INNOVATIVE PUBLICATION
Journal of Effective Learning and Sustainable Innovation
Vol.4 №5 (2026). MAY
innovativepublication.uz

# LINGUOCULTURAL AND COGNITIVE REPRESENTATION OF HUMAN INNER EXPERIENCE IN ENGLISH AND UZBEK SOMATIC PHRASEOLOGICAL UNITS

**Tursunov Jakhongir Aminovich**
Teacher of foreign languages Karshi state technical university
Email: jakhongirtursunov@gmail.com
**Jumanazarov Samandar Urinovich**
Karshi State Technical University, Associate Professor, Department of "Foreign Languages",
Email: jumanazarovsamandar45@gmail.com

***Abstract:*** *The present study investigates the linguocultural and cognitive representation of human inner experience through somatic phraseological units in English and Uzbek languages. Somatic phraseological units constitute a unique layer of phraseology because they reflect the anthropocentric nature of language and demonstrate how speakers conceptualize emotional, psychological, intellectual, and moral phenomena through bodily imagery.*

*The research confirms that somatic phraseological units function as important linguistic markers of national identity and cultural worldview. Furthermore, the study contributes to comparative phraseology, cognitive linguistics, and intercultural communication by revealing the role of bodily experience in the formation of phraseological meaning.*

***Keywords:*** *somatic phraseological units, linguocultural studies, cognitive linguistics, anthropocentrism, conceptual metaphor, inner world, emotions, phraseology, English language, Uzbek language.*

**Introduction:** Language is one of the most important instruments through which people perceive, understand, and interpret reality. It reflects not only communicative needs but also cultural traditions, collective memory, social values, and psychological experiences. The relationship between language and human cognition has become one of the central issues in modern linguistics. Contemporary linguistic theories increasingly emphasize the anthropocentric nature of language, according to which human beings occupy a central position in linguistic conceptualization.

Among various linguistic phenomena, phraseological units represent one of the richest sources of cultural and cognitive information. They preserve centuries of collective

experience and reflect the worldview of a particular speech community. Phraseological units are especially valuable because their meanings often extend beyond literal interpretation and embody cultural symbolism, social attitudes, and conceptual structures.

Within phraseology, somatic phraseological units occupy a special place. These expressions contain names of body parts and serve as linguistic tools for describing emotions, intellectual processes, character traits, and interpersonal relationships. Human bodily experience provides the foundation for understanding abstract concepts, making somatic phraseology a productive area for linguistic research.

The present study explores how English and Uzbek speakers conceptualize the human inner world through somatic phraseological units. The research seeks to determine the extent to which bodily imagery reflects emotional experiences, psychological states, and cultural values in both linguistic traditions.

**Relevance of the Study:** The relevance of the present research is determined by several factors. First, modern linguistics increasingly focuses on cognitive and anthropocentric approaches that place human beings at the center of linguistic investigation. In this context, somatic phraseological units provide valuable material for understanding the relationship between language, cognition, and culture.

Second, globalization has intensified intercultural communication, creating a need for deeper understanding of linguistic and cultural differences. Phraseological units often present challenges in translation and cross-cultural interpretation because their meanings are deeply rooted in national traditions.

Third, comparative studies of English and Uzbek phraseology remain relatively limited despite growing academic interest in intercultural communication and comparative linguistics.

Finally, somatic phraseological units represent an important source of information about how different cultures conceptualize emotions, morality, social relationships, and human experience.

The study therefore contributes to the development of comparative linguistics, phraseology, cognitive linguistics, and linguocultural studies.

**Research Objectives:** The main objective of the research is to investigate the representation of human inner experience through somatic phraseological units in English and Uzbek languages.

The specific objectives include:

- examining theoretical approaches to somatic phraseology;
- identifying the most productive somatic components;

- analyzing semantic characteristics of somatic phraseological units;
- comparing English and Uzbek phraseological systems;
- identifying universal and culture-specific conceptual metaphors;
- determining the linguocultural significance of somatic expressions;
- revealing the role of phraseology in representing human emotions and psychological states.

**Anthropocentric Nature of Somatic Phraseology:** Anthropocentrism constitutes one of the key principles of modern linguistics. According to this approach, language reflects human experience and cognitive activity.

Somatic phraseological units clearly demonstrate the anthropocentric nature of language because they use the human body as a source domain for understanding abstract concepts.

Human emotions, thoughts, fears, hopes, and moral values are frequently represented through bodily imagery. For instance, fear may be conceptualized through the heart, intelligence through the head, and attention through the eyes.

The anthropocentric nature of phraseology explains why body-related expressions occur in virtually all languages of the world.

