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LINGUISTIC PERSONALITY AND THE INDIVIDUAL'S WORLDVIEW

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Abstract. It is the purpose of this article to discuss the connection between language, thought and a person's worldview. It provides an understanding of word, expression, metaphor and personal experience as tools for describing and understanding the world. The article, with the help of descriptive literature review and a comparative analysis of the English and Uzbek counterparts, examines the role of language in structuring ideas and cultural knowledge. It also highlights the fact that language is not the sole determinant of a person's thinking, as other factors such as personal experience, education, family and social environment are of significant importance. The article concludes that the study of linguistic personality and worldview can assist researchers to grasp the connection between language, knowledge and personal interpretation.
Keywords: linguistic personality, worldview, language and thought, cognitive linguistics, cultural knowledge, English, Uzbek.

Introduction

Language is used by people on a daily basis to describe objects, to communicate how they feel, to share experiences, and to share ideas. But language has more than just a functional purpose in helping people to communicate. It also offers means of structuring knowledge and elaborating their understanding of the world. For instance, an experience might be the same for two people, but different for them. Sometimes a challenging situation is a problem and sometimes it's an opportunity to learn. They may differ in their interpretations from these descriptions due to their experiences, beliefs, expectations and personal attitudes.

Language becomes a tool through which they are able to articulate these differences. World view is the way one thinks and understands the world. It contains information regarding people, relationships, nature, society, success, responsibility and more. The formation of a worldview is based on the personal experiences, education, family relationships, culture and social interactions of an individual.

Language is a component of this process. People's words and their everyday language expressions can have an effect on the way they describe experiences and communicate ideas. For example, Lakoff and Johnson (1980) show that metaphors are not solely used in literary language, but are also used in normal thinking and communication. A review of research in linguistic relativity by Lucy (1997), which investigates how and if the language one speaks can shape thinking.

The connection between the two is especially interesting in the case of the study of linguistic personality. All people have their own experiences, knowledge, beliefs and methods of representing ideas. But, even if two persons talk in the same language, they may interpret a word or situation

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differently. Hence, someone's language use can give a hint to their worldview, but not to all aspects of his or her thoughts or personality.

English and Uzbek can be used to examine the relationship between language and worldview. Some words and phrases, and a few metaphors may have variable connotations according to context. However, differences should not be taken for granted as people in the same language community are not necessarily the same in their beliefs or interpretation.

Research Method

This article falls under the descriptive literature review and comparative analysis. It is based on the selected academic texts on the subject of language, thought, metaphor and cultural meaning. The aim is to grasp the key points and think about their implications for the analysis of linguistic personality and worldview.

Three aspects are examined: language and thought; personal and cultural experience of meaning; and selected examples from English and Uzbek. The examples are not used as a statement of the results of interviews, questionnaires or a language corpus, but to explain linguistic concepts.

Comparisons are interpretive, not statistical. It does not try to claim that English speakers and Uzbek speakers have fundamentally different worldview. Rather, it investigates the different meaning and connotations words and phrases have in other contexts.

Results and Discussion

3.1. Recognising what is a worldview

The overall perspective on reality is a worldview. It contains concepts of what is significant, appropriate behavior, success and how an individual relates to people and to the environment.

Worldview isn't the same thing as personality. Personality is relatively permanent individual characteristics and worldview is a person's understanding, beliefs and interpretations of the world. There is, however, a relationship between the two concepts. People's understanding of situations and expressions of these understandings can be affected by their experiences and beliefs.

For instance, let's say two students get a "F" in an exam. One pupil says: “I'm not good at this subject.” The other person says, “I have to think about changing the way I study.” The same result happened to both students, and they think it means something different.

They set out their opinions in various ways. From these two sentences alone, however, it is not possible to draw the conclusion that one student has a negative personality and the other always has a positive worldview. They might respond based on their prior experiences, feelings, and expectations.

This demonstrates and emphasizes the need for careful study of language. Words can capture a person's subjective understanding of a particular event at an instant of time, but they can not be an exhaustive representation of that person's internal experience.

Worldview, therefore, is significant in the study of linguistic personality as it is related to the knowledge, beliefs, and experiences that the speaker brings to the communication.

3.2. The connection between language and cognition

The problem of the effect of language upon thought is one that has been of great importance in linguistics.

A very strong version of this concept is that language is all-pervasive and determines thought entirely. Another, more conservative view suggests that language can shape some of the ways in which people attend to, categorize, and interpret their thoughts, but it does not dictate all of them.

