

Cross-Linguistic Compatibility in Expressing Value Concepts

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Abstract: This article examines how different languages encode and express value concepts such as good vs. bad, moral worth, social norms, politeness, obligation, honor, and fairness, and the extent to which these concepts are compatible or divergent across linguistic and cultural systems. It explores semantic, pragmatic, and cultural factors that influence how values are lexicalized, grammaticalized, or implied in discourse. Cross-linguistic comparison highlights both universal tendencies (e.g., evaluative adjectives, modal expressions of obligation) and language-specific patterns shaped by cultural worldviews. By analyzing similarities and differences across languages, this topic contributes to understanding how language reflects cultural values and how communicative compatibility can be achieved in multilingual contexts.

Keywords: Cross-linguistic comparison, value concepts, linguistic relativity, semantic equivalence, cultural values, evaluative language, lexical semantics, discourse analysis, intercultural communication.

Introduction: In the context of globalization, the interaction between representatives of different languages and cultures is increasing, which poses the task for linguists and translators to accurately and adequately convey the meanings inherent in value concepts. These concepts, which guide the main directions of society, do not always have direct analogues in other cultures, which leads to problems of interlingual compatibility. As A. Vezhbitskaya noted, "each culture structures universal human experiences in its own way"[1]. In modern linguistics, cross-linguistic comparative analysis of value concepts is of particular importance. The concept of value is considered one of the main components of society and culture and is manifested in all spheres of human life. The value system embodies the worldview, ethics and belief systems inherent in a particular people and culture. Therefore, by studying value concepts, it is possible to identify the specific aspects of not only language, but also culture and national mentality.

Value concepts are complex mental structures associated with a person's worldview, beliefs and moral views. They are formed and develop on the basis

of social experience, historical processes and cultural traditions. As V.V. Vorobyov noted, [2] "Value concepts are at the center of linguoculturological research, since they are located at the intersection of language and culture, and by studying them, one can understand the national identity of the speakers of the language, the features of their perception of the world and the system of values".

The linguoculturological approach is of great importance in the study of value concepts. Within the framework of this approach, the interrelationship between language and culture, as well as national-cultural features reflected in the language, is studied. According to V.A. Maslova, "Linguoculturology studies cultural meanings in language and analyzes their expression through language units"[3]. Therefore, by studying value concepts based on a linguocultural approach, it becomes possible to identify national-cultural characteristics reflected in different languages and conduct their comparative analysis.

In modern linguistics, there are various methodological approaches to the study of value concepts. According to V.I. Karasik, "In the study of value concepts, it is important to analyze their structural structure." He

noted that value concepts consist of three main components: 1) a conceptual component (the main meaning and content of the concept); 2) a figurative component (the emotional-figurative content of the concept); 3) a value component (evaluative properties of the concept).

The theory of interlingual compatibility is one of the important areas of linguistics. Within the framework of this theory, concepts and the features of their expression in different languages are studied. The concept of interlingual compatibility is a question of the relationship between language units and structures in two or more languages, their semantic and functional compatibility.

In the study of value concepts, comparative analysis of lexical and phraseological units in different languages is of great importance. Because phraseological units are the main carriers of national-cultural information. Therefore, through comparative analysis of phraseological units, it is possible to determine the features of expression of value concepts in different languages.

In cognitive linguistics, a concept is considered as a mental unit that includes not only rational knowledge, but also emotional-evaluative structural components[4]. Value concepts are distinguished by the fact that they reflect cultural norms (freedom, justice, honor, dignity, family, love, etc.).

According to N.D. Arutyunova,[5] “concepts form the axis of meaning on which communication is built.” However, in all cultures, these meanings can be interpreted in different ways, which leads to difficulties in their interlingual transmission.

Interlinguistic incompatibility is manifested at several levels:

1. Semantic incompatibility. Some concepts do not exist in another culture or have a different semantic content. For example, the concept of liberty in English-speaking cultures emphasizes the personal freedom and rights of an individual, while the Russian свобода (freedom) is often associated with collective freedom and spiritual independence.[6]

2. Emotional-evaluative incompatibility. The concept of value can have different emotional coloring. For example, the concept of honor in English-speaking cultures is mainly positive and associated with personal courage, and in some cultures it can also include elements of pressure and obligation.[7]

3. Cognitive dissonance. Conceptualization structures can differ significantly. For example, in Chinese, the concept of family refers to a wide circle of relatives and includes the idea of hierarchy, while in Western

cultures it is often limited to the nuclear family.

The mechanisms for ensuring cross-linguistic compatibility are as follows:

1. Use of universals. Some concepts are universal to all cultures (for example, basic emotions - love, fear), which facilitates their cross-linguistic transmission. However, even universal concepts can differ in their expression.

