

MODELLING THE LINGUISTIC PERSONALITY IN RUSSIAN AND UZBEK CULTURES: A COMPARATIVE CONCEPTUAL ANALYSIS AND LEXICOGRAPHIC APPLICATION

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Abstract: This article presents a comparative analysis of the linguistic personality's conceptosphere in Russian and Uzbek linguocultures. Based on Yu.N. Karaulov's three-level model of the linguistic personality, the study identifies systemic differences in the structure of linguistic consciousness at the verbal-semantic, cognitive, and pragmatic levels. Special attention is given to the key cultural concepts that form the core of the linguistic personality: for the Russian conceptosphere, these are «dusha» (soul), «sudba» (fate), «volya» (will/freedom), and «toska» (yearning); for the Uzbek conceptosphere, these are «nomus» (honor), «iltifot» (respect), «sabr-qanoat» (patience and contentment), and «mezon» (moderation). The study argues that the Russian model is oriented towards existential reflection and the search for truth, whereas the Uzbek model focuses on maintaining social harmony and adhering to ethical norms. The findings are applied in the development of a bilingual thematic dictionary of concepts, which serves as a tool for understanding deep cultural codes in intercultural communication and language pedagogy.

Keywords: linguistic personality, conceptosphere, comparative analysis, Russian language, Uzbek language, cultural linguistics, linguistic worldview, intercultural communication, lexicography.

INTRODUCTION

The anthropocentric paradigm in modern linguistics places the study of the linguistic personality—a person viewed through the prism of their language and speech activity—at the forefront (Karaulov, 1987). In the context of globalization and increased intercultural contact, comparative research aimed at identifying the nationally specific features of the linguistic consciousness of speakers from different cultures becomes particularly relevant. Understanding these features is the key to successful and conflict-free communication (Azizova, 2021).

This paper aims to conduct a comparative analysis of the linguistic personality's conceptosphere in Russian and Uzbek linguocultures. The objectives are to: 1) examine theoretical models of the linguistic personality; 2) identify and compare the key concepts forming the core of linguistic consciousness in both cultures; 3) determine the differences in communicative strategies and value orientations; and 4) present the principles for a lexicographic description of these differences.

The theoretical framework is based on the three-level model of the linguistic personality developed by Yu.N. Karaulov (1987), D.S. Likhachev's concept of the conceptosphere, and works in cultural linguistics (Maslova, 2001; Karasik, 2002).

MATERIALS AND METHODS

The research material comprises data from Russian and Uzbek lexicographic sources, paremiological corpora (proverbs and sayings), texts of classical and modern literature, and results from field studies.

A complex of methods was employed:

- Comparative-contrastive method to identify common and specific features in the structure of the linguistic personality.
- Conceptual analysis method, aimed at reconstructing key cultural concepts.
- Method of linguoculturological description, allowing for the interpretation of linguistic facts in a cultural context (Azizova et al., 2025).
- Modeling method, used in developing the structure of the bilingual dictionary.

RESULTS AND DISCUSSION

1. Comparative Analysis by Karaulov's Levels

The analysis revealed significant differences between the Russian and Uzbek linguistic personalities at all three levels of Karaulov's model.

- *Verbal-Semantic Level:* The Russian linguistic personality shows a high frequency of abstract vocabulary («dusha» - soul, «toska» - yearning). The Uzbek linguistic personality is dominated by concrete vocabulary related to family, home, and labor, and phraseology regulating speech behavior through concepts of «language» («til») and «face» («yuz»).
- *Cognitive-Thesaurus Level:* The core of the Russian conceptosphere is formed by notions such as «fate» («sudba»), «truth» («pravda»), and «conscience» («sovest»). The Uzbek conceptosphere is structured around ethical-social categories: «nomus» (honor), «iltifot» (respect), and «sabr-qanoat» (patience).
- *Pragmatic Level:* The goal for the Russian linguistic personality is often achieving a «heartfelt conversation» and the search for truth. Uzbek communication is aimed at preserving social harmony and avoiding conflict.

2. Key Concepts: Axiological Differences

A comparison of key concepts reveals their different axiological orientations. Russian concepts (e.g., «volya» as boundless freedom) tend towards the existential sphere. Uzbek concepts, in contrast, emphasize the social nature of man (Azizova, 2025). Table 1 summarizes these core differences.

Table 1. Core Concepts in Russian and Uzbek Linguocultures

Aspect of Comparison	Russian Linguoculture	Uzbek Linguoculture
Core Orientation	Inner world, reflection	Social harmony, ethics
Key Concepts	Soul, Fate, Truth, Will	Honor, Respect, Patience, Measure
View of Communication	A way to express oneself and find truth	A ritual to maintain social balance
Role of the Individual	Individuality is expressed through introspection	Individuality is realized through social ties

3. Bilingual Dictionary as a Practical Outcome

The practical outcome is the design of a Russian-Uzbek thematic dictionary of concepts related to the linguistic personality. The 300 selected concepts are grouped into four thematic blocks: 1) social interaction, 2) inner world, 3) cultural values, and 4) emotions and evaluations. Each entry provides not just a translation, but a linguoculturological commentary, revealing the culture-specific meanings of the concept.

This study confirms that the Russian and Uzbek linguistic personalities were formed under the influence of different civilizational codes—Orthodox-European and Turkic-Islamic. The Russian model is oriented towards inner reflection and expressing «truth,» while the Uzbek model focuses on social norms and collective harmony (Karaulov, 1987). The proposed bilingual dictionary serves as a practical tool for navigating these differences, offering significant value for language teaching, translation, and intercultural communication research.

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