

The Role of National Mentality and Culture in Learning Language

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ABSTRACT

Culture and national mentality are connected with language, because the culture of nation is reflected in its language. And learning of any language should be accompanied by learning the culture of this nation. Because it helps to avoid of barrier and misunderstanding between learners and native speakers.

KEYWORDS: *language, culture, mentality, intercultural attitude, language and personality.*

It is known that day by day in our country the attention to language learning is growing. Knowledge of a foreign language, the ability to communicate in it has become a requirement of today. Therefore, each of us is trying to learn a foreign language, to communicate freely in that language. However, in addition to learning a foreign language, it is also important to study the culture, customs and traditions of the countries where the language is spoken. Because the language reflects the culture, colorful customs and traditions of the whole country and the people living in it.

Linguoculturology, the study of foreign languages as a means of intercultural communication since the late twentieth century; began to develop based on the teachings of communicative, cognitive linguistics, and a number of scientific studies in this area are still being conducted today.

The development of research in the field of linguoculturology is largely due to the importance of solving the problems of "language and culture", "language and personality". In their work, many scholars have tried to explain the problem of the interaction of language and culture.

The participation of language in the acquisition of another culture is one of the most important problems for linguoculturology. Because language was created to express the ethno culture which associated with it. Moreover, a language can be used not only by the people who created it, but also by representatives of other nations, other cultures, speakers of other languages.

When we talk about the interdependence of language and culture, it can be described as follows: if language is a system that allows the collection, storage and transmission of information in the minds of the nation from generation to generation, culture performs the function of preserving and transmitting collective knowledge. In short, the culture of the nation, which has emerged and survived for centuries, is passed on to future generations through language in the form of folklore and written sources.

Each culture has its own unique spectacles, and some of them can be repeated in many cultures on their own, but the combined systems of elements of experience that are not unique will only belong to that nation.

It is well known that the problem that a person learning a foreign language may face is not only related to lexical and grammatical difficulties. According to E.Sepir, B.L.Worf, A.A.Potebnya, V.fon Humboldts, representatives of different cultures face a problem when they interact because they are not aware of the cultural factor, not the language factor. Therefore, it is very important for a

translator to know the cultural dominants and the differences in their manifestation in language.

What is the relationship between language and culture in this area? Of course, the connection between them cannot be denied. Because they cannot exist in isolation from each other. Let us consider the views of some scholars on this subject below.

"Culture, as it is described today," writes N.Sh. Galyamova, "is a way for a person to exist as a human being." The study of culture is studied in ethnology when a person is taken in terms of generalization - culturology, or in terms of unity. In short, culture is itself a person who is taken as a union or unity."

According to Yu.M. Lotman, "a set of no genetically assimilated data demonstrates the ways in which it is organized and stored. In general, language and culture are always in touch."

Eduard Sepir, a well-known scholar, also commented on the relationship between language and culture: "Language is closely connected with culture: language" grows "into culture and expresses it" as an important factor in the development of culture as a whole." In all aspects of culture, "language has its own territory. The people who speak it belong to one (or more) period, that is, to a group of human beings who differ from other groups by their physical characteristics."

Therefore, language cannot exist outside of culture, that is, the socially inherited set of practical skills and ideas that represent our way of life. Therefore, the language should be studied in close connection with the "cultural territories" and the dominant ideas of the people, their creative thinking. Because language, which is one of the symbols of a nation, represents its social interaction, the basic form of the existence and manifestation of national culture.

V. von Humboldt argues that language helps man to understand the world, and that understanding itself depends on language. Just as languages are not the same, so people of different cultures have different perceptions of the world: "Every language forms a circle around the people to whom it belongs, and as soon as a person leaves it, it is inevitable that he will join another language." That is, one who goes beyond one language immediately falls into another language.

According to him, language is inseparable from human culture and reflects its external component: "Language is integrated with the spiritual development of mankind and represents each stage of culture, it moves and changes with it at every stage of local progress or regression."

Unlike other forms of culture, V. von Humboldt emphasized that language and consciousness are not closely related to each other: "Language originated in the depths of human nature, in which one can never see the intended creation, the consciousness of the people. It is characterized by a creative beginning that is known to us, but cannot be explained by its purpose. In this case, language is not a product of anyone's activity or something created by the people, but a gift given to them, their inner destiny. "People use it without even knowing how they created it."

