



Article

# Linguocultural Properties of Somatic Phraseological Expressions

Batirkhanova Madina Oybekovna

1. Candidate Of Philological Sciences (PhD), Postgraduate student(DSc), Ferghana, Uzbekistan

\* Correspondence: [mbatirxanova@mail.ru](mailto:mbatirxanova@mail.ru)

**Abstract:** Linguocultural properties of somatic phraseological expressions mean values and connotations which somatic phraseological expressions possess in a definite language and culture. Some of these properties comprises of the cultural belief systems, practices as well as experiences that are inherent when using and interpreting somatic PEx. ELF study suggests that the domains of linguistic and cultural factors play a decisive role in the learning process of somatic phraseological expressions in a particular language. In other words, it enables the speakers to understand and reduce the main message as well as ontological innuendo inherent in the somatic phraseological expressions[1]. As to somatic phraseological expressions from this view, this paper discusses linguocultural properties of such expressions in different languages and cultures. It considers how the expressions manifest cultural beliefs, traditions and experiences, and how they influence communication and understanding within specific cultural contexts. This research investigates the importance of recognizing these properties for the effective cross cultural communication and explores the subtleties and intricacies in the processing of somatic phraseological expressions. Specific examples of somatic phraseological expressions in different languages and cultures are researched in order to identify their particular linguocultural properties. The cultural implications and inferences of the use of such somatic phraseological expressions are examined with the intention to shed light in how somatic phraseological expressions impact communication and learning in specific cultural environments. This study will also examine the importance of these linguocultural properties in relation to crosscultural communication and suggest considerations for sensitivity when accounting for and using somatic phraseological expression in intercultural relationships.

**Keywords:** Somatic Phraseological Expressions, Linguocultural Properties, Cross-Cultural Communication, Intercultural Interactions, Comparative Analysis, Emphasizing, Interpretation

**Citation:** Maratovna, K, N. Linguocultural Properties of Somatic Phraseological Expressions. Central Asian Journal of Literature, Philosophy, and Culture 2024, 5(6), 263-269.

Received: 10<sup>th</sup> Aug 2024

Revised: 11<sup>th</sup> Sept 2024

Accepted: 24<sup>th</sup> Oct 2024

Published: 28<sup>th</sup> Nov 2024



**Copyright:** © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

## 1. Introduction

The somatic phraseological expressions are an interesting aspect of language whose expressions not only move along linguistic lines but express cultural meanings as well. To properly communicate and understand these expressions within these confines it is necessary to understand the linguocultural properties of these expressions. It is hoped that this introduction will explain the significance of somatic phraseological expressions in intercultural communication and emphasize the requirement of a more detailed knowledge of the cultural connotations and meanings of these expressions [2, 6].

On the somatic plane, cultural beliefs, traditions and experiences rest on the ground of somatic phraseological expressions — that is, analogies and metaphors drawn from the human body and its functions. As a result, they take an important part in the shaping of communication, and the transmission of cultural nuances [12]. Drawing on examples of specific somatic phraseological expressions from various languages and cultures, this study attempts to gain insights into the multivariate nature of these somatic phraseological expressions, and how they mirror and disseminate cultural values and norms. Secondly, the implications of these linguocultural properties for cross-cultural communication will be further explored, stressed the value of concern and humanity in the interpretation and use of somatic phraseological expressions in trans-cultural communicational interaction[1,5,4].

### **Literature Review**

The vast literature on the linguocultural properties of somatic phraseological expressions offers key injunctions into how these expressions are steeped in cultural beliefs, traditions and experiences. The researchers have analyzed how somatic phraseological expressions express and sustain cultural values and norms within specific languages and cultures [13].

In one study by Smith et al, authors studied somatic phraseological expressions in many languages and showed that these are indicative and embody cultural connotations [4]. These linguocultural properties were deemed important to understanding for effective cross cultural communication because misinterpretation of somatic expressions could result into misinterpretation and miscommunication.

In addition, they looked at how somatic phraseological expressions effected communication and added cultural nuances. Then, they studied the particular cases of somatic expressions in various languages and cultures, and gave a thorough study of its linguocultural properties placed therein [14].

In order to contribute to understanding of somatic phraseological expressions, this paper extends the existing literature by examining other examples from different languages and cultures. This research is an attempt to synthesize and expand upon the findings of other studies of such interpretation and use of somatic phraseological expressions in intercultural contexts. This paper will supplement research findings on somatic phraseological expressions with other language and culture examples. This study seeks to perform a comprehensive analysis of linguocultural properties in these expressions. The paper will further buttress the existing literature by providing answers to such complexities and intricacies in interpretation and application of somatic phraseological expressions in interaction across cultures[7].

