

Semantic Analysis of Concepts of Mentality and Culture

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Abstract

The concept of mentality was formed long after the concept of culture. After the popularization of scientific knowledge, from the second half of the 19th century, it was applied to this field by linguists. After that, these two concepts are given together in a number of contexts, creating a semantic interference that replaces each other. Culture is understood as a force that regulates the world and introduces values into the human system.

Keywords: linguocultural, semantic interference, scientific knowledge, field by linguists, cultures.

Recently, we can observe the studies conducted by scientists in the humanitarian fields about the interdependence of language and culture. In fact, if culture is the most important indicator of a person and society, language occupies the most important place as a means of communication between a person and society. Although language is a part of culture, national culture is manifested in language. As a science that studies language and culture, not only linguocultural science, but also ethno linguistics, ethno psycholinguistics, linguonational studies, cognitive linguistics, linguoconceptology, linguopersonology and anthropolinguistics are studied. And linguoculturally focuses on the aspect of cultural importance of language units, on looking at the cultural world of the people through language, as well as on the fact that language is a means of realizing culture. As the famous linguist scientist Y. N. Karaulov explained, "One of the most important aspects of linguistic culture is love for our language. Through this love, we can learn the subtle and complex aspects of language and culture."

Understanding many aspects of a language depends on studying its history. German linguist and philologist W. Humboldt wrote the following thoughts about language. "Language is such an organ that a person not only expresses his thoughts, but also expresses and shapes the spirit of the nation. It shows our ideas about the world. Through the existence of different languages, we can get information about different peoples about their worldview, diversity of thought images. The difference between languages is not only in their sound or sign, but also in the worldview of the owner of that language" (Humboldt, 1985). During their research, American anthropologists also emphasized that language should not be studied separately from culture, that is, they should always be studied together. Interdependence of language, culture and society is carried out within the framework of several problems. Such phrases as "language and thought", "language and human spiritual activity", "language and human behavior", "language and society", "language and human value" are among them. The study of these problems leads to the expansion of the directions of linguistic and cultural studies. By the end of the 20th century, during the study of linguistic and cultural studies, four Moscow schools of linguistic and cultural studies were formed, which conducted scientific research in this field.

1. School of Linguistics and Cultural Studies founded by Academician Y. Stepanov.
2. Linguistic and cultural studies school headed by N.D. Arutyunova.

3. V.N. Linguistic and cultural studies school founded by Telia.
4. V.V. Vorobev, V.M. at the People's Friendship University of Russia. The school of linguistics and cultural studies created by Shaklein et al.

Differences between cultures lead to differences between languages because language tools are related to non-scientific reality. A. Vejbitskaya and Y.D. Apresyanlam's book "Klyuchevie idei russkoy kartini mira" is a basis for studying the problem of linguistic mentality. The word mentality has been used as a special historical and cultural-anthropological scientific term since the 20s of the 20th century. By now, this term has become very popular and is widely used not only by linguists, but also among the people. This concept, to a certain extent, expresses the meanings related to the material and spiritual spheres of human activity. At the same time, the issue of defining the concept of mentality is being studied not as a special term, like all important words and phrases in people's speech, but also as a simple word. The concept of mentality was formed long after the concept of culture. After the popularization of scientific knowledge, from the second half of the 19th century, it was applied to this field by linguists. After that, these two concepts are given together in a number of contexts, creating a semantic interference that replaces each other. Culture is understood as a force that regulates the world and introduces values into the human system. Within the framework of synchronic vocabulary, culture means both material and spiritual concepts of the way of human activity in the world. When the concepts of mentality and culture are analyzed semantically, we can clearly see the relationship between them. Interrelated mentality and culture are manifested as a sphere of human spiritual activity through the medium of the national language. According to V.V. Kolesov, "the language reflects the culture of the nation, and the owners of that language take part in the formation of the mentality of the people." Mentality, first of all, is an involuntary way of feeling the world, a direct perception of it, and as a model of behavior, it plays the role of the main source, condition and direct factor of the emergence and evolution of national culture. Mentality, in essence, is the invariable foundation of the struggle of cultures, their exchange, and the same mentality is an indicator of cultural activity, national cultural values control the "selection" factor. In this respect, culture plays the role of a result, a manifestation of mentality. Secondly, the experience, values, ideals and other main categories of the people prepared, selected and acquired by the culture show their influence on the gradual development of mentality, such as special cultural influence and cross-cultural interdependence. For example, today the widespread spread of Western culture around the world does not affect our mentality to some extent with some signs inherited from the past. In this sense, mentality is clearly seen as a specific result of ethnic cultural activity, cultural struggle and communication. However, there is no direct connection between mentality, culture and language. It is well known that peoples speaking different languages can have a similar culture, and on the contrary, monolingual ethnic groups have some differences in their culture. In terms of mentality, British English and Americans, although they speak the same language, differ in their cultural characteristics.

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