



Linguocultural Perspectives on the Human Concept in the Context of National and Global Cultural Values

Doctor of Philosophy (PhD) **Azizova Nafruza Esanboyevna**

Lecturer, Department of English Translation Theory,
Uzbek State University of World Languages (UzSWLU)

Email: azizovanafruza@gmail.com

Normurodova Durдона Askar Kizi

Master's Student, Department of English Literature

Brunel University London

London, United Kingdom

Email: durdonanormurodova86@gmail.com

Abstract: This research explores the linguocultural interpretation of the concept **HUMAN** within the framework of national and global value systems. The study is conducted on the basis of English and Uzbek linguistic data and focuses on identifying the semantic, cognitive, and cultural characteristics of the concept. Particular emphasis is placed on the internal structure of the concept, including its core and peripheral components, as well as on distinguishing universal and culturally specific elements. The analysis indicates that the conceptual core reflects common anthropological constants shared across cultures, while the peripheral layer contains meanings shaped by national and cultural traditions. The findings reveal the dynamic transformation of the **HUMAN** concept in the context of globalization and contribute to the advancement of linguocultural and cognitive linguistic research in a comparative perspective.

Annotatsiya: Mazkur tadqiqot **HUMAN/INSON konseptining milliy hamda global qadriyatlar tizimi doirasidagi lingvomadaniy talqinini** o'rganishga qaratilgan. Tadqiqot ingliz va o'zbek tillari materiallari asosida amalga oshirilib, konseptning semantik, kognitiv va madaniy jihatlari aniqlashni maqsad qiladi. Ishda konseptning tuzilishi tahlil qilinib, uning **yadro va periferik qatlamlari**, shuningdek, **universal va milliy-madaniy komponentlari** ajratib ko'rsatiladi. Tadqiqot natijalari **INSON** konsepti turli madaniyatlarda umumiy antropologik xususiyatlarni ifodalovchi yadro qismiga ega ekanligini, periferik qismi esa milliy qadriyatlar va madaniy an'analar bilan belgilanadigan ma'nolarni o'z ichiga olishini ko'rsatadi. Shuningdek, globallashuv jarayonida ushbu konsept mazmunining o'zgaruvchanligi yoritilib, lingvomadaniyatshunoslik hamda kognitiv lingvistika yo'nalishlaridagi tadqiqotlarga ilmiy hissa qo'shadi.

Аннотация: Данное исследование рассматривает **лингвокультурную интерпретацию концепта HUMAN/INSON в системе национальных и глобальных ценностей**. Материалом исследования послужили данные английского и узбекского языков, на основе которых анализируются семантические, когнитивные и культурные особенности данного концепта. Особое внимание уделяется его структурной организации, включающей ядро и периферийные элементы, а также выявлению универсальных и национально-культурных компонентов. Результаты исследования показывают, что ядро концепта отражает общечеловеческие антропологические константы, тогда как периферия формируется под влиянием национальных культурных традиций. Работа также демонстрирует динамичность трансформации концепта «человек» в условиях глобализации и вносит вклад в развитие лингвокультурологических и когнитивно-лингвистических исследований.



Keywords: Human concept, linguocultural studies, national cultural values, global cultural values, globalization processes, conceptual analysis, cognitive linguistics, semantic domain, isomorphic characteristics, allomorphic characteristics.

Kalit so‘zlar: Inson (HUMAN) konsepti, lingvomadaniyatshunoslik, milliy madaniy qadriyatlar, global madaniy qadriyatlar, globallashuv jarayonlari, konseptual tahlil, kognitiv lingvistika, semantik maydon, izomorf belgilar, allomorf belgilar.

Ключевые слова: Концепт «HUMAN/INSON», лингвокультурология, национальные культурные ценности, глобальные культурные ценности, процессы глобализации, концептуальный анализ, когнитивная лингвистика, семантическое поле, изоморфные признаки, алломорфные признаки.

In the modern era, the process of globalization influences not only economic and political structures but also transforms cultural and cognitive frameworks. Increasing interaction among nations facilitates the circulation of ideas, values, and symbolic meanings across cultures. Within this context, the concept of **HUMAN** holds a fundamental place as one of the principal anthropocentric categories that shape linguistic consciousness. The **HUMAN** concept cannot be understood merely as a lexical unit; rather, it represents a complex cognitive construct formed through historical development, moral principles, and collective cultural memory. Every linguoculture constructs its own representation of a human being according to its worldview and system of values. In certain cultures, the individual is primarily perceived as a member of a collective community, whereas in others personal independence and individual identity are emphasized. From the standpoint of cognitive linguistics, a concept functions as an organized mental structure that integrates knowledge, evaluative attitudes, and emotional components. Moreover, conceptual metaphor theory suggests that many abstract anthropological notions are structured through metaphorical patterns deeply rooted in language and culture. Consequently, the **HUMAN** concept should be analyzed through linguistic expressions that reflect and transmit culturally specific meanings.

