



THE CONCEPT OF PERSONALITY IN ENGLISH AND UZBEK LITERATURE IN THE CONTEXT OF INTERCULTURAL COMMUNICATION

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Abstract: This article provides a comparative analysis of the concept of personality in English and Uzbek literature from the perspective of intercultural communication. The study is based on the works “Kecha va Kunduz” and “Animal Farm”, in which the linguostylistic and linguoculturological features of personality are studied. The results of the analysis show that while the personality in Chulpan’s work is formed under the influence of social values, in George Orwell’s work it is deformed under ideological pressure. These differences are determined by the cultural context.

Keywords: personality concept, intercultural communication, linguostylistics, individualism and collectivism.

In modern linguistics and literary studies, the concept of personality is interpreted as a complex phenomenon formed on the basis of socio-cultural values, norms, and stereotypes of a specific society, alongside an individual’s psychological characteristics. Within the framework of intercultural communication, personality is of particular importance as a phenomenon that forms and manifests at the intersection of various cultural systems. Because each culture evaluates an individual in its own way and defines their social role differently. In particular, the presence of cultural models such as individualism and collectivism directly affects the interpretation of personality. While in Western culture individual freedom and independence are considered priority values, in Eastern culture the individual exists more in harmony with society and in accordance with social norms. These differences are clearly reflected not only in real communicative processes but also in the images of characters created in fiction.

In the novel “Kecha va Kunduz”, Chulpan reflects the historical and cultural environment of Uzbek society, describing the formation of personality under traditional values and social pressure. The work emphasizes the social nature of the personality through the internal experiences of the characters and



their complex relationships with society. In “Animal Farm”, George Orwell allegorically describes the model of totalitarian society, showing the process of the personality losing its essence under ideological pressure.

Linguocultural essence of the concept of personality and its artistic expression

According to intercultural communication theory, the concept of personality/identity is broader than individual psychological characteristics, viewed as a social construct closely linked to the historical, cultural, and ideological system of a specific society. This approach was developed by scholars such as Edward T. Hall and Geert Hofstede, who interpret culture as a key factor in communicative behavior and personality formation. In particular, Hofstede distinguishes cultures through the criteria of individualism and collectivism, which serve as an important methodological basis for analyzing the image of literary characters⁶⁰.

In the novel “Kecha va Kunduz” the concept of personality is revealed in direct connection with the traditional structure and social values of Uzbek society. Through the image of Zebi, the social limitations of a woman’s personality and her inability to make free decisions are expressed through deep psychological imagery. Zebi is often depicted as a character incapable of expressing their inner emotions openly, forced to submit to the norms established by society. Here, the author reveals his spiritual experiences through an internal monologue, descriptive epithets, and dialogues. For example, although Zebi feels internal dissatisfaction with her fate, she does not have the opportunity to express it openly - which indicates that personality is formed under social pressure⁶¹.

Cholpon uses lexical units rich in national color to describe the personality. Socio-cultural markers found in the characters’ speech - forms of respect, ironic expressions, and hidden emotional signals - indicate that the personality is harmonized with collective values. This confirms the principle of “priority of society”, which is characteristic of Eastern culture. As a result, the personality is interpreted not as an independent subject, but as an integral part of the social system.

Ideological transformation of personality in Animal Farm

In the work “Animal Farm”, created by George Orwell, the concept of personality is described as a phenomenon that is formed under the influence of

⁶⁰ Hofstede G. Culture’s Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations. — 2nd ed. — Thousand Oaks: Sage Publications, 2001. — P. 209–215, 260–267.

⁶¹ Cho’lpon. Kecha va kunduz. — Toshkent: G’afur G’ulom nomidagi Adabiyot va san’at nashriyoti, 1989. — B. 45–52, 97–105, 180–192.



totalitarian ideology and gradually disappears. The work is a political allegory in which language, discourse, and propaganda appear as a means of controlling the personality. Orwell expresses this process through simple yet powerful stylistic devices. For example, the following famous quote:

*“All animals are equal, but some animals are more equal than others”*⁶².

this sentence reveals ideological manipulation through a linguistic paradox. The concept of equality is denied through the semantic distortion of the word "Equal". Here, language is used not as a means of reflecting reality, but as a mechanism for its destruction and reconstruction. As a result, the individual loses their personal opinion and completely submits to the collective ideology. Another important example is the character of Boxer. Its main slogans are:

“I will work harder!”

