LINGUISTIC FACTORS SHAPING THE CONCEPTUAL SPACE OF NATION AND PERSONALITY IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This article examines the linguistic means that shape the conceptual space of the notions of "nation" and "personality" in English and Uzbek. It analyzes key lexical, phraseological, and grammatical units that reflect national and cultural values, stereotypes, and worldviews. Special attention is paid to the comparative analysis of linguistic imagery, concepts, and nomination strategies. Examples are drawn from literary, journalistic, and colloquial texts. The article concludes that cultural differences significantly influence how national and individual identity is conceptualized.

Keywords: Concept, cultural linguistics, personality, nation, English language, Uzbek language, values, identity

Introduction

The conceptual space of every nation is formed through historical, cultural, and linguistic influences. The notions of "personality" and "nation" are central to understanding the socio-cultural worldview. Language serves as the primary instrument for representing these notions, conveying them through lexical meanings, phraseological expressions, speech patterns, and grammatical constructions. A comparative analysis of English and Uzbek reveals differences in how national identity and individual self-awareness are linguistically and culturally constructed.

Theoretical Foundations

According to cognitive linguistics (E.S. Kubryakova, G. Lakoff, A. Wierzbicka), the concepts of "personality" and "nation" are embedded in the mental lexicon of each language speaker and are realized through linguistic signs.

Language not only reflects but also influences thought: certain lexical constructions and objects support cultural norms, ethnic stereotypes, and presumptions about the world.

The Concept of "Personality": Lexical Markers and National Specificity

In the English Language

The concept of "personality" in English often emphasizes individualistic traits:

- *independent*, *unique*, *assertive*, *confident* are words associated with the Western model of a person as an autonomous subject.

Example:

He is a strong individual who follows his own path.

Phraseological expressions:

- *be your own man/woman* — to be independent;
- *stand out from the crowd* — to distinguish oneself.

In the Uzbek Language

The Uzbek term "shaxs" (personality) is linked to social and familial hierarchy, respect for elders, and moral qualities:

- *tahlilchi*, *komil*, *odobli*, *viqorli* — personal qualities are assessed based on ethical and behavioral norms.

Example:

U yaxshi inson — oqil va viqorli shaxs. (He is a good person — wise and dignified.)

Phraseological expressions:

- *o'z o'rnini bilgan inson* — a person who knows their place;
- *odobi bilan tanilgan inson* — a person known for their good manners.

The Concept of "Nation": Linguistic Representation

In English

In the English-speaking world, the concept of "nation" is associated with freedom, rights, and unity:

- *nation*, *citizenship*, *patriotism*, *liberty*, *diversity*.

Example from American culture:

A nation of immigrants united under freedom.

Phraseological expressions:

- *national identity*, *melting pot*, *the American Dream*.

In Uzbek

The Uzbek concept of "millat" (nation) is rooted in historical memory, traditions, culture, and religion:

- *milliy*, *vatan*, *meros*, *avlodlar*, *muqaddaslik*.

Example:

O'z millatiga sadoqatli bo'lish har bir fuqaroning burchidir. (Loyalty to one's nation is every citizen's duty.)

Phraseological expressions:

- *milliy g'urur* (national pride), *millat posboni* (guardian of the nation), *muqaddas vatan* (sacred homeland).

Comparative Analysis:

Concept	English Language	Uzbek Language
Personality	Individuality, self-development	Ethics, modesty, social role
Nation	Unity in diversity, rights	Shared history, duty, tradition
Core Values	Freedom, independence	Respect, duty, religious values
Cultural Markers	Free speech, multiculturalism	Collectivism, family, Islamic tradition

5. Conclusion

The comparative analysis demonstrates that the conceptualization of personality and nation in English and Uzbek reflects distinct cultural values and social priorities. The English model is based on principles of individualism and freedom, while the Uzbek model emphasizes collectivism, respect, and national continuity.

A deeper examination of these conceptual spaces reveals how linguistic structures reinforce societal ideologies and shape worldview. The English language encourages individual expression and identity construction through its lexical choices and discourse patterns. This aligns with Western philosophical traditions that prioritize autonomy and personal achievement. National identity is deeply interwoven with historical consciousness and religious ethics, emphasizing collective pride and continuity across generations.

This linguistic divergence impacts intercultural communication. Misunderstandings may arise when interlocutors interpret words and expressions based on their own cultural schemata. Thus, awareness of these differences is essential in translation, education, diplomacy, and international relations. Language instructors and intercultural trainers should integrate such findings into their practices to promote empathy and mutual understanding.

Ultimately, the study of how nations and personalities are linguistically conceptualized provides insight into broader questions of identity, belonging, and cultural memory. Language is not only a reflection of what we think, but a lens through which we come to understand who we are—individually and collectively.

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