



AGGRESSIVE COMMUNICATION STYLES BETWEEN ENGLISH AND UZBEK CULTURES

Sevara Ravshan qizi Ungalova

*2nd year student of Master’s degree, National university of
Uzbekistan named after Mirzo Ulugbek*

ungalovasevara@gmail.com

+998935771026

ANNOTATION Both English and Uzbek languages use rich metaphorical expressions to depict aggression, but there are distinct cultural approaches in how this aggression is framed. English tends to focus on external, visible manifestations of aggression, often tied to physical or violent imagery. In contrast, Uzbek expressions of aggression are more deeply tied to internal emotional states, reflecting a cultural emphasis on the psychological aspects of conflict. Understanding these cultural differences enhances our ability to appreciate how language and emotions intertwine in diverse cultural contexts. The article aims to identify how aggressive language manifests itself in the data under scrutiny in terms of the pragmatic paradigm. This article endeavors to answer the question of how aggressive language is represented in literature pragmatically? It is hoped to be significant to linguistic and psychological studies in that it clarifies how aggression is displayed in human communications linguistically. Qualitative and quantitative analyses are conducted to verify the findings.

Key words: cultural identity, misunderstandings, physical abuse, expressive speech, facial expressiveness, directness, situational cues, self-disclosure.

АННОТАЦИЯ Как английский, так и узбекский языки используют богатые метафорические выражения для описания агрессии, но существует различие в культурных подходах к тому, как эта агрессия представляется. Английский язык склонен фокусироваться на внешних, видимых проявлениях агрессии, часто связанных с физическими или насильственными образами. В отличие от этого, узбекские выражения агрессии более глубоко связаны с внутренними эмоциональными состояниями, что отражает культурный акцент на психологические аспекты конфликта. Понимание этих культурных различий помогает нам лучше оценить, как язык и эмоции переплетаются в различных культурных контекстах. Статья направлена на выявление того, как агрессивный язык проявляется в анализируемых данных с точки зрения прагматической парадигмы. Цель статьи — ответить на вопрос, как агрессивный язык представлен в литературе с прагматической точки зрения. Ожидается, что она будет значимой для

лингвистических и психологических исследований, поскольку проясняет, как агрессия проявляется в человеческой коммуникации с лингвистической точки зрения. Для проверки выводов проводятся качественные и количественные анализы.

Ключевые слова: культурная идентичность, недоразумения, физическое насилие, выразительная речь, выражение лица, прямолинейность, ситуативные подсказки, самораскрытие.

ANNOTATSIYA Ingliz va o'zbek tillari agressiyani tasvirlash uchun boy metaforik ifodalar ishlatadi, lekin bu agressiya qanday ifodalanishi bo'yicha turli madaniy yondashuvlar mavjud. Ingliz tili odatda agressiyaning tashqi, ko'rinadigan ko'rsatkichlariga e'tibor qaratiladi, ko'pincha jismoniy yoki zo'ravonlik tasvirlari bilan bog'liq. Bunga qarshi, o'zbek tilida agressiya ifodalari ko'proq ichki hissiy holatlarga bog'liq bo'lib, bu madaniy jihatdan konfliktning psixologik jihatlariga katta ahamiyat berishni aks ettiradi. Bu madaniy farqlarni tushunish til va hissiyotlarning turli madaniy kontekstlarda qanday bog'lanishini yaxshiroq tushunishga yordam beradi. Maqola aggressiv tilning qanday qilib pragmatik paradigmaning nuqtai nazaridan o'rganilayotgan ma'lumotlarda namoyon bo'lishini aniqlashni maqsad qiladi. Ushbu maqola, aggressiv tilning adabiyotda pragmatik jihatdan qanday aks etgani haqida savolga javob berishga intiladi. Ushbu ish, agressiyaning insonlar o'rtasidagi kommunikatsiyada til orqali qanday namoyon bo'lishini tushuntirib, lingvistik va psixologik tadqiqotlar uchun ahamiyatli bo'lishi kutilmoqda. Topilmalarni tasdiqlash uchun sifatli va miqdoriy tahlillar o'tkaziladi.

Kalit so'zlar: madaniy o'ziga xoslik, tushunmovchiliklar, jismoniy zo'ravonlik, ifodalovchi nutq, yuz ifodasi, to'g'rilik, vaziyatga oid belgilar, o'zini ochib berish.

INTRODUCTION

The table below outlines different aspects of communication styles and how they tend to vary across cultures. Being aware of how communication styles tend to vary across cultures can help you avoid misunderstandings, but it is also important that you understand the unique cultural identity and individual preferences of those you serve in order to communicate with them effectively.

