

## The Concept of Character in English and Uzbek Culture

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### ABSTRACT

*The article describes the study of linguistic units expressing character is of great importance in modern linguistics, allowing us to study the relationship between language and culture. Research in this area covers not only the grammar and lexicon of language, but also its cultural, psychological and social aspects. Linguistic units expressing character, as one of the most important components of language, reflect the behavior, mental state and personal characteristics of a person. The analysis of such units creates new methods for linguists and cultural scientists to understand the psychological and social state of a person. The concept of character in English and Uzbek cultures is formed by various historical, social and cultural factors, and the approach to character in each culture has its own characteristics.*

**Keywords:** Concept of character, psychological and social aspects, English and Uzbek culture, structural, semantic and stylistic similarities and differences, linguistic units, mental and personal characteristics.

### INTRODUCTION

The concept of character occupies an important place in linguistics and cultural studies. It not only reflects the meanings that express the inner world of an individual, but also determines his place in society from a cultural point of view. In English culture, character is formed on the basis of relationships, norms and values. In English, the word "character" mainly means the

permanent, stable qualities of a person. The English approach to character often includes self-control, discipline, moral values and independence. Among the qualities that are important in English culture, reliability, a sense of responsibility and moral standards occupy a special place. The English often evaluate character based on internal qualities, rather than external appearance or results. The moral values of the Victorian era played a large role in the formation of character in English culture. During this period, human character was associated with moral strength, hard work and overcoming hardship. In modern English culture, however, with the increase in individualism and personal freedom, the idea of the versatility, variability and complexity of character has increased.

In Uzbek culture, the concept of character is more closely related to social and family values. The Uzbek people have historically valued qualities such as community spirit, hospitality, tolerance, and sincerity. Character here often stems from a person's relationships with their family, society, and those around them. In Uzbek culture, parents, family traditions, and social behavior play an important role in the formation of character. When assessing character, Uzbeks often prioritize decency, personal kindness, mutual respect, and public interest. In this regard, many expressions and phraseologisms in the Uzbek language, for example, "good man," "waiting for a guest," "acting according to someone else's wishes," reflect the internal qualities of a person and his place in society. In Uzbek culture, character can often be assessed by a person's appearance and place in society. Also, the high values of the Uzbek people towards heroism and courage have influenced the formation of the concept of character. As a result, in some cases in Uzbek culture, certain qualities, such as courage, strength, kindness and purity, can be considered the main signs of character.

#### METHODS

The differences in the concept of character in English and Uzbek cultures are mainly related to the values expressed by individualism and collectivism. While in English culture, character

is more associated with personal qualities, self-awareness and individual freedom, in Uzbek culture, character is more important for collectivism, family traditions and relationships in society. While the English focus more on self-esteem, internal stability and independence, for Uzbeks, character is manifested through relationships with society, family and others.

The substantive aspect of character is manifested in the lexicon of both languages in the form of identifying various features of a person's character. The dynamic aspect requires the inclusion of the following in the research material: units characterizing a person's behavior and specific features related to his character. A small number of units reflecting human behavior, that is, "manifestation of behavior," are also included. These units include words in their lexicographical annotations that directly designate certain features of a person's character.

Along with the development of new directions in linguistics in Soviet linguistics, researchers' interest in the comparative study of phraseology of different languages increased. At the same time, major studies devoted to the comparative analysis of phraseology in different languages did not exist until the mid-60s, and the existing works mainly considered the methods and techniques of translation from one language to another. However, over the past 10-15 years, research on the comparative analysis of phraseology has developed and expanded dramatically. Currently, it is almost impossible to give a complete analysis of works covering phraseological materials of different language groups.

The purpose of the study is to identify their structural, semantic and stylistic similarities and differences, as well as to substantiate semantic similarities and differences in terms of expressions extracted from explanatory and phraseological dictionaries. As a result of the study, the author identifies the main ways of mastering phraseologisms in another language and comes to the following conclusion: "between the Uzbek and English languages, despite the well-known differences in their structure and structure, there is a great parallelism in the system of figurative means expressed through phraseology." The uniqueness of this study is that the author proceeds from the understanding of the non-systematic nature of phraseological material.