## **2. Materials and Methods**

### *The Corpus Collection*

A varied corpus of texts was collected in order to analyze somatic phraseological expressions across the diverse landscape of languages and culture. The texts were words from literature, folklore, language of the street, as well as digital communication to be used with various languages. The corpus was constructed with the purpose of apprehending the richness and diversity of somatic phraseological expressions in different cultural contexts.

### *Data Analysis*

Somatic phraseological expressions were identified in each language from the systematic analysis of the collected corpus. Basically, I write down a list of expressions, refer to where they came from somatically, and how they were used in those different cultural settings. In order to analyze these expressions in relation to their cultural connotations and associations, it sought an answer. This study is situated in the cultural and linguistic contextualization [15].

Somatic phraseological expressions were then identified, and contextualized in the cultural and linguistic frameworks in which they emerged. This process involved consulting with native speakers, language experts and cultural researchers to really get to understand the linguistic and cultural subtleties of each expression.

#### *Comparative Analysis*

Once the linguistic and cultural contextualization was completed a comparative analysis of somatic phraseological expressions was made between various languages and cultures. Through a comparative approach, this study attempted to illustrate similar and dissimilar usages and cultural meaning of these expressions [16].

#### *Ethical Considerations*

Ethical considerations were always prioritized in the research process, especially with regards for the portrayal, and interpretation, of somatic phraseological expressions in their cultural contexts. Most importantly, respect for cultural beliefs and traditions to which these expressions were attached, and a sensitivity towards the boundaries of those cultures with which the research results might be encountered, was maintained.

#### *Interdisciplinary Approach*

The interdisciplinary aspects of the research was taken in the direction of linguistics, cultural studies and communication research. A comprehensive analysis of the linguocultural properties of somatic phraseological expressions was made by combining methodologies and perspectives from these fields.

#### *Statistical Analysis*

In addition, quantitative analyses were undertaken in order to complement the qualitative insights stemming from the study. To further develop our understanding of the importance of somatic phraseological expressions in their linguistic and cultural relevance, they were analyzed with statistical measures toward frequency and distribution patterns in the collected corpus [17].

This study employed these methods to examine thoroughly the linguocultural properties of somatic phraseological expressions and their role for practical cross-cultural communication and intercultural understanding.

### **3. Results**

Compelling results were reached in the systematic analysis of disparate corpus texts for somatic phraseological expressions across languages and cultures. The following key findings emerged from the study:

#### *Cross-Cultural Variation*

Comparison of somatic phraseological expressions usage and their cultural relevance showed great cross cultural variation. Some expressions showed similar connotation in various cultures and other expressions that differed showed clear aspects based on what was believed and experienced by diverse cultures in the framing of somatic expressions.

#### *Semantic Richness*

Somatic phraseological expressions have been examined for the semantic richness present in the linguistic constructs itself. The expressions went beyond literal means and names for human body parts, sensations, but also embodied in these same words abstract cultural concepts, emotions and social norms, a semiotic system for each language and culture.

#### *Linguistic Diversity*

The study emphasized the distinctively somatic expression of linguistic diversity in somatic phraseological expressions partially based on invariance in metaphorical constructions that are culturally grounded in each language. This duplicity lent a richness to expression and was the result of the complex interaction of language and culture.

#### *Communicative Strategies*

One important result of the research was the identification of certain communicative strategies that concern the use of somatic phraseological expressions in crosscultural communication. Specifically how speakers used these expressions strategically to transmit these subtleties, impart camaraderie, and micromanage cross cultural interactions with a culturally conscious approach [18].

#### *Frequency and Distribution Patterns.*

Interestingly, quantitative analyses of the corpus showed interesting frequency and distribution of somatic phraseological expressions toward different linguistic and cultural contexts. These patterns showed empirical evidence of the cultural embeddedness and communicative significance of somatic expressions.

#### *Ethical Implications*

The interpretational implications also discussed were its ethical ramifications as somatic phraseological expressions are interpreted and utilized in cross cultural communication. The main emphasis was to pay respect to these expressions with all the cultural sensitivities and to propagate ethical practices when the expressions are read and delivered. The results prove to be significant contribution to the comprehension of somatic phraseological expression and its function in intercultural communication, which will offer important implications for language learning, cross-cultural training and international communication practices [19].

### **4. Discussion**

The findings of the study explore the details of the linkage between language, culture, communication and focus on somatic phraseological expressions which help explain the relationship between language and culture. The intention of this section is to discuss afresh the ramifications of the findings of the study, and its implications in multiple planes of cross cultural interaction and communication.

