

**LINGUICOGNITIVE PROPERTIES OF THE CONCEPT
OF “PERSON” IN SPANISH AND UZBEK LANGUAGES**

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In contemporary linguistics, the study of concepts has become one of the leading approaches for understanding the interrelation between language, thought, and culture. Conceptual analysis enables researchers to identify how language reflects national identity and social consciousness. Among anthropocentric concepts, “shaxs/persona” occupies a central position because it represents an individual not only as a biological being but also as a social, moral, and psychological entity. The Uzbek and Spanish linguistic cultures developed under different historical, social, and philosophical conditions, which significantly influenced their conceptual systems. Therefore, comparative analysis of the “shaxs/persona” concept helps reveal similarities and differences in worldview, communicative behavior, and cultural priorities. This research aims to identify linguocognitive features of the “shaxs” concept in Uzbek and “persona” concept in Spanish through semantic, phraseological, and cultural comparison. The study employs an interdisciplinary methodology based on:

1. **Comparative-semantic analysis** - for examining lexical meanings;
2. **Cognitive analysis** - for identifying conceptual core and periphery;
3. **Linguoculturological approach** - for interpreting cultural values;

4. **Phraseological analysis** - for studying idioms, proverbs, and fixed expressions.

Research materials include: explanatory dictionaries, phraseological units, proverbs, literary texts, associative verbal expressions in Uzbek and Spanish. The conceptual structure was analyzed through nucleus (core meaning), peripheral associations, symbolic imagery, and evaluative components. In Uzbek, “Person/Odam” often implies a socially respected, morally developed, and intellectually mature person. It is linked to dignity, upbringing, and public role.

Examples:

- “Shaxs tarbiyasi jamiyat ko‘zgusi.”
- “Komil inson – yetuk shaxs.”

The lexical field includes:

- **obro‘** (reputation),
- **or-nomus** (honor),
- **ma’naviyat** (spirituality),
- **mas’uliyat** (responsibility).

Thus, Uzbek conceptualization prioritizes collective recognition and ethical perfection.

In Spanish, “persona” primarily denotes individuality, personal freedom, and self-expression.

Examples:

- “Cada persona tiene su propia voz.”
- “Ser una persona independiente.”

Key associative elements include:

- **libertad** (freedom),
- **identidad** (identity),

- **autonomía** (autonomy),
- **individualidad** (individuality).

This demonstrates that Spanish linguoculture emphasizes personal agency and subjective uniqueness. Comparative analysis demonstrates that both cultures recognize the significance of human identity; however, the dominant cognitive vectors differ. Common features: Recognition of moral qualities; Social significance of the individual; Positive evaluation of intellectual maturity.

Differences: Uzbek model: collectivism + moral responsibility; Spanish model: individuality + autonomy. These distinctions are reflected in phraseology, discourse, and communicative norms. For instance, Uzbek discourse often evaluates a person through societal contribution, while Spanish discourse focuses more on self-realization. Such findings are crucial for translation, intercultural dialogue, and teaching foreign languages, as conceptual mismatches may cause semantic or pragmatic misunderstanding.

The “Persona/Odam” concept in Spanish and Uzbek demonstrates both universal anthropocentric features and culturally specific cognitive structures. Uzbek linguistic consciousness foregrounds social ethics, communal respect, and moral development, whereas Spanish conceptualization prioritizes personal independence, self-expression, and individual identity. Comparative linguocognitive analysis confirms that language serves not only as a communication tool but also as a cultural repository of national consciousness.

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