This approach is not typical for other comparative phraseological studies. Of practical interest is the second section "The main problems of translating phraseological material from English into Uzbek," where the types and methods of translating phraseological material are identified, and the scheme of the relationship between English and Uzbek phraseology is outlined.

National character is changeable and can be updated over time. Features from other cultures that are useful for oneself and suitable for one's way of life are quickly adopted, while those that do not meet the requirements of the time and society are forgotten. The process of development of national character and culture is constantly changing. For example, the Uzbek national culture was influenced to a certain extent by the cultures of the Tajik, Arab, Mongolian and Uzbek peoples. At the same time, when analyzing character, one can distinguish between national and individual characters. It is necessary to analyze the linguistic landscape of the Uzbek language, the influence of internal and external factors, as well as their cognitive foundations. Language units that express human character are called "anthropominants" and they constitute a set of cognitive-semantic information.

Cognitive semantics is a field that studies not only the expression of language in speech, but also its aspects related to consciousness and thinking. In speech, words are used not only in their own meaning, but also in figurative meanings, occupying a specific place in a particular pragmatic situation. From this point of view, it is very important to study the cognitive-semantic aspects of units that express human character. National stereotypes and concepts are present in the content of units that express character. The concept is one of the important objects of research in today's linguoculturology, but its full essence and features have not yet been fully studied. The analysis of linguoculturological concepts requires the researcher to deeply study the national worldview, culture, and mentality. National culture plays a specific role in defining each national concept. For example, the specific feature of the French concept is that in French culture, attitudes towards freedom, women, and life play a dominant role in defining human character. In French, the positive group of anthropominants also consists of units

expressing these concepts, and the classification is based on these features.

## RESULTS

The Uzbek national concept, as noted above, values the qualities that are manifested in a person's relationship with the community and individual individuals. The work *Devoni lug'otit turk*, which is of great importance in the culture of the Turkic peoples, also recognizes such features as tolerance and hospitality, which have been a priority in the lifestyle of the Turkic peoples since ancient times. The geographical area inhabited by each people and its specific common features are described, and special emphasis is placed on hospitality. In European culture, W. Hegel reflected on the appearance and forms of national culture. In the 19th century, interest in the national traditions and lifestyle of peoples reached its highest stage. These studies began with the theories of J. Buffon, G. Vico and C. Montesquieu. G. Herder's concept of *People's Spirit*, M. Lazarus and H. Steinthal's theories of "People's Psychology" also belong to this period. Later, these theories were improved by W. Wundt and G. Shpet. The German philosopher W. F. Humboldt, who lived in the 19th and 20th centuries, thought about the national language as the basis of a people's worldview. His ideas led to the emergence of the theory of "linguistic relevance" by E. Sapir and B. Whorf.

Cognitive linguistics deals with the course of linguistic processes in the human mind, the reception and transmission of speech (text), as well as the reflection of human thought patterns in language. Cognitive linguistics has developed with the development of socio-humanitarian and exact sciences. This field has a terminology, and it is appropriate to use cognitive units to reveal the essence of words used in a figurative sense in the Uzbek language, expressing character. The introduction of cognitive units into the analysis of anthropomorphic entities helps to show the linguistic picture of the world, psycho-physiological aspects of the subject.