**Analysis of English Somatic Phraseological Units:** English phraseology contains a substantial number of somatic expressions that reflect various aspects of human inner experience. These phraseological units serve as cognitive mechanisms through which speakers conceptualize emotions, psychological states, intellectual abilities, and interpersonal relationships.

The most productive somatic components in English phraseology include **heart, head, eye, hand, face, tongue,** and **mouth**. Each component participates in the formation of specific conceptual domains.

**Comparative Semantic Analysis:** The comparative analysis reveals both similarities and differences between English and Uzbek somatic phraseology.

| Somatic Component | English Meaning | Uzbek Meaning |
|---|---|---|
| Heart / Yurak | Emotions, affection | Emotions, morality, courage |
| Head / Bosh | Reason, intellect | Reason, dignity, responsibility |
| Eye / Ko‘z | Perception, attention | Perception, understanding, evaluation |
| Hand / Qo‘l | Action, assistance | Assistance, cooperation, generosity |
| Face / Yuz | Reputation | Honor, respect |
| Tongue / Til | Communication | Communication, wisdom |

The similarities result from universal human bodily experience, whereas the differences arise from cultural and historical factors.

**Linguocultural Significance of the Concept "Ko'ngil"**

A particularly important finding concerns the concept of *ko'ngil*. Unlike English, Uzbek possesses a culturally unique concept that integrates emotional, spiritual, ethical, and psychological dimensions.

The concept cannot be translated adequately through a single English equivalent such as *heart*, *mind*, or *soul*.

Consequently, *ko'ngil* represents a distinctive element of Uzbek linguistic worldview and serves as an important marker of national identity.

**Results and Discussion:** The analysis of English and Uzbek somatic phraseological units demonstrates that the human body serves as one of the primary cognitive sources for conceptualizing inner experiences. The study reveals that phraseological units containing somatic components are not random linguistic formations but rather systematic representations of cultural knowledge, collective experience, and conceptual thinking.

The findings indicate that both English and Uzbek languages actively employ body-part terminology to describe emotional, intellectual, psychological, and social phenomena. This tendency confirms the anthropocentric nature of phraseological systems and supports the principles of cognitive linguistics regarding the embodied character of human cognition.

The comparative analysis has identified several universal conceptual patterns. In both languages, the heart is associated with emotions, the head with intellect, the eyes with perception, and the hands with action. Such similarities can be explained by the shared physiological structure of human beings and the universal character of bodily experience.

However, despite these similarities, significant differences emerge at the cultural level. English phraseological units tend to emphasize individual emotions, personal responsibility, rational thinking, and behavioral self-control. Expressions such as *keep one's head*, *use one's head*, and *keep an eye on* illustrate the importance of individual decision-making and rationality in English-speaking cultures.

In contrast, Uzbek phraseological units often reflect collective values, interpersonal harmony, spiritual attitudes, and ethical principles. Expressions such as *ko'ngli ochiq*, *yuragi keng*, and *qo'li ochiq* emphasize generosity, compassion, and social solidarity. These characteristics reflect traditional Uzbek cultural values centered on hospitality, respect, and communal relationships.

Another important finding concerns the semantic richness of Uzbek somatic phraseology. Many Uzbek phraseological units contain multiple layers of meaning, combining emotional, moral, and spiritual dimensions. This feature demonstrates the close relationship between language and national mentality.

The concept of *ko‘ngil* deserves special attention because it occupies a unique position within Uzbek linguistic consciousness. Unlike English, where emotional and intellectual experiences are often conceptualized separately, the notion of *ko‘ngil* integrates emotional, spiritual, and ethical experiences into a unified conceptual structure. Consequently, it represents one of the most significant linguocultural concepts in Uzbek phraseology.

The findings also support the assumption that phraseological units function as repositories of cultural memory. They preserve traditional beliefs, moral norms, and collective experiences accumulated over centuries. Therefore, the study of phraseology contributes not only to linguistic theory but also to cultural studies and intercultural communication.

**Conclusion**

The present research investigated the linguocultural and cognitive representation of human inner experience in English and Uzbek somatic phraseological units. The analysis demonstrated that somatic phraseology constitutes an important component of linguistic systems because it reflects the interaction between language, cognition, and culture.

The study confirmed that body-part terminology functions as a productive source of metaphorical conceptualization. Through references to the heart, head, eyes, hands, face, and other body parts, speakers express complex emotional states, intellectual processes, moral values, and social relationships.

The comparative analysis revealed both universal and culture-specific characteristics of somatic phraseology. Universal features originate from common human bodily experience, whereas cultural differences reflect historical traditions, social values, and national mentality.

Future investigations may focus on corpus-based analyses of somatic phraseology, pragmatic aspects of phraseological usage, and comparative studies involving additional languages and cultural traditions.

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