

POSITIVE EMOTIONAL DEIXIS IN ENGLISH AND UZBEK

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Abstract:

This article examines the idea of positive emotional deixis in Uzbek and English, emphasizing the linguistic and cultural expressions that communicate happiness. It explores the comparative study of how deictic elements such as, pronouns, adverbs and demonstratives are expressed in each language to convey affirmative sentiments. Through the analysis of particular cases, the research highlights the parallels and discrepancies between Uzbek and English speakers' use of language to establish and maintain constructive interpersonal connections. By shedding light on the relationship between language, culture and emotion, the paper advances our knowledge of cross-linguistic emotional expression.

Key words: language, deixis, emotional, positive, Uzbek language, English language, cross-cultural communication, linguistic expression of emotion, comparative linguistics, emotional expression in language.

doi: <https://doi.org/10.2024/khh4jd58>

Introduction: This article will do a comparative analysis of positive emotional deixis in Uzbek and English, examining how each language encodes and communicates positive emotions using deictic phrases. The study examines samples from both languages to discover patterns and nuances that indicate the interplay between language and emotion. Furthermore, this study contributes to our understanding of cross-linguistic and cross-cultural communication by providing insights into how different languages influence the expression of happy emotions. The study's findings have consequences for both linguistic theory and practical communication, particularly in intercultural contexts where recognizing emotional nuances is crucial. By examining the similarities and differences in positive emotional deixis between Uzbek and English, this article improves our understanding of how language functions as a mirror of cultural and emotional realities, ultimately enriching our appreciation of the diverse ways in which humans express their feelings through language. While both languages use deictic terms to convey good feelings, the specific methods in which these expressions are used might vary depending on cultural norms, communicative practices and linguistic structures. For example, in Uzbek, a language steeped in respect and community norms, positive emotional deixis frequently indicates a great emphasis on politeness and hierarchical connections. English, on the other hand, may show a greater spectrum of emotional deixis due to its diverse and individualized cultural setting.

Main Part:

Our linguists give different definitions regarding the concept of deixis. Deixis are forms that indicate "who", "when", "where" of the language. They determine the location of the speaker in relation to time and space, and we have witnessed many similar opinions expressed [Rakhimov, 1989: 28-29]. But it is necessary to make a special stop in order to give a definition that includes all types of deixis. Deixis is a product of macro-linguistics and is a reference word that emphasizes a certain unit, phrase or even a large paragraph within the text. Deixis, on the one hand, increases the meaningfulness of the text, and on the other hand, it can be used to lighten the speech and prevent idiocy [Safarov., 2008:44-46].

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Famous American psychologist Carroll Ye. Izard states that it is very difficult to determine the essence of the concept of "emotion", and therefore "a laconic definition cannot fully reveal its essence." Nevertheless, while giving a brief definition of emotions, he put forward the opinion that "it cannot be said to be complete in any case." "Emotion is a process that, like a feeling, stimulates and directs and co-organizes intelligence, thought, and action." Emotions play a big role in human life, because "human culture begins to differ from the social instincts of animals, first of all, with the formation of an emotional prelude. It turns out that emotions are very difficult to study - so difficult that they have so far been considered simply not a solution for scientific research. [Изард, 2000:27].

Although emotionality is interpreted as a pragmatic process in the field of linguistics, its study is comprehensive, and it is inevitable that psychology, cybernetics, medicine and many other fields will be taken as an object of study in addition to linguistics.

Emotionality expresses a person's inner experiences, his influence on reality, and it can be expressed using many tools. One of the widely used means of expressing emotionality is tone. Positive or negative emotionality can be expressed by changing the tone from the usual appearance. There is a possibility that the speaker will evoke a feeling of fear, affection, closeness or sincerity in the addressee by means of tone.

