

EXPRESSION OF THE CONCEPT OF GRATITUDE IN THE LINGUISTIC PICTURE OF THE WORLD

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Abstract: This article analyzes the linguistic and cultural representation of the concept of “gratitude” in English and Uzbek languages. It explores the semantic, pragmatic, and discursive features of the concept in both language systems. The paper also examines the use of phraseological units, idioms, proverbs, and texts that express gratitude, identifying how this concept is reflected in the linguistic worldview of each language.

Keywords: gratitude, concept, linguistic worldview, cross-cultural differences, English, Uzbek, semantics, discourse.

Annotatsiya: Mazkur maqolada “shukronalik” konseptining ingliz va o‘zbek tillarida qanday ifodalanishi lisoniy va madaniy jihatdan tahlil qilinadi. Tushuncha ifodasining til tizimidagi semantik, pragmatik va diskursiv xususiyatlari o‘rganiladi. Maqolada shuningdek, shukronalik bildiruvchi frazeologik birliklar, iboralar, maqollar va matnlar asosida bu konseptning har ikki til lisoniy manzarasidagi o‘rni tahlil qilinadi.

Kalit so‘zlar: shukronalik, konsept, lisoniy manzara, madaniyatlararo farqlar, ingliz tili, o‘zbek tili, semantika, diskurs.

Аннотация: В данной статье рассматривается лингвистическое и культурное выражение концепта «благодарность» в английском и узбекском языках. Анализируются семантические, прагматические и дискурсивные особенности концепта в языковых системах. Особое внимание уделяется фразеологическим единицам, идиомам, пословицам и текстам, отражающим благодарность, и их роли в языковой картине мира каждого языка.

Ключевые слова: благодарность, концепт, языковая картина мира, межкультурные различия, английский язык, узбекский язык, семантика, дискурс

Introduction.

Language serves not only as a means of communication but also as a reflection of the worldview and cultural values of its speakers. One of the key notions deeply embedded

in the linguistic worldview is the concept of gratitude. Gratitude, as a universal human emotion and social practice, is expressed differently across cultures and languages, shaped by unique historical, religious, and socio-cultural contexts. This paper focuses on the linguistic expression of the concept of gratitude in English and Uzbek. By analyzing various linguistic units such as idioms, proverbs, and speech acts related to thankfulness, the study aims to uncover how gratitude is conceptualized and verbalized in both languages. Special attention is given to the semantic, pragmatic, and cultural dimensions of this concept, revealing the similarities and differences in its linguistic manifestation. Understanding how gratitude is expressed in different languages contributes to cross-cultural communication, intercultural competence, and the broader field of cognitive linguistics. This research, therefore, not only highlights language-specific features but also sheds light on shared human values reflected through language. This study employs a comparative, descriptive, and qualitative approach to analyze the linguistic expression of the concept of gratitude in English and Uzbek. The research is grounded in the framework of cognitive linguistics and cultural linguistics, focusing on the interplay between language, thought, and culture. Dictionaries of idioms and proverbs in both English and Uzbek; Literary and non-literary texts (novels, speeches, folk tales, etc.); Online corpora (such as the British National Corpus for English and the Uzbek National Corpus where available); Real-life communicative contexts (observed in spoken or written discourse, such as letters, social media comments, and conversations).

The following methods were applied:

1. Conceptual analysis – to identify the key semantic and cultural components associated with gratitude in both languages;
 2. Comparative analysis – to contrast the forms and functions of gratitude expressions in English and Uzbek;
 3. Pragmatic analysis – to examine how gratitude is used in different speech situations and to reveal its sociolinguistic functions (e.g., politeness, formality, emotional tone);
- Linguocultural interpretation – to explore cultural values and beliefs embedded in gratitude expressions, especially those found in idiomatic or formulaic phrases. Approximately 100 instances of gratitude-related expressions were selected from each language, with attention to their frequency, context, and function. The analysis revealed both universal and culture-specific features in the expression of gratitude in English and Uzbek. In English, common gratitude expressions include "thank you," "thanks a lot," "much appreciated," and idioms like "count your blessings" or "give credit where it's due." In Uzbek, frequently used expressions include "rahmat," "katta rahmat," "minnatdorman," and culturally rich idioms such as "Ko'pdan ko'rganing shukur

bo'lsin" (Be thankful for what you've been given). Uzbek tends to use more poetic, metaphorical gratitude expressions tied to hospitality, family, and community values. English proverbs such as "Gratitude is the sign of noble souls" reflect a moral or philosophical attitude toward thankfulness. Uzbek proverbs like "Shukr qilgan och qolmas" (One who is thankful will not starve) show the deep connection between gratitude, patience, and religious beliefs. In English, expressions of gratitude are often direct and formulaic, especially in formal contexts. However, emotional depth is often conveyed through tone and emphasis. In Uzbek, expressions of gratitude often serve not only to show politeness but also to build or maintain strong interpersonal relationships. They can be more elaborate and embedded in traditional values. The concept of gratitude in English is often associated with individual achievement and personal success, reflecting a more individualistic cultural perspective. In contrast, in Uzbek, gratitude is closely tied to communal and religious values, particularly the Islamic concept of shukr (thankfulness to God), highlighting a more collectivist worldview. In both languages, gratitude functions as a means of social cohesion, but the discursive strategies differ. English favors brevity and efficiency; Uzbek favors depth, respect, and emotional nuance.

Conclusion:

The concept of gratitude, while universal in human experience, finds distinct expressions shaped by the linguistic, cultural, and historical contexts of each society. This comparative study of English and Uzbek has demonstrated that although both languages have established ways to express thankfulness, the underlying conceptualizations, functions, and forms of expression often differ significantly due to differing cultural values, worldviews, and communication styles. In English, expressions of gratitude are often formulaic, concise, and embedded in contexts that emphasize individual politeness and personal appreciation. English tends to privilege expressions like "thank you" and "I appreciate it," which function efficiently in both formal and informal settings. Idiomatic expressions and proverbs related to gratitude in English tend to reflect moral values, such as nobility, fairness, and recognition of help, often in alignment with Western notions of personal autonomy and responsibility. In contrast, Uzbek gratitude expressions are rich in cultural and religious connotations. The frequent use of phrases like "katta rahmat," "minnatdorman," and proverbs reflecting spiritual gratitude (e.g., "Shukr qilgan och qolmas") indicates a deeper cultural and religious embedding. Uzbek speakers often incorporate gratitude into broader expressions of humility, respect, and interconnectedness, rooted in Islamic traditions and collectivist cultural norms. Gratitude in Uzbek is not merely a personal feeling—it is a social and even moral obligation, often expressed in a more elaborate

and emotional manner. This research has also highlighted how language reflects the linguistic worldview—a system through which people perceive, categorize, and interpret reality. Gratitude, as part of this worldview, shows how cognitive categories are shaped by cultural practices. While both languages convey gratitude, the values they reflect—such as formality, spirituality, humility, and social harmony—differ in meaningful ways. From a broader perspective, understanding how gratitude is linguistically and culturally constructed enriches our knowledge of intercultural communication. It enhances our ability to engage respectfully with speakers of other languages and deepens our appreciation of the diverse ways human emotions are expressed and valued across cultures. Future research may expand this comparative analysis to include other languages or focus on more dynamic modes of gratitude expression, such as in digital communication or intergenerational speech. Additionally, applying experimental or corpus-based methodologies could yield more statistically grounded insights into how frequently and in what contexts gratitude is expressed in everyday language use.

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