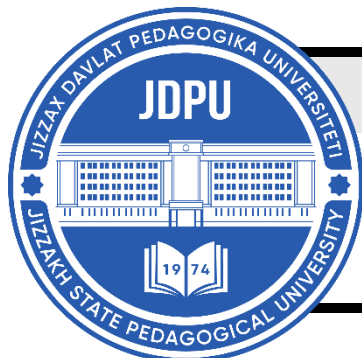


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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –  
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**THE EVOLUTION OF ANTHROPOCENTRIC  
PHRASEOLOGICAL UNITS: A HISTORICAL OVERVIEW IN ENGLISH AND  
UZBEK****Anora Jabbarova***PhD, Associate Professor**Jizzakh state Pedagogical University**Jizzakh, Uzbekistan**E-mail: [jabbarova.anora86@gmail.com](mailto:jabbarova.anora86@gmail.com)***ABOUT ARTICLE**

**Key words:** Anthropocentric Phraseological Units, Phraseology, English Language, Uzbek Language, Linguistic Evolution, Cultural Identity, Socio-cultural Influence, Language and Society, Historical Development, Collective Values, Individualism, Metaphor.

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**Abstract:** This article explores the evolution of anthropocentric phraseological units (APUs) in English and Uzbek, examining their historical development and the socio-cultural factors that shape their formation. Focusing on the anthropocentric nature of these expressions, the study compares how both languages reflect human experience and societal values through phrases centered on human beings. The analysis reveals that while both languages prioritize human figures in their phraseological expressions, cultural differences rooted in history, religion, and social structures create distinct variations in their usage and meaning. English PUs tend to emphasize individualism, autonomy, and personal achievement, reflecting its liberal and capitalist values, whereas Uzbek PUs highlight collective well-being, familial bonds, and spirituality, shaped by Islamic teachings and the socialist era. The evolution of these expressions mirrors broader societal shifts, including movements toward gender equality, individual empowerment, and changing cultural norms. By analyzing the linguistic structures and semantics of PUs in both languages, this study provides a comprehensive understanding of the interconnections between language, culture, and society, highlighting the dynamic nature of

## INTRODUCTION

Language is a dynamic and evolving tool that reflects the culture, values, and experiences of its speakers. Phraseological units (PUs), which are fixed expressions or combinations of words whose meaning cannot be fully understood from the literal meanings of the words themselves, serve as a fascinating lens through which to examine how a society perceives and conceptualizes the world. Among these expressions, anthropocentric phraseological units (APUs) stand out as they are centered on human beings, their behaviors, emotions, and characteristics. These units not only provide insight into how people view themselves and others but also capture the changing dynamics of societal values and beliefs over time.

The evolution of anthropocentric PUs is an intriguing aspect of both English and Uzbek languages, as these expressions reflect the unique historical, cultural, and social contexts in which they developed. Both English and Uzbek, as distinct linguistic systems, have experienced centuries of transformation shaped by political, economic, and cultural forces. These changes have influenced not only the structure and vocabulary of the languages but also the phraseological units that have emerged to reflect human experience.

This article explores the historical development of anthropocentric phraseological units in English and Uzbek, tracing their evolution from their origins to their contemporary forms. By examining the linguistic and cultural factors that have shaped these expressions, we aim to better understand the ways in which humans have used language to make sense of their identity, relationships, and role in society. The historical perspective on these units provides valuable insights into the shifting attitudes and values of the societies that produced them, revealing the deep connections between language, culture, and human experience. Through this comparative analysis, the article sheds light on the universal and culturally specific aspects of human nature as expressed through language in both English and Uzbek.

## MATERIALS AND METHODS

This study on the evolution of anthropocentric phraseological units (APUs) in English and Uzbek languages adopts a comparative historical and linguistic approach. The research is based on a thorough analysis of historical texts, modern linguistic corpora, and previously published works on phraseological units. The main materials for this study include:

1. **Historical and Contemporary Phraseological Dictionaries:** We have utilized a range of phraseological dictionaries in both English and Uzbek. These include traditional lexicons as well as specialized collections that focus on idiomatic expressions, proverbs, and sayings, such as *Oxford Dictionary of English Idioms* (for English) and *Uzbek Phraseological Dictionary* (for Uzbek). These resources provide essential data on the historical and contemporary usage of anthropocentric expressions.

