

THE LINGUO-COGNITIVE INTERPRETATION OF THE “PERSONALITY” CONCEPT
IN KOREAN AND UZBEK LANGUAGES

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ANNOTATION: In this article, the linguo-cognitive interpretation of the concept of “person (인간)” is analyzed on a broad scale through a linguopoetic approach. The concept of person is explained as a cognitive unit directly connected with human thinking, national worldview, and cultural values, and several issues are identified in understanding lexical - semantic, phraseological, and stylistic means during linguo poetic analysis. The study scientifically substantiates the necessity of analyzing the national-cultural characteristics of the concept of person, its linguopoetic means of expression, as well as its ethical and spiritual layers based on Uzbek and Korean literary works. Such an approach demonstrates, from the perspective of cognitive linguistics, the intrinsic connection between language, thought, and culture in the concept of person. The article conducts research using conceptual analysis, comparative-linguopoetic, and cognitive-semantic methods. As a result, the concept of person is interpreted as a central semantic unit that represents an individual’s personal and social essence, moral values, and national identity. In Uzbek and Korean literary texts, this concept is expressed through metaphorical and emotional means characteristic of the national mentality, worldview, and system of values. At the same time, the analysis of Korean literary works enables students to extract the main ideas, understand different semantic layers, and, when comparatively studying them with Uzbek literary works, more deeply comprehend their semantic and aesthetic dimensions.

Keywords: cognitology, concept, conceptsphere, culture, thinking, comparativistics, personality, linguo-cognitive analysis, cultural schema.

In recent years, scientists have been consistently studying human linguistic thinking and communicative activity. On this basis, such areas as sociolinguistics, pragmatics, ethnolinguistics, and psycholinguistics have been formed in modern linguistics. All of them serve to study the complex relationships between language and thinking, language and consciousness. The main area that unites these areas is cognitive linguistics. In cognitive linguistics, language and thinking, word meaning, and knowledge systems are studied in their interaction. This approach helps to identify various structures of knowledge through the analysis of categories and concepts (Babushkin A.P., 1996, 43). Cognitology is a science that studies knowledge and thinking, the results of perception and understanding of being and its objective laws, it studies knowledge systems in the human mind, the processes of their formation, and the mechanisms of information processing and storage. The object of study of cognitive linguistics is language. It studies language as “a means of forming and expressing thoughts in the human mind, storing and organizing knowledge”. As Kravchenko noted,

language is “an integral part of acquiring knowledge, reflecting the interrelationship of cultural, spiritual and communicative factors” (Kravchenko A. V., 2004, 67).

According to N.N. Boldyrev, the main goal of cognitive linguistics is “to explain the internal structures of knowledge and the connections between them through the study of language”. Its main task is to reveal the mediating role of language in understanding the environment surrounding a person, history and culture, traditions (Boldyrev, N. N., 2004, 23).

E.S. According to Kubryakova, cognitive science is an “umbrella” term for scientific areas dealing with “thinking, cognition, information storage and processing”. It unites such areas as cognitive psychology, cognitive linguistics, cognitive philosophy, artificial intelligence theory, neurophysiology (Boldyrev N.N., 2009, 44). Currently, even such areas as cognitive anthropology, cognitive sociology, cognitive literary studies have been formed.

N.N. Boldyrev emphasizes that cognition is a conscious or unconscious process of perceiving, processing, remembering and using information. It includes the following psychological processes: 1) perception of the world; 2) observation; 3) categorization; 4) thinking; 5) speech; 6) imagination, etc. (Kubryakova E. S., 2004, 7).

In modern linguistics, the anthropocentric principle requires a broad study of linguistic phenomena in relation to human linguistic consciousness. Cognitive linguistics, closely related to human spirituality, thinking, consciousness, culture, communication and values, defines the perspective of linguistics as a new scientific approach based on the human factor (Evans, Vyvyan, Green, Melanie., 2006, 9).

Language and thinking are closely interconnected, and human perception and worldview find their expression in linguistic units. From this point of view, the concept of personality is an important linguocognitive unit that reveals the cultural and national thinking of each people. (Langacker, Ronald W., 1987, 78).

In the linguocognitive approach, the concept (*개념, gaenyeom*) – is interpreted as a complex of knowledge, emotional experience and cultural values reflected in the human mind. (Khudoyberganova D., 2019, 86). It is embodied not only in linguistic units, but also in the social life, traditional values and mentality of the people.

For the Uzbek language, the concept of “person” is often associated with spiritual concepts such as “conscience”, “honor”, “honor”, while in Korean this concept is “chaemyeon” (*체면*) - expressed through the concept of “face, reputation”. Thus, in both peoples, the concept of personality is manifested as a central element of the socio-moral system.