Emotional deixis is the result of a person's (more precisely, a linguistic person's) relationship with reality and its means of expression are linguistic units related to different levels of language construction. First of all, it should not be forgotten that emotionality is characteristic of the content of any speech act, because the speaker cannot remain neutral in the perception of the happening events and is obliged to express his feelings in the speech and information transmission. But the level of emotion is different, its amount is determined by the level of impact on the listener (student) and the purpose of encouraging him to do what activity. In linguistic activity, it is necessary to adjust the ratio of emotionality and rationality (consideration). The expression of emotionality in speech activity in different forms and levels is formed with the participation of events that form the content of speech units such as the purpose of expressing feelings, the content of modality, tonality (harmony)

In modern linguistics, the phenomenon of deixis is interpreted in a broad sense, and it is recognized that it belongs to all types of speech activity. Deictic content is formed as a "time-space-social knot supplement" of communicative action and has the ability to be manifested in different forms and appearances. The impact of emotion on speech activity shows different manifestations of the axis of emotion. According to V. I. Shakhovsky and his students, the course of emotional speech activity is the result of the interaction of four main features. Such indicators are the following: 1) emotional goal (intention) of the speaker; 2) the modality of his feeling; 3) level of emotionality; 4) direction of emotion, i.e. targeted [Шаховский., 2008:47].

E.g. "Whatever thou wilt have, dear frog," said she—"My clothes, my pearls and jewels, and even the golden crown which I am wearing." [Grimm Ya. The Frog-King or Iron Henry. - P.16]

This example represents some positive emotional deixis by speech of princess. Regardless of the princess's original attitude toward the frog, the adjective "dear" is a good emotional deixis since it represents her endeavor to be courteous or loving. "Dear" is a word of courtesy or affection. It's frequently used to show someone to be cared, respect, or are in a nice mood and used to convey warmth, fondness and affection. It's usually used to speak to people in a tender or kind way. For instance, addressing someone as "dear" might suggest a deep personal bond or strong emotional affinity. In this instance, the princess is utilizing a positive emotional deixis technique when she addresses the frog with "dear" suspended in this area.

Now we see the same situational process in Uzbek fairy tale. E.g. -Ko'p xafa bo'lma, qizim, senga yordam beraman, - deb qizni ovutibdi. Qiz ham unga: - Rahmat! Men sizni

onamdek ko'raman. Buyurgan ishingizni jonim bilan qilaman, - deb javob beribdi. [https://ertak.uz/tale/263#:~:text=MULTFILMLAR-,Zumrad%20va%20Qimmat,-29.05.2015]

The words and phrases "thank you" and "I see you as my mother" convey positive emotional deixis in this passage from the Uzbek folk tale series, which is taken from the story "Zumrad and Qimmat." First of all, Zumrad, the main character, expresses his satisfaction and joy with the term "thank you." This is because the elderly woman's offer immensely thrilled Zumrad, who was homeless and in need of a place to stay. Thank you' is an Uzbek phrase that is typically used to express gratitude or satisfaction. The word "you" in the statement "I see you as my mother" denotes that Zumrad is speaking of the elderly woman, and Zumrad's upbeat outlook is evident from the elderly woman's kind treatment. Given that Zumrad was raised by a stepmother and never experienced her warmth, it is evident that she values the elderly woman's generosity. Positive emotional deixis is employed correctly and deftly in both statements.

E.g. "The King's daughter was delighted to see her pretty plaything once more, and picked it up, and ran away with it." [Grimm Ya. The Frog-King or Iron Henry.-P.16]

From this sentence, we can see that there is adjective demonstrated emotional deixis. The adjective "delighted" conveys the princess's joy upon finding her golden ball. "Pretty" conveys a favorable opinion of the item as well. "Delighted" is a word that distinctly conveys happiness. It depicts the princess's ecstatic reactions to discovering her golden ball. She is expressing her emotional reaction to the incident in a frank manner with this. Since it expresses the princess's feelings in exact proportion to the circumstances, "delighted" in this context serves as a type of emotional deixis. The phrase makes the princess's response more realistic and vivid by elucidating how she feels about getting the ball back. By utilizing the word "delighted," the story highlights how important the occasion is to the princess. It expresses her happiness and relief, which heightens the scene's emotional impact. This happy emotional reaction connects readers with the character's satisfaction and helps to keep them interested.

