Comparative study of the concepts of nationality and personality in english and uzbek linguocultures

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Abstract. This article is devoted to a comparative study of the concepts of nationality and personality in English and Uzbek linguocultures. The research is conducted within the framework of linguocultural and cognitive approaches, which consider language as a means of reflecting national consciousness and the cultural worldview. The paper examines the peculiarities of the linguistic representation of the selected concepts through lexical units, phraseological expressions, and culturally marked language means.

The study identified both universal and culturally specific characteristics of the concepts under investigation. The findings demonstrate that English linguoculture is predominantly oriented toward individual values, personal autonomy, and self-realization, whereas the Uzbek linguistic worldview reflects collective cultural attitudes, social responsibility, and the significance of interpersonal relationships. The obtained results contribute to a broader understanding of the mechanisms underlying conceptual space formation across different linguocultures and may be applied in cognitive linguistics, intercultural communication, and translation studies.

Keywords: linguoculture, concept, nationality, personality, conceptual sphere, linguistic worldview, cognitive linguistics, intercultural communication, verbalization, comparative analysis

INTRODUCTION

Modern linguistics is characterized by an increasing interest in studying language as a means of reflecting national consciousness, cultural values, and patterns of perceiving the surrounding world. Within the anthropocentric paradigm, language is regarded not only as a system of signs but also as an instrument for representing the collective and individual experience of members of a particular culture. A special place within this approach belongs to the study of concepts as fundamental units of national worldview formation.

The concepts of nationality and personality belong to the most significant categories of linguoculture because they reflect the peculiarities of human self-identification, attitudes toward society, cultural norms, and systems of values. These concepts are shaped under the influence of historical, social, religious, and cultural factors and become linguistically manifested through vocabulary, phraseological units, paroemiological expressions, and communicative practices.

Particular scientific interest lies in the comparative investigation of these concepts in English and Uzbek linguocultures, since each of them reflects its own model of interaction between the individual and society. The English linguistic worldview traditionally demonstrates an orientation toward individualism, personal autonomy, and self-realization, whereas Uzbek linguoculture is more closely associated with collective values, respect for social norms, and preservation of cultural continuity.

The relevance of the study is determined by the necessity of deepening the understanding of national and cultural specificity of linguistic units and identifying the mechanisms of concept verbalization within different linguocultural systems.

The purpose of the study is to conduct a comparative analysis of the concepts of nationality and personality in English and Uzbek linguocultures and to identify their common and distinctive features.

Research objectives:

1. To examine the theoretical foundations of concept studies in modern linguistics.

2. To analyze the ways of linguistic representation of the concepts of nationality and personality.
3. To identify similarities and differences between English and Uzbek linguocultures.
4. To determine the influence of cultural factors on conceptual formation.

MATERIALS AND METHODS

The methodological framework of the study is based on a combination of linguistic and linguocultural approaches aimed at investigating the conceptual content of language units.

The research material included lexical units, phraseological expressions, paroemias, fixed expressions, and fragments of literary and journalistic texts in English and Uzbek reflecting representations of nationality and personality.

The main research method was comparative analysis, which enabled the identification of similarities and differences in the semantic structure of the investigated concepts. Additional methods included conceptual analysis, contextual interpretation, descriptive analysis, and cultural commentary.

The research was conducted in several stages. At the first stage, scientific literature on concept studies, cognitive linguistics, and linguocultural studies was analyzed. At the second stage, language material was selected and classified according to thematic categories. At the third stage, the methods of concept verbalization in both languages were compared and interpreted.

Special attention was given to the analysis of linguistic units reflecting ideas of national identity, social values, personal characteristics, and cultural identity.

RESULTS

The conducted research demonstrated that the concepts of nationality and personality possess both universal and culturally conditioned characteristics.

In English linguoculture, the concept of personality is predominantly associated with the categories of individual freedom, independence, self-realization, and personal responsibility. The verbalization of these characteristics is reflected in the extensive use of lexical units and expressions emphasizing personal autonomy and the achievement of individual goals.

In Uzbek linguoculture, the concept of personality is closely connected with social recognition, respect for elders, family values, and social harmony. National identity is viewed as an integral part of the collective cultural space.

The analysis of the concept of nationality revealed that both cultures contain elements of historical memory, national pride, and cultural belonging; however, the ways of their linguistic representation differ in terms of collective and individual orientation.

The findings indicate that linguistic means used to express the concepts under investigation reflect not only semantic content but also broader sociocultural values embedded in each linguistic community.

DISCUSSION

The obtained results confirm that the concepts of nationality and personality represent complex multidimensional cognitive structures whose content is determined by the cultural and historical experience of a linguistic community.

Comparative analysis demonstrated that differences between English and Uzbek linguocultures are primarily manifested in the interpretation of personality as a social and cultural phenomenon. The English cultural tradition tends to emphasize individual choice, independence, and personal initiative. In linguistic representation, meanings related to achieving personal goals, autonomy, and self-expression prevail.

In Uzbek linguoculture, the perception of personality is formed through the system of social relations and collective values. Considerable importance is attached to such categories as respect, social responsibility, family affiliation, and preservation of national traditions.

The analysis of the concept of nationality also revealed differences in mechanisms of linguistic conceptualization. In English, national affiliation is more frequently represented as an

element of individual identity, whereas in Uzbek culture it is closely associated with historical memory, spiritual heritage, and social unity.

At the same time, the research identified several common features of the analyzed concepts. In both cultures, nationality and personality function as essential components of identity formation and reflect the fundamental value orientations of society.

CONCLUSION

The conducted study made it possible to establish that the concepts of nationality and personality in English and Uzbek linguocultures possess both universal and culturally specific features.

The results demonstrated that the concept of personality in the English linguistic worldview is predominantly oriented toward individual achievement and personal autonomy, whereas Uzbek culture places greater emphasis on social interconnectedness and collective responsibility.

The concept of nationality in both cultures reflects processes of cultural self-identification; however, it differs in forms of linguistic representation and in the degree to which social values influence the formation of national consciousness.

The practical significance of the study lies in the possibility of applying its findings in teaching linguocultural studies, cognitive linguistics, intercultural communication, translation studies, and foreign language education.

Prospects for further research are associated with expanding comparative concept analysis through the inclusion of discourse material and the investigation of concept functioning in contemporary digital communication.

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