

The Expression of National Mentality in the Language

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Abstract - The article discusses the features of the national mentality and its reflection in the language. The main form of expression and reflection of national culture is language. Language is one of the most important universal values, a reflection of the national culture of the people who speak it. Two national cultures never completely coincide; each culture includes both national and international units. The language should be considered in close connection with the facts of the social life of its speakers, with their history, geography, way of life, culture and literature.

Keywords – National Mentality, Lingua-Culturology, Individual Mentality, Social Mentality, Cognition, Stereotypes.

The main form of expression and reflection of national culture is language. Being a social phenomenon, it is inextricably linked with its carriers. In turn, culture, as a creation of the people, correlates with the language of representatives of a certain national community. Being a kind of semiotic code, culture is a certain amount of information, manifested in artifacts, necessary for an adequate interpretation of the behavior of national personalities.

It is a fact that the problem of National mentality has been considered more essentially for the recent years. In this process, different notions have been applied in various meanings. As for the author of "Modern philosophical dictionary"¹, the term mentality (from Latin: mentalis – mental) is defined as the unique way of world cognition of the huge group of people. It defines the attitude of the person to the environmental phenomena. Mentality identifies the fundamental basis of the personal and social attitude to different features of the life, behavior, and actions. It is possible to state that the mentality is "the

criteria base of personal and social cognition"². In terms of this, there is problem to differentiate the *individual mentality* in the level of definite person, *social mentality* in the level of groups, societies and nations, and *society based mentality* including all the groups, social and national peoples³. On this regard, A.P. Sedih defines the notion of mentality as "the way of understanding the reality identified through the unit of cognitive stereotypes of the mind relevant to definite lingua-cultural society"⁴. A.F. Valeeva states "national mentality, is a national way of cognizing the reality defined by the collection of cognitive stereotypes of the nation"⁵. Researchers are increasingly focusing on the relationship between mentality and culture, the national mentality paradigm, and the particular way of life of ethnic society. Recent experiments have proven that "national

² Leont'ev A. A. Psiholingvističeskie edinicy poroždenija rečevogo vyskazyvanija. – M.: Nauka, 1969. –P. 57- 58.

³ Gershunskij B. S. Mental'nost' i obrazovanie: učebnoe posobie dlja stud. – M.: In-t. Prak. Psih, 1996.–P. 142.

⁴ Sedih A.P. Jazykovaja ličnost' i ètnos (nacional'no –kul'turnye osobennosti kommunikativnogo povedenija russkikh i francuzov). –M.: Kompanija Sputnik+, 2004.–269 p.

⁵ Valeeva A.F. Jazykovoe povedenie v poliètičeskom obšestve (sociologičeskaja diversifikativnost'). – Saratov: Iz-vo Saratovsk. un-ta, 2003. – 308 p.

¹ Azarenko S. A., Andrianov V. M., Ankin D. V. i dr. Sovremennij filosofskij slovar'. Izd. 3-e ispr. dop. –M., 2004. –P.477.

language is a key factor in thinking, in other words, native language gives its owners the opportunity to use a particular way of expressing their thoughts through specific language habits”⁶.

Apparently, it is possible to study mentality by studying language. Mentality is a culturally grounded view of national thinking. In our daily lives we are exposed to such habits and forms of language that challenge us to a different way of thinking of the world by people of different nations, unique features of other nations. Often when we compare our mental habits with others, we will notice that other nations are different.

In mentalities and cultural traditions in different nations, words and phrases are used differently depending on the purpose and condition of communication, and the communicative purpose is unconventional. In addition, the audience needs to be taken into consideration, depending on the country, the geographical location. In communicating with people of different nationalities, there is a difference in proving and convincing. Every culture has more or less experience accumulated by people. The movement and perception of the nation is explained by their cultural skills⁷.

Many scholars agree that the mentality cannot be understood “from the inside”, being its bearer, it can only be evaluated “from the outside”. Moreover, it is impossible to “learn” someone else’s mentality or copy it. This is due to the fact that “... the mental are those attitudes and moral guidelines that are acquired and created by people in the process of socialization, taking into account the peculiarities of the cultural and historical era”⁸. In contact with a “foreign” language, we invariably pass it through the prism of a “native” mentality, which inevitably leads to a distortion of cultural attitudes embedded in this language. In other words, one must be born and grow in the culture in which this mentality has been created over many centuries. We can only come closer to understanding the worldview of a nation through the study of its language, which, as you know, is the vehicle of this culture.

There is no doubt that the mentality is reflected in the language at both the lexical and grammatical levels. Each

nation has unique associations of imaginative thinking, due to the special semantic content of each word - cultural meanings. They are fixed in the language system and make up its national specificity. Ethnic identity is based primarily on the native language⁹. The assimilation of the studied language involves the assimilation of the linguistic picture of the world, the linguistic consciousness of the speakers of this language, which is manifested in the ways of dividing the world.