2. **Literary and Historical Texts:** The evolution of anthropocentric PUs is traced through a selection of historical and literary works from both English and Uzbek literatures. This includes classical literature, folk tales, historical documents, and works from significant authors who have contributed to shaping the cultural and linguistic landscapes of both languages. In particular, we focus on texts dating back to early forms of the language, such as Old English literature and classical Uzbek literature, to understand the historical roots of anthropocentric expressions.

3. **Modern Linguistic Corpora:** For a more contemporary perspective, this study incorporates data from linguistic corpora that feature modern English and Uzbek usage. These corpora include digital resources, such as the *British National Corpus* (BNC) for English and the *Uzbek National Corpus* for the Uzbek language. The corpora offer a large-scale representation of current language use and enable the study of shifts in phraseological patterns over time.

4. **Scholarly Articles and Research Papers:** To supplement the primary data sources, various scholarly articles, theses, and dissertations on phraseology, sociolinguistics, and the history of language in both English and Uzbek are referenced. These secondary sources offer theoretical frameworks and analyses of the cultural and linguistic factors influencing the evolution of APUs.

5. **Comparative Analysis Framework:** The methods employed in this research are based on a comparative linguistic approach. We analyze the similarities and differences in the development of anthropocentric PUs in English and Uzbek by examining both languages' historical context, socio-cultural influences, and linguistic structures. The study focuses on the following key aspects:

- **Cultural and Societal Influence:** Identifying the role of historical events, social norms, and cultural shifts in shaping anthropocentric expressions in both languages.
- **Semantic Shifts:** Analyzing how the meanings of these phraseological units have evolved over time, reflecting changing attitudes toward human nature, relationships, and identity.

- **Linguistic Structures:** Investigating the syntactic and lexical variations in the phraseological units across the two languages.

- **Sociolinguistic Perspectives:** Examining the impact of social stratification, gender roles, and other sociolinguistic factors on the formation and usage of anthropocentric PUs.

This mixed-method approach allows for a comprehensive understanding of the historical development of anthropocentric phraseological units in English and Uzbek. By combining linguistic analysis with cultural and historical insights, this research provides a detailed examination of how these expressions have evolved and what they reveal about the societies that created them.

## RESULTS

The analysis of anthropocentric phraseological units (APUs) in English and Uzbek languages reveals several key patterns and insights into their evolution, highlighting both similarities and differences between the two linguistic traditions. The study demonstrates how these expressions have adapted over time, influenced by cultural shifts, societal values, and historical events. The results are presented in the following thematic categories:

Both English and Uzbek anthropocentric phraseological units have their origins in ancient cultural narratives, folklore, and societal norms. In English, early anthropocentric PUs were deeply rooted in Christian teachings, feudalism, and medieval chivalric codes, which shaped expressions relating to human nature, virtue, and morality. Proverbs such as "A man's home is his castle" and "Mankind is the image of God" reflect the anthropocentric worldview that prioritized human dignity and individual agency.

Similarly, in Uzbek, early anthropocentric expressions can be traced back to oral traditions, Islamic influences, and the nomadic way of life. PUs such as "Odamning qudrati — qiyomatga borish" (The strength of a person lies in their journey to the hereafter) and "Insonlik — odamni o'zini bilish" (Humanity is knowing oneself) highlight the cultural emphasis on self-awareness and spiritual fulfillment.

Over time, both English and Uzbek anthropocentric PUs have undergone significant semantic shifts, often reflecting changes in societal values. For example, in English, phrases like "The bigger they are, the harder they fall" initially emphasized the vulnerability of powerful individuals, reflecting an early democratic ideal. Over time, however, it has come to symbolize the inevitability of failure for anyone who overreaches, regardless of their social status, reflecting a more modern understanding of equality and merit.

In Uzbek, expressions such as "Odamning yelkasida katta ishni bajarish qiyin" (It is difficult to carry out a big task on one's shoulders) originally emphasized the heroic

individual carrying the burden for the community, whereas in contemporary use, it now signifies the collective responsibility and collaboration required in addressing societal challenges.

