

Verbalization of the Concepts of Nationality and Personality in English and Uzbek Linguocultures

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Abstract: The article examines the features of verbalizing the concepts of nationality and personality in English and Uzbek linguocultures. It analyzes the linguistic means through which these concepts are expressed, as well as the cultural factors influencing the formation of linguocultural images. A comparative analysis reveals both common and specific features characteristic of each of the studied cultures.

Keywords: linguoculture, verbalization, nationality, personality, English language, Uzbek language, concept.

Introduction

The concepts of *nationality* and *personality* are fundamental to the formation of a cultural and linguistic worldview. Their verbalization in language reflects the system of values, worldview, and sociocultural priorities of a society. In English and Uzbek linguocultures, these concepts are manifested through various linguistic units — lexemes, phraseological expressions, metaphors, and speech clichés. This study aims to identify the linguocultural specifics of verbalizing these concepts in the English and Uzbek languages.

1. Theoretical Foundations of Concept Verbalization

Verbalization is understood as the process of expressing mental concepts through linguistic means. The concepts of *nationality* and *personality* belong to the category of cultural concepts, as they are shaped by ethnic, historical, religious, and social factors.

In linguoculturology (A.A. Maslova, V.A. Maslova, Yu.S. Stepanov), verbalization is viewed as one of the key methods of fixing and transmitting cultural values. National and cultural specifics influence which traits of personality and national self-consciousness are actualized in language.

2. Verbalization of the Concept of "Nationality"

2.1. In English Linguoculture

In English, ethnic identity is often expressed through neutral or politically correct terms such as *British*, *Scottish*, *Welsh*, *Asian British*, *Black British*. There is a tendency to emphasize civic identity rather than ethnic origin.

Expressions like *melting pot*, *ethnic minority*, and *multicultural society* reflect attitudes toward integration, cultural diversity, and individual self-determination.

2.2. In Uzbek Linguoculture

In Uzbek, nationality is expressed through ethnonyms such as *o'zbek*, *tojik*, *qozoq*, *qirg'iz*, etc. These are often accompanied by evaluative characteristics highlighting traditions and moral qualities: *o'zbek mehmondo'st* ("the Uzbek is hospitable"), *tojik donishmand* ("the Tajik is wise"), etc.

National identity in Uzbek culture is closely linked with the concepts of homeland, language, ancestry, and family traditions.

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3. Verbalization of the Concept of "Personality"

3.1. In English Linguoculture

English culture traditionally emphasizes individualism and personal freedom, which is reflected in vocabulary such as *self-made man*, *individual*, *free spirit*, *independent thinker*. The idea of self-realization and self-sufficiency is dominant.

Complimentary characteristics are also frequent: *confident*, *reliable*, *ambitious*, highlighting an active and initiative-based behavioral model.

3.2. In Uzbek Linguoculture

In Uzbek culture, personality is primarily viewed through the lens of social approval and moral qualities. Lexemes like *odobli* (well-mannered), *kamtarin* (modest), *halol* (honest), and *vafodor* (loyal) demonstrate the prioritization of collective values.

The concept of personality is also tied to *odamgarchilik* (humaneness), where kindness, respect for elders, and helping others are essential.

4. Comparative Analysis and Conclusion

English linguoculture demonstrates a focus on personal autonomy and diverse national identity, expressed through politically correct vocabulary and terms emphasizing individualism. In contrast, Uzbek culture tightly links nationality with historical and cultural identity and sees personality through moral character and social responsibilities.

The comparative analysis of the verbalization of the concepts *nationality* and *personality* in English and Uzbek linguocultures reveals profound differences rooted in divergent historical paths, cultural values, and communicative traditions. While both cultures recognize these concepts as fundamental to individual and collective identity, the ways in which they are expressed linguistically reflect contrasting worldviews and societal priorities.

In English linguoculture, verbalization of nationality tends to emphasize civic identity, inclusion, and multiculturalism. The use of politically correct and neutral terminology reflects a conscious effort to foster social cohesion in an ethnically diverse society. Simultaneously, the concept of personality is predominantly shaped by ideals of individualism, autonomy, and self-actualization. Language in this context becomes a tool for articulating personal uniqueness, ambition, and self-worth.

Conversely, the Uzbek linguistic worldview, deeply intertwined with traditional values, history, and collective memory, verbalizes nationality through ethnonyms imbued with cultural pride, moral evaluation, and historical continuity. National identity is not just an external marker but an internalized cultural code embedded in family, customs, and communal belonging. The concept of personality is approached primarily through social ethics and morality. Positive personal attributes in the Uzbek context often denote conformity to social norms, respectfulness, humility, and dedication to community well-being.

This divergence highlights a broader typological contrast between individualist and collectivist cultures. English reflects a Western model of personality formation and national discourse centered on rights, agency, and self-expression. Uzbek, on the other hand, retains a strong collectivist orientation, where the personality is relationally defined and nationality serves as a source of shared cultural identity and moral guidance.

Understanding how these concepts are verbalized in different languages is not only essential for linguistic and cultural studies but also for effective cross-cultural communication. It allows language learners, educators, and intercultural practitioners to navigate value-laden expressions with sensitivity, avoiding ethnocentric biases. Moreover, such comparative linguocultural research contributes to a more nuanced appreciation of how language both reflects and shapes human thought, identity, and belonging.



Ultimately, the study affirms that the verbalization of nationality and personality is not merely a linguistic phenomenon but a mirror of cultural consciousness—an interface where language, thought, and identity intersect in intricate and revealing ways.

Thus, the verbalization of the concepts of "nationality" and "personality" in English and Uzbek linguocultures reveals both universal and unique cultural features, reflecting the value systems of the respective societies.

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