For the German scholar, the concept of the "spirit of the people", which is inextricably linked with language, played a key role: "The language structure and spiritual identity of a people are so intertwined that if only one of them exists, the other must be separated from it," that is, from language to culture or, conversely, from culture to language. "Language is the outward manifestation of the spirit of nations: the language of the people is its spirit, the spirit of the people is its language, and other similarities cannot be imagined."

A.A. Potebnya, on the other hand, believes that it is necessary to study the language in connection with the history of the people, referring to the folklore and artistic values that make up the riches of national culture.

Another Russian linguist, F. Buslaev, writes, "Language reflects not only the level of thinking of the

people, but also the whole being, views and beliefs of the country, as well as the history of the people."

In his research, R. Budagov puts forward the following concept: "Language is an important phenomenon that accompanies people always and everywhere": at work and at rest, in thinking and restlessness, in joy and sorrow. Language, by its very nature, is completely humane.

The problem of the interaction of language and culture occupies a central place in Sepir's work. According to the scientist, language structure is closely related to culture, language differences are a sign of cultural differences. It is the culture, the lexical-semantic system, the change of meanings, the influence on the vocabulary. However, Sepir also recognizes other factors that create conditions for language differences, and includes in them the characteristics of thinking, the norms of society. For example, it is difficult to express in some languages the difference that Americans feel between "to kill" and "to murder." This is because the legal norms governing the use of these words are not specific to the whole society.

At this point, another problem arises. Does the mentality of the people have an impact on language? Is it important to study the mentality of the nation in which the language is being studied?

In recent times, the term "mentality" can be found more frequently in scientific research and journalism, but so far there are no clear definitions of the structure of this term. Mentality refers to the character, way of thinking, attitude of a certain people to an event, life, views, and so on.

For example, the Voronezh school of linguistics understands mentality as "a specific way of perceiving and understanding existence, i.e. a method defined by a set of cognitive stereotypes of consciousness specific to a particular social or ethnic group".

At this point, scholars distinguish between the mentality of an individual, a group, and a people (ethnos). A person's mentality arises as a result of national, group consciousness, as well as factors of a person's personal development - his or her individual knowledge, culture, ability to perceive and interpret the phenomena of existence.

Group mentality is the ability to perceive and understand an entity by a particular social, age, professional, particular gender group (men or women). It is well known that the same factor of existence, the same phenomenon, can be perceived differently in different groups of people, i.e., depending on their social status, age, occupation or gender. For example, as a person gets older, he or she expresses an opinion about an event based on life experience. A young person with no life experience may have a completely different attitude towards this very reality.

National mentality is a way of understanding and perceiving existence, defined by a set of cognitive stereotypes of a nation. For example, according to the Russian linguist G.G. Slyshkin, Americans who see a rich man think that he is rich and smart, while Russians think that a rich man is a thief. The concept of "novelty" is perceived by Americans as "improved, excellent", in Russia as "unknown, untested". In our people, the idea is "rich - means entrepreneur." Thus, people of different nationalities express opinions based on their own national views on a particular event, but these views may also have a different appearance due to changes in people's lifestyles over the years.

The mentality is related to the value aspect of consciousness, the field of value. In doing so, firstly, what is perceived is divided into good or bad, and secondly, the value presented is divided into those that are pertinent or inconsistent with the value. Because mentality is a set of national principles for the implementation of assessments and considerations.

However, the Voronezh School of Linguistics believes that the national mentality and national character should be limited and expresses the difference between the national mentality and the

national character as follows: that is, "mentality is a logical, conceptual, cognitive activity of the mind, and national character is associated with the predominance of one's emotional and psychological state."

In conclusion, we can say as Sapir mentioned, "Culture is what this society does and thinks," and "language is how to think." The function of every language is the way of communication between people, allowing them to express their thoughts and feelings, as well as the sum of their attitudes to life. Therefore, in language learning, it is also important to study the culture and worldview of the people whose language is being studied. Because it helps to understand them more closely, to know and understand them more closely.

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