



LANGUAGE VERSUS IDENTITY: HOW CULTURE AND LITERATURE SHAPE THE PERSONAL SPHERE OF ADVANCED MULTILINGUALS?

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Abstract: This article investigates the association between language and identity among proficient multilinguals, emphasizing the key points of culture and literature as shapers of the personal formation. Many individuals feel immersed after trying to dive into multiple languages through different cultural backgrounds, literature frameworks, self-perception, and humor that they got in a fast-paced globalized world. Playing a pivotal role as a reflection of someone's historical values and cultural identity, language also further navigates the way of thinking among multilinguals by shaping their mindset completely differently. In turn, this serves as a globalization act and offers several insights to better understand common sense and lead the community quickly from different backgrounds. By understanding society and expressing opinions fluently, advanced multilinguals often undergo changes in their personal sphere as they navigate through cultural differences. The ambiguity locked the doors first when those nuances had an impact on language learners and became clearer as language proficiency was enhanced. It also had been felt that literature, in its own, changes how people feel emotionally, their native-like thinking, and how they get along with language. By examining the cultural understanding via language and literature, this study references examples and explanations from different scholars to expand and express how multilinguals experience the transformation in their personal sphere of inner identity.

Key words: Proficient multilinguals, language, identity, literature, culture, cultural backgrounds, personal sphere, communicate.

Introduction:

Linguistic systems, what we call a language, and identity—the self-concept, or personal identity—are intricately linked when it comes to determining individuals' way of thinking, communication, and understanding themselves, combining with the surrounding environment and social context. There have been extensive studies examining language acquisition among multiple language speakers, but the effects on communication skills or the impact of interaction abilities among advanced multilingual speakers have been lacking. There was relatively little research examined, and there was insufficient focus by scholarship for that nuanced identity change. Language changes when it comes to skilled polyglots and how they got influenced by the culture and the language when it comes to changing motive, interacting, and reflecting the personal identity or selfhood, in other words. Many people learn languages for everyday communication or conversations to engage with native speakers, but expert language learners interact with socio-cultural frameworks and textual heritage, and in turn they learn societal subtitles to shape affective responses, drive behavior orientation, and create cognitive frameworks in their own minds for the world around them. Representations of cultural heritage

and social conventions serve as a central function, providing novel insights towards cognitive schemes and expressive capacity. There has been a jointly influenced internal identity. By analyzing distinctions of proficient polyglots, the impact on the identity has a dynamic change compared to basic language learners. Investigating these processes, it can be easier to clarify the role of multilingual exposure and blended selfhood that has been formed by different backgrounds of the languages. Cultures and the literature in the evolution of individuals and many other identities.

Language is commonly accepted as a structured system for communication, formed and evolved over centuries. Each language is unique in its own way, without a doubt, with precise grammar and vocabulary usage and a distinct way of being used by its owners. Language would be meaningless if it had never been used in a real context. Alternatively, it could have been hard to understand why exactly language works in a certain pattern with word order alongside cognitive semantics. That is, the link has connected language to the culture of its users. The certain elements have different meanings; however, when they are all gathered, they can form a new meaning that can only be digested by their native or native-like users. "Understanding why a language works in a certain pattern, including word order and cognitive semantics, requires acknowledging the deep connection between language and the culture of its users" (Pavlenko, 2004). Here is an example, the English idiom "It is raining cats and dogs." Without a certain level of English language, it can be so overwhelming to understand the point of the animals that were used in that context. All the languages have their own versions of words like these. They are casually used in different meanings, but the connection of something back to cultural or historical heritage can alter it in an exact moment. "All languages contain similar idiomatic expressions, which reflect cultural or historical heritage and shape the meaning in context" (Norton, 2013). Language and identity are inseparable. Despite the fact language is called a structure or a tool that has been made for communication, it is not just for that at all. It also reflects how people perceive themselves in their society, reflecting their role. All of the words that were expressed and the structures that were revealed share cultural values, emotional states, and thought patterns. When it comes to multilinguals, they create multiple "selves" of themselves. While providing a language barrier to themselves, they often go and come beyond just the way of their own identity in their native language. They might take something seriously when they face culture shock or crises of different cultures. Language has been actively used as a tool to perform and negotiate, but nowadays, it has been the expression of the heart, humor, and inner self, not just the way to communicate. "Language functions both as a mirror of self-concept and as a tool for constructing personal identity". (Norton, 2013) Take an example: writing a reflective journal in any language can make people analytical, whereas thinking in their native language might make them more emotional, or vice versa. It has been confirmed that many people switch to other languages while they talk about emotions and relations. In many cases, it has always been English for non-native speakers. They have set social norms, they have added motivation and personal values for that language, and after all, they create their own native-like version in themselves, and that changes the way they think and adapt to the language. After mastering a language, many people understand the politeness, hierarchies, humor, or metaphors in English literature subtly shaped by the way they evaluate situations more academically and start to interact socially in their own.

