
CONFERENCE ARTICLE**Anthropocentric Analysis of Emotional Communication in English and Uzbek: A Cross-Cultural Perspective**

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Abstract: Language is more than a means of communication; it reflects how people perceive the world, interact with others, and express their emotions. From an anthropocentric perspective, language is closely connected with human cognition, culture, and social behavior. This study examines emotional communication in English and Uzbek by comparing the linguistic means used to express feelings, attitudes, and interpersonal relationships. The research focuses on emotional vocabulary, phraseological expressions, metaphors, and culturally specific communicative patterns. A qualitative comparative method was employed using examples from authentic speech, literary texts, dictionaries and linguistic studies. The findings demonstrate that although basic human emotions are universal, their linguistic realization differs according to cultural values and communicative traditions. English communication generally emphasizes emotional restraint, individual responsibility and politeness, while Uzbek communication reflects sincerity, collectivism, respect for elders, and social solidarity. The study contributes to anthropocentric linguistics, cognitive linguistics, pragmatics and intercultural communication by illustrating how emotional language embodies cultural identity and human experience.

Keywords: anthropocentric linguistics, emotional communication, English, Uzbek, pragmatics, linguocultural studies, intercultural communication.

Introduction

The anthropocentric paradigm has become one of the most influential approaches in contemporary linguistics because it places the individual at the center of language analysis. Unlike traditional linguistic approaches that primarily investigate grammar and vocabulary, anthropocentric linguistics considers language to be inseparable from human cognition, emotions, culture and communication.

Human emotions influence almost every aspect of communication. Speakers rarely exchange information without simultaneously expressing attitudes, feelings, evaluations, or personal opinions. Emotional expressions therefore perform not only semantic but also social and cultural functions. They help speakers establish relationships, demonstrate politeness, strengthen solidarity and reveal their worldview.

Despite the universality of emotions such as joy, fear, sadness, anger, gratitude, and surprise, different cultures develop their own linguistic methods for expressing them. English and Uzbek represent two distinct cultural traditions with different communicative norms. English speakers often prefer indirectness and emotional moderation, whereas Uzbek speakers generally value openness, warmth and interpersonal closeness.

The purpose of this study is to compare emotional communication in English and Uzbek from anthropocentric, pragmatic, and linguocultural perspectives while identifying similarities and culturally determined differences.

Literature Review

Modern anthropocentric linguistics has evolved through the works of scholars who recognized the relationship between language, thought, and culture. Humboldt viewed language as a reflection of the nation's spirit, while Sapir and Whorf argued that language influences people's perception of reality.

Cognitive linguists such as Lakoff and Johnson demonstrated that abstract concepts, including emotions, are understood through metaphorical thinking. Their conceptual metaphor theory explains why emotions are frequently associated with physical experiences such as warmth, movement, height and pressure.

Langacker further developed cognitive linguistics by explaining that linguistic structures emerge from human conceptualization rather than existing independently from speakers.

Pragmatic scholars Brown and Levinson emphasized that emotional expressions frequently function as politeness strategies.

Emotional language enables speakers to preserve interpersonal harmony while respecting social expectations. Likewise, Searle's speech act theory illustrates that expressions of gratitude, apology, sympathy and congratulations perform communicative actions instead of merely conveying information.

In Uzbek linguistics, Safarov significantly contributed to anthropocentric studies by explaining that language should be examined

together with human cognition and communication. Mahmudov and Mengliyev further argued that linguistic analysis should incorporate cultural values, traditions and national mentality.

Although numerous studies examine emotions, pragmatics, or linguocultural features independently, comparative research focusing simultaneously on anthropocentric and pragmatic aspects of emotional communication in English and Uzbek remains relatively limited. This study seeks to contribute to filling that gap.

Research Methodology

This research applies a qualitative comparative approach. The analysis is based on authentic examples collected from English and Uzbek dictionaries, literary works, newspaper articles, educational materials and everyday spoken communication.

The investigation includes four analytical dimensions:

lexical analysis of emotional vocabulary:

semantic comparison of meanings:

pragmatic analysis of communicative functions:

linguocultural interpretation of culturally specific emotional expressions.

Rather than counting linguistic forms statistically, the study emphasizes interpreting emotional expressions within their communicative and cultural contexts. This method allows a deeper understanding of how language reflects human experience.

Analysis and Discussion

The comparison demonstrates that emotional communication reflects both universal human psychology and culturally specific communicative traditions.

At the lexical level, English emotional vocabulary often expresses personal feelings directly but moderately. Expressions such as I'm disappointed, I'm delighted or I appreciate it communicate emotions clearly while maintaining politeness.

Uzbek speakers frequently choose expressions that strengthen interpersonal relationships. Instead of saying only Thank you, they often use Katta rahmat, Rahmat sizga, or Alloh sizdan rozi bo'lsin. These expressions communicate gratitude while simultaneously expressing respect, sincerity, and goodwill.

Interjections also reveal cultural distinctions. English speakers commonly use Wow!, Oh no!, Oops!, or Really? Uzbek employs emotionally rich interjections such as Voy!, Eh-he!, Ie!, and Voy dod! whose meanings depend heavily on context and intonation.

Pragmatically, emotional language performs several important communicative functions. It expresses feelings, softens criticism, encourages cooperation, maintains politeness, and reinforces social harmony.

For example, when giving advice, an English speaker may politely say:

"Perhaps you could try another approach."

An Uzbek speaker may express similar advice through emotional encouragement:

"Xafa bo'lmang, albatta uddalaysiz."

Although both statements provide encouragement, the Uzbek example contains stronger emotional involvement and solidarity.

Another important difference appears in family-oriented communication. Uzbek speakers frequently address others using affectionate forms such as jonim, azizim, bolam, or uka, even outside close family relationships. These expressions create psychological closeness and reflect collectivist cultural values.

Comparable English expressions such as dear, sweetheart, or my friend are generally reserved for intimate relationships or particular social situations.

Metaphorical language also demonstrates both similarities and differences. English speakers describe happiness by saying over the moon or on cloud nine. Uzbek speakers express the same emotion through boshi osmonga yetdi, literally meaning "his head reached the sky."

Anger is conceptualized similarly in both languages through heat metaphors:

English: She was boiling with anger.

Uzbek: Jahli qaynab ketdi.

Fear likewise shares conceptual similarities:

English: Frozen with fear.

Uzbek: Yuragi orqasiga tortdi.

Despite these universal conceptual patterns, Uzbek emotional metaphors more frequently involve the concepts of heart (yurak) and soul (ko'ngil), reflecting the cultural importance of emotional sincerity and interpersonal relationships.

Overall, the comparison indicates that emotional communication cannot be fully understood without considering cultural knowledge. Identical emotions may be expressed differently because speakers follow culturally accepted patterns of interaction.

Conclusion

This study investigated emotional communication in English and Uzbek from an anthropocentric perspective. The findings confirm that emotional language represents an important intersection of cognition, culture and communication.

Although the emotions experienced by people are fundamentally universal, their linguistic expression is shaped by cultural traditions, communicative norms and social values. English emotional discourse generally emphasizes politeness, moderation, and individual responsibility. Uzbek communication, in contrast, highlights sincerity, collective identity, hospitality and interpersonal closeness.

The research also demonstrates that emotional expressions perform multiple pragmatic functions beyond expressing feelings. They help establish social relationships, reduce communicative distance, reinforce politeness and preserve cultural identity.

Understanding these differences is particularly valuable for translators, language teachers, intercultural communicators and learners of English and Uzbek. Future studies may expand this research by examining emotional communication in digital media, classroom interaction, or multilingual contexts.

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