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In 1997, Lucy reviewed the research on linguistic relativity and provides explanations for the various perspectives adopted in exploring the potential connection between linguistic structures and thought. This area of study must be handled with great care as a difference in two languages does not necessarily imply a difference in the way that speakers of these languages think.

Think about the time language that people use. The English language can be used with the verb 'save', 'waste' or 'spend' when referring to time. Expressions like vaqtni tejamoq (to save time) and vaqtni sarflamoq (to spend time) are also used by uzbicans. The following are examples of how both languages are used to indicate time using ideas related to resources and resource use.

In some circumstances, these phrases might elicit a description of time in practical or economic terms from the speaker. But, that doesn't imply that all speakers consider time in the same manner. In one conversation about work, a person might use the word 'time' as a resource, but in another conversation he or she might use it as an opportunity for rest or family time.

The following are two key points illustrated in this example. First, there are familiar means of expressing abstract ideas in language. Secondly, the definitions that people give to those expressions relies on more than just the language.

Language and thought should thus be seen as a dynamic process, not a linear one. People's experiences and purposes can affect the language they select and how they express or organize ideas; the language can in turn shape the ways in which people express and organize ideas.

3.3. How words represent personal interpretations.

Different speakers may have different associations to words. The meanings are dependent on context, personal experience and usage.

Think of the word home in English. Simply means where someone lives, but can also imply safety, family, belonging, or emotional comfort. The word might have positive connotations for a person with pleasant associations to childhood. If you have had conflict at home, it might have more complex emotions.

Although the word doesn't change, its personal meaning may vary. The same could be demonstrated with the Uzbek word ko‘ngil. It can mean feelings, emotional inclinations, inner wishes or a person's emotional state, depending on the context. Translations in English may use the words heart, feeling, wish, or mood, but there is no one word that will translate to every use.

This does not imply that English speakers can't understand what is said with ko‘ngil. Instead, it's an indication that the meaning of a word can, and does, vary depending on context, commonality and cultural connotations. Therefore, the whole message needs to be taken into consideration by a translator rather than replacing one word for a single dictionary equivalent.

This is significant for linguistic personality research as people can give personal significance to familiar words. The words they select may represent what they want to highlight, how they understand an experience, and what part of an idea is significant to them. The researchers, however, must not be content with simply concluding that all word uses indicate a strong personal conviction. Sometimes people select a word just because it's the most logical word to use in that context. The meaning has to be understood within the context.

3.4. Metaphors and worldviews of the people

Metaphors are another helpful tool for examining the nature of the language-worldview connection. A metaphor can help people comprehend one thing in terms of another. Metaphors are sometimes thought of as being associated with poetry or literature, but they are frequently used in

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everyday speech. In ordinary conceptual thinking, metaphor is not just a language ornament, but an important aspect of thinking, explain Lakoff and Johnson (1980). Kövecses (2005) is a further investigation into the similarities and differences between cultures and within a culture by means of metaphorical patterns.

For instance, there are a number of phrases that are used by the English speakers, such as:

- "I'm spending time that could be better used elsewhere." We should save our time."
- "She took a lot of time to work on this."

These are phrases for time in monetary or resource terms. Time is considered to be saved, wasted, or invested.

There are also similar phrases in Uzbek such as vaqtni tejash, vaqt sarflash. But the comparison indicates that there are some metaphorical patterns common to both languages; in any case in these examples.

Metaphors may also vary based on context and individual taste. Some may say that life is a journey, some may say that it is a struggle, some may say that it is a series of opportunities. These descriptions focus on various aspects of experience. A journey metaphor might highlight direction and progress while a struggle metaphor might highlight difficulty and effort.

It would be wrong, however, to think that a person who employs one metaphor does always have the same conception of life. Different metaphors can be used for different purposes and metaphors can be conventional expression, not necessarily a statement of personal belief. For researchers, the power of metaphor is in the opportunity to look at the ways that abstract ideas are communicated. Metaphoric comparisons can show patterns of meaning, but proof of claims about individual and/or cultural worldviews must be supported with evidence that transcends a few examples.

3.5. Cultural knowledge and linguistic meaning: English and Uzbek

Language is emergent in social and cultural contexts. People acquire words and phrases related to family life, social interactions, learning, traditions, and shared experiences while engaging in communicating. Some words thus have a background knowledge, which is not immediately apparent to someone not familiar with the situation.

The word mahalla in Uzbek is a good example. Can be interpreted as neighborhood or community depending on context. The term can also be used to describe a local community that has its own social network and duties. These associations are not always implied when using the English word neighborhood.

A translator, therefore, might have to provide information about the context instead of looking for a one-word equivalent. The context of the text, whether it is about a neighborhood, relationships within the community, an organizational aspect of the community, or a specific social activity, will determine which translation is relevant.