Using a language differs from owning a language, and speaking in a language; only goes deep when it is connected to learner's worldview. As Kramsch (1998) notes, to know a language is to know a culture; language learning is not only a cognitive act, but also a social and cultural one. The language learning is inseparable from cultural understanding. There is no way of accepting and consuming all the information without the basic knowledge about the culture itself. Language is not only a system of rules, but also a medium that carries social norms, values, and worldviews. They internalize culture through language use; it is not like they learn culture

because of the language.

Byram (1997) underlines the engage of language to the literature, providing into social and cultural dimensions. According to him, literature serves as a pivotal medium for better understanding and engaging with culture, especially in the context-based language learning. Byram (1997) notes in *Teaching and Accessing Intercultural Communicative Competence*, literary texts provide learners with an access to what is called beliefs, different kinds of norms and awareness. That is why when proficient language learners excel in their language targets, they often go inside of the language not because they know advanced grammar but because they started to understand culture and literature. As a result, literature acts as a bridge between language and culture, making learners to expand beyond their imagination. Those relations were supported by Lee (2003) and Jiang (2000) as they also argue “a distinctive and inseparable relationship between language, culture and identity”; so that they have seen them as a single unit rather than separable items.

An American author and speaker James Clear worked on his books to renew old habits and change it to something better with not changing identity but small habits; so identity still will be changed over time. As a form of literature “Atomic Habits” this book changes identity in a small fraction by self-assumptions and clear explanations that were proved by examples mentioning about productivity, motivation and self-discipline.

Although the connection between language and literature may not seem strong as it is, the power it holds undeniable. When a reader dives into literature they start to see the world different: they will be to understand complex nuances as they can guess from overall meaning or sharpen their minds with sociolinguistic knowledge. In addition to that, the mixture of culture and literature can be powerful mediators as a shaper of the language and identity by reinforcing the idea that cannot be separated from culture. As Kramersch (1998) points out that learning a language is not merely the mastery of grammar or vocabulary, it is an entry into cultural meaning, systems where norms of politeness, humor, metaphorical expression, and social hierarchies are embedded. In its own, literature deepens this process as a tool for identity formation. Unlike other learners use the language for everyday conversation, advanced-level multilinguals use literature as a transmission of collective memory, moral value, and worldviews through the narrative and metaphor. Norton (2013) argues that How much people engage with text, they can learn to negotiate identities beyond their imagination. Comparatively, Pavlenko (2004) highlights the emotional attachment in the stories of a second language can change the sense of learners as an expand to their repertoires.

Language now is not simply a kind of a knowledge; it fundamentally acts as a personal sphere – emotions, self-concept, social role of people and worldview. It all differs when it is side with proficient multilinguals. Unlike other language learners advanced users broaden into intercultural competence and identity. Therefore, multilinguals build hybrid identities that shaped by both languages but also with the power of literature and culture (Bradby,2002). Multilinguals are unique because they live at the intersection of cultural frameworks and literature transmits. For them, language plays the role of a medium; that is why their identity will be the result of the constant negotiation between the culture and the literature. (Pavlenko & Blackledge, 2004; Kramersch, 1998). Additionally, for proficient language users, language acts as a mirror to their own identity. As long as they carry their own identity, they form up new ones with the worldview, idioms, and cultural assumptions whenever they master a new language. And all the time they use different languages; they just switch from one to another, like they're changing the phase. When it comes to literature, it acts as a space of negotiation. Reading in multiple languages exposes them to different literature traditions, writers, and cultural backgrounds. All around the world, literature has different forms, and multilingual users have the ability to understand different cultural norms through literature. As a result, literature doesn't just tell

stories but also changes the way of thinking and sharpens the mindset. Multilinguals often feel a sense of belonging to multiple cultural places. Whenever they switch the language, they can adapt to the place as long as they fully change their identity by the language and the literature. As long as they master the language, they get better when it comes to understanding the culture and adapting to it. And after that, the tension becomes much thinner, and the chance of facing a cultural shock will be less. Not all the languages are valid equally. However, when multilingual people can use them all, they can shape them by navigating these languages as their power structures. Different languages carry different emotional weights. Sometimes people feel better when it comes to sharing their own thoughts, beliefs, and emotions, not only in their own native language but also in the target, chosen language. That is why the power of literature in any language can evoke childhood, family, and tradition, while in a foreign language, it brings them back to nostalgia.

Conclusion:

There are interconnected forces that shape the experience of multilingual speakers by language vs. literature compared to identity vs. culture. Language is not only a tool for communication but also a carrier of personal and collective identity while shaped by literature and culture. For multilingual individuals, those elements intertwine, offering both opportunities and challenges. On the one hand, they can switch from one to another smoothly, offering them a lot of chances to get along. On the other hand, it may also create tension and identity in their beliefs and sense of belonging. Ultimately, the relationship between language, literature, identity, and culture demonstrates the paradox of human expression. One side with the importance of multilingualism and the other side with the connection to the inner identity of a human being.

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