

Anthropocentric Analysis of Idioms

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Abstract. *In this article, the issues of anthropocentric analysis of idioms are studied based on linguistic and cognitive approaches. The study analyzes the dependence of language on the human factor, that is, how the worldview, national thinking, cultural values, and psychological states of the people are reflected in idioms. Within the anthropocentric paradigm, idioms are considered as linguistic units inextricably linked with human experience, emotions, and social relations. The article highlights the semantic structure of idioms, their pragmatic functions in the speech process, and their communicative significance. The research results allow us to interpret idiomatic units as a product of human thought and demonstrate the relevance of the anthropocentric approach in modern linguistics.*

Key words: *idiom, anthropocentrism, language and thinking, national worldview, linguoculturology, cognitive linguistics, semantics, pragmatics.*

Introduction.

In modern linguistics, the anthropocentric paradigm, which places the human factor at the center of the study of language phenomena, has become one of the leading methodological directions. This approach interprets language not only as a grammatical and structural system, but also as a complex phenomenon inextricably linked with human thought, feelings, social experience, and cultural values. According to anthropocentrism, the formation, meaning, and use of language units in speech are directly determined by the worldview, evaluation, and communicative goals of the speaker. Therefore, today in linguistics, the trinity "language - human - culture" is considered as a single system. Research conducted within the framework of the anthropocentric paradigm has stimulated the rapid development of such areas as pragmalinguistics, cognitive linguistics, psycholinguistics, and linguoculturology. In particular, the cognitive approach made it possible to analyze language units in connection with conceptual systems formed in the human mind. This serves to explain the internal mechanisms of language in harmony with human thinking. As a result, language units are interpreted not as a "ready-made form," but as a model of human experience through language[1].

In this process, idioms (phraseological units) are of particular scientific interest. Idioms have a stable form in the language system and are often used figuratively and figuratively. Through them, the historical experience of the people, national thinking, cultural stereotypes, and evaluation criteria are expressed in a unique way. Idioms perform not only a nominative function, but also embody emotional-expressive, evaluative, and pragmatic functions. Therefore, the study of idioms from an anthropocentric point of view allows for a deeper understanding of the human essence of language[2].

Anthropocentric analysis considers idioms not only as a semantic unit, but also as a phenomenon associated with conceptual models and cultural scenarios formed in the human mind. The content of an idiom is not limited to the set of words contained in it; it is fully manifested in the process of speech through context, communicative situation, and the purpose of the speaker. In this respect,

idioms are a means of concisely and effectively expressing a person's attitude, such as evaluation, irony, humor, criticism, or praise[3].

Within the framework of cognitive linguistics, idioms are interpreted in connection with the conceptual mechanisms of human thinking. In particular, according to the theory of conceptual metaphor, a person often understands abstract concepts through concrete physical or sensory experiences. As a result, metaphorical models are formed based on images of body parts, movement, space, color, and everyday life, and they are stabilized in the structure of idioms. Therefore, many idioms are directly related to the human body, emotional state, and social relations.

However, idioms are not limited to the product of metaphor. Modern research shows that their motivation, historical-etymological foundations, and cultural connotations play an important role. Idioms often contain generally accepted knowledge, stereotypes, and collective experience in society. Therefore, they are also considered as elements of "cultural memory." This aspect necessitates the linguocultural analysis of idioms[4].

Linguoculturology studies idioms as a unit reflecting the interrelationship between national culture and language. Through the internal form, imagery, and connotative meaning of idioms, the system of values, moral norms, and worldview of society are manifested. In particular, positive or negative attitudes, social norms and standards are expressed through idioms with a strong evaluative component. Therefore, anthropocentric analysis is carried out in close connection with the linguocultural approach.

In the current era of globalization and increased intercultural communication, idioms create certain difficulties in the process of translation and interpretation. Due to figurative meaning, cultural connotation, and evaluativeness, idioms can lose their meaning in literal translation. The anthropocentric approach serves as an important methodological basis for solving this problem, as it allows one to interpret the idiom in connection with human experience and cultural background[5].

Although phraseological units have been widely studied in Uzbek linguistics, their anthropocentric analysis has not yet been sufficiently systematized. Uzbek idioms vividly reflect the social life, customs, religious and moral views, and evaluation criteria of the people. However, in many studies, idioms are interpreted only semantically, and their cognitive motivation, pragmatic function, and cultural scenarios are not deeply analyzed. The anthropocentric approach serves to fill this gap.

