

THE CONCEPT OF ENVY THROUGH THE LENS OF CROSS-CULTURAL PERSPECTIVE: A COMPARATIVE STUDY OF UZBEK AND KOREAN LANGUAGES

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Abstract

This article explores the emotional concept of "envy" as expressed in Uzbek and Korean languages from a cross-cultural perspective. The study analyzes the linguo-pragmatic features of the concept, its cultural and social perception within both societies, and how it is reflected through language. The research compares both the negative and relatively positive connotations of envy and examines its representation in oral and written discourse. Through the analysis of paremias, idiomatic expressions, and synonymous layers in both languages, the article highlights the cultural attitudes toward envy and identifies both commonalities and cultural distinctions. This cross-cultural approach offers deeper insight into the interconnection between language and culture and emphasizes the value of pragmatics and cultural linguistics in conceptual analysis.

Keywords: envy, emotional concept, linguopragmatics, cultural linguistics, Korean language, Uzbek language, cross-cultural communication, paremiology, idiomatic expressions, language and culture

Introduction

Emotions are not only universal human experiences but also culturally shaped phenomena that find expression through language. Among these emotions, **envy** occupies a significant place due to its deep moral, social, and psychological implications. The concept of envy is often seen as a negative emotion, associated with resentment toward others' success or possessions. However, how this emotion is **perceived, expressed, and managed** can vary significantly across different cultures and languages.

This article focuses on the **comparative analysis of the concept of envy in Uzbek and Korean languages**, emphasizing how each culture encodes and interprets this emotional concept through linguistic and pragmatic structures. By investigating idiomatic expressions, proverbs, lexical choices, and contextual usage, we aim to uncover the **cultural values** and **worldviews** embedded in each language's treatment of envy.

The relevance of this research lies in its interdisciplinary approach—bridging **linguistics, cultural studies, and pragmatics**—to understand not only what people say about envy, but also how and why they say it differently depending on their cultural background. Moreover, the study contributes to the field of **linguocultural pragmatics**, helping to reveal how

emotional concepts shape and reflect the **cultural identity** and **social behavior** of a speech community.

Through this cross-cultural prism, we aim to highlight both the **universal aspects** of envy as a human emotion and the **unique linguistic representations** it acquires in Uzbek and Korean societies.

1. The Nature of the Concept of Envy in Language and Culture

Envy, as an emotional and psychological concept, is deeply rooted in the collective consciousness of societies and is closely tied to values such as competition, social hierarchy, and moral judgment. In linguistic terms, the way envy is expressed reflects not only emotional states but also cultural norms and attitudes toward interpersonal relationships.

In both **Uzbek** and **Korean** cultures, envy is traditionally viewed as a negative emotion; however, its linguistic representation shows nuanced variations that reveal culturally embedded worldviews.

2. Lexical and Phraseological Expressions of Envy in Uzbek

In the **Uzbek language**, the term *hasad* is the most direct equivalent for envy, often carrying strong negative connotations. It is frequently used in moral and religious contexts:

- Hasad qilma, Alloh bergan ne'mat har kimga o'z nasibasini beradi. ("Do not envy; God gives everyone their share of blessings.")

Envy is also expressed through idiomatic phrases, which highlight the social perception of this emotion:

- Ko'zi qizil bo'ldi – literally, "his eyes turned red," referring to someone burning with jealousy.
- Ichidan yemoq – "to eat oneself inside," implying silent, consuming envy.

Proverbs and folk sayings in Uzbek often serve a didactic function, warning against the destructive nature of envy:

- Hasad odamni kuydirar, g'ina odamni o'ldirar. ("Envy burns a person; resentment destroys one.")

Such expressions reveal a cultural stance that discourages envy as morally and socially harmful.

3. Lexical and Cultural Markers of Envy in Korean

4. Pragmatic Comparison and Cultural Interpretation

From a pragmatic standpoint, the ways envy is communicated in both languages show that:

- In **Uzbek**, envy is more likely to be described indirectly or euphemistically due to its religious and moral stigma. Silence and subtlety are favored in expressing such emotions publicly.

- In **Korean**, while envy is also viewed negatively, the expression may be more open, especially when envy is framed positively, such as motivation or admiration.

Moreover, speech acts surrounding envy — such as **consolation**, **warning**, or **advice** — differ cross-culturally. For example:

- Uzbek speakers might say: "*Qo'lingdan kelgancha harakat qil, hasad qilma*" ("Do your best, don't envy others.")

- Korean speakers might say: “부러우면 너도 노력해 봐”

("If you envy someone, try working hard too.")

– Suggesting a more individualistic and motivational perspective.

These examples show how **language pragmatics** and **cultural norms** co-construct meaning and social behavior around emotional concepts like envy.

Conclusion

The comparative analysis of the concept of **envy** in Uzbek and Korean languages has revealed both **shared human emotional experiences** and **culture-specific linguistic representations**. While both languages treat envy as a predominantly negative emotion, the way it is **expressed, evaluated, and contextualized** reflects important differences in **cultural values, social norms, and pragmatic conventions**.

In **Uzbek**, envy (*hasad*) is often condemned and linked with moral teachings and religious discourse. The language avoids direct expressions in favor of idiomatic and metaphorical forms, reflecting a collective emphasis on humility, patience, and contentment. In contrast, the **Korean** language shows a broader semantic range, distinguishing between destructive jealousy (시기, 질투) and softer forms of admiration (부럽다), which may even serve as **positive motivation** within a competitive society.

Through idioms, proverbs, and contextual discourse, both cultures communicate their respective social judgments of envy. Uzbek proverbs tend to **warn against** envy and promote **spiritual resilience**, while Korean expressions may **acknowledge envy** as a normal social feeling with **pragmatic solutions**, such as self-improvement or effort.

This study demonstrates the **importance of cross-cultural pragmatics** in understanding how emotional concepts are encoded in language and how they reflect deeper cultural mindsets. Such insights are not only valuable for linguists and cultural researchers but also for **intercultural communication**, language education, and translation studies.

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