



Anthropocentric Linguistic Means Expressing Linguocultural and Pragmatic Orientation in English and Uzbek (Based on Emotional Units)

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ABSTRACT

This study explores anthropocentric linguistic means that express linguocultural and pragmatic orientation in English and Uzbek through the analysis of emotional units. Modern anthropocentric linguistics considers language a reflection of human cognition, emotions, culture and communication. Emotional units such as interjections, phraseological expressions, evaluative words, metaphors and discourse markers not only express feelings but also reveal cultural values and communicative intentions. Using a qualitative contrastive approach, this research compares English and Uzbek emotional expressions at lexical, semantic, linguocultural and pragmatic levels. The findings indicate that although emotions are universal, their linguistic expression varies according to national culture and communicative traditions. English emotional expressions generally reflect politeness, emotional restraint, and individualism, whereas Uzbek emotional language emphasizes collectivism, sincerity, respect and social solidarity. The study contributes to anthropocentric linguistics, pragmatics, comparative linguistics and intercultural communication by demonstrating the close relationship between language, culture, and human cognition.

KEYWORDS: Anthropocentric linguistics, emotional units, linguocultural analysis, pragmatics, English, Uzbek, intercultural communication.

INTRODUCTION

The anthropocentric approach has become one of the leading directions in modern linguistics because it places human beings at the center of language research. Unlike structural linguistics, which mainly studies grammatical forms, anthropocentric linguistics examines language as a reflection of human cognition, emotions, culture and communicative behavior. Every linguistic unit reflects not only meaning but also the speaker's worldview and cultural background.

Among anthropocentric linguistic phenomena, emotional units occupy a special place. They include interjections, emotionally colored words, phraseological units, metaphors and evaluative expressions that help speakers express feelings and attitudes. These units also perform important pragmatic functions by maintaining politeness, showing respect, strengthening interpersonal relationships and expressing cultural values.

Although emotions such as happiness, sadness, fear, anger, and gratitude are universal, their linguistic realization differs from one culture to another. English emotional communication generally reflects emotional moderation, politeness, and individual responsibility. In contrast, Uzbek emotional discourse is characterized by sincerity, collectivism, hospitality, respect for elders, and strong interpersonal relationships.

This study aims to compare emotional expressions in English and Uzbek from anthropocentric, linguocultural and pragmatic perspectives. The research identifies similarities and differences between the two languages and explains how emotional units reflect national mentality, cultural traditions and communicative norms.

Research Methodology

This research employs a qualitative and contrastive approach to investigate emotional units in English and Uzbek. The study is based on lexical, semantic, pragmatical and linguocultural analysis.

The research material includes emotional vocabulary, phraseological units, idioms, interjections, proverbs and discourse markers selected from dictionaries, literary works, newspapers, and authentic spoken language.

The analysis was carried out at four levels.

Lexical analysis examined emotional vocabulary and its functions in both languages.

Semantic analysis compared denotative and connotative meanings of emotional expressions.

Pragmatic analysis investigated speech acts, politeness strategies, and communicative intentions.

Linguocultural analysis explored how emotional units reflect national culture, traditions, and values.

The interpretation of the data is based on the anthropocentric theory of Safarov, Cognitive Linguistics proposed by Langacker and Lakoff, Wierzbicka's theory of cultural scripts, and Brown and Levinson's Politeness Theory.

Literature Review

The anthropocentric approach has become one of the most influential directions in modern linguistics because it studies language through its relationship with human cognition, emotions, culture and communication. Unlike structural linguistics, which mainly focuses on grammatical forms, anthropocentric linguistics views language as a reflection of human experience and social interaction.

The relationship between language and thought was first emphasized by Wilhelm von Humboldt, Edward Sapir, and Benjamin Lee Whorf, who argued that language influences the way people perceive reality. Their ideas later became the foundation of cognitive linguistics and linguocultural studies, where language is regarded as a carrier of national culture and identity. A significant contribution to the study of emotions in language was made by Anna Wierzbicka (1999). She argues that although emotions are universal, every culture develops its own linguistic ways of expressing them. As a result, emotional expressions often contain cultural meanings that cannot be translated literally. Similarly, Lakoff and Johnson (1980) explain that emotions are frequently conceptualized through metaphors, while Langacker (2008) considers language a product of human cognitive activity.

The pragmatic aspect of emotional language has also received considerable attention. Brown and Levinson (1987) state that emotional expressions often function as politeness strategies,

helping speakers maintain social harmony and interpersonal relationships. Searle (1969) explains emotional utterances through speech act theory, showing that expressions of gratitude, apology, sympathy, and congratulations perform important communicative functions. Likewise, Grice (1975) emphasizes that the interpretation of emotional language depends on context and cooperative communication.