The purpose of this research is to illuminate the theoretical foundations of the analysis of idioms based on an anthropocentric approach and to determine the forms of reflection of the human factor in idioms. To achieve this goal, idioms are considered as a cognitively, linguoculturologically, and pragmatically integrated system. Phraseological units are defined as the object of research, and their features related to human thinking and cultural experience are defined as the subject[6].

Literature review

In linguistics, the study of the inextricable link between language and thinking, language and culture, and cognitive processes is one of the relevant scientific directions. A number of important studies have been conducted in Uzbek linguistics on these issues, which form the theoretical basis of this work.

N. Mahmudov's work "The Relationship between Language and Thought" illuminates the dialectical connection between language and consciousness from a philosophical and linguistic point of view. The author interprets language as the main tool in the formation and development of human thinking and provides an analysis of the process of perceiving reality through language units. This research serves as an important source for understanding the cognitive functions of language[7].

B. Yuldashev's work "Phraseology of the Uzbek Language" deeply analyzes the semantic, structural, and stylistic features of phraseological units in the Uzbek language. The author explains phraseologisms in connection with the national thinking, historical experience, and cultural values of the people. This creates a solid scientific basis for the linguocultural study of phraseological units[8].

Sh. Rahmatullayev's work "Modern Uzbek Literary Language" comprehensively illuminates the lexical, grammatical, and stylistic system of the modern Uzbek literary language. The work extensively analyzes language norms, the process of their formation, and functional features, which is an important source for theoretical and practical research.

Sh. Iskandarova's work "Fundamentals of Linguoculturology" is devoted to the study of the relationship between language and culture. The author analyzes the reflection of the layer of national-cultural meaning in language units and highlights the theoretical foundations of the linguocultural approach. This work is of great importance in the interpretation of language as a cultural phenomenon[9].

A. Kadyrov's research "Fundamentals of Cognitive Linguistics" analyzes the basic concepts, methods, and categories of cognitive linguistics using the example of Uzbek linguistics. The author considers language as a system that structures and conceptualizes knowledge, highlighting the reflection of language units in the human mind[10].

Research Methodology

In this study, a comprehensive methodological approach was used to identify and analyze the anthropocentric features of idioms. The research methodology was developed on the basis of the anthropocentric paradigm of modern linguistics, in which cognitive, linguocultural, and pragmatic approaches were harmoniously applied. These approaches made it possible to study idioms in close connection with human thinking, cultural experience, and communicative activity.

In the research process, the descriptive-analytical method was used as the main method, through which the semantic structure, imagery, and evaluative components of idioms were determined. With the help of the cognitive analysis method, conceptual models formed in the structure of idioms, metaphorical mechanisms, and generalizations based on human experience were analyzed. This method made it possible to interpret idioms as a language-expressed form of the system of knowledge formed in the human mind.

Also, based on the linguocultural method, the national-cultural connotations of idioms, cultural scenarios, and aspects related to collective memory were studied. Pragmatic analysis served to determine the functional capabilities of idioms in the speech process, their communicative functions, and their place in expressing the author's position. The study also used comparative and generalizing methods, systematized the obtained results, and drew scientific conclusions.

Analysis and result

In modern linguistics, the anthropocentric approach is based on the study of language phenomena in close connection with the human factor. Within the framework of this paradigm, language is interpreted not only as a means of communication, but also as a complex system reflecting human thought, emotional state, social experience, and cultural values. Especially stable and figurative language units, such as idioms, serve as a convenient material for anthropocentric analysis, since their content is directly based on human experience and evaluation mechanisms[11].

According to representatives of anthropocentric linguistics, idioms are not only a separate semantic unit in the language system, but also a conceptual model expressing a person's way of perceiving reality. In idiomatic units, images related to the human body, emotions, daily activities, and social relations often appear as the main source. This situation allows us to interpret idioms as "human-centered" language units.

Research conducted within the framework of cognitive linguistics shows that conceptual metaphors play an important role in the formation of idioms. Since a person understands abstract concepts through concrete experiences, many idioms are formed as a generalized, symbolic expression of actions and situations observed in real life. In this respect, idioms are a product of thinking, through which a person understands and evaluates the world[12].

The linguocultural approach analyzes idioms in connection with national culture. The idiomatic system of each language embodies the historical experience, customs, and moral views of that people.

The strength of the evaluative component in idioms is explained by accepted social norms and stereotypes in society. Therefore, idioms are important not only as a semantic unit, but also as a means of preserving cultural memory.