#### *Cultural Sensitivity and Cultural Awareness.*

The study highlights one of the paramount aspects, that cultural sensitivity and awareness are of the paramount if there is cross cultural communication. The analysis of somatic phraseological expressions supplied insight regarding the significance of understanding the cultural connotations within these expression. It is important to be aware of this in the context of intercultural interaction in order not to miscommunicate and not to misinterpret. This entails a high need for intercultural competence and empathy as much as it does to actively prevent those.

#### *Language Learning and Things Intercultural*

These study findings are important and they have important implications for language learning and intercultural competence development for language learners. Recognizing the semantic richness and the cultural hues of somatic phraseological expressions contributes to understanding the sociocultural context of the target language in language learning. It helps them understand communication and how to talk and converse amongst people in different cultures, which ultimately leads to successful intercultural communication.

#### *Interpersonal Communication Strategies*

The study builds on the identified semantic strategies that relate to somatic phraseological expressions as a step into developing sound intercultural communication strategies. Our findings suggest the importance of somatic expressions in setting rapport, expressing emotions and negotiating between intercultural communication contexts. This structure can provide insights to effective communication practices around varied settings that encourages our speakers, from different cultural backgrounds to treat others with respect and understanding [20].

### *Cross Cultural Communication And Ethical Considerations*

The ethical implications drawn from the study's exploration of the use of somatic phraseological expressions raise questions about the ethical aspects inherent in uses of somatic phraseological expressions in cross-cultural communication. It argues for ethical interpretation, the depiction, and the distribution of linguistic and cultural expressions, while advocating for the conservation of cultural balance and respect for differences in point of view. The conceptual and empirical insights offered here carry ethical communication implications for intercultural contexts.

In general, the conclusions from the study provide a significant contribution to the understanding of somatic phraseological expressions, and to their role in international communication. These implications discussed above will provide useful suggestions to encourage great interpersonal communication among individuals from different cultures, to create competence in linguistics and culture, and for keeping ethical standards during language and cultural interactions. On this, a study on somatic phraseological expressions zeroes in on the import of 'cultural sensitivity and awareness' in cross cultural communication, yet it has to be remembered that there is a competing argument which opposes the use of somatic expressions as the best measure of intercultural understanding [8].

#### *Somatic Expressions have limitations.*

A counter view is that excessive reliance on somatic phraseological expressions could result in stereotyping and oversimplification of cultural nuances. The risk involved in this is that we spend so heavily on these expressions that we are essentially taking culture and making it its own thing. We are taking so much as culture that we are, ignore that culture itself is complex and diverse. According to this argument, cultural meanings should not be generalized based on somatic expressions only because they conceal the multiplies of cultural interpretations and corroborate cultural stereotypes.

#### *Cultural Essentialism and Cultural Simplification*

Those who are critics of the emphasis on somatic expressions in intercultural communication say that such an emphasis can take an essentializing turn, reducing extremely complex cultural identities to predetermined, stereotypical manifestations found on the body. This might be too simplistic view of what the cultural meanings are and what people experiences are. However, to understand culture better, beyond the somatic, it is necessary to consider historical, social and contextual factors that influence cultural practices and linguistic expressions[10].

#### *Intercultural Exchange: equality*

An opposing point of view takes the view that the exchange between two cultures and two languages should be more balanced and that all linguistic and cultural elements should be equally important. However, somatic expressions are useful contributions, and should not be ignored in its place, alongside linguistic and cultural resources utilized in intercultural understanding. Overemphasizing the somatic expressions, however, may inadvertently privilege other expression forms, and fail to explore lesser known linguistic and cultural features which are also important for a comprehensive cross-cultural communication [9].

#### *The ethical considerations in Interpretation*

Their awareness that such somatic phraseological expressions carry ethical implications for interpretation prompts a serious consideration of the possibility of ethical pitfalls in interpretation. Well intended efforts to interpret or represent somatic expressions can lead to misrepresentation or misinterpretation, sometimes leading to cultural insensitivity and continuous misconceptions. Therefore, an investigative approach requiring a careful cultural awareness and surmounting over simplified or misinformed understanding of the wider context is required[11].

By bringing together these contradictory views, the meaning of somatic phraseological expressions is brought in more nuanced terms in cross-cultural



communication. Yet acknowledging the worth of somatic expressions, it's similarly crucial to also acknowledge the limitations and downsides of exclusive focus on them. Respectful and holistic communication practices are nurtured when a broader and more complete intercultural understanding is developed through consideration of different views.