The structure of the concept of personality includes three main layers:

Cognitive layer (쇄율적 층, injijeok cheung) - a conceptual basis formed on the basis of knowledge and experience;

Emotional layer (감정적 층, gamjeongjeok cheung) - an expression of feelings towards a person;

Cultural layer (문화적 층, munhwajeok cheung) - semantic content formed through the traditions and values of the people. (G‘ulomov. A., 2003, 77)

In the Uzbek conceptsphere, “person” is more associated with social duty, family responsibility, and national pride. In the Korean conceptsphere, the concept of “person” is based on the principle of

“living for society” (gongdongche jungsi, 공전체 전자). This is clearly seen in the Confucian values of the Korean people – 효 (hyo) “respect for parents” and 의리 (uiry) “loyalty” (Kim, J. (김종록) 2012, 55–73). In the Uzbek language, the concept of person is expressed through nominative units such as “사람 (saram)”, “인간 (ingan)”, “남자 (namja)”, “여자 (yeoja)”.

For example, in the works of Togay Murad, the concept of personality is interpreted through “loyalty to the land, to the people”, “pain of conscience”, “honor”. In the works of Pak Wanso (박완서), the concept of personality is revealed through “family values”, “feminine responsibility” and “place in society”.

Although the concept of personality in Korean and Uzbek languages generally expresses the socio-cultural essence of a person, the national thinking, historical experience and value system of each people have shaped this concept in its own direction. The linguocognitive approach allows us to identify such conceptual differences not only on a semantic, but also on a cognitive basis.

The conceptual approach that puts the person at the center in linguistics has been actively formed since the second half of the 20th century. In this direction, human thinking (사고, sago), perception (인식, insik) and worldview (세계관, segye-gwan) are studied through their expression in language.

The concept of person (개인 전자, gaein gaenyeom) is considered as the main cognitive unit reflecting the inextricable link between language, thought and culture.

In Uzbek linguistics, the issue of the concept of person has been studied by scholars such as A. G‘ulomov, N. Mahmudov, D. Jo‘raeva, Z. Kurbanova, while in Korean linguistics, scholars such as Kim Jongrok (김종록), Lee Hyeon-bok (이현복), Choi Won-young (최원영) have paid attention to this issue.

Uzbek scholar D. Jo‘raeva emphasizes that “Through the harmony of language and thought, the concept of person is manifested as a measure of national spirituality.” (Jo‘raeva D., 2016, 55). This idea indicates that the concept of person is closely connected with the socio-cultural values of the Uzbek people.

Korean scholar Kim Jongrok (김종록) interprets the concept of person as “a structural concept based on the understanding of one’s own role in society.” (Kim, J., (김종록) 2010, 62) Thus, in the Korean worldview, not the person himself is the priority, but his role and responsibility in society. Comparing these two views, we can see that the Uzbek model is based on the individual’s moral and spiritual self-awareness, while the Korean model is based on social harmony (조화, johwa) and collective responsibility. In the Uzbek language, the concept of “person” is inextricably linked with such spiritual units as “honor”, “conscience”, “honor”, and “loyalty”. According to Z. Kurbanova, “the concept of personality is semantically aligned with the Uzbek people’s ‘honor’ moral values.” In Korean culture, this concept is expressed by the concepts of “체면 (chaemyon)” - reputation, face, and “효 (hyo)” - loyalty and respect for parents. Lee Hyeon-bok (이현복) writes: “한국인의 정체성인에 효(孝)와 체면(體面)의 구형 위된다” (“Korean personality is formed based on the

balance of *hyo* and *chaemyon*”), (Lee, H. (이현복) 2017, 134). Thus, in Korean, the concept of personality is determined by social harmony (사용적 하복) and family-centered values, while in Uzbek it is interpreted through moral independence and conscientious criteria.

A. Gulomov defines the cognitive model as “a linguistic reflection of human thinking” and considers the concept as a bridge connecting language, consciousness, and culture (Gulomov.A., 2001, 15–21).

Korean researcher Choi Won-young (최원영) explains the modeling of the concept of a person through the concept of 문화 스타마 (munhwa schema) - “cultural schema” (Choi, W. (최원영) 2018, 101–120). In his opinion, the model of understanding a person in each language is derived from the historical experience of this people.

For example, in Uzbek texts, the word “man” is often accompanied by an ethical value, such as “good man”, “good person”, and in Korean, the expression “사람답다 (saramdapda)” - “to live like a human being” is a criterion for the moral perfection of a person.

In Korean and Uzbek, the concept of personality is considered a mirror of national thinking and values. In the Uzbek conceptsphere, personality is defined by conscience, honor, and independence; in the Korean conceptsphere, personality is interpreted through the values of responsibility to society and family, *chaemyeon*, and *hyo*.

The linguocognitive approach allows us to analyze not only the semantic, but also the cultural and psychological foundations of these concepts.

At the current stage of development of cognitive linguistics, many problems of conceptual analysis are being solved, and research is being conducted on the study of human consciousness. In cognitive linguistics, a concept is studied in connection with the meaning of linguistic units, and accordingly, linguistic units are used to form a concept considered as a unit of thought. The phenomenon of humanity is studied in any science in its own direction and is studied on the basis of integral approaches. Based on the linguistic foundations cited above, it is necessary to determine the core, that is, the central concepts of the conceptsphere of personality. It is self-evident that the core concept of the conceptsphere of the person is the person. From the perspective of the Uzbek language, the words *adam*, *insan*, *person*, *kisi*, *kimsa*, *adamzot*, *kulayan* form the central concept. If we look at the example of the Korean language, the units *사람*, *인가*, *인가*, *인사*, *인다*, *인다* form the core concept.