Enhancing and developing language and cultural knowledge through this example. A social context in which a word is used may be a necessary component to understand a word.

Cultural meaning, however, should not be codified. Not all Uzbeks are necessarily interested in a mahalla, nor all English speakers in community. Variations in age, time, family context, and experience can affect interpretation.

A helpful comparison between English and Uzbek should then be whether a word has a specific meaning in a given context, which sorts of background knowledge it takes for granted, and what people in one language think a word means in the other. The aim is not to say one language is more

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cultural, one is more expressive. All languages provide means for the exchange of common knowledge and personal experience, but not necessarily in identical terms.

3.6. Individual differences within the same language

Worldview is shaped by a lot more than the language one speaks. The ways in which a person might have a perception of the world can stem from education, family life, work, reading, travel, friends, and experiences.

Two Uzbek speakers can disagree on what success is, independence, responsibilities to family, education, etc. Likewise, two English speakers can have conflicting opinions on the same matters. They both speak the same language, but they don't necessarily share the same worldview.

When it comes to linguistic personality, these differences are crucial. The words and phrases a speaker uses and their attitude may give clues to the speaker's interests, knowledge and attitude, but it is important to be mindful of the nuances of these clues.

For instance, one student may say University education is a means of earning a good job. It could also be said to be an opportunity for personal development and a chance to understand the social system. A third one may focus on the opportunity to make new friends and explore other ideas.

The following descriptions are on various aspects of benefits of education that have not been discussed. They can be a reflection of the speaker's present goals and experiences, or priorities. However, one statement does not give an accurate picture of a student's worldview.

The statements would be explored in a broader context of communication and the context in which they were made in a careful analysis. It could also be used to compare the words speakers use with their interpretation of the meaning.

This way, the distinction between what a person says, what they might mean, and what the researcher could reasonably draw conclusions about is made clear. That is necessary to prevent unsupported interpretations of language and personality.

3.7. A simple framework for studying linguistic personality and worldview

The above discussion indicates a ‘how-to' framework for the study of the relationship between language and worldview. It consists of four elements, all of which are related.

- Linguistic expression. This encompasses both words and phrases used as well as metaphor and saying.
- Knowledge and experience. This involves personal memories, education, beliefs, and cultural knowledge that might affect the speaker's meaning.
- Interpretation. This is related to the speaker's perception of a situation and what he or she wants to communicate.
- Social context. This includes audience, purpose, and context of communication.

These elements interact. Linguistic resources are mobilized to convey an idea, which is affected by the individual's life and environment. Then, a listener decodes the message with their knowledge and projections.

For instance, the term home can refer to a building, a family member, or a sense of feeling at home. The listener's understanding will be influenced by part of the conversation that is happening and by the word's meaning in the listener.

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The framework is a proposed analytical aid and is not a tested model. It can be used to develop questions for future research, for example, how speakers interpret the meaning of culturally important words or the extent to which different groups interpret the same metaphor in the same way.

The framework can also be used for the comparison of English-Uzbek. They could look at particular expressions in both languages, understand them in their context and pose questions to the speakers about their understanding. This would give more substance to conclusions than single words or a vague notion about culture in general.

Conclusion

In this article, it has been tried to explore the link between linguistic personality, language and individual worldview. The discussion reveals the significance of language for peoples' account of experiences, expression of beliefs and communication of understanding of reality. Words, metaphor and culturally meaningful expressions can be used to help the researcher delve into the world that others see.

The examples in English-Uzbek illustrate that a word doesn't necessarily have the same meaning in every context. Expressions of time, as well as the Uzbek word ko‘ngil and the concept of mahalla, demonstrate that it is sometimes possible for two languages to have similar metaphorical structures, yet mean different things without explanation, and that meaning can sometimes be understood culturally and contextually.

But language shouldn't be seen as the one and only determinant of worldview. The understanding and description of reality are also shaped by the personal experience, education, family, social relations, and beliefs of individuals. Perspectives may differ in similar language groups and ideas may overlap in different language groups.

The central finding of the article is that the study of linguistic personality and worldview should be approached from the perspective of the interaction between linguistic expression, personal knowledge and social context. This point of view can enable researchers to go beyond comparing words and gain a better understanding of how people make and express meaning.

Interviews, recorded conversations or questionnaires could be used for the study of selected English and Uzbek expressions in the future. The research could examine culturally meaningful words and/or metaphors and how the speakers would interpret them, and if there were any differences based on age, education, and/or experience. This would give more empirical evidence to the understanding of language and worldview.

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