

Qabul qilindi: 03.04.2025

Chop etildi: 31.05.2025

UDK: 801.82:81.102

LINGUOCULTURAL REFLECTIONS OF HAPPINESS: A COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK CONCEPTUALIZATIONS

Boltaeva Ozoda Soatmurad kizi

Master's student at Termiz State Pedagogical Institute

ЛИНГВОКУЛЬТУРНЫЕ ОТРАЖЕНИЯ СЧАСТЬЯ: СРАВНИТЕЛЬНЫЙ АНАЛИЗ КОНЦЕПТУАЛИЗАЦИИ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Болтаева Озода Соатмуродовна

*Магистрант Термезского государственного педагогического
института*

BAXTNING LINGVOMADANIY AKS ETTIRILISHI: INGLIZ VA O'ZBEK TILLARIDA KONSEPTUALIZATSIYANING QIYOSIY TAHLILI

Boltayeva Ozoda Soatmurad qizi

Termiz davlat pedagogika instituti magistranti



E-mail:

boltayevao208@gmail.com

Orcid: 0009-0008-1609-
1011

Annotation. This article explores the concept of «happiness» in the Uzbek and English languages through a linguo cultural lens. The article investigates the semantic structures, cultural influences, and metaphorical representations that shape how happiness is perceived and articulated in each language. The findings reveal both universal themes and culturally specific nuances, enriching our understanding of cross-cultural conceptualization.

Keywords: Happiness, linguaculture, conceptual analysis, Uzbek, English, semantic field, cultural values.

Аннотация. В статье рассматривается концепт «счастье» в узбекском и английском языках с лингвокультурной точки зрения. Анализируются семантические структуры, культурные влияния и метафорические представления, формирующие восприятие и выражение счастья в каждом из языков. Полученные результаты выявляют как универсальные элементы, так и культурно специфические особенности, расширяя понимание кросс-культурной концептуализации.

Ключевые слова: счастье, лингвокультура, концептуальный анализ, узбекский язык, английский язык, семантическое поле, культурные ценности.

Annotatsiya. Ushbu maqolada «baxt» konsepti ingliz va o'zbek tillarida lingvomadaniy nuqtai nazardan tahlil qilinadi. Maqolada har ikki tilda baxt tushunchasining semantik tuzilmalari, madaniy ta'sirlari va metaforik ifodalari o'rganiladi. Tadqiqot natijalari ushbu tushunchaning umumiy va milliy-madaniy xususiyatlarini ochib beradi hamda kross-madaniy konseptualizatsiyani chuqurroq tushunishga xizmat qiladi.

Kalit so'zlar: baxt, lingvomadaniyat, konseptual tahlil, o'zbek tili, ingliz tili, semantik maydon, madaniy qadriyatlar.

INTRODUCTION (ВВЕДЕНИЕ/KIRISH). Happiness is a universal human emotion, yet its expression and conceptualization are deeply influenced by language and culture. Linguoculture — the interplay between linguistic and cultural phenomena — offers insight into how societies internalize and

articulate abstract concepts such as happiness. This paper aims to examine how English and Uzbek speakers linguistically construct the idea of happiness, highlighting both similarities and differences.

The concept of happiness holds a central place in human experience across all cultures. However, its linguistic expression and cultural interpretation can differ significantly between languages. This article seeks to explore how happiness is understood and expressed in the Uzbek and English languages. It is grounded in *linguo* cultural theory, which emphasizes the deep interconnection between language, thought, and cultural values [2].

MATERIALS AND METHODS (ЖИТЕПАТҲА И МЕТОД/ADABIYOTLAR TAHLILI VA METODLAR). A number of renowned linguists and scholars have contributed to the theoretical underpinnings of conceptual and cultural linguistics. A. Wierzbicka emphasized the importance of universal semantic primitives and proposed that cultural values are deeply encoded in language [5]. Her work supports the idea that concepts like «happiness» can be culturally loaded and interpreted differently across linguistic communities. Yu. S. Stepanov introduced the term «cultural constants» and emphasized that concepts are dynamic elements of cultural memory and linguistic expression [11]. D.S. Likhachev distinguished between the “notion” and the “concept,” proposing that concepts are infused with cultural, emotional, and associative layers, unlike abstract logical notions. V.A. Maslova developed a detailed framework for analyzing cultural concepts within cognitive linguistics, offering methods for exploring the axiological (value-based) layer of meaning [8].

S.G. Vorkachev, whose work specifically focuses on the *linguocultural* concept of *happiness*, viewed it as an axiological constant and proposed that such concepts reveal the mental and value systems of nations. In the Uzbek context, linguists such as A.A. Rustamov and Sh.S. Yuldasheva has studied language and culture interrelations, highlighting the unique conceptual structures embedded in Uzbek proverbs and phraseology. This article builds on these contributions by comparing the conceptual structures of “happiness” in English and Uzbek. It hypothesizes that while happiness is a shared human emotion, the surrounding linguistic and cultural frameworks reflect differing historical, spiritual, and societal values. By examining semantic fields, phraseological expressions, and metaphorical models, this study aims to uncover the underlying cultural logic embedded in each language’s portrayal of happiness [7].