## DISCUSSION

In particular, the concept of "frame" is an important category used in cognitive linguistics. A frame is the initial general knowledge about all phenomena and entities of existence in the world. A frame, defined by T. Van Dyck as "encyclopedic knowledge," combines all the meanings and signs that can form a concept in itself. In this respect, although the frame is close to the linguistic unit lexeme, they differ from each other. The similarity between a frame and a lexeme is that both exist in the human mind and have the property of being realized in speech. However, the distinctive feature of the frame is that it also combines knowledge surrounding the concept. All meanings surrounding any concept are not excluded from this association. For example, let's take the cognitive meanings of the word "dog": a dog is a mammal belonging to the group of mammals, performing the role of a guard in the household, characterized by color features such as domestic, white, black, gray, red. These external-appearing features form the main meaning of the word dog. However, in figurative meanings, the word "dog" refers to such human character traits as tyrannical, mean, stingy, stingy, greedy, and greedy. Thus, the word "dog" creates one frame based on its external, formal aspects, and its figurative meaning creates another frame. Thus, the frame is the second phenomenon in the development of cognitive units. The concept of "slot" also plays an important role in the formation of the frame. Slots are semantic groups that serve to create the meaning of a frame, and several slots together determine the content of the frame. The relationship between frame and slot is actually similar to the relationship between lexeme and sema. A lexeme is made up of semes, and semes combine to form the semantic meaning of the lexeme. Similarly, a frame precisely defines its meaning through certain slots. For example, the word "dog" and its cognitive meanings are related to slots, and these slots together form the formal and contextual meanings of the word "dog." An object or event can be described by several semantic slots. For example, when we describe the formal and contextual meanings of the word "dog," we see that each word has many slots. In terms of form and content, each frame consists of

one or more of its own slots. Human thought can be realized in a social environment, that is, in various speech forms. This realization can be in the form of art, oral or written speech. There are infinite and various possibilities for the reflection of thought and speech. Cognitive units, for example, slots, are reflected in speech in the form of scenarios. Scenarios are tools that are used in accordance with the speech situation on the basis of frames and slots. Thus, the frame has a pragmatic meaning and can be realized in the form of a scenario. For example, when the word "dog" is used in its proper meaning, scenarios such as "to feed a dog," "to call a dog," "to play with a dog" arise. In the figurative sense, scenarios such as "to be a dog," "to resemble a dog" arise. In the Uzbek language, using words and verb forms used in a figurative sense, scenarios such as "to be a broom," "to make rags," "to have diarrhea" arise. These scenarios can be formed in different ways depending on the semantic properties of the word and verb, as well as their pragmatic significance. Scenarios are also formed by selecting a certain group of frames and slots, depending on the speech situation. Thus, with the help of slots and frames, scenarios are formed that correspond to various pragmatic situations in speech, which expands the cognitive and semantic capabilities of the language. The concept of gestalt plays an important role in cognitive linguistics. This word is borrowed from the German language and is translated into Uzbek as "shape" or "form." Gestalt analysis shows that the perception of linguistic processes occurs on the basis of form and scheme. This concept mainly describes the process of a person's perception of the environment, the formation of certain forms and structures in his mind. Gestalt analysis also helps to study how meaning forms and their relationships are created in cognitive linguistics. As people perceive the world, a linguistic picture is formed in their minds. This process begins mainly during the child's development and grows steadily, and frames and slots play a key role in analyzing this process. A frame, in particular, has its own meaning and structure, and its formation is mainly carried out through slots. Gestalt plays an important role in this process, because it provides the structures necessary for the formation of a frame and the determination of its meaning.

Frames and slots together constitute a cognitive process. Slots are mental groups that serve to convey the meaning of the frame and complement it. For example, when the word "dog" is used figuratively, the expression "to be a dog" describes a negative behavior or trait, which is related to the practicality of the concept of gestalt. Gestalt, in this case, serves as the main component that forms the figurative meanings of the word "dog," since it combines the formal and substantive aspects of the word. So, the expression "to do a dog's job" not only means "to do a dog's job," but also reflects a person's negative character or harmful behavior. This meaning is formed through "gestalt," because this form, that is, the concept of "dog," is used in an expanded and portable sense. Gestalt analysis also allows you to expand meanings and show the connections between them using scenarios formed on the basis of frames and slots. All forms of frame in the meaning of meaning are reflected in the gestalt, and this plays an important role in fully understanding the cognitive process.