In Uzbek linguistics, anthropocentric research has developed rapidly over the last two decades. Safarov (2006) describes language as a reflection of human cognition and communication, while Mahmudov (2013) highlights the close relationship between language and national culture. Mengliyev (2020) emphasizes that modern linguistic research should study language together with the speaker, culture, and communicative environment. Khudayberganova (2015) further demonstrates that phraseological units, metaphors, and emotional expressions preserve cultural values and national mentality.

Although many scholars have investigated anthropocentric linguistics, pragmatics, cognitive linguistics, and linguoculturology separately, relatively few studies have compared emotional units in English and Uzbek from all these perspectives simultaneously. Therefore, this research aims to fill this gap by providing a comparative analysis of emotional expressions and their linguocultural and pragmatic functions.

Analysis and Results

The comparative analysis demonstrates that emotional expressions in English and Uzbek share universal emotional meanings but differ considerably in their linguistic realization and cultural interpretation. These differences are influenced by national traditions, communicative norms, and cultural values.

1. Lexical Characteristics of Emotional Units

Both languages possess a wide range of emotional vocabulary; however, they differ in style and communicative purpose. English emotional expressions usually emphasize individual feelings and emotional moderation, whereas Uzbek expressions are more emotionally expressive and socially oriented.

Emotion	English	Uzbek	Linguocultural Meaning
Surprise	Oh my God!	Voy!	Immediate emotional reaction
Sadness	What a pity!	Afsus!	Sympathy and disappointment
Happiness	Wonderful!	Zo'r!	Positive evaluation
Gratitude	Thank you very much.	Katta rahmat.	Politeness and respect
Anger	I'm furious.	Jahlim chiqdi.	Emotional intensity

These examples show that equivalent emotions are not always expressed through identical linguistic forms. For example, the Uzbek interjection Voy! can express surprise, fear,

admiration, or disappointment depending on the context, making it more multifunctional than its English equivalents.

Expressions of gratitude also demonstrate cultural differences. English speakers commonly use Thank you or I appreciate it, whereas Uzbek speakers often say Katta rahmat, Rahmat sizga, or Alloh rozi bo'lsin, which reflect respect, sincerity, and sometimes religious values.

2. Linguocultural Characteristics

The linguocultural analysis reveals that emotional expressions preserve cultural traditions and national identity. Although emotions are universal, every culture develops unique ways of expressing them.

For example, the English expression Keep calm encourages emotional control and personal responsibility. In contrast, the Uzbek proverb Sabr tagi sariq oltin ("Patience is worth its weight in gold") presents patience as both a moral virtue and an important cultural value.

Similarly, English speakers often praise others by saying I'm proud of you, while Uzbek speakers use expressions such as Barakalla! and Ofarin! These expressions not only praise achievement but also motivate and encourage socially acceptable behavior.

Family-oriented emotional vocabulary is another distinctive feature of Uzbek. Words such as jonim, bolam, azizim, and o'g'lim are frequently used even outside family relationships to express affection, sincerity, and respect. In English, comparable forms such as dear, darling, or my friend are generally limited to close personal relationships.

Overall, the analysis indicates that emotional units function not only as linguistic forms but also as important carriers of cultural values and national identity.

4. Metaphorical Representation of Emotions

Both English and Uzbek frequently use metaphors to describe emotions. Many metaphorical expressions share similar conceptual patterns despite linguistic differences. For instance, anger is associated with heat in both languages, as seen in the English expression boiling with anger and the Uzbek phrase jahli qaynamoq. Fear is expressed through frozen with fear in English and yuragi orqasiga tortdi in Uzbek. Happiness is represented by on cloud nine and boshi osmonga yetdi, while sadness appears in expressions such as heavy heart and yuragi ezildi. Similarly, love and kindness are conveyed through warm heart in English and ko'ngli iliq in Uzbek. These examples demonstrate that although many emotional metaphors are universal, Uzbek expressions often emphasize the heart (yurak) and soul (ko'ngil), reflecting the cultural importance of emotions and interpersonal relationships.

Conclusion

This study examined anthropocentric linguistic means expressing linguocultural and pragmatic orientation in English and Uzbek through emotional units. The findings show that emotional expressions are closely connected with human cognition, culture and communication. Although emotions such as happiness, sadness, fear, gratitude and anger are universal, their linguistic realization differs according to national traditions and communicative norms. The comparative analysis demonstrates that English emotional discourse generally reflects emotional restraint,

politeness and individualism, whereas Uzbek emotional language emphasizes collectivism, sincerity, respect, hospitality and social solidarity. Emotional expressions in Uzbek often contain cultural and religious elements that extend beyond their literal meanings. The study also confirms that emotional units perform important pragmatic functions. Besides expressing emotions, they help speakers show politeness, strengthen interpersonal relationships, persuade listeners and maintain social harmony. Their interpretation depends on both linguistic context and cultural knowledge.

Overall, this research contributes to anthropocentric linguistics, comparative linguistics, pragmatics, linguoculturology and intercultural communication. It also provides useful insights for language teachers, translators and learners by demonstrating how language reflects cultural values and human experience.

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