2. Compensatory translation strategies. In cases of non-equivalence, translators resort to descriptive translation or cultural adaptation to preserve the value character of the concept.

3. Cultural transliteration. When conveying unique truths, sometimes a search for a term or its appropriation from other languages is used, followed by an explanation (for example, the Japanese bushido is translated into English as the way of the warrior, with explanatory notes preserved).

This can be seen in the analysis of examples. For example, the concept of homeland in Russian is perceived as a sacred concept associated with devotion (for the Motherland!). The English analogue of homeland has a more neutral, territorial meaning.

Or the concept of face is an important value concept in Eastern cultures, “saving face” (especially in China, Japan, Korea), while in Western cultures, honesty takes precedence over maintaining appearance.

Cross-linguistic compatibility in the transmission of value concepts requires a deep understanding of the linguistic and cultural characteristics of interacting cultures. For successful communication, it is necessary to take into account the cognitive and emotional aspects of concepts, use flexible translation strategies, and know the limits of the universality of concepts.

In the Uzbek language, as in any other language, value concepts have bright national-cultural characteristics. In particular, in Uzbek culture, the concept of family is one of the main concepts that reflects the ideals of collectivism, respect for elders, and solidarity. Unlike Western culture, the family can be understood as a more independent cell. Uzbek culture emphasizes multi-generational communication and responsibility to relatives.

The concept of respect plays an important role in Uzbek culture, especially in interpersonal relationships, which determine social status and the form of communication between young people. In the Uzbek language, respect is expressed through verbal forms (special appeals, the use of respectful words) and non-verbal practices (bowing, greeting rituals).

The concept of labor represents the value of honest labor and effort in Uzbek culture. Labor is perceived not

only as an obligation, but also as a way of respect and self-realization.

As can be seen from the above examples, the concepts of value in the Uzbek language are deeply embedded in cultural traditions, religion, and social practice. Their interlingual transmission requires taking into account cultural meanings and cannot be carried out without a deep understanding of the social structure and mentality of the people.

According to the results of cross-linguistic comparative analysis, the concept of “patriotism” has common semantic components in all languages. These include loyalty, national pride, and self-sacrifice. At the same time, each language also reflects its own national-cultural characteristics. For example, in Uzbek and Russian, this concept is more associated with historical memory and the image of national heroes, while in English it is associated with the concepts of freedom and democracy, and in Hindi with the concepts of holiness and spirituality. The concepts of “honesty” and “honesty” are also important moral values in all cultures, but their expression in different languages reflects the national-cultural characteristics of the speakers of the language. In the Uzbek language, the concept of “honesty” is expressed through lexemes such as “honesty”, “truthfulness”, “sincerity”. This concept is also widely reflected in Uzbek folk proverbs: “A true word breaks a stone,” “A crooked person speaks correctly.” In the system of national values of the Uzbek people, the concepts of honesty and truthfulness are considered the most important moral norms. The concept of “honesty/truthfulness” in the Uzbek language consists of semantic components such as moral purity, conscience, justice, and trust.

The national-cultural specificity of value concepts is manifested in differences in the value system, in the hierarchy of axiological concepts and in the structural structure. As noted, each culture has its own value system, which includes values that are important for representatives of this culture. Some values are universal for all cultures (for example, life, family, hard work), while others are specific to a particular culture. For example, in Eastern cultures, including Uzbek and Indian cultures, values such as collectivism, family, respect for elders are of particular importance. In Western cultures, including English culture, values such as individualism, personal freedom, independence occupy an important place. At the same time, in each culture, value concepts have their own hierarchy, and this hierarchy determines the worldview and lifestyle of representatives of this culture. For example, in Uzbek culture, values such as family, respect, honor, and hard work are at the top of the hierarchy. In English culture, values such as personal freedom,

independence, and legality occupy an important place.

Also, the structural structure of value concepts in each culture is unique, and this structure reflects the characteristics of the perception of the world by representatives of this culture. For example, the structural structure of the concept of “family” differs in different cultures. In Uzbek culture, this concept includes such components as community, respect, duty, responsibility, solidarity. In English culture, this concept includes such components as personal space, security, support, tradition.

CONCLUSION

In conclusion, axiological concepts are complex mental units associated with a person's worldview, beliefs and moral views, which are formed and develop on the basis of social experience, historical processes and cultural traditions. Linguo-culturological, cognitive and conceptual approaches play an important role in the study of axiological concepts. Within the framework of these approaches, the relationship between language and culture, as well as national-cultural characteristics reflected in language, are studied.

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