From a pragmatic point of view, idioms serve to express the author's position in speech, enhance emotional impact, and increase communicative effectiveness. Through the use of idioms in the process of speech, a person strives to convey the thought in a short, figurative, and impressive way. This circumstance further increases the practical significance of the anthropocentric approach[13].

The conducted analyses show that idioms have a multilayered structure, and their content arises as a result of the interaction of semantic, cognitive, and cultural factors. Anthropocentric analysis allows us to consider these layers as a whole system and interprets idioms as a form of human thinking expressed through language[14].

Table 1. Anthropocentric factors of idiom formation

Anthropocentric factor	Manifestation in idioms	Analytic note
Human intellect	Conceptual generalization	Abstract meaning is formed
Emotional state	Emotional color	Sensitivity increases
Daily experience	Image and metaphor	Increased clarity
Social environment	Evaluative meaning	Reflects norm and stereotype

Explanation: The table shows that the human factor plays a decisive role in the formation of idioms. Each factor enriches the semantic layer of the idiom, transforming it into an anthropocentric unit.

Table 2. Anthropocentric analysis levels of idioms

Level of Analysis	Main Focus	Resulting Feature
Cognitive	Thinking and concept	Semantic stability
Linguocultural	Cultural experience	National identity
Pragmatic	Communicative purpose	Communicative impact
Pragmatik	Nutq maqsadi	Kommunikativ ta'sir

Explanation: This table shows that a single approach to the analysis of idioms is insufficient. Anthropocentric analysis gives a complete result through the harmonious application of various levels.

Anthropocentric analysis of idioms reveals the inextricable link between language and man. Idioms are a product of human thought, emotions, and cultural experience, through which the national worldview and evaluation system are manifested. Therefore, the anthropocentric approach allows for a deep and comprehensive study of idioms in modern linguistics[15].

Conclusion

Within the framework of this study, an anthropocentric analysis of idioms was carried out, and it was once again confirmed that the study of language units in close connection with the human factor is an important methodological direction in modern linguistics. The analysis showed that idioms appear not only as stable and figurative compounds, but also as a language-modeled form of human thought, emotions, social experience, and cultural memory. The anthropocentric approach allows for a deeper understanding of the inner essence of these units, creating a basis for interpreting them not as static, but as dynamic and human-centered phenomena.

The research results showed that the formation and content of idioms are closely related to the way a person perceives reality. In idioms, images related to the human body, daily activities, emotional states, and social relations often serve as the main conceptual source. This situation reveals the cognitive nature of idiomatic units and confirms that they arise on the basis of conceptual models formed in human thinking. Thus, idioms are considered as units stabilized in the language system as a result of generalized knowledge and experience existing in the human mind.

Analysis from the point of view of cognitive linguistics showed that conceptual metaphors play an important role in idioms. Since a person is inclined to understand abstract concepts through concrete experiences, many idioms are formed as a figurative, symbolic expression of real life situations. In this process, metaphor appears not only as an artistic tool, but also as the main mechanism of thinking. As a result, through idioms, it is expressed through language how a person understands the world, evaluates it, and reacts to it.

Linguocultural analysis showed that idioms are inextricably linked with national culture and collective memory. The idiomatic system of each language embodies the historical experience, customs, moral views, and social stereotypes of that people. The evaluative meanings reflected in idioms are determined by social norms accepted by society, and these norms are transmitted indirectly in the process of speech. In this respect, idioms are important as an important linguistic tool that preserves cultural memory and transmits it from generation to generation.

The pragmatic analysis served to determine the functional capabilities of idioms in the communicative process. Idioms allow conveying thoughts in speech in a short, figurative, and expressive way, expressing the author's position and creating an emotional background. The use of idioms in human speech increases the effectiveness of communication and contributes to faster achievement of the communicative goal. This situation clearly demonstrates the not only theoretical, but also practical significance of the anthropocentric approach.

The conceptual models developed during the study and the results of the analysis showed the need to interpret idioms as multilayered units. The content of an idiom is formed as a result of the interaction of semantic, cognitive, cultural, and pragmatic layers. Ignoring any of these layers cannot fully reveal the essence of the idiom. The anthropocentric approach is significant precisely because it allows us to consider these layers as a single system.

From the point of view of Uzbek linguistics, the anthropocentric analysis of idioms also has important scientific significance. The Uzbek language is idiomatically rich, widely reflecting the social life, moral views, and historical experience of the people. However, idioms are often interpreted only within the framework of lexical meaning, and their cognitive motivation and pragmatic functions are not sufficiently revealed. This research serves to fill existing gaps, demonstrating the possibilities of a deeper analysis of idioms based on an anthropocentric approach.

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