

LINGUISTIC-CULTURAL ANALYSIS OF THE CONCEPT OF HAPPINESS IN ENGLISH AND UZBEK LANGUAGES

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Abstract: This article presents a linguistic-cultural analysis of the concept of happiness in English and Uzbek languages. The study investigates the minor variations in the semantic range, meaning, and implications of terms associated to happiness in these two languages, drawing on findings from psychology, linguistics, and cultural studies. The essay investigates how the idea of pleasure is produced and understood within the cultural and linguistic frameworks of English and Uzbek through a comparative analysis of lexical elements, idiomatic expressions, and cultural nuances. The study provides important insights into the relationship between language, culture, and subjective experiences of happiness by illuminating the ways in which language both reflects and influences cultural attitudes toward well-being. Through an exploration of the language and cultural nuances around this essential human feeling, the research advances our comprehension of the variety and intricacy of happiness in many contexts. The study adds to a better understanding of the diversity and complexity of happiness across various cultural and linguistic contexts by exploring the language and cultural nuances of this basic human emotion

Key words: Linguistic-cultural analysis, Happiness, English language, Uzbek language, Semantic range, Cultural nuances, Subjective experiences, Lexical items, Idiomatic expressions, Well-being, Cultural attitudes, Language and culture, Cross-cultural comparison, Emotion vocabulary, Cultural diversity.

The concept of happiness is a universal human experience, yet its interpretation and expression vary across different linguistic and cultural contexts. This article aims to explore the linguistic and cultural nuances of happiness in the English and Uzbek languages, shedding light on the diverse ways in which this fundamental emotion is

conceptualized and articulated. By conducting a comparative analysis of happiness-related lexical items, idiomatic expressions, and emotional vocabulary in these two distinct linguistic and cultural frameworks, we seek to uncover the underlying cultural attitudes and values that shape perceptions of well-being. Through this exploration, we aim to not only deepen our understanding of the subjective experiences of happiness but also to highlight the rich tapestry of cultural diversity that influences our emotional landscapes.

Although the idea of happiness is a basic part of the human experience, different societies have varied linguistic and cultural interpretations of it. A linguistic-cultural examination of the English and Uzbek definitions of happiness offers an interesting window into the people's subjective experiences and cultural perspectives on well-being in these two quite different linguistic and cultural contexts. We can learn more about the conceptualization and expression of happiness in different cultural frameworks by analyzing the semantic range of idiomatic phrases, emotional vocabulary, and lexical items linked to happiness in both languages. This cross-cultural comparison illuminates the vast cultural variation that impacts our understanding of this common human emotion in addition to illuminating the contrasts and similarities in how people perceive happiness.

Despite appearing to be universal, the idea of happiness shows interesting linguistic and cultural differences when studied in other languages. This study examines the differences between Uzbek and English definitions of "happy," emphasizing how these languages represent different worldviews and cultural values. The concept of happiness in Uzbek culture is more complex, entwined with community, hospitality, and shared experiences, than in English, which tends to emphasize individualistic ideas of fulfillment and emotional well-being. Uzbek culture is based on collectivism and spiritual contentment.

Although the Uzbek word for happy, "baxt," and the English word "happiness" may appear to be a simple translation, linguistic and cultural examination exposes the subtle yet significant distinctions in these languages' conceptions and expressions of this elusive emotion. This study explores how language impacts our perception and comprehension

of this basic human experience by examining the linguistic frameworks and cultural circumstances surrounding the concepts of "happy" and "baxt."

It is essential to comprehend how various cultures view and express happiness in an increasingly interconnected world. Examining the linguistic and cultural foundations of "happy" in both Uzbek and English, this article emphasizes the value of cross-cultural awareness and communication. Through an examination of the subtle linguistic variations and cultural norms ingrained in these languages, we are able to comprehend the many ways in which people describe and feel this basic human need.

