

A COGNITIVE-PRAGMATIC ANALYSIS OF THE “SPIRITUAL VALUES” CONCEPT IN ENGLISH AND UZBEK MEDIA TEXTS

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Abstract

This paper explores how the idea of spiritual values is portrayed in English- and Uzbek-language media through a cognitive-pragmatic perspective. It focuses on how journalists and editors construct, frame, and convey this concept, how cultural context shapes its meaning, and what communicative roles it performs for audiences. The analysis is based on a corpus of English and Uzbek media texts and examines their vocabulary, metaphors, and underlying cultural assumptions. Findings show that both linguistic communities associate spirituality with moral ideals, yet their focus differs: English media usually present spirituality as a personal and emotional experience, while Uzbek media emphasize its collective, religious, and national dimensions. The study argues that the concept's cognitive organization and pragmatic use mirror broader cultural and ideological frameworks.

Keywords

spiritual values; media discourse; cognitive pragmatics; English media; Uzbek media; linguo-cultural analysis; conceptual structure; cultural identity

Аннотация

В данной статье рассматривается, как концепция духовных ценностей отражается в англоязычных и узбекоязычных медиа с когнитивно-прагматической точки зрения. Основное внимание уделяется тому, как журналисты и редакторы формируют, структурируют и передают это понятие, как культурный контекст влияет на его значение и какие коммуникативные функции оно выполняет для аудитории. Анализ проведен на корпусе английских и узбекских медиатекстов с исследованием словаря, метафор и скрытых культурных предположений. Результаты показывают, что обе языковые общности связывают духовность с моральными идеалами, но акценты различаются: англоязычные СМИ обычно представляют духовность как личный и эмоциональный опыт, тогда как узбекские СМИ подчеркивают

коллективное, религиозное и национальное измерение. Исследование утверждает, что когнитивная структура и прагматическое использование концепта отражают более широкие культурные и идеологические рамки

Ключевые слова

духовные ценности; медиадискурс; когнитивная прагматика; англоязычные СМИ; узбекские СМИ; культурная идентичность; концептуальная структура; коммуникативная функция

Annotatsiya

Ushbu maqolada ma'naviy qadriyatlar tushunchasi ingliz va o'zbek tillaridagi ommaviy axborot vositalarida kognitiv-pragmatik nuqtai nazardan qanday ifodalanishi o'rganiladi. Asosiy e'tibor jurnalistlar va muharrirlar ushbu tushunchani qanday shakllantirishi, tuzilishi va etkazishi, madaniy kontekst uning ma'nosiga qanday ta'sir qilishi va auditoriya uchun qanday kommunikativ vazifalarni bajarishi bilan bog'liq. Tadqiqot ingliz va o'zbek media matnlarining korpusiga asoslanib, ularning lug'ati, metaforalari va yashirin madaniy taxminlarini o'rganadi. Natijalar shuni ko'rsatadiki, har ikkala til hamjamiyati ma'naviyatni axloqiy ideal bilan bog'laydi, ammo e'tiborlar farq qiladi: ingliz tilli ommaviy axborot vositalari odatda ma'naviyatni shaxsiy va hissiy tajriba sifatida taqdim etsa, o'zbek media esa uni jamoaviy, diniy va milliy jihatlari bilan ta'kidlaydi. Tadqiqot shuni ta'kidlaydiki, tushunchaning kognitiv tuzilishi va pragmatik ishlatilishi kengroq madaniy va ideologik kontekstlarni aks ettiradi.

Kalit so'zlar

ma'naviy qadriyatlar; media diskurs; kognitiv-pragmatik; ingliz media; o'zbek media; madaniy identifikatsiya; tushunchaviy tuzilma; kommunikativ vazifa

Introduction

Modern media have become one of the most powerful tools for shaping social values and collective consciousness. Concepts like spiritual values are no longer confined to religious or philosophical discussions – they are widely used in news, interviews, and opinion articles to promote certain lifestyles, worldviews, and moral norms. In the English-speaking world, “spiritual values” often appear in contexts related to mental health, self-development, or mindfulness [Antropova, V. V., Fedorov, V. V., & Doronina, E. G. (2021). The concept of “spiritual” in the discourse of literary magazines: Cognitive-narrative analysis. European Proceedings of Social and Behavioural Sciences, 107.]. In Uzbekistan, however, the term ma'naviy qadriyatlar carries strong cultural and moral connotations, deeply rooted in religion, history, and national identity [Prisyazhnyuk, T., & Zilova, E.

