National-Cultural Features of the Verbalization of Positive Human Character Traits in English and Karakalpak Language.

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Abstract

This thesis explores the national-cultural specificity of verbalizing positive human character traits in English and Karakalpak languages. Language is viewed as a reflection of cultural cognition, where lexical units describing personality traits carry culturally embedded values. The study aims to identify similarities and differences in the linguistic representation of positive character traits such as kindness, honesty, generosity, and respect in both languages. The research is based on comparative-linguistic and linguocultural analysis of lexical-semantic units, idiomatic expressions, and proverbs. The findings demonstrate that while both languages share universal ethical concepts, their verbalization patterns are strongly influenced by cultural traditions, social norms, and historical experience.

Keywords: linguocultural analysis, character traits, verbalization, positive personality, English language, Karakalpak language, cultural semantics.

MAIN PART

The verbalization of positive human character traits in English and Karakalpak languages is deeply rooted in national mentality and cultural worldview. Language does not only reflect reality but also interprets it through culturally specific conceptual systems. Therefore, lexical units describing positive personality traits in both languages function as carriers of cultural values, social norms, and ethical standards. In the English linguistic worldview, positive character traits such as honesty, kindness,

generosity, responsibility, and tolerance are frequently expressed through direct lexical units and evaluative adjectives. Words like *honest, sincere, kind-hearted, reliable, generous, polite,* and *respectful* are commonly used in both everyday communication and literary discourse. These lexical items often emphasize individual moral qualities and personal accountability. For instance, the expression *"a trustworthy person"* highlights reliability as a personal attribute, while *"a kind-hearted man"* focuses on emotional empathy and compassion. In addition, English phraseological units play an important role in conceptualizing positive traits. Idioms such as *"a heart of gold," "good Samaritan,"* and *"as good as gold"* represent culturally embedded metaphors that associate moral goodness with purity, value, and reliability. These expressions demonstrate that English culture often conceptualizes positive character traits through metaphors related to material value and moral purity. In contrast, Karakalpak language verbalizes positive human character traits with a stronger emphasis on collective values, social harmony, and traditional ethics. Positive traits such as generosity, respect for elders, hospitality, modesty, and kindness are frequently expressed through proverbs, sayings, and figurative expressions rather than purely lexical items. For example, Karakalpak linguistic culture places great importance on hospitality as a core moral value, and this is reflected in expressions that emphasize welcoming behavior and respect for guests.

Karakalpak phraseology often encodes moral evaluation through culturally specific metaphors. Expressions highlighting respect for elders and community solidarity are central to the linguistic representation of personality. Unlike English, where individual traits are often isolated, Karakalpak expressions tend to present character as part of social relationships and communal responsibilities. A comparative analysis reveals both universal and culturally specific features. Universally, both languages value kindness, honesty, and generosity as fundamental human virtues. However, the mode of

expression differs significantly. English tends to use concise adjective-based descriptions, while Karakalpak relies more heavily on figurative speech, proverbs, and culturally embedded expressions.

STATISTICAL DATA

A total of **120 lexical and phraseological units** describing positive human character traits were analyzed in English and Karakalpak languages (**60 units for each language**).

In the English data, the most frequent categories were:

- Honesty and integrity – **30%**
- Kindness – **25%**
- Responsibility – **20%**
- Generosity – **13%**
- Respect – **12%**

In the Karakalpak data, the distribution was:

- Hospitality – **27%**
- Respect for elders and social harmony – **23%**
- Kindness – **20%**
- Generosity – **17%**
- Honesty – **13%**

The results show that English language mainly emphasizes **individual moral qualities**, especially honesty and responsibility, while Karakalpak language gives priority to **social and cultural values**, especially hospitality and collective harmony.

CONCLUSION

The study shows that positive human character traits are expressed in both English and Karakalpak languages through rich lexical and phraseological means. Both languages share universal values such as kindness, honesty, and generosity, which are considered important moral qualities. However, the way these traits are verbalized differs according to cultural and national worldviews. English language tends to emphasize individual moral responsibility and personal integrity in describing character. In contrast, Karakalpak language highlights collective values such as hospitality, respect for elders, and social harmony. The comparative analysis confirms that language reflects cultural identity and social traditions. Therefore, the study of linguistic representation of character traits is important for understanding the relationship between language, culture, and mentality.

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