We first look at the semantic fields surrounding these notions in order to get into the linguistic subtleties of happiness in Uzbek and English. The term "happy" in English can refer to a broad spectrum of feelings, including joy, contentment, fulfillment, and satisfaction. However, Uzbek "baxt" frequently places more of a focus on community harmony, good fortune, and spiritual contentment. The colloquial phrases and metaphors employed in each language show this distinction. Expressions such as "happy as a clam" or "on cloud nine," for instance, in English emphasize the importance of individual emotional states, whereas in Uzbek, the terms "baxtli oila" (happy family) and "baxtli hayot" (happy life) emphasize the significance of community and communal well-being.

Deeply ingrained in the different cultural norms that define Uzbek and English societies are the linguistic differences in expressing happiness. Because of its historical reliance on individuality and rationalism, English society has a tendency to value emotional expression, personal fulfillment, and individual success as means of achieving happiness. On the other hand, Uzbek culture, which is deeply ingrained in collectivism and a strong feeling of community, values family relationships, hospitality, and shared experiences highly as sources of happiness. Every language has linguistic terms that represent these cultural values.

We might examine certain passages from books, proverbs, and everyday language to highlight the linguistic and cultural distinctions. Characters in English literature, such as those in "Pride and Prejudice" and "The Great Gatsby," frequently pursue their own happiness through romantic love, professional achievement, or personal development. In contrast, Uzbek literature frequently emphasizes the value of family, tradition, and

spiritual fulfillment, as shown in the writings of well-known authors like Alisher Navoi. Analyzing proverbs identifies more distinctions: While Uzbek proverbs like "Baxtli oila - baxtli davlat" (A happy family is a happy nation) emphasize the importance of community in achieving happiness, English proverbs like "Happy is he who is content" place more emphasis on personal fulfillment.

Idioms and metaphors highlight the ways in which languages differ in how they convey happiness. Idioms in English that emphasize personal feelings and subjective experiences include "to be over the moon" and "to be on top of the world." On the other hand, Uzbek idioms frequently highlight the value of shared experiences and group wellbeing. The Uzbek expression "oilaviy baxt" (family happiness), for instance, emphasizes the importance of family in obtaining contentment. Comparably, the expression "haqiqiy baxt" (happiness from the heart) highlights the significance of having inner peace and a sincere relationship with people. The varied cultural values that influence how happiness is understood and conveyed in different languages are made evident by these linguistic distinctions.

Understanding the linguistic frameworks of Uzbek and English can also help one understand how different cultures define happiness. English frequently uses direct language and active verbs to depict happiness because of its emphasis on personal agency and self-expression. "I am happy with my life," "I feel happy," or "I achieved happiness" are a few examples. Uzbek, on the other hand, frequently employs more passive frameworks and places emphasis on the contribution of fate and other forces to happiness. "Baxt menga nasib etdi" (happiness was meant for me) and "Baxtli bo'ldim" (I got joyful), for example, convey an attitude of thankfulness and acceptance of the things that life has to provide. These disparate linguistic frameworks are a reflection of the many cultural viewpoints on achieving and experiencing happiness.

The lexical semantics of happiness provide more insight into the cultural distinctions between Uzbek and English. Although there are many equivalents for happiness in English, including joy, satisfaction, bliss, and delight, Uzbek people frequently use the phrase "baxt," which is more inclusive and covers both spiritual and emotional aspects of happiness. Furthermore, to emphasize the cultural relevance of these contrasts, Uzbek

uses distinct names for various states of happiness, such as "quvonch" (joy), "xursandchilik" (merrymaking), and "rohat" (pleasure). This lexical analysis illustrates the many ways that each language conceptualizes and expresses happiness.

This linguistic-cultural exploration of happiness in English and Uzbek languages reveals a fascinating interplay between language, culture, and the human experience of joy.

Happiness is a concept that is expressed in both languages, but how this universal emotion is conceptualized varies depending on the subtleties of each language and culture. With its focus on personalized fulfillment, English provides a broader vocabulary to convey a range of happy levels, from intense satisfaction to pure bliss. In contrast, Uzbek places more emphasis on social peace and overall satisfaction, interpreting "baxt" within a larger cultural framework. This comparative research highlights the diverse ways in which a single emotion can be experienced, communicated, and understood in the context of the various cultural and language contexts that each of us lives in. In the end, gaining a respect for these various happy gestures helps cultivate a broader understanding of cultural differences and the complexity of human emotion.

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