The historical and sociopolitical contexts in which these PUs evolved also play a significant role in their development. In English, during the Industrial Revolution, there was a surge in PUs that dealt with issues of individualism, capitalism, and social mobility, such as "A man is known by the company he keeps" and "Every man for himself." These expressions reflected the rise of individualism and personal responsibility within capitalist economies.

In contrast, before had a profound impact on the development of Uzbek anthropocentric PUs. Phrases like "Inson o'zi uchun ishlaydi, boshqalar uchun yashaydi" (A person works for themselves, but lives for others) mirrored the socialist values of collective effort, equality, and community service that characterized Soviet Uzbekistan. Post-Soviet expressions, however, have shifted to reflect more individualistic and market-driven ideologies, akin to the transformations seen in post-industrial English.

In both languages, anthropocentric PUs often reflect societal attitudes toward gender, with a marked difference in how men and women are represented. In English, historical phrases like "Man is the head of the house" and "Behind every successful man is a woman" reflect traditional patriarchal norms, where men are often seen as the central figures of power, while women are relegated to supportive roles.

In Uzbek, there is a similar historical trend, but also a distinct cultural perspective on women's roles in family and society. Expressions such as "Ayol — uydan tashqarida emas" (A woman's place is not outside the home) illustrate the traditional view, while more modern phrases like "Ayol — oilaning asosidir" (A woman is the foundation of the family) reflect a shift toward recognizing the importance of women in maintaining societal and family stability.

The study also uncovered differences in the lexical and syntactic structures of anthropocentric PUs between English and Uzbek. English often uses metaphors related to physical strength and power, such as "The strong survive" or "The lion's share," reflecting Western values of personal strength, competition, and survival. In contrast, Uzbek PUs frequently incorporate elements of nature and spirituality, such as "Yer yuzida odamning o'rni — uning ishi bilan o'lchanadi" (A person's place on Earth is measured by their work), underscoring the importance of communal harmony and moral integrity.

Furthermore, the syntactic structure of Uzbek PUs tends to be more reflective of the syntactic fluidity of agglutinative languages, with verbs and nouns frequently being

combined into complex forms that convey nuanced meanings. In contrast, English expressions are more straightforward and rely heavily on metaphorical constructs to communicate the message.

In both English and Uzbek, the usage of anthropocentric PUs has adapted to modern times, incorporating new themes and concerns such as technology, globalism, and human rights. English has seen the rise of expressions like "Man versus machine" and "The human touch," which reflect the ongoing debates surrounding technological advancement and its impact on human relationships. Similarly, in Uzbek, there is an increasing use of PUs that address the challenges of modernity, such as "Insonning yuragi texnologiya emas" (A person's heart is not a machine), signifying the importance of maintaining human connections in an increasingly digital world.

Overall, the evolution of anthropocentric phraseological units in both English and Uzbek reflects the complex interplay between language, culture, and society. While these expressions have been shaped by similar historical and cultural influences, they also exhibit unique patterns that reflect the distinct socio-cultural contexts of each language. The evolution of these PUs continues to serve as a mirror to societal changes, highlighting shifting values, power dynamics, and gender roles, as well as the ever-changing nature of human identity in both languages.

## DISCUSSION

The evolution of anthropocentric phraseological units (APUs) in both English and Uzbek offers rich insights into how language reflects and shapes societal norms, values, and beliefs. Through the historical overview of these expressions, we can observe that while both languages share some commonalities in their anthropocentric orientation, they also diverge in ways that reflect their distinct cultural, religious, and historical contexts. In this section, we explore the implications of these findings, addressing key issues related to cultural identity, linguistic structure, and societal transformations.

The primary role of language in reflecting and constructing cultural identity is particularly evident in anthropocentric PUs. Both English and Uzbek PUs are shaped by the respective worldviews, which prioritize human experience, individual agency, and moral behavior. In English, the prevalence of phrases emphasizing individualism, such as "Man is the architect of his own fate" and "Every man for himself," points to a cultural history that values personal freedom, self-reliance, and independence. This can be traced back to the Enlightenment period, which emphasized human rationality and autonomy, and continues into the modern era, where capitalist ideals of self-empowerment prevail.