These central concepts encompass concepts that are surrounded by various surroundings. The analysis of conceptspheres helps to study and compare the cultural values that are at their center. Therefore, the concepts of person-person, mother / mother, father / father, grandmother / grandmother, grandfather / grandfather, boy / boy, girl / girl as a whole form the conceptsphere of the person-person. The conceptsphere of the person-person as a unit of knowledge is a universal phenomenon for speakers of all languages and cultures. At the same time, its perception, the linguistic realization of its specific features and its significance in the categorization of being are distinguished by their uniqueness in each national language. In this regard, the idioethnic features of the perception of the world, characteristic of the Korean and Uzbek peoples, are determined by the example of the conceptsphere of the human - person. The center of the concept is always formed by an important concept, since the concept serves to study culture. And the basis of culture is precisely the principle of values. The cognitive concept, in its place, is considered a product of human thinking. Modern

methods of conceptual analysis have made it possible to distinguish verbalizers of concepts included in the conceptosphere of the human - person. In this case, linguistic realizers of thematic groups with similar meanings were selected and semantic indicators on the nearest border were identified, which, in turn, creates the possibility of modeling their structure. In relation to the level of abstraction of universal terms, concepts related to the levels of the human-personal conceptosphere are divided into emotional, abstract, and event-based poles.

Language is one of the means of expressing and forming concepts in the human mind. A concept is the main unit of culture in the human mental world. Concepts arise in the human mind not only on the basis of the lexical meanings of words, but also on the basis of the cultural and historical experience of the individual and the entire people. The richer the experience, the wider the scope of the concept. It is in this case that the concept can manifest itself. The above-mentioned concepts differ in their comparative characteristics that characterize humans compared to other living beings. They are called humans because they have the ability to think differently from other living beings on earth, that is, they are conscious beings, they can speak, and work consciously (Lakoff, G. and Johnson, 1980, 33). Such nuclear, that is, central units form a number of pre-nuclear units around them. The pre-nuclear units of the conceptosphere are those units that are surrounded by its center (Stepanov Yu. S. 2001, 67).

The conceptual sphere of language is a very complex system, which is the intersection and intersection of many different structures that connect concepts in a row, chain, like a tree, such as the center and the periphery. Understanding the conceptosphere allows us to achieve a new integration of linguistic research (Karasik V. I. 2004, 56). In the linguocognitive direction, there is a view of the concept as a unit of social concepts and its study into central and peripheral parts. This view is evident in the studies of Kubryakova, Z. Popov, I. Sternin and others (Kubryakova E. S.; Popova Z. D.; Sternin I. A. 1999, 3).

M. L. Rasulova, G. Sh. According to the structure of Otakhanova, the concept has an etymological layer, as well as a core and periphery, and a unified approach to defining a concept has not yet been developed (Rasulova M. I., 1996, 67); Otakhanova G. Sh. 2006, 77). Other linguists propose methods for studying the concept by dividing it into areas. According to their theory, the concept is divided into a core zone and peripheral zones. The proportion of the core and peripheral zones determines the structure of the concept (Popova, Z. D.; Sternin, I. A. 1999, 88).

At the end of the 20th and beginning of the 21st centuries, as a result of increased attention to the human factor in linguistics, a linguocognitive direction (인지언어학, inji eoneohak) was formed. This direction studies language not only as a communicative tool, but also as an expression of human thought (사고, sago), perception (인식, insik) and the process of knowing the world.

This turn in linguistics - the cognitive revolution - led to the interpretation of language as an active component of human consciousness.

The formation of linguocognitive theory was initially observed in the West, especially in the US and European linguistic schools. N. Chomsky's views on "language - the structure of thought" formed the basis of this process. (Chomsky, N. 1965, 102). Later, scientists such as J. Lakoff, M. Johnson, R. Langacker created the theories of cognitive semantics, conceptual metaphor, and cognitive grammar (Lakoff, G. & Johnson, M. 1980, 33).

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According to them, language units reflect how people perceive the world (how people conceptualize reality). Therefore, the cognitive approach explains language not only as a grammatical system, but also as a conceptual model (개념 모드, gaenyeom model).

Thus, the linguistic consciousness of speakers of a particular language reflects the world in its own, characteristic way. Naturally, in such a worldview, general similarities and distinguishing features are also noticeable in relation to the perception of the world by representatives of other languages. The conceptual space of the human-personal conceptsphere in the Korean and Uzbek languages, the structural-functional characteristics of the realization of this unity at the lexical phraseological levels and in paremiology are studied in detail. Component analysis of lexical descriptions expressing the structure of the human-personal conceptsphere in the Korean and Uzbek languages is studied by identifying similarities and differences in semantic structures between them.

Linguocognitive analysis of the concept of the person serves to understand the system of national thinking, culture and values. The results of this study can be used in the fields of highlighting cultural differences between nations, translation, and intercultural communication.

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