Ethnocultural philosophy finds expression in language. The national picture of the world is reflected in the semantics of linguistic units, through a system of meanings and associations. Words with special culturally-specific meanings reflect not only the way of life characteristic of the language community, but also the way of thinking¹⁰. Namely nominative units ... manifest the importance of certain units of culturally fixed behaviors for a particular linguistic and cultural community¹¹. So, the national specificity in the semantics of the language is the result of the influence of extralinguistic factors - cultural and historical features of the development of the people.

Acting as carriers of national-cultural information, language units exist at all levels of the language system. They stand out when comparing two incongruent linguistic communities and function as constituents of a particular communicative universe.

A special place among the language revolvers of national-cultural consciousness is held by proverbs, sayings and phraseological units.

The cultural identity of the language community is perhaps most pronounced when studying the paremiological foundation of the language. Proverbs, sayings, phraseological units are original exhibitors of cultural knowledge, where there is an interaction of linguistic and cultural semantics. Paremas, as part of the linguistic system, act as a repository of the cultural traditions of the national mentality; they most vividly notice and reflect the moments of life of representatives of a particular linguistic society.

⁶ Sedyh A. P. Jazykovaja ličnost' i ètnos (nacional'no -kul'turnye osobennosti kommunikativnogo povedenija russkih i francuzov). -M.: Kompanija Sputnik+, 2004. - P. 87 - 88.

⁷ Teshabaeva D.M. Ommavij ahborot vositalarida nutk madanijati. - T.: Fan va texnologiya, 2011.

⁸ Akopov, G.V. Fenomen mental'nosti kak problema soznaniya [Tekst] / G.V. Akopov // Psihologičeskij žurnal. - M.: Izd-vo RAN, 2003. - T. 24, № 1. - P. 47-55.

⁹ Hrolenko, A.T. Osnovy lingvokul'turologii [Tekst] / A.T. Hrolenko; pod red. V.D. Bondaletova. - 2-e izd. - M.: Flinta: Nauka, 2005. - 184 p

¹⁰ Ošepkova, V.V. Jazyk i kul'tura Velikobritanii, SŠA, Kanady, Avstralii, Novoj Zelandii [Tekst] / V.V. Ošepkova. - M.-SPb.: GLOSSA/KARO, 2004. - 336 p.

¹¹ Jazyk i kul'tura: sb. obzorov [Tekst]; otv. red. E.O. Oparina i dr.; RAN INION. - M.: INION, 1999. - 109 p.

It is well known that the phraseological unit (or static expression) is a linguistic instrument that reflects the world scene. The way a person responds to a particular object is expressed through words, reveals the perceptions of the perceptible person, and expresses his or her reaction to the events surrounding them. It is well known that static expressions are the unique wealth of each nation. Words are an important source of cultural heritage and values that are transmitted from generation to generation. In their meaning, myths, national values, customs, rituals, lifestyles and other valuable national cultural and educational and religious information are reflected. In addition, the expressions may be closely related to historical events and historical figures. Their contents even include religious knowledge and understanding of religion.

The semantics of phraseological units reflects the peculiarities of national culture, peculiarities of national traditions. From this point of view, other features of the language may also be manifested in the expression of national-culture in phraseological units. For example, different animals are compared to different animals¹². Sometimes comparisons in one nation are not at all comparable to the other, and even contradictory, there are some positive and negative assessments.

The lexeme of 'Elephant' represents a concept, which, in many cultures, including the Uzbek people, is a means of representation of rudeness, discursive discourse, and in Indian culture it is, in contrast, the expression of female beauty. For example: "Sheep" - a word for sheep in Uzbek culture, while negative in European culture, including English. For example, *the sheep and the wolf do not live in the same village, but the sheep dies even if they are not afraid; When more sheep are found, the sheep is dirty*. (Uzbek folk articles, 2012) *As well as hanging for a sheep as a lamb*. (Animalistic proverbs in English c, 2014).

In Arabian culture, Camel serves as a contextual representation of the beauty of women, while the camel is used to express rudeness, misogyny, and ugliness in the imagination of other nations. For example: *who steals an egg will steal a camel; trust in God, but tie up your camel*.

In the language of phraseology, there is a link between the ethnic culture and the way in which they perceive the world, and its progress from simple to complex

inevitably reflected in the speech and reflects the culture and values of the peoples.

Thus, each language is, first of all, a national means of communication and it reflects the specific national facts of the material and spiritual culture of the society that it (the language) serves. Acting as a translator of culture, language is able to influence the way of understanding of the world that is characteristic of a particular linguistic and cultural community

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