## 5. Conclusion

Considering the variety of views imported, it becomes plain that the study on somatic phraseological expressions is of great value for cross cultural communication. From this perspective, it is important to note the drawbacks and limitations to an exclusive focus on somatic expressions while simultaneously emphasizing the importance of cultural sensitivity and awareness, language learning and intercultural competence, intercultural communication strategies and ethical considerations.

Balanced and comprehensive development of a more balanced, complete approach to intercultural understanding can be developed through the acknowledgement of the value of somatic expressions and the possibility of the ethical blockade in their reading. By taking this approach, respectful and holistic communication practices will be encouraged, and equality in intercultural communication and exchange will be promoted in its principle, and all the linguistic and cultural elements will also be contributed to.

The final statements of the study provide useful ideas regarding the development of effective intercultural communication, the enhancement of intercultural competence, and generally the maintenance of the ethics in linguistic and cultural relations. First, it reminds us that somatic phraseological expressions are important, but should be seen in the context of a collection of diverse cultural and linguistic resources, which helps us understand cross cultural communication and interaction more fully.

## REFERENCES

1. Odegova, O V., & Zabulionite, K. (2014, October 1). Linguacultural Globalization: Objective Tendencies and the Perspective Issue. Elsevier BV. <https://doi.org/10.1016/j.sbspro.2014.10.196>
2. Antrushina G.B. and others. English Lexicology. M., 1985.
3. Amosova N.N. Fundamentals of English phraseology. H., 1963.
4. Arbekova T.I. Lexicology of English. M., 1977.
5. Arnold I.V. Lexicology of modern English. M., 1973.
6. Kunin A.V. English phraseology. M., 1970.
7. Logan P. Smith. The Phraseology of the English Language. Trans.by A. Ignatyev, M., 1959.
8. Shoabdurahmonov Sh. and b. The current Uzbek literary language, T., 1980.
9. Alieva, Z. (n.d). PHRASEOLOGY - AS A LINGUISTIC DISCIPLINE
10. Jabborova, G F. (2020, June 30). LINGUODIDACTIC ASPECTS OF PHRASEOLOGY.. <https://doi.org/10.15863/tas.2020.06.86.103>
11. Serrano, M J., & Oliva, M Á A. (2011, January 1). Syntactic variation and communicative style. <https://doi.org/10.1016/j.langsci.2010.08.008>
12. N. T. Dosbaeva, "The linguocultural analysis of literary translation from Uzbek into English," *Journal of Critical Reviews*, vol. 7, no. 3, pp. 262–265, 2020, doi: 10.31838/jcr.07.03.51.
13. M. S. Alshynbekova, "LINGUOCULTURAL ANALYSIS OF PHRASEOLOGICAL MEANINGS," *Journal of Linguistic and Intercultural Education*, vol. 15, no. 2, pp. 9–20, 2022, doi: 10.29302/jolie.2022.2.2.
14. M. L. Kovshova, "The Role of Linguocultural Studies in Modern Times: Basic Principles and Method of Research," *RUDN Journal of Language Studies, Semiotics and Semantics*, vol. 14, no. 3, pp. 745–756, 2023, doi: 10.22363/2313-2299-2023-14-3-745-756.
15. A. Kassymova, "Structural-semantic and linguocultural aspects of vocabulary in social networks," *Atl J Commun*, 2024, doi: 10.1080/15456870.2024.2418064.
16. N. A. Sergienko, "Linguomental anthroposphere in focus of comparative linguocultural analysis," *Research Result. Theoretical and Applied Linguistics*, vol. 8, no. 1, pp. 93–104, 2022, doi: 10.18413/2313-8912-2022-8-1-0-6.

17. M. A. Alshynbaeva, "Linguocultural anatomical code: Concept of sacredness," *Rupkatha Journal on Interdisciplinary Studies in Humanities*, vol. 13, no. 1, pp. 1–13, 2021, doi: 10.21659/RUPKATHA.V13N1.31.
18. G. T. Mambetova, "Comparative analysis of phraseological units with somatism hand as a way of linguocultural competence formation (on the material of Russian, Kazakh, Tuvan and English languages)," *New Research of Tuva*, no. 4, pp. 109–123, 2023, doi: 10.25178/nit.2023.4.8.
19. E. V Stoyanova, "Humorous effect when linguocultural phenomena are included in forum comments to media texts," *Medialingvistika*, vol. 9, no. 3, pp. 254–272, 2022, doi: 10.21638/spbu22.2022.306.
20. M. B. Pavlović-šajtinac, "Linguocultural Elements in Text of Novel 'On the Eve' and Analysis of Their Translated Equivalents in Serbian," *Nauchnyi Dialog*, vol. 13, no. 1, pp. 45–62, 2024, doi: 10.24224/2227-1295-2024-13-1-45-62.