DISCUSSION (ОБСУЖДЕНИЕ/МУХОКАМА). The term *concept* goes beyond mere definitions—it includes cognitive, emotional, and cultural dimensions. In both English and Uzbek, «happiness» or “*baxt*” involves more than personal joy—it includes success, peace, and moral satisfaction. In English, *happiness* is closely linked with personal achievement and emotional well-being. Terms such as “joy,” “contentment,” and “success” frame it as an individual, internal state. In Uzbek, *baxt* relates to fate, family harmony, and divine blessing, reflecting the collectivist and spiritual aspects of the culture. The central Uzbek lexeme *baxt* is complemented by related terms such as *saodat* (spiritual bliss), *farog‘at* (comfort), and *shodlik* (joy). These words reflect not only emotions but also societal ideals such as prosperity and peace [4]. In English, “happiness” is semantically linked with *joy*, *satisfaction*, *bliss*, and *contentment*. Unlike Uzbek, where happiness often connects to fate (*taqdir*) and fortune (*omad*), English leans toward psychological and emotional states. Uzbek: “*Baxtli hayot*” (happy life), “*Omad yor bo‘lsin*” (may fortune be with you). English: “*Pursuit of happiness*”, “*State of bliss*” Phraseological units are powerful tools to trace cultural perceptions.

RESULTS (РЕЗУЛЬТАТЫ/NATIJALAR). In Uzbek, expressions like “*baxt qushi*” (bird of happiness) and “*baxt sinash*” (test one’s luck) portray happiness as something external and elusive, sometimes granted by fate. In English, phrases such as “*on cloud nine*” or “*happy as a clam*” indicate a more individual and situational joy. The differences reveal that in Uzbek, happiness is often intertwined with social and divine circumstances, whereas in English, it is typically internal and achievement-oriented. Uzbek metaphors often root happiness in balance and family. Happiness is tied to collectivism, tranquility, and moral fulfillment. In contrast, English metaphors often involve motion and elevation (“*reaching for happiness*,” “*high spirits*”), aligning with personal ambition and success [5].

The study confirms key assumptions: The Uzbek concept of happiness emphasizes fate and societal harmony; English interpretations are more focused on individual emotion and self-realization; Metaphorical structures mirror these cultural paradigms.

CONCLUSION (ЗАКЛЮЧЕНИЕ/XULOSA). This comparative study has examined the linguocultural representations of happiness in English and Uzbek, revealing both shared conceptual patterns and distinctive cultural frameworks. By analyzing idiomatic expressions, proverbs, metaphors, and lexical semantics, the research has demonstrated how deeply rooted cultural values, belief systems, and worldviews are reflected in language when it comes to abstract emotional concepts such as happiness.

Happiness, though universal in experience, differs greatly in its cultural and linguistic representation. Uzbek highlights communal values, fate, and spirituality, while English emphasizes personal success, emotional satisfaction, and autonomy. These distinctions are crucial for intercultural communication and translation. Understanding such differences enhances our appreciation of linguistic diversity and cultural depth.

In conclusion, happiness is not merely a private emotion or psychological state. It is a culturally embedded phenomenon, a reflection of how people perceive life, success, and meaning within their communities. Language acts as both a carrier and a creator of these perceptions. This comparative analysis between English and Uzbek has shown how two cultures shape the concept of happiness in distinct yet meaningful ways — one emphasizing personal joy and achievement, the other destiny and communal harmony. Further research could extend this analysis to other emotional concepts or include additional languages to explore universal and culture-specific elements in emotional linguistics.

REFERENCES (ИСПОЛЬЗОВАННАЯ ЛИТЕРАТУРА/ADABIYOTLAR RO'YXATI)

1. Mirzayeva, Z. M. “Baxt” konseptining o‘zbek tilidagi semantik-assosiativ xususiyatlari // Filologiya masalalari. – 2020. №2. – B. 45–53.
2. Rustamov, A. A. O‘zbek tilida ma’naviy-axloqiy qadriyatlarning lingvomadaniy tavsifi. – Toshkent: Fan, 2010. – 212 b.
3. Xaydarova, G. N. O‘zbek tilida xalq nutqidagi frazeologizmlar orqali “baxt” konseptining ifodalanishi. — Toshkent: Turon-Iqbol, 2021. – 145 b.
4. Yuldasheva, Sh. S. Konseptlar semantikasi va ularning lingvomadaniy xususiyatlari. — Samarqand: SamDU nashri, 2015. – 190 b.
5. Вежбицкая А. Понимание культур через ключевые слова. – М.: Языки славянской культуры, 2001. — 512 с.
6. Воркачёв, С. Г. Счастье как лингвокультурный концепт. – М.: Гнозис, 2004. — 254 с.
7. Зализняк, А. А. Счастье и удовольствие в узбекской языковой картине мира // Зализняк А. А., Левонтина И. Б., Шмелев А. Д. Ключевые идеи узбекской языковой картины мира: сб. статей. – М.: Языки славянской культуры, 2005. — С. 153–175.
8. Лихачёв, Д. С. Концептосфера русской культуры // Лихачёв Д. С. Избранные труды. — СПб.: ЛИК, 1997. – С. 280–295.
9. Маслова, В. А. Когнитивная лингвистика. — 3-е изд. – Минск: ТетраСистемс, 2005. — 256 с.
10. Потебня, А. А. Мысль и язык. — М.: Лабиринт, 1999. – 320 с.
11. Степанов, Ю. С. Константы: Словарь русской культуры. – М.: Школа “Языки русской культуры”, 1997. — 824 с.
12. Хумбольдт, В. фон. Избранные труды по языкознанию. – М.: Прогресс, 1984. — 398 с.