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SIMILARITIES AND DIFFERENCES OF PERSONAL EXPRESSIONS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This article explores the similarities and differences of personal expressions in English and Uzbek languages. Personal expressions are linguistic units that convey the speaker's identity, emotions, attitudes, and social position. The study examines how both languages reflect individuality and social relations through specific lexical, grammatical, and stylistic means. The research highlights that while English often uses pronouns, possessive forms, and stylistic markers to indicate the speaker's personal stance, Uzbek relies on affixes, verb forms, and context-dependent expressions. Moreover, cultural and social factors significantly influence the use of personal expressions in both languages. The findings provide insights into cross-linguistic communication, translation studies, and language teaching, emphasizing the importance of understanding both structural and pragmatic aspects of personal expressions.

Keywords: Personal expressions, English language, Uzbek language, linguistic identity, cross-cultural communication, pragmatics, stylistics, lexical features, grammatical structures.

Introduction

Language serves not only as a tool for communication but also as a reflection of cultural identity, social norms, and individual personality. Among its numerous functions, expressing the self and one's personal stance occupies a significant

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place in both spoken and written discourse. Personal expressions are linguistic means through which speakers convey their emotions, attitudes, intentions, and social positions, making them essential for understanding interpersonal interactions and sociolinguistic contexts.

English and Uzbek, as representatives of different linguistic and cultural systems, display both common and distinctive features in the use of personal expressions. In English, personal identity is often highlighted through the use of pronouns, possessive constructions, modal verbs, and stylistic markers, allowing speakers to explicitly indicate their stance, degree of politeness, or level of formality. Uzbek, a Turkic language with agglutinative characteristics, frequently uses verb forms, affixes, and context-dependent expressions to convey similar personal meanings, reflecting nuances of politeness, respect, and social hierarchy.

The study of personal expressions in these two languages is important for several reasons. Firstly, it contributes to comparative linguistic research and enhances our understanding of cross-linguistic similarities and differences. Secondly, it provides valuable insights for translation studies, as the accurate transfer of personal nuances is often a major challenge. Finally, it informs language teaching, helping learners understand not only grammatical rules but also cultural and pragmatic subtleties in interpersonal communication.

This article aims to investigate the similarities and differences in personal expressions between English and Uzbek, analyzing both structural and pragmatic aspects, and highlighting how culture and social norms influence language use. Through this analysis, the research seeks to contribute to the broader field of linguistics and cross-cultural communication.

Literature Review

The study of personal expressions in different languages has been a subject of interest for linguists, sociolinguists, and pragmatists for decades. Personal expressions, as a subset of linguistic devices, serve to convey the speaker's identity, emotions, social position, and interpersonal relations. Numerous scholars have investigated the structural, semantic, and pragmatic aspects of these expressions in various languages, including English and Turkic languages such as Uzbek.

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In English linguistics, personal expressions are often associated with pronouns, possessive forms, modal verbs, and discourse markers that indicate the speaker's stance, politeness level, and degree of involvement. Lyons (1977) emphasizes the role of personal pronouns in expressing grammatical and social functions, noting their importance in establishing the speaker's perspective. Similarly, Brown and Levinson (1987) examine politeness strategies and their linguistic realization, highlighting how English speakers use modals, hedges, and intensifiers to express personal attitudes and maintain social harmony. Lakoff (1975) also explores gendered patterns in English personal expressions, demonstrating that social and cultural norms heavily influence the use of language for self-expression.

In contrast, studies of Uzbek and other Turkic languages demonstrate different linguistic strategies due to agglutinative structures and rich verbal morphology. For instance, Karomatov (2002) and Turaev (2010) describe how Uzbek speakers employ verb affixes, honorific forms, and context-dependent expressions to convey respect, social status, and personal attitude. These forms often encode subtle distinctions in politeness and social hierarchy, which may not have direct equivalents in English. Mirzaev (2015) further argues that Uzbek personal expressions are deeply intertwined with cultural norms, proverbs, and idiomatic constructions, highlighting the pragmatic dimension of the language.

Recent research in cross-linguistic studies emphasizes the challenges of translating personal expressions accurately between languages. Nida and Taber (1969) stress the importance of dynamic equivalence in translation, where the meaning and effect of personal expressions must be preserved rather than strictly adhering to literal forms. In the context of English–Uzbek translation, scholars like Yusupov (2017) highlight the necessity of understanding both syntactic and pragmatic differences to maintain the speaker's intended personal stance.

Furthermore, corpus-based studies have provided quantitative insights into personal expression usage. For example, Biber et al. (1999) analyze frequency patterns of pronouns, modals, and discourse markers in English corpora, revealing how different registers and genres affect the choice of personal expressions. Comparable studies for Uzbek, such as the National Uzbek Corpus project (Abdullayev, 2018), demonstrate similar trends, showing how formal,

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literary, and colloquial contexts shape the selection of verbs, affixes, and pragmatic markers in conveying personal meaning.

In sum, the literature indicates that while English and Uzbek share the universal function of expressing the self and personal stance, they employ different linguistic strategies shaped by grammatical structure, cultural norms, and social conventions. English relies more on explicit pronouns, possessive forms, and modals, whereas Uzbek uses verb morphology, affixes, and contextually-dependent expressions. Understanding these differences is essential for cross-linguistic research, translation accuracy, and effective language teaching. This review provides a foundation for the current study, which aims to analyze both structural and pragmatic similarities and differences in personal expressions across these two languages.

