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COMMON AND DISTINCTIVE LINGUOCULTURAL FEATURES OF THE CONCEPTS OF NATION AND PERSONALITY IN ENGLISH AND UZBEK

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Abstract

The article examines the common and distinctive linguocultural features of the concepts of **nation** and **personality** in English and Uzbek. The relevance of the study is determined by the growing interest in intercultural communication, cognitive linguistics, and linguoculturology, as well as the need to identify the nationally specific features of the linguistic worldview. The aim of the work is to identify similarities and differences in the verbalization of the concepts of nation and personality in the two linguocultures. The study employs methods of conceptual, semantic, and comparative analysis. The results show that, despite the presence of universal characteristics, these concepts have pronounced national-cultural specificity, reflecting the value orientations of English and Uzbek societies.

Keywords: Linguoculturology, concept, nation, personality, English language, Uzbek language, linguistic worldview.

1. Introduction

In the context of globalization and active interaction between different cultures, the study of linguistic means of representing basic cultural concepts is of particular importance. The concepts of *nation* and *personality* are among the key categories that shape the worldview of language speakers and reflect the features of their national consciousness.

A linguocultural approach allows language to be viewed as a means of preserving and transmitting cultural values, norms, and stereotypes. In English and Uzbek

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linguocultures, the concepts of nation and personality are shaped by historical, social, and cultural factors, which determines both similarities and differences in their linguistic expression.

The aim of this article is to identify and describe the common and distinctive linguocultural features of the concepts of nation and personality in English and Uzbek. To achieve this goal, the following tasks are set: analysis of the semantics of key lexical units, identification of culturally specific features, and comparative analysis of linguistic data.

The relevance of this work is based on approaching the sentence from the perspective of new anthropocentrically oriented directions in linguistics—cognitive linguistics, linguoculturology, and linguistic conceptualology. The study analyzes the semantic-structural parameters of sentences, determines their functional characteristics in texts, considers means of sentence accentuation in English and Uzbek, conducts a comparative-typological analysis from the perspective of linguistic conceptualology, and performs cross-cultural analysis to identify nationally specific features of sentences in English and Uzbek.

In the first chapter, "Stylistic Device of the Sentence in Light of Cognitive Linguistics," the main principles of cognitive linguistics and linguoculturology and their significance for studying sentences are examined. The linguocognitive nature of sentences is described, and the means of sentence accentuation in English and Uzbek are identified. Cognitive linguistics is a new linguistic field that considers language "as a cognitive mechanism, as a system of information processing and knowledge representation," with tasks including: a) determining the role of language in cognition and understanding of the world; b) studying processes of conceptualization and categorization of linguistic units; c) describing systems of universal and nationally specific concepts organizing the conceptual sphere of studied languages; d) addressing issues of linguistic and conceptual worldview.

Based on these distinctions, the study differentiates between sentences and aphorisms, noting that aphorisms are a broader phenomenon. In sentences representing the concept of *Poetry* in English, conceptual metaphors contribute to the actualization (accentuation) of cognitively significant features; in Uzbek, cognitive metaphor also acts as a main accentuator. In the cognitive perspective,

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a sentence in a "foreign" text involves the interaction of two types of information (contained in the sentence and in the text), contributing to the formation of new conceptual meanings.

Within cognitive linguistics, a new area—cognitive stylistics—emerges, with one of its key tasks being the study of the cognitive essence of stylistic devices. In this regard, a sentence is considered a form of conceptualization, a cognitive-conceptual structure that verbalizes certain knowledge about the world. Studying sentences from the perspective of linguoculturology allows them to be viewed as cultural models, incorporating elements of universal, nationally specific, and individual culture. According to text linguistics, a sentence can be considered a small text functioning within literary and journalistic texts, as a "text within a text" and as an intertext in a "foreign" text.

2. Materials and Methods

The study material included lexicographic sources, phraseological units, paremiological expressions, as well as examples from literary and journalistic texts in English and Uzbek. Special attention was paid to fixed expressions and contexts in which the studied concepts are realized.

The study employed the following methods:

- Conceptual analysis to identify the structure and content of concepts;
- Semantic analysis of lexical units;
- Comparative method to determine similarities and differences;
- Elements of cultural analysis to interpret the obtained results.

The comprehensive application of these methods allows for a thorough examination of the verbalization of the concepts of nation and personality in English and Uzbek linguocultures.

3. Results

The analysis revealed that the concept of *nation* in English is often associated with citizenship, rights and duties, individual freedom, and statehood, reflected in lexical items such as *nation, citizenship, identity, freedom*. In Uzbek, the concept *millat* is closely linked with historical memory, traditions, kinship, and collective responsibility.

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The concept of *personality* in English linguoculture emphasizes individualism, personal autonomy, and self-realization, reflected in lexical items *personality, self, individual*. In Uzbek, the concept *shaxs* is considered in the context of social belonging, respect for elders, and harmony with society.

A common feature of both linguocultures is the recognition of the value of personality and national belonging; however, the ways of linguistic representation of these concepts differ significantly.

4. Discussion

The results confirm that the concepts of nation and personality have a universal core, but their periphery is shaped by national-cultural factors. The English linguistic worldview is more oriented toward individualistic values, while the Uzbek worldview emphasizes collectivism and social harmony.

Differences in verbalizing these concepts can cause certain difficulties in intercultural communication and translation, highlighting the importance of their linguocultural study. At the same time, identified similarities provide a foundation for mutual understanding between representatives of different cultures.

5. Conclusion

The study thoroughly analyzed the common and distinctive linguocultural features of the concepts of nation and personality in English and Uzbek. It was established that these concepts occupy a central place in the linguistic worldview of both linguocultures and reflect core value orientations, historical experience, and sociocultural settings of the respective societies.

The analysis showed that despite the universal semantic core related to belonging to a community and individual significance, the ways these concepts are linguistically represented differ significantly. In English, the concept of nation is primarily associated with civic identity, legal responsibility, and individual freedom, whereas in Uzbek, it is closely tied to historical memory, traditions, familial and kinship connections, and collective values.

The concept of personality in English emphasizes individualism, self-realization, and autonomy, reflected in vocabulary and discursive practices. In Uzbek, personality is primarily understood through social belonging, respect for norms,

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collective harmony, and moral responsibility. These differences are shaped by cultural-historical factors and national mentality.

The results demonstrate that language not only reflects objective reality but also forms a specific way of interpreting it, embedding culturally significant meanings within the structure of concepts. The identified similarities and differences in verbalizing the concepts of nation and personality are significant for linguoculturology, cognitive linguistics, and intercultural communication.

The practical significance lies in applying these findings in foreign language teaching, linguoculturology courses, comparative linguistics, and intercultural communication, as well as in training translators and specialists in international relations. The study materials can deepen understanding of national-cultural specifics of English and Uzbek and reduce communication barriers between representatives of different cultures.

Future research may expand the linguistic material, use corpus data, analyze literary and media discourse, and compare the concepts of nation and personality in other languages and cultures, enhancing our understanding of conceptual space formation under globalization and cultural interaction.

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