

# LINGUISTIC EXPRESSION OF EMOTIONS: IN EASTERN AND WESTERN CULTURE

G. S. A'zamova

Associate Professor, d.p.p. (PhD) Fergana State University,  
Department of Foreign Languages a.a.  
e-mail: gulasalazamova91@gmail.com

## Abstract

this article analyzes the visions of metaphors and phrases used to describe emotions in different languages related to national culture and worldview.

**Keywords:** Emotion, representation, national, cultural, image, emotion, context, flexible, phrase, primitive, phraseologism, ethnocentrism, term.

## Introduction

The strength of emotional experiences can vary. The power of emotions lies primarily in how strong pleasant and unpleasant feelings are. The power of emotion is determined by how passionately the individual experiences that emotion. The strength and stability of the path of emergence of the excitability properties of the sensation are due to several reasons.

Metaphors: metaphors used to describe emotions in different languages are usually associated with national culture and worldview. For example, in English, metaphors such as "hot-headed" (hot-headed) or "cold-hearted" (cold-hearted) are used to express emotions. In Japanese, however, other, national culture-specific images are used to describe the same expressions.

Special expressions and primitive phraseologisms: many languages have expressions created by analogy to describe emotions. For example, the Uzbek expression "my heart has become good" is used to describe emotions, while in French the same situation is represented by the phrase "avoir le coeur serré".

### 1. Indirect and direct expression of emotions

In Japanese and Chinese cultures, it is common to express emotions indirectly. In these cultural societies, a person expresses his emotions by hiding or softening them. Examples of this are the concepts of "tatemae" and "honne", meaning that humans express their inner feelings (honne) in appearance and moderation (tatemae) before society.

Western cultures, especially in the United States of America, are accepted to express emotions directly. This approach is based on the principle of "self-expression", in which people tend to express their feelings directly and openly.

### 2. Fergana and ethnocentrism in the depiction of emotions

In Arabic languages and Islamic cultures, the expression of emotions is often determined by religious and moral rules. For example, emphasis is placed on expressing feelings such as

shame, patience, and forgiveness, in line with their concept of "being a good person among the ring".

Uzbek language emotions are associated with more national and religious values in rural areas, and emotions such as hospitality, respect, and shame are considered valuable. In some regions of Uzbekistan, however, due to the strong influence of customs, people are cautious about displaying emotions.

### 3. Context Flexibility

In the Russian language and Slavic culture, the display of emotions depends on the social status and the degree of closeness. For example, extremely sincere or aggressive feelings can be openly expressed among close friends, while more coldness is maintained in formal environments.

In European languages, such as French, the expression of emotions is usually more pronounced in art and literature. The French often describe their feelings with poetic, figurative expressions, which are part of their focus on art and culture.

### 4. Additional Emotions (Cultural-Specific Emotions)

Each language has only emotional states that are specific to that culture. For example, the German word "Schadenfreude" means to enjoy the bad luck of another person. The concept exists as a distinct cultural emotion.

The Japanese word "amae" expresses a sense of need for the care and attention of another person. The concept is exclusive to Japanese culture, reflecting their particular characteristics in social interaction.

### 5. Globalization of Media and Emotions

Currently, due to globalization, similar emotional expressions have appeared in many cultures. For example, in many languages, terms such as "stress", "depression", "burnout" became common, and through these terms the general expression of emotions was formed.

There is also an influx of mass culture and internet-accessible emoticons into other languages, contributing to the uniform acceptance of emoticons in the international arena.

### Conclusion

The expression of emotions is very different in different languages and is formed on the basis of cultural identities. The study of these identities is of great importance for linguistics and cultural studies, since through emotional expressions, the specific way of thinking and values of each nation are determined.

Linguocognitive research of emotional discourse, on the other hand, helps to further explore these cultural identities and makes it possible to use them in comparative analysis of languages.

---

## References

1. Halliday, M. A. K. (1978). *Language as Social Semiotic: The Social Interpretation of Language and Meaning*. London: Edward Arnold.
2. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.
3. Wierzbicka, A. (1999). *Emotions Across Languages and Cultures: Diversity and Universals*. Cambridge: Cambridge University Press.
4. Ekman, P. (1992). An argument for basic emotions. *Cognition and Emotion*, 6(3/4), 169–200.
5. Geeraerts, D. (2010). *Theories of Lexical Semantics*. Oxford: Oxford University Press.
6. Kövecses, Z. (2000). *Metaphor and Emotion: Language, Culture, and Body in Human Feeling*. Cambridge: Cambridge University Press.
7. Stearns, P. N. (1994). *American Cool: Constructing a Twentieth-Century Emotional Style*. New York: NYU Press.

