Uzbek emotional communication is characterized by the features like transparency, openness, and collective empathy. Phrases such as "Jonim achchig'im chiqdi" or "Yuragim ezildi" not only demonstrate the deep metaphorical relation between feeling and the organ but also emphasize the moral and social aspects. As a matter of fact, English emotional discourse is inclined to serve the purposes of individuation and protection of privacy, whereas the Uzbek expressions stress the element of connectedness and moral feeling, thus providing good examples of how different cultural backgrounds approach emotional pragmatics.

Emotions in English communication are typically conveyed by a mix of both emotional honesty and control, which are the pragmatic aspects of politeness and social decorum. The use of

emotional restraint is very common among English-speaking societies, where critics may consider that the revealing or intensifying of one's emotions is an impolite or an exhibition of over the top dramatic skills. One of the most prominent features in the emotional world of English speakers is politeness. The Politeness Theory (Brown & Levinson, 1987) is based on the very concept of each participant's—speaker's and listener's—"face" worth—the social dignity. Accordingly, even the most powerful feelings like anger or disappointment are softened by the aid of linguistic strategies i.e. words used to tone down the impact. So, instead of "You are wrong," the English speaker usually says: "I don't think that quite right" or "There might be another way to look at it." Employing such indirectness and hedging is a technique of saving the "face" and therefore confrontation is avoided. Positive emotions and approval in the English language are usually expressed in a toned-down fashion, for instance, "That's wonderful!" or "Congratulations!". On the other hand, anger works through such words as 'controlled' for example: 'That's unacceptable' or 'I'm very upset', by which the person indicates his disapproval of the situation but does not resort to aggression. The feelings of sorrow and the sympathetic side of one's personality are also expressed in a rather quiet manner, e.g. "I feel awful" or "I'm very sorry to hear that" - here is shown the sympathy, rather than the sentiment, side of the speaker.

English emotional communication is quite often done with the help of modal verbs (e.g., "might," "could," "should") and understatements to indicate feelings in an indirect way. One example could be "I'm a bit disappointed" which might actually mean that the speaker is strongly dissatisfied. The English speakers use this pragmatic trick to reveal their emotional states and at the same time maintain sociable politeness and self-control emotionally. It is a language that demonstrates a culture where emotions, although being acknowledged, are kept under tight control so that no one is inconvenienced. The situation here is totally different from that of more collectivist cultures, where emotions shared among the group may be more openly expressed. Hence, English emotional communication can be seen as a reflection of its social system which puts forward the notions of individuality, composure, and the conservation of social   integration.

Emotions are the core of human interaction, however their linguistic realization differ substantially from one culture to another. English and Uzbek communication reveal different pragmatic strategies that are related to their cultural values - individualism in English-speaking societies and collectivism in Uzbek culture. The differences between these two cultures illustrate the linguistic and social aspects of politeness, directness, and emotional intensity. Both English and Uzbek languages are polite, but the degree and formality of the emotional expression vary. English politeness is usually done through indirectness and emotional restraint. For instance, an English speaker may say, "Sorry, but that cannot be done right now," instead of "No, I can't do that." The first one mitigates the refusal by apology and modal hedging. In Uzbek, politeness is more commonly manifested through honorifics, emphatic tone, and emotional warmth. An Uzbek speaker may say, "Kechirasiz, hozircha iloj yo'q, lekin keyinroq urinib ko'ramiz" ("Sorry, it's not possible now, but we'll try later"), which puts a positive and collective spirit even in the case of a denial.

Emotional intensity is another aspect where the two languages differ significantly. English communication emphasizes moderation—even in the case of strong feelings, they are controlled: "I'm quite upset," "That really disappointed me." In Uzbek, emotional expression is frequently more open and vivid as it is a collectivist culture where the sharing of emotions helps to strengthen the emotional bonds. For instance, "Juda xafa bo'ldim!" ("I was really upset!") is the direct and heartfelt statement of an emotion and it is often accompanied by some expressive gestures. The openness in sharing emotions is something culturally acceptable and expected in close relationships, whereas English speakers might consider such an overabundance of expressions as being "excessive" in formal situations.

The cultural interpretation of emotion is based very much on the norms of communication. Emotions in English-speaking cultures are to be restrained and this is regarded as a characteristic of being mature and professional. Emotional expressions that are too much, especially if they are anger or sadness, can be seen as the losing of control of oneself. On the other hand, Uzbek culture is more oriented towards emotional openness which is seen as a sign of honesty and humanity. Let's take for instance a situation when one wants to express his/her gratitude in Uzbek, and he/she does that by repeating the words from the heart a couple of times - "Juda katta rahmat, chin dildan minnatdorman!" ("Thank you very much, I am really grateful!"), whereas the English equivalent - "Thanks a lot, I really appreciate it" - is still polite but emotionally contained.

Context is equally important. In both languages, formal situations merit emotional control. An English speaker in a business meeting may say, "I am a bit worried about the proposal," while an Uzbek speaker may say, "Bu masala meni biroz o'ylantirdi" ("This matter has made me think a bit"), both using a softer tone. Nevertheless, in casual or household contexts, Uzbek people tend to be more liberal with their emotional disclosure whereas English people may still keep some restrictions even in the case of close relationships.

The findings convey that cultural values determine the emotional pragmatics. The emotional speech in English is a reflection of individualism. It stresses on personal freedom, politeness, and emotional equilibrium. As for the Uzbek emotional communication, which is based on collectivism, it emphasizes qualities such as empathy, emotional sharing, and solidarity. One of the implications of this is that English emotional restraint is aimed at protecting individual "face", while Uzbek openness is strengthening the collective "face". The behaviors illustrate emotional communication as a reflection of social identity, to be more precise: English speakers show respect and professionalism by being calm; while on the other hand, Uzbek speakers show it through emotion - warmth and sincerity. As an example, an English colleague may say, "You did a good job," but an Uzbek will add more emotional color: "Zo'r ish qildingiz, chin dildan tabriklayman!" ("You did a great job, I sincerely congratulate you!").

In translation and intercultural contexts, grasping these details is very important. Word-for-word translations very often are unsuccessful in conveying the emotional aspects of the message—for example, when translating "I'm a bit disappointed" as "Men juda xafa bo'ldim" this would be a huge exaggeration of the sentiment in Uzbek. Therefore, translators should not only consider the words but also the culture emotion codes and thus, be able to provide the same level of pragmatic instead of being lexically accurate. English and Uzbek emotional expressions represent two different but complementary communication styles - one appreciates the ability to keep calm and shows individual respect, while the other demands emotional honesty and empathy for the group. By recognizing these disparities, people attain mutual understanding, thus being able to coordinate in an intercultural conversation with a sense of respect and language awareness.

CONCLUSION

The comparative study of emotional expression in English and Uzbek communication shows that a language not only reflects the cultural values and social norms of the speakers but also their deep roots. English emotional discourse is more likely to focus on restraint, politeness, and indirectness, thus it is in line with individualistic values that give priority to personal space and emotional control. Whereas, Uzbek communication is characterized by openness, expressiveness, and emotional solidarity, thus it is in agreement with a collectivist worldview according to which emotions are shared as a way of reinforcing social harmony. Pragmatic strategies like hedging, mitigation, and politeness markers differ not only linguistically but also culturally, thus they determine the way the emotions of joy, anger, or sadness are understood. Knowledge of these cross-cultural pragmatic features is a must for translation, teaching, and intercultural communication to be effective. It enables speakers and learners to move away from the surface meanings and recognize the emotional intent as well as

the cultural reverberation that are the constituents of each utterance—thereby facilitating the development of empathy and the achieving of communication across   languages.

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