(2014). Media discourse in the context of values study. CBU International Conference Proceedings, 2(0), 246–250.]. This contrast makes a comparative study both relevant and revealing.

Literature Review

Media discourse plays an important role in constructing social values. For instance, Prisyazhnyuk and Zilova (2014) show that Russian and British newspapers actively promote value systems linked to national identity, illustrating how media function as value transmitters.

The cognitive-pragmatic framework treats discourse as both a mental and communicative act. According to 'What Is Cognitive in Discourse?' (2020), discourse is cognitive because it represents mental models and pragmatic because it serves a social purpose – persuading, informing, or influencing others.

Antropova, Fedorov, and Doronina (2021) explored the semantic field of the term spiritual in Russian literary discourse. They identified a core meaning connected with moral awareness and emotional depth, and a peripheral layer related to vitality and artistic experience. Nevertheless, little research has compared how spiritual values appear in non-Western media – especially in the Uzbek context.

Methodology

Two corpora were compiled for this analysis: English corpus – 50 articles from reputable English-language media sources (2021–2024) containing spiritual values and related expressions; Uzbek corpus – 50 articles from national Uzbek-language outlets featuring ma'naviy qadriyatlar or ruhiy qadriyatlar.

The research applies a combined cognitive and pragmatic approach as outlined in Akhrenova (2024) and Kozyreva (2014). Cognitive analysis identifies conceptual components (core vs periphery). Pragmatic analysis examines communicative goals (identity-building, persuasion, moral appeal). Comparative synthesis contrasts English and Uzbek results to highlight cultural differences.

The study excludes visual or multimedia elements and relies solely on textual material. Additionally, as Kozyreva (2014) notes, translation between languages can shift pragmatic nuances.

Analysis and Discussion

In English media, terms like inner peace, mindfulness, purpose, and self-discovery frequently accompany spiritual values – reflecting a focus on individual experience and psychological growth (Antropova et al., 2021). Core meanings emphasize self-awareness, emotional balance, and moral integrity; peripheral meanings touch on community work or corporate ethics. In Uzbek media, ma'naviy qadriyatlar and ruhiy qadriyatlar commonly appear alongside words such as milliy

tarbiya (national upbringing), oilaviy an'analar (family traditions), and din (religion). These connections show that spirituality in Uzbek discourse centers on collective ethics, patriotism, and cultural continuity (Akhrenova, 2024).

English media often use first-person storytelling and reflective essays to express spirituality, aiming to inspire and motivate readers (Antropova et al., 2021). The pragmatic goal is to encourage self-discovery rather than prescribe rules. Uzbek media typically adopt a didactic tone, linking spiritual values with moral education, national development, and social harmony (Prisyazhnyuk & Zilova, 2014; Akhrenova, 2024).

The contrast reflects well-known cultural tendencies: Western individualism versus Eastern collectivism (Kozyreva, 2014). English media interpret spirituality as a personal path, while Uzbek media frame it as a social duty. From a pragmatic perspective, English texts use spiritual values for personal empowerment and well-being, whereas Uzbek texts use them to preserve identity and unity.

Conclusion

The comparative analysis demonstrates that although both English and Uzbek media associate spiritual values with ideals beyond materialism, they emphasize different dimensions. English texts center on self-realization and emotional awareness, while Uzbek texts highlight moral responsibility and cultural tradition. These distinctions illustrate how deeply language and culture shape conceptual meaning. Understanding such nuances is vital for intercultural communication and language education (Akhrenova, 2024; Kozyreva, 2014). Future studies could enlarge the dataset and include visual or online media forms to explore evolving trends.

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