



Language as an expression of national mentality.

Xatamova Dildora Azim qizi

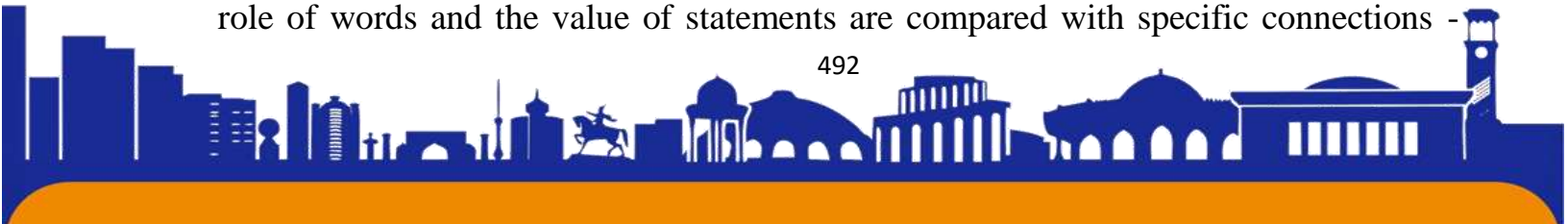
2nd year master's student in the direction of Comparative linguistics, linguistic translation studies (by languages) of Samarkand State Institute of Foreign Languages.

Abstract: *The article examines the study of the linguistic picture of the world as a derivative of the national mentality. On the basis of crosslanguage comparison, the universality and ethnospecificity of the language world among the English and Uzbek is revealed, and it is also concluded that each language reflects a certain way of perception and structure of the world.*

Keywords: LANGUAGE, LANGUAGE PICTURE OF THE WORLD, NATIONAL MENTALITY, PECULIARITIES OF NATIONAL MENTALITY, CULTURAL HERITAGE, TRADITIONS, LANGUAGE FUNCTIONS.

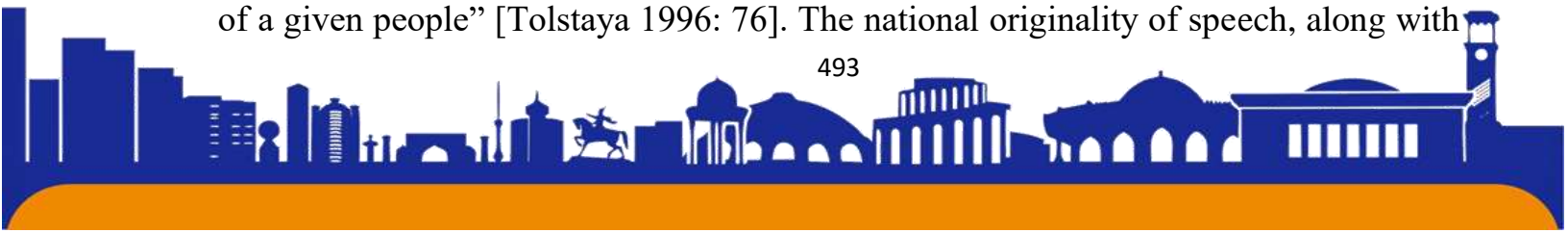
In modern linguistics, an important place is occupied by the study of texts, since words and phrases are studied in them not as isolated phenomena, but as constituting single semantic fields in their relationship and location in the context, expanding and transforming the semantic meaning of words. Ethnic mentality, as the identity of people's lives, is revealed through the structure of individual worldviews, rules, reasoning, based on the baggage of knowledge and ideas that are in our society, which together with dominant needs and prototypes of a common unconscious advantage, and hence views that are unique for this society, standards, principles, social attitudes that distinguish this community from others.

Indeed, the moral world of man is presented in exceptional detail in language. Linguistic mentality is a perfect technique for separating people with the help of language, completely authentically existing people's beliefs about the world. But, despite the fact that the study of language makes it possible to very accurately show the civilized peculiarity of the position of people to the reality that is located, it does not contain the possibility of finding reasons that provoke people to add importance to some aspects of phenomena without taking into account others. The national type provides for an original world of emotions, a unique concept of ideas and behavioral characteristics, strong foundations that are formed under the influence of external conditions, and the exceptional historical development of the people. The mental area interprets the cognitive space of a person updated by different categories of texts, covering a whole array of competencies about the world around. At the same time, the role of words and the value of statements are compared with specific connections -



