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## NATIONAL AND CULTURAL SPECIFICS OF THE VERBALIZATION OF THE CONCEPT «PERSONALITY» IN ENGLISH AND UZBEK

**Abstract:** The article is based on comparative analysis and explores the reflection of the concept of "personality" in English and Uzbek. The material of the study was English and Uzbek proverbs, which characterize the personal and friendly relations of people.

**Key words:** concept, personality, linguocultural, verbalization, ethnicity, national specificity, mental, proverb, linguistic picture of the world.

**Language:** English

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### Introduction

One of the actual terms of modern cognitive linguistics and linguoculturology is the term 'concept'. It attracts the attention of many researchers interested in issues related to the structure and properties of human thinking. Having analyzed the most diverse views on the nature of the concept, scientists have come to certain conclusions, namely: the concept is not a special type of abstract names, but a special perspective of their consideration, combining all the knowledge and ideas accumulated by the people. The concept is based on the linguistic and cultural field of a hierarchical system of units that have a common meaning and reflect a system of corresponding cultural concepts [2].

Recently, the number of studies devoted to the study of concepts has increased in Uzbekistan. We have chosen the concept of personality in English and Uzbek for analysis. This concept is considered from the standpoint of comparative linguistics and translation studies.

It should be noted that a certain idea of personality is one of the key ideas that organize the life world of the subject, which largely determine how he perceives himself and how he perceives objective reality. A person builds his personality based on these ideas about personality.

People cannot live without any judgments about the concept of personality happiness. The word 'personality' sounds differently in different languages, in each language it has its own synonymous series. Personality is a multidimensional integrative education, including intellectual, general axiological, emotional assessment in the form of a certain character of a person. It is believed that the mental existence of abstract categories in everyday, linguistic consciousness is mostly intuitive, these concepts do not have a discursive representation here [1].

The relationship between language and culture is one of the topical issues of linguoculturology. Any culture has a specific language system through which its speakers have the opportunity to communicate with each other. The basic term of linguoculturology is the concept. The national conceptual sphere is peculiar to every nation, the Uzbeks and the British are no exception due to friendly relations in the past and present. The analysis of the English and Uzbek proverbial worldview revealed some features of the mentality of these peoples.

Modern linguistics considers the relationship between language and culture as one of the most pressing problems. There are various approaches that consider the relationship between the language of a

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people and its culture, nevertheless, the understanding of language as an integral part of culture is no longer in doubt among linguists. The basic idea of modern linguistics is considered to be the idea of linguistic anthropocentricity. The center of life is the person himself, and all the events associated with him, the surrounding world is perceived by a person as his own complement. In other words, a person learns the world by knowing himself.

Uzbek and English linguocultures are characterized by a special national conceptual sphere. Due to the eventful, the conceptual sphere of the English people is of obvious interest to researchers. There are some stereotypes rooted in the minds of the English people, which say that the British are prim snobs who hide their feelings and emotions, conservatives who pride themselves on self-esteem and impeccable etiquette. However, native English speakers identify the following key national concepts that really reflect the mentality of the people: "personality" (shaxs), "nation" (millat).

Relevance of the article topic. It is known that the image (personality) of a person is formed in a complex way: in the interweaving of many aspects of various humanitarian directions [3]. Many linguistically related sciences are interested in the problems of the inner world of a person, i.e. the sensual side of his everyday existence (personality). The most significant in reflecting the inner world of a person is the complex of his interpersonal relationships with the outside world, in particular people. This includes love, happiness, friendship, etc. Thus, the relevance of the chosen research topic is proved by the reflection of the national-cultural specificity of the language through the value reference of human relations – the concept of personality.

The object of this research is the linguistic and cultural concept of "personality" based on the material of English and Uzbek proverbs about friendship. The article compared and compared linguistic means in the description of the concept of personality in the Uzbek and English languages, and also revealed the national and culturally specific features of its reflection. It is indisputable that the linguistic concept of personality is a complex and multifaceted emotive phenomenon [5], expressed in language by various means and having a certain structure in each language.

The objectives of the study include: 1) identification of the sociolinguistic interpretation of the concept of "personality" in English and Uzbek; 2) definition of cultural and ethnic features of the concept of "personality"; 3) study of linguistic means of reflecting this concept in the languages studied; 4) comparison and comparison of the national cultural specifics of reflecting the concept of "personality" on the material of English and Uzbek proverbs.

The purpose of the study. The purpose of this study is to compare and contrast linguistic means of reflecting the concept of personality and to study its

cultural, emotional side on the material of English and Uzbek proverbs.

During the study of the conceptual component of the concept of personality, it turned out that the paremiological fund of both languages contains a common layer of universalisms: proverbial expressions, the semantic and syntactic structure of which fully or partially coincides: *Nodon do'stdan aqli dushman yaxshiroq. Better an open enemy than a false friend.*

The most numerous layer of proverbial expressions in both languages are semantic synonyms-*paremias*, which have a common semantic structure, but differ in terms of expression:

*Bir mayizni qirq bo'lib yemoq. Among friends all things are common.*

The third layer includes ethnospecific formations that do not have semantic equivalents in the comparison language. This category of *paremias* represents those semantic features that relate to the national specifics of the concept of personality. The discrepancies here relate mainly to the semantic component of "personal freedom" inherent in English proverbs, which can be traced in general universal concepts:

*Friendship increases in visiting friends, but in visiting them seldom;*

*Little intermeddling makes good friends;*

*Friends are like fiddle-strings, they mustn't be screwed too tight [6].*

In Uzbek proverbs, one can feel the desire for similarity, equality, an ironic and derogatory assessment of a friend:

*Oshga o'rtoq boshga to'qmoq.*

*Odam - odam bilan, pista bodom bilan.*

In the process of analyzing the proverbs of the Uzbek and English languages, distinctive features were also identified. Thus, in the Uzbek language culture, the sanctity of personality is observed, but the desire for similarity and equality of all these concepts is noted; as for English personality, it is not distinguished by holiness and self-sacrifice, it is also valuable in relation to the English.

Taking into account only historical, natural and ethnographic factors in the characterization of the ethnological conceptual sphere, it is impossible to fully understand the world of English culture. It is necessary to take into account some signs peculiar to the English way of life and worldview. The indigenous population of England names the following national signs of the English mentality: the ability to perceive a foreign civilization, mobility, impetuosity, addiction to various innovations, as well as coherence and accuracy. It would be groundless to claim that these signs of the ethnoculture of England form the basis of its solid foundation. However, some connection with the national mentality in them can still be noted, it lies in the presence of English ethnic concepts in what the British consider "their own".

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### Conclusion

In the course of this study, it turned out that the hierarchical structure of the semantic features of the concept of "personality" observed in both languages has the following four points:

- 1) spiritual closeness, combining in its composition common views, tastes, attitudes, as a result of which a good understanding between people;
- 2) frankness, which presupposes the complete opening of one's soul to another and thereby the knowledge of this other;

3) selflessness, manifested in helping for another, without demanding or even expecting anything in return;

4) help/support, this semantic feature is very important for a person's linguistic consciousness.

As a result of the research carried out, it can be noted that the concept of "personality" is a character of communicative behavior towards another person, and is endowed with specific features characteristic only for speakers of this language culture.

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