In contrast, Uzbek anthropocentric expressions often highlight collective identity and spiritual development, reflecting the deeply ingrained influences of Islamic teachings and the communal nature of Uzbek society. Expressions like "Odamni sevish — o'zini bilish" (To love a person is to know oneself) underscore the connection between personal growth and communal harmony. This reflects a more collectivist approach to human existence, where the individual's identity is shaped by social and spiritual responsibilities rather than the pursuit of personal success. The impact of Soviet-era ideologies, which prioritized collective effort and socialism, further solidified this communal orientation.

While both cultures acknowledge the importance of individual identity, English PUs tend to place greater emphasis on personal accomplishment and agency, whereas Uzbek expressions stress the role of family, community, and spiritual fulfillment in defining one's place in society.

One of the most striking features of both English and Uzbek anthropocentric PUs is their adaptability over time, reflecting changes in societal values and beliefs. The transition from traditional to modern values in both cultures has influenced the meaning and usage of these expressions. In English, historical PUs associated with authority and social hierarchy, such as "Man is the measure of all things," have been reinterpreted in light of democratic and egalitarian ideals. This shift can be seen in modern expressions that advocate for human rights, equality, and the importance of individual autonomy, such as "Everyone has a voice" and "All men are created equal." These transformations reflect a societal move toward inclusivity and recognition of diversity in the context of social and political changes, including civil rights movements and the push for gender equality.

In Uzbekistan, a similar process of semantic evolution can be observed. Traditional expressions that emphasized the role of men as providers and protectors, such as "Erkak — oila boshlig'i" (The man is the head of the family), have given way to phrases that reflect more progressive views of gender roles and equality, such as "Ayol — oilaning asosidir" (The woman is the foundation of the family). This evolution reflects the ongoing societal shift towards recognizing women's rights and gender equality in post-Soviet Uzbekistan, as well as the influence of global conversations surrounding gender empowerment and human rights.

However, the extent to which these changes are reflected in everyday language usage varies, as cultural inertia often resists rapid transformations in phraseological expressions. This highlights the complex relationship between language and social change, where linguistic expressions can both influence and be influenced by evolving social norms.

The sociopolitical history of both English and Uzbek societies has played a crucial role in shaping the evolution of anthropocentric PUs. In English, the rise of capitalist economies, particularly during the Industrial Revolution, contributed to the proliferation of phrases that emphasize individual success and competition, such as "Every man for himself" and "The early bird catches the worm." These expressions reflect the growing importance of entrepreneurship, personal achievement, and upward mobility within a market-driven economy.

For Uzbek, the past era introduced a different set of values, focusing on collective responsibility, communal well-being, and the idea of a shared socialist future. PUs like "Odam o'zining faqat o'zi uchun yashaydi" (A person lives only for themselves) were often used to critique individualistic tendencies and promote the importance of community over individual gain. The post-Soviet transition has introduced new challenges, as the country navigates the shift toward market economies and the redefinition of social values. As a result, contemporary Uzbek PUs reflect an increasingly individualistic ethos while still retaining deep-rooted elements of collectivism.

The political landscape thus plays a decisive role in shaping the language, with language both acting as a mirror to societal changes and also influencing the way people think and behave. The historical trajectory of both English and Uzbek phraseological units demonstrates the strong link between language and the broader socio-political context, highlighting the power of language in reinforcing or challenging the status quo.

Gender roles are another critical aspect of anthropocentric PUs, as they reflect societal attitudes toward men and women. Historically, both English and Uzbek languages have been shaped by patriarchal norms, which are evident in many traditional PUs. For instance, in English, expressions like "Man's world" and "Behind every successful man is a woman" suggest gendered power dynamics, with men often positioned as the dominant figures and women in supporting roles. Over time, however, these expressions have evolved to challenge traditional gender roles, as seen in contemporary PUs advocating for gender equality and the recognition of women's contributions, such as "Women hold up half the sky" and "A woman is the backbone of society."