The linguocultural approach interprets language not merely as a system of signs but as a mechanism for preserving, transmitting, and reproducing cultural codes and axiological systems⁷. Within this paradigm, language serves as a medium through which a society encodes its collective experience, moral priorities, and symbolic representations of reality. Cultural meanings are not external to language; rather, they are embedded in lexical choices, metaphorical structures, phraseological units, and discursive patterns. Consequently, the study of concepts becomes central to understanding how language reflects and constructs cultural identity. Concepts function as units of collective consciousness reflecting national mentality and cultural identity⁸. They accumulate historically shaped evaluations and social norms that guide behavioral models within a community. In this sense, a concept is both cognitive and axiological: it structures knowledge while simultaneously embodying value orientations. The **HUMAN** concept, therefore, cannot be examined in isolation from the ethical and cultural frameworks that determine its interpretation in a particular linguoculture. Structurally, a concept may be divided into a core containing stable universal meanings and a peripheral zone accumulating culturally specific interpretations⁹. The core typically includes anthropological constants such as dignity, moral agency, and social responsibility—features that transcend cultural boundaries. The peripheral zone, however, reflects nationally conditioned semantic nuances shaped by historical development, religious traditions, social organization, and collective memory. This field structure allows researchers to distinguish between isomorphic elements shared across cultures and allomorphic features that signal cultural specificity. In the era of globalization, the axiological structure of the **HUMAN** concept undergoes significant transformation. The intensification of intercultural communication and the emergence of global ideological frameworks reshape traditional value hierarchies. Global normative documents,



particularly the Universal Declaration of Human Rights, introduce universal principles such as dignity, equality, and freedom into national discourses¹⁰. These principles function as supranational value standards, influencing legal, political, and linguistic practices. As a result, national linguocultures increasingly incorporate global evaluative categories into their conceptual systems. This process does not eliminate cultural distinctiveness; rather, it creates a multilayered conceptual configuration in which universal humanistic norms coexist with culturally embedded interpretations. Thus, the HUMAN concept becomes a dynamic axiological construct shaped by continuous interaction between local traditions and global ethical paradigms.

The comparative analysis of English and Uzbek linguistic materials demonstrates that the core of the HUMAN concept encompasses such fundamental components as dignity, morality, humanity, and social responsibility. These elements function as anthropological universals, reflecting the shared ethical foundations of human civilization. Regardless of cultural differences, both linguocultures conceptualize a human being as a moral agent endowed with intrinsic value and social accountability. This stable semantic nucleus constitutes the isomorphic layer of the concept, revealing its universal cognitive basis. At the same time, the peripheral zone of the concept exposes culturally conditioned variations. In Uzbek linguoculture, the HUMAN concept is strongly embedded in a collectivist worldview. It emphasizes respect for elders, loyalty to family structures, communal solidarity, and social harmony. The individual is perceived primarily within the framework of social relations and moral obligations toward the community. Such interpretations stem from historical traditions, social organization, and value systems shaped by Eastern cultural models. In contrast, English linguoculture foregrounds individual autonomy, independence, personal choice, and self-realization. The human being is frequently conceptualized as an autonomous subject capable of determining his or her own trajectory. This orientation reflects Western liberal traditions that prioritize individual rights and personal freedom. These divergences illustrate the allomorphic features of the HUMAN concept, demonstrating how cultural-historical contexts influence its peripheral semantic configurations. Moreover, globalization contributes additional semantic and axiological layers to the concept. The discourse of human rights, equality before the law, gender equality, and personal freedoms increasingly penetrates both national contexts. Such global normative frameworks reshape traditional conceptual boundaries and expand the semantic field of the HUMAN concept. Consequently, the concept evolves into a multilayered cognitive structure that simultaneously preserves national specificity and incorporates universal humanistic values. This hybrid configuration reflects the dynamic interaction between local cultural traditions and global ethical paradigms.

The HUMAN concept at the intersection of national and global values demonstrates both structural stability and semantic dynamism. Its core embodies universal anthropological constants such as dignity and moral responsibility, while its periphery reflects culturally conditioned meanings shaped by historical and social contexts. These findings contribute to linguocultural theory and cognitive linguistics by clarifying the interaction between universal and culture-specific elements within a single conceptual structure. Moreover, the study provides a theoretical foundation for interpreting the HUMAN concept in intercultural communication.

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