Communication style	Cultural differences	Examples
Tone, volume, and speed of speech	Culture can influence how loudly it is appropriate to talk, the tone and level of expressiveness in the voice, and the speed of speech. Loud, fast, and expressive speech is common in some cultures but could be considered rude or aggressive in others.	Loud and expressive speech is often more common in African American, Caribbean, Latino, and Arab cultures. Some American Indian cultures, Alaskan native, and Latin American indigenous cultures favor softer tones of voice and less expressive speech, as do some East Asian cultures.

Eye contact	Culture can influence whether it is considered polite or rude to make eye contact when addressing someone, and whether eye contact is necessary to indicate that one is listening.	Direct eye contact is highly valued, both when speaking and listening, by many white Americans. Direct eye contact is considered rude in some Asian cultures.
Use of pauses and silence	Culture can influence whether pauses and silence are comfortable or uncomfortable.	Pauses and silence are uncomfortable for many people who identify with dominant U.S. cultural norms. Some American Indian cultures value silences and pauses as they provide time to process information and gather thoughts.
Facial expressiveness	Culture can influence whether low facial expressiveness is considered normal or interpreted as a lack of understanding, a lack of interest, or even resistance.	Many of the cultures that exhibit high verbal expressiveness also exhibit high facial expressiveness (for example, many cultures from Latin American and the Caribbean). Maintaining a neutral facial expression is more common among some American Indian and Asian cultures.
Emotional expressiveness	Culture can influence how open people are in talking about their feelings. It's important to note that people from cultures that tend to be more emotionally expressive may still think that it is inappropriate to discuss emotions (particularly negative emotions) with people who are not close friends or family.	People from Western European cultures and white Americans are often relatively comfortable expressing that they "feel sad." In some other cultures, people may feel more comfortable showing different emotions, such as anger. In some cultures (for example, some East Asian cultures), expressing any strong emotions could be considered inappropriate. Gender, and how it intersects with cultural identity, can also play a big role in what emotions, if any, people are comfortable expressing.
Self-disclosure	Culture can influence whether talking to others about difficult personal situations is accepted or considered inappropriate. Individuals from cultures where selfdisclosure is generally viewed negatively may disclose little about themselves and feel uncomfortable when asked to	Self-disclosure may be particularly low for people from highly collectivist cultures (such as many East Asian cultures), especially if they believe it can bring shame on the family to admit to having a mental illness or substance use disorder. However, it's important to note that level of trust with the officer also influences the degree of a community member's disclosure, meaning self-

	open up about personal problems.	disclosure can be low for someone of any cultural group if there is not sufficient trust and rapport.
Directness	Culture can influence whether verbal directness is valued or considered rude.	The dominant cultural norm in the U.S. is to be relatively direct compared to many other cultures. In many cultures (for example, many Asian cultures and Latin American cultures), certain things, particularly those that are negative or embarrassing, should not be said directly but treated with subtlety.
Context	Culture can influence whether communication is high or low context. In low context cultures, words convey most of the meaning. In high context cultures, meaning is conveyed by more subtle verbal and non-verbal cues.	The dominant culture in the U.S. is mostly low context (i.e., words carry most of the meaning), whereas many other cultural groups are higher context. With community members from higher context cultures, it's important to pay attention to non-verbal and situational cues, not just the actual words said. Some messages may be "coded" and not intended to be taken at face value.

LITERATURE REVIEW

According to Carney, Buttell, and Dutton, a misconception exists in Western society that women are less aggressive than men and do not express excessive anger. This fallacy persisted in Western culture until a report from the U.S. National Family Violence Survey of 1975 found a disturbing trend: Females were just as angry as males and expressed excessive anger the same amount that men did. At the time, feminist theory and the feminist movement were developing and stood in stark contrast to these findings. Carney et al. stated that as such, the National Family Violence Survey findings were largely unreported, and in extreme situations, people reinterpreted or repudiated the survey's findings. In either case, more misconceptions began to develop in Western culture, such as the idea that when females experience anger, it is always appropriate to the situation. A second mistaken belief is that anger from females is less serious and not as negative. For example, the expression "you look so cute when you're angry" portrays this biased and potentially chauvinistic thought. A third misconception is that females are more credible in reporting their emotions and, as such, females are more reliable when they state that they are not angry. Western society has acted upon these cultural misconceptions. For example, certain myths in society and mental health counseling persist, declaring the following: only males have angry feelings, all male-comprised counseling groups are anger management groups, males have a limited repertoire of emotions to express, males are too angry and

competitive to support one another in groups, and males are not interested in meeting with other males. Myths about female groups are that they are high functioning, conflicts are resolved faster, and a fair amount of reflection and processing exists. According to researchers, these misconceptions can bias the truth regarding people's beliefs. For example, Winstok stated that rates of excessive anger and intimate partner physical abuse among females equal or surpass those of males.