Similarly, Uzbek PUs traditionally emphasized the superiority of men in the family and society. However, modern expressions, such as "Ayol — oila boshqaruvchisi" (A woman is the manager of the family) and "Erkak — kuch, ayol — mehr" (A man is strength, a woman is compassion), reflect changing gender perceptions and a more balanced view of the roles of men and women. This shift is partly driven by the increasing participation of women in



the workforce, politics, and education in Uzbekistan, as well as the growing recognition of gender equality in the country's legal and social frameworks.

Despite these shifts, the persistence of traditional gendered phrases in both languages points to the resilience of cultural norms and the slow pace at which deeply ingrained societal attitudes change. This underscores the ongoing challenge of achieving gender equality not just in law, but in the everyday language and practices of society.

The linguistic structure of anthropocentric PUs in English and Uzbek reveals interesting contrasts in how both languages express similar ideas. While English tends to favor metaphorical constructs based on personal strength, success, and power, as in expressions like "A man's strength is in his resolve," Uzbek PUs often draw on nature, spirituality, and communal values, such as "Inson yer yuzida o'zining izini qoldiradi" (A person leaves their mark on the earth). These differences in lexical choices and syntactic structures reflect the broader cultural values of each language community.

Furthermore, the use of agglutinative structures in Uzbek allows for more flexibility in creating new PUs and infusing them with local meanings, while English, with its more fixed syntactic structures, often relies on the creativity of metaphor to convey meaning. These linguistic differences demonstrate how language shapes the way people conceptualize human experience, with English focusing on individuality and achievement, while Uzbek tends to emphasize community, spirituality, and moral responsibility.

The evolution of anthropocentric phraseological units in English and Uzbek is a testament to the dynamic relationship between language, culture, and society. As both languages have evolved over time, their PUs have mirrored the shifting values, societal structures, and historical events that have shaped each culture. While the two languages exhibit both shared and divergent patterns in their phraseological expressions, they highlight the power of language to reflect the changing human condition and the ways in which societies continue to redefine what it means to be human in a rapidly changing world.

## CONCLUSION

The historical evolution of anthropocentric phraseological units (APUs) in English and Uzbek offers valuable insights into how language mirrors the cultural, societal, and historical transformations within each community. Throughout this article, we have explored the ways in which these expressions, which are deeply rooted in human experience and reflect both individual and collective identities, have evolved in response to shifting socio-political contexts, changing values, and global influences.

Both English and Uzbek languages prioritize human beings as the central figure in their phraseological expressions, demonstrating the universal anthropocentric orientation across cultures. However, the cultural specifics—shaped by historical events, religious beliefs, social structures, and philosophical ideologies—create distinct differences in how these PUs are formed and used. In English, PUs tend to emphasize individualism, autonomy, and personal achievement, reflecting a cultural history shaped by liberal ideologies, capitalism, and democratic values. In contrast, Uzbek PUs often emphasize collective well-being, spiritual growth, and familial bonds, influenced by Islamic teachings, traditional values, and the socialist era.

The evolution of PUs in both languages also underscores the dynamic relationship between language and societal changes. The shift from traditional to modern values in both cultures is evident in the changing semantics of these expressions, as phrases once rooted in patriarchal and hierarchical structures gradually give way to more egalitarian and inclusive expressions. This evolution is also indicative of the broader global movement toward gender equality, human rights, and individual empowerment.

Moreover, the analysis of the linguistic structures of English and Uzbek anthropocentric PUs highlights the role of language in shaping and reflecting cultural identity. While English utilizes metaphorical constructions centered around personal strength and individual success, Uzbek often integrates nature, spirituality, and communal values into its expressions. These linguistic differences provide further evidence of the ways in which language is not only a tool for communication but also a vehicle for cultural expression and identity formation.

In conclusion, the study of the evolution of anthropocentric phraseological units in English and Uzbek reveals the intricate relationship between language, culture, and society. These PUs are not static; they evolve as societies change, reflecting shifts in worldviews, moral values, and social priorities. By understanding the historical development of these expressions, we gain deeper insights into the cultural fabric of both English and Uzbek societies, as well as the universal human experiences that connect them. This comparative study not only enriches our understanding of phraseology but also underscores the importance of language as a living, evolving reflection of human civilization.

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