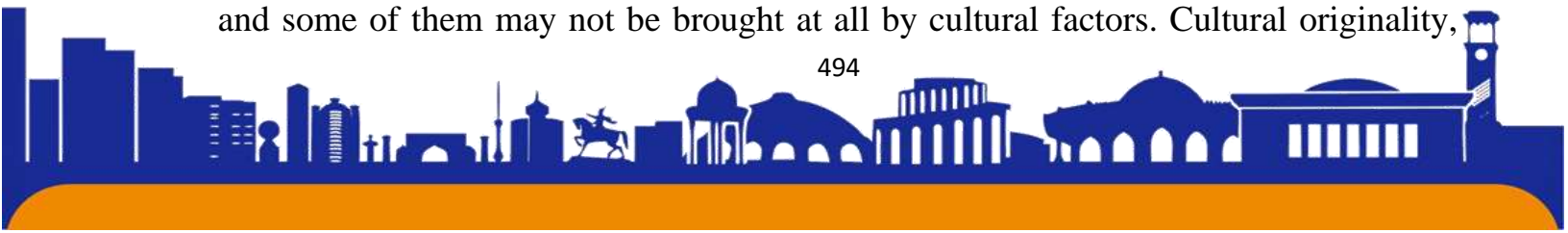


“knowable structures or sources of knowledge that stand behind these meanings and ensure their understanding”. Mentality allows you to track the path traveled by one or another people and can be defined as part of the national culture. Moreover, the awareness of its individuality provides a source for an in-depth comprehension of a culture hidden from a superficial glance at the “mechanics”, makes transparent the secret connections between phenomena. “Culture and tradition, language, way of life and religiosity form a kind of “matrix” within which mentality is formed. The era in which an individual lives leaves an indelible imprint on his worldview, gives him certain forms of mental reactions and behavior, and these qualities of spiritual equipment are found in the “collective consciousness” [Boldyrev 2001: 34]. Linguistic mentality must be recognized as a correspondence between a certain part, area of reality and their linguistic performance. Language mentality can be of two models: lexical and grammatical. The linguistic mentality of the lexical type is reflected in the lexico-semantic system. The specificity of the linguistic mentality of the grammatical type is formed by local, temporal and other centers of the concepts of the world. The above principles of understanding the world are fixed, initially, in the grammatical system (in the system of tenses, the category of gender, the category of number, etc.). The most convincing and scientifically proven evidence of the existence of a national character is the national language. The language both forms and develops the temperament of its owner, and not only vocabulary, but also grammatical means of the language take part in the formation of the attitude and national character of the owner of the language. It can be postulated that the language and folklore of a certain nation, on the one hand, reflects the general cultural, socially significant life of the owner of the language, on the other hand, educates, forms self-consciousness, the worldview of a certain ethnic group. In the linguistic picture of the world of this or that people, both universal values and exceptional information, understandings, views about the world around and methods of its research are manifested. Tracing the method of depicting the world fixed in a real language, it is necessary to reveal not only the encyclopedic principles of organizing reality that is inaccessible to the eye, but also the validity that serves as the basis for this or that language, which is caused by “both its very structure and the national-cultural consciousness of its speakers” [Telia 1996: 189]. Despite the unanimity of the laws of logic and the study of the world, nations are characterized by a distinct national-specific “vision of the world”, they reflect the reality around them in different ways, since “the language itself is formed in the process of cognitive activity of a given people” [Tolstaya 1996: 76]. The national originality of speech, along with





the commonality of material culture and spiritual warehouse, demonstrate the organic difference of the people. So, language, in reality, both creates and reflects the identity of the national character and national psychology of each nation. Any ethnic group develops its own clichés of understanding and action. In the understanding of the speakers of a particular language, a specific picture of the world appears, through the prism of which each person is aware of the world. The construction of mental images of the world counts on the appeal to the linguistic picture of the world, to the linguistic vision of the world. The linguistic picture of the world demonstrates conceptual examples of reality, serves as a perfect example of impartial reality, imagined in language. Humanities are currently being integrated, and ethnolinguistics is one of the examples of such interaction. Any people forms an original picture of the world, determines spiritual and moral advantages, creates an ethnic understanding and an axiological system. At the same time, the language, religion, anthropological features of an ethnic group can be repeated among other peoples. The only thing that distinguishes representatives of different ethnic groups is the spiritual culture, saturated with rites, rituals, beliefs, which find their expression primarily in language and folklore. Ethnolinguistics studies the language from the point of view of its correspondence with the ethnic group and, accordingly, takes into account national, folk, tribal identities. This is an integrated science that uses the data of the language (national and dialect), folklore, ethnography, history, cultural studies, fiction, psychology and other humanitarian disciplines. From the point of view of linguoculturology, the explanation of the originality of ethnoculture should be sought in the words that fix the images of cognizable objects and phenomena. The word arises from reality and carries internal energy. With the help of a civilized word, it is precisely the location in which a person lives, where the image of the world is formed as a fundamental element of ethnoculture [Alefirenko 2010: 21–22]. The national peculiarity of the word and text is determined by two factors - objective and subjective, which can be identified by comparing languages. Under the objective reason, the semantic and axiological value of phenomena that determine the originality of the everyday space of a particular nation is realized. An individual reason has the possibility of an additional choice of signs for the same phenomena, which are not equally depicted by the mentality of different ethnic groups. In other words, a national identity is depicted by different linguistic representations of the same objects of truth or supposed reality. Moreover, such inconsistencies are not always culturally indicated, and some of them may not be brought at all by cultural factors. Cultural originality,





thinks about the correspondence of the word to a specific section of the mental picture of the world. It is in this area that “one should look for sources of synergetics of the national and cultural components in the semantic structure of the word” [Gak 2000: 37]. The real existence of a cultural-linguistic feature does not absolutely abolish the behavior of cultural-linguistic concepts. The encyclopedic and culturally specific finds reflection in the language as a system, which, in the course of research, is built into a distinct linguistic picture of the world.

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