*“Napoleon is always right”*⁶³.

this indicates that it has become an ideologically simplified form of personality. The boxer has no opinion of his own; he only follows external orders. This means the deconstruction of the personality and its transformation into a mechanical function. Linguostylistically, this is expressed through short, repetitive sentences, which is a typical feature of propaganda discourse⁶⁴. In the work, the manipulative function of language is more clearly seen in the example of *“Seven Commandments”*. Laws that were initially given in a clear and rigorous form are subsequently modified and supplemented with new ideological meanings. For example, the rule *“No animal shall sleep in a bed”* is modified with the suffix *“with sheets”*. This demonstrates the mechanism of re-writing reality and controlling personality through language⁶⁵.

3. Comparative analysis: intercultural differences and commonalities

A comparative analysis of the works of Chulpan and George Orwell shows that in both literatures, personality is determined by social factors, but its interpretation differs depending on the cultural context. In Chulpan's work, the personality is revealed through internal contradictions, while in Orwell's work, it is deformed by external ideological pressure. In Chulpan's characters, the complex psychological structure of personality is revealed through internal monologues and emotional images. For example, the characters hide their

⁶² Orwell G. *Animal Farm: A Fairy Story*. — London: Secker and Warburg, 1945. — P. 15–18, 52–57, 90–95.

⁶³ Orwell G. *Animal Farm: A Fairy Story*. — London: Secker and Warburg, 1945. — P. 15–18, 52–57, 90–95.

⁶⁴ Fowler R. *Language and Control*. — London: Routledge, 1979. — P. 56–62, 101–108.

⁶⁵ Fairclough N. *Language and Power*. — London: Longman, 1989. — P. 73–80, 110–118.



feelings, but through internal psychological conflicts, their true “I” is revealed. This shows that the personality is not completely lost, but lives under pressure. Orwell has the following quote:

“The creatures outside looked from pig to man... but it was already impossible to tell which was which”⁶⁶.

represents a complete meltdown of personality. Here, the distinction between individual and power disappears, and as a result, the individual loses their identity. This is sharply criticized as a violation of individualism in Western culture⁶⁷. From the perspective of intercultural communication, this difference is interpreted as follows: in Eastern culture (Chulpan), the personality exists in harmony with society, but the inner consciousness is preserved. In Western culture (Orwell), personality is regarded as an independent value, and its disappearance is depicted as a tragedy.

4. Linguostylistic tools and discursive strategies

In both works, language serves as the main means of expressing personality, but its function is different. For Chulpan, language is a tool for uncovering psychological depth, while for Orwell, it is an instrument of ideological control. Metaphors, epithets, and national expressions are widely used in Chulpan’s work, through which the inner world of the characters is revealed. For example, the soft, emotional vocabulary used in female characters expresses their social vulnerability and inner tenderness. Dialogues, on the other hand, contain hidden meanings, irony, and cultural codes that ensure the indirect expression of personality. Orwell’s motto is:

“Four legs good, two legs bad”⁶⁸.

initially represents ideological unity, but later it becomes a meaningless repetitive formula. This indicates the semantic degradation of language and the intellectual decline of personality. Language is simplified, resulting in the loss of the ability to think complexly - which is the most effective means of controlling personality⁶⁹.

In conclusion, in the context of intercultural communication, the concept of personality in English and Uzbek literature manifests in different but interconnected forms. In Chulpan’s novel “Kecha va Kunduz” although the

⁶⁶ Orwell G. *Animal Farm: A Fairy Story*. — London: Secker and Warburg, 1945. — P. 15–18, 52–57, 90–95.

⁶⁷ Byram M. *Teaching and Assessing Intercultural Communicative Competence*. — Clevedon: Multilingual Matters, 1997. — P. 34–41, 58–64.

⁶⁸ Orwell G. *Animal Farm: A Fairy Story*. — London: Secker and Warburg, 1945. — P. 15–18, 52–57, 90–95.

⁶⁹ Fowler R. *Language and Control*. — London: Routledge, 1979. — P. 56–62, 101–108.



personality is limited by the influence of social and traditional values, its inner spiritual world, individual feelings, and conscious resistance are preserved. This shows that in Eastern culture, the personality is formed in harmony with society, but on the basis of internal contradictions. In contrast, in George Orwell's "Animal Farm", the personality is deformed and gradually disappears under the influence of totalitarian ideology. When language and discourse are used as manipulative tools, the individual's ability to think independently is weakened and absorbed into the collective consciousness. Thus, in English literature, personal freedom is interpreted as a fundamental value, and its loss is sharply criticized.

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