The princess's choice of language in both instances demonstrates emotional deixis by expressing her sentiments for the frog and her cherished property. Even if the frog's actual sentiments may be different, the use of the word "dear" in the first example suggests that she is making an attempt to be kind and kind toward her. It demonstrates how she uses constructive emotional deixis to foster kindness. The words "delighted" and "pretty" in the second example convey the princess's sincere happiness and bond with her golden ball. The usage of "delighted" enhances the scene's emotional impact by reflecting her intense emotional reaction. Both instances demonstrate how certain phrases are employed to convey and heighten the characters' emotional tones.

Now we observe by Uzbek examples. E.g. "To'g'ri bo'ling - bexavotir bo'lasiz. Maqtanchoq bo'lman - xijolat tortmaysiz. Dangasalik qilmang - baxtsiz bo'lmaisiz." [https://ertak.uz/tale/397]

This passage from the Uzbek folk tale series, which is derived from the story "The Three Brave Brothers," demonstrates how the Uzbek people have always advised their children because they believe that raising children is more essential than everything else. From an early age, they have instilled in their children the fundamental moral principles required for social interaction. We witness the father giving his boys advice through the positive emotional deixis, such as "be honest, don't be boastful, and don't be lazy." The long-standing father-son bond that has developed into a cherished custom is reflected in these advising gestures. The positive emotional deixis "be honest" demonstrates that being honest keeps one away from concerns, and Uzbeks always esteem those who are honest. The adage "don't be boastful" encapsulates the importance of humility by emphasizing that a person who is modest is always valued by society and that they develop virtue. Last but not least, the adage

“don't be lazy” illustrates how deeply embedded hard labor is in Uzbek culture and how industrious people are always respected for their dignity in any community or nation. The boys are the target of all these constructive emotional deixis points.

Positive emotional deixis is employed to express warmth, thankfulness, and moral instruction in both of these Uzbek folktale examples. Zumrad's expressions of gratitude (“thank you”) and affection (“I see you as my mother”) in the first example from Zumrad and Qimmat demonstrate her profound thanks for the old woman's generosity. Given her challenging background with a strict stepmother, these remarks demonstrate her emotional connection and thankfulness. Zumrad's happiness and relief at getting the much-needed assistance are highlighted by the use of positive emotional deixis. The father's counsel in the second example from The Three Brave Brothers- “be honest,” “don't be boastful,” and “don't be lazy”- acts as constructive emotional deixis meant to inculcate moral principles in his kids. Every sentence embodies a fundamental virtue. The usage of these lines demonstrates how emotional advice is transmitted to future generations, and each phrase emphasizes a fundamental Uzbek virtue: honesty, humility, and hard effort. In order to raise his boys and secure their future prosperity and pleasure, the father employs these moral precepts.

Conclusion: To sum up, positive emotional deixis is an essential linguistic tool for expressing feelings like pleasure, optimism, love, and affection in both Uzbek and English. The fundamental goal of emotional deixis is still the same, despite the cultural and contextual variations between the two languages: to elicit, highlight, or strengthen emotional connections between speakers and listeners. The emotional tone of conversation is greatly influenced by certain markers in both languages, such as phrases of affection, personal pronouns, and expressions that are sensitive to the context. For example, emotional deixis in Uzbek is frequently associated with relational phrases that highlight attachment and respect in social hierarchies, but emotional expression in English is typically more straightforward.

In spite of these subtleties, communication is more intimate and powerful in both languages since they mostly rely on deixis to express shared emotional experiences. The study of positive emotional deixis highlights how emotions are universally expressed in human contact and the distinctive ways that other cultures approach and frame these emotions in language. Understanding these deixis techniques helps speakers make stronger connections across language boundaries and improve cross-cultural communication by helping them better negotiate emotional subtleties. All following sentence of conclusion are determined examples in both Uzbek and English languages.

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