RESEARCH METHODOLOGY

This study is a qualitative research which is based on synthetic and analytic analysis. There are some methods of investigation used in this article, such as linguistic description, analysis classification theory. Compare and contrast method is used to compare the linguocultural features of expressing aggressive emotions among two cultures. The research method used is library research. Data collection is complied using documentation method. The data analysis technique used is content analysis. In order to maintain the accuracy of the assessment and prevent misinformation in data analysis the library-relevant literature data is further scrutinized.

ANALYSIS AND DISCUSSION

In George Orwell's "*Animal Farm*", metaphors are frequently used to express human aggressiveness, both in the actions of humans and the growing authoritarianism of the pigs. These metaphors serve to intensify the portrayal of violence, power, and oppression in the narrative. Here are some examples of metaphors that express human aggressiveness in the novel:

1. "The whip"

The **whip** is a recurring metaphor in "*Animal Farm*", representing the physical violence and control exerted by humans over the animals. The metaphor extends beyond the literal to symbolize dominance, coercion, and cruelty. The whip is not just an instrument of punishment, but a symbol of totalitarian rule.

2. "The hand of tyranny"

This metaphor refers to the oppressive and harsh rule that humans (and later Napoleon) impose on the animals. The "hand" represents authority, and the use of the word "tyranny" emphasizes the cruelty and absolute control exercised over the animals.

3. "The windmill, smashed to pieces"

When the windmill is destroyed by human forces (Frederick's men), it becomes a metaphor for the destruction of the animals' hard work and their dreams of self-sufficiency. The act of smashing the windmill represents not just a physical attack, but a violent attempt to crush their spirit and progress.

4. "The dogs are the guardians of the farm"

Napoleon uses the dogs as a metaphor for the enforcers of his rule, representing a violent force used to suppress dissent and maintain control. The dogs are not only protectors but agents of fear, used to intimidate and destroy those who challenge the authority.

5. “The scent of blood”

This metaphor is used to describe the aggression and violence that follows the purges initiated by Napoleon. The “scent of blood” is a powerful image that conveys the danger and brutality of these acts, representing the fear and death that follow.

In Abdulla Kahhor’s stories, the aggressive states of individuals are frequently expressed through metaphors. Through these metaphors, the author provides a deeper understanding of the inner anger, violence, and emotional states of the characters to the reader.

Here are some metaphors from Kahhor’s stories that reflect aggressive states:

1. “Ko’zlari olovga to’lgan” (“Dard”)

This metaphor signifies anger or inner violence. The person’s eyes are compared to fire, symbolizing the intensity of their emotional state and hatred. Fire represents inner rage and a violent reaction.

2. “Yuragi qora” (“Xalq dardi”)

Describing the heart as “black” expresses a person’s inner hatred, anger, and ill intentions. The “black heart” often signifies hatred, cruelty, and hostility.

3. “Dardli tishlash” (“Yoshlik”)

This metaphor represents an aggressive state where inner anger is expressed outwardly in a painful manner. Biting symbolizes physical intensity and restlessness, and in this context, it shows anger mixed with pain.

4. “Qahri uchqun kabi tarqaldi” (“Yomg’irdan so’ng”)

This metaphor expresses the power and rapid spread of anger. The sparks quickly spread, indicating that the anger is both swift and intense. It points to the way an aggressive mental state can consume the entire person.

5. “Tongda chaqmoq kabi baqirdi” (“Qaytish”)

Comparing shouting to lightning signifies intense and terrifying aggression. Lightning occurs in an instant, and its depiction reflects the suddenness and power of the person's aggressive outburst.

CONCLUSION

These metaphors in “*Animal Farm*” create a vivid depiction of human aggressiveness, not just in terms of physical violence but also in terms of psychological manipulation, fear, and the brutal establishment of control. They underline the cruelty and authoritarianism of both the human characters and Napoleon’s rise to power. By contrast, through these metaphors, Abdulla Kahhor successfully portrays the anger, inner violence, and aggressive states of individuals in his works. These images not only help the reader understand external circumstances but also offer insight into the characters’ emotional and psychological states.

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