At the same time, the differences in the concept of character in English and Uzbek cultures are also reflected in their language expressions and communication styles. In English, there are many positive adjectives and expressions to describe a person's strong character, for example, "determined" (*qarorli*), "independent" (*mustaqil*), "confident" (*ishonchli*) etc. In Uzbek, however, adjectives such as "hardworking," "kind," "patient" play a key role. In Uzbek, character is more related to public and family interests, and is aimed at ensuring a balance between the individual and society. The concept of character in English and Uzbek cultures is also associated with historical, religious and social factors. English culture has historically relied on Protestant morality, individualism and economic development, so character is often associated with personal success, hard work and self-realization. Uzbek culture, on the other hand, traditionally relies on family values, honor, hospitality, and community interests, which characterize character more as living in harmony with others, respecting family, and contributing to society. The concept of character in English and Uzbek cultures is shaped by various social, cultural, and historical factors. While English culture emphasizes individualism and personal freedom, Uzbek

culture emphasizes community and family values, and harmony with others. These differences are reflected in language, relationships, and social norms. The differences between the concepts of character in English and Uzbek cultures also illustrate how these cultures interact and change in the process of globalization. The fact that English culture often focuses on freedom, independence, and individual achievement, while Uzbek culture is more based on collectivism, family values, and mutual assistance, reflects the social structure of the two different cultural systems.

In Uzbek culture, national traditions, historical heritage, religious beliefs, family values, and the concept of hard work play a special role as the main factors shaping character. Due to the historical experience of the Uzbek people and Muslim culture, the concept of character is often associated with the qualities of being truthful, honest, patient, caring for the community, and valuing family love.

*The main character traits in Uzbek culture*

1. **Honesty and integrity:** Honesty is of great importance in Uzbek culture. It is important for a person to behave correctly, adhere to moral standards, and also be open and sincere towards others.
2. **Patience and endurance:** Another important quality inherent in the character of the Uzbek people is patience and endurance. It is valued to be patient in order to cope with life's difficulties, maintain composure, and overcome problems.
3. **Hard work:** In Uzbek culture, hard work, not giving up, and supporting oneself and one's family through work are important qualities. Respect and reverence for work play a large role in the culture.
4. **Attention to family:** In Uzbek culture, family occupies an important place, and family values play a major role in character formation. Respect, affection, and care for family are important traits of character.

5. **Respect for others:** In Uzbek culture, respect and decency are emphasized, especially respect for elders, parents, and teachers. Being respectful and polite to others enhances a person's character. In Uzbek culture, a person's character is often shaped by traditional values. For example, positive qualities such as "hospitality" or "helping others" are important parts of the Uzbek character. Being kind to others, helping others, and showing kindness to others are unique characteristics of the Uzbek people. Along with the processes of globalization and modernization, some changes are also observed in the concept of character in Uzbek culture. With the increasing attention of the new generation to lifestyle, education, and technological development, some changes are taking place between old values and new worldviews. This is giving rise to new character traits, such as independence, a desire for self-development, and an interest in learning.

#### CONCLUSION

In conclusion, human character and its expression through language is a very complex and multifaceted phenomenon, requiring a deep study of the relationship between language and culture. The linguistic and cultural aspects of the nomination reveal the interdependence of language and culture. Each language, based on its own cultural context, uses different means to express certain characteristics. In English and Uzbek, the same words can be used in different meanings and contexts, which shows both cultural differences and similarities. For example, some words in English can express positive or negative characteristics, while in Uzbek they may have a different semantic load. At the same time, not only the semantic aspects of words, but also cultural, social and historical factors play a significant role in describing character through language. When studying a language, its specific aspects related to the worldview, values and behavior of the people are revealed. A deep analysis of the semantic, pragmatic and culturological properties of words that reflect character in the language, in turn, helps to better understand the similarities and differences between Uzbek and

English cultures. The social and cultural construction of character can be determined through linguistic differences and similarities between cultures, as well as through specific concepts and stereotypes existing in the language. The study of nomination in the fields of linguistics, linguoculturology, and psycholinguistics reveals the interaction between national cultures and language, which serves to further enrich language and intercultural interactions.

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