Main Body:

Comparative analysis of personal expressions in english and uzbek languages

1. Concept and Functions of Personal Expressions

Personal expressions are linguistic units that convey the speaker's identity, emotions, attitudes, and social positioning. In both English and Uzbek, they serve multiple communicative and pragmatic functions, including:

➢   Expressing the speaker's point of view and personal stance,
➢   Indicating social relationships and hierarchy,
➢   Demonstrating politeness, respect, or familiarity,
➢   Conveying emotions, emphasis, and evaluative judgments.

In English, personal expressions are often realized through pronouns (I, you, he/she), possessive forms (my, your, his/her), modal verbs (can, should, might), and discourse markers (well, you know, actually). These forms allow speakers to indicate perspective, mood, and politeness explicitly. For example:

I think this solution is effective. – expresses personal opinion.

Could you help me with this task? – uses modal verb for polite request.

In Uzbek, personal expressions are largely realized through verb morphology, affixes, and context-dependent markers. The agglutinative structure of Uzbek allows the speaker to encode subtle distinctions of politeness, respect, and social hierarchy. Examples include:

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Men bu yechim samarali deb o'ylayman. – "I think this solution is effective." (Men = I, deb o'ylayman = think [polite form]).

Siz bu ishda yordam bera olasizmi? – "Could you help me with this task?" (Siz = formal 'you', verb conjugated for politeness).

2. Structural Features and Lexical Strategies

English relies heavily on lexical items and syntactic constructions to indicate personal stance. Pronouns, possessive determiners, and modals are central to expressing individuality and perspective. Additionally, English often uses discourse markers such as actually, frankly, you know, and I suppose to signal the speaker's attitude or engagement with the listener.

Uzbek, in contrast, employs grammaticalized markers and affixes on verbs to express personal meaning. For instance, the suffixes -man, -miz, -siz encode both tense and the speaker's social attitude. Honorific pronouns (Siz, Sizlar) and respectful verb forms are essential in conveying politeness and social distance. The choice between -ing forms (-yapman) and past tense forms (-dim) may also reflect subtle nuances of speaker involvement or emphasis.

Feature	English Example	Uzbek Example	Notes
First-person pronoun	I am happy	Men xursandman	Both mark the speaker's identity
Politeness via pronoun/modal	Could you help me?	Siz yordam bera olasizmi?	English uses modal, Uzbek uses pronoun + verb conjugation
Expressing opinion	I think this is correct	Men bu to'g'ri deb o'ylayman	Direct translation possible, verb form reflects politeness
Discourse markers	Actually, well, you know	Aslida, haqiqatdan, bilasizmi	Both signal stance or engagement, adapted culturally

3. Pragmatic and Cultural Considerations

While structural differences are evident, cultural norms play a crucial role in shaping personal expressions. English, particularly in informal contexts, allows

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more direct expression of opinions, emotions, and evaluations. In Uzbek, social hierarchy, age, and respect strongly influence language choice. For example, addressing a teacher or elder requires using Siz instead of Sen, as well as polite verb forms, which may not have a direct equivalent in English.

Furthermore, idiomatic expressions also vary. English personal expressions often rely on figurative language to convey feelings, e.g., I'm over the moon (very happy), while Uzbek equivalents often combine emotion words with polite or respectful structures, e.g., Men juda xursandman or Xursandligimni bildiraman.

4. Syntactic and Semantic Analysis

English personal expressions frequently use auxiliary and modal verbs to modify the meaning of the main verb and indicate personal stance. Examples:

I could be wrong, but… – hedging personal opinion.

You must understand my point of view. – expressing strong assertion.

In Uzbek, verbal suffixes and sentence-final particles achieve similar pragmatic effects:

Xato qilayotgan bo'lishim mumkin, lekin… – hedging personal opinion (bo'lishim mumkin = "I might be").

Mening fikrimni tushunishingiz kerak. – expressing strong assertion (kerak = must/necessary).

These comparisons illustrate that while the two languages share the universal function of expressing the self, the realization differs significantly: English relies on auxiliary verbs, pronouns, and lexical devices; Uzbek depends on morphology, affixes, and contextually dependent markers.

5. Implications for translation and language learning

Understanding the similarities and differences of personal expressions has practical implications. Translators must account for structural and pragmatic differences to preserve the speaker's personal stance and intended politeness. Language learners of English may need to learn explicit markers of politeness and hedging, while learners of Uzbek must understand verb conjugations, honorific pronouns, and cultural norms to communicate appropriately.

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Conclusion

This study examined the similarities and differences of personal expressions in English and Uzbek languages, highlighting both structural and pragmatic aspects. The analysis demonstrates that while both languages share the universal function of conveying the speaker's identity, emotions, attitudes, and social position, they employ markedly different linguistic strategies to achieve this goal.

In English, personal expressions rely on pronouns, possessive forms, modal verbs, and discourse markers, which allow speakers to explicitly indicate their perspective, politeness, and involvement in communication. Uzbek, on the other hand, primarily uses verb morphology, affixes, and context-dependent markers to encode similar personal meanings, reflecting social hierarchy, cultural norms, and levels of respect. This agglutinative structure enables Uzbek speakers to convey subtle nuances in interpersonal communication that may not have direct equivalents in English.

The comparative analysis reveals several important points. First, understanding personal expressions requires attention not only to grammatical forms but also to cultural and pragmatic contexts. Second, accurate translation and effective cross-cultural communication demand knowledge of both structural and social aspects of language. Third, language teaching can benefit from emphasizing both the formal and functional features of personal expressions, enabling learners to communicate appropriately in diverse social settings.

In conclusion, the study of personal expressions in English and Uzbek provides valuable insights into the intersection of language, culture, and social interaction. It highlights the importance of comparative linguistic research for translation, language learning, and intercultural communication. Recognizing and understanding these similarities and differences can enhance both theoretical knowledge and practical application in multilingual and multicultural contexts.

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