

REFLECTION OF THE NATIONAL MENTALITY IN THE LANGUAGE (BASED ON THE EXAMPLE OF RUSSIAN AND ENGLISH PROVERBS)

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ANNOTATION

Education is a very important factor in preparing the younger generation to face a better future. One of the challenges in the world of education today is developing learning media that can facilitate a more interactive and effective learning process, especially in the current digital era. (Khairunnisa, H 2023). One platform that can be used in developing learning media is Amrita OLabs. Amrita OLabs is an interactive learning platform developed by Amrita University in India (Amrita Olabs 2011). This platform has various kinds of virtual experiments and simulations for science subjects at the SMP Negeri 19 Bitung level. However, the use of Amrita OLabs as a learning medium in Indonesia is still limited. This may be due to limited access and lack of knowledge about this platform. Therefore,

it is necessary to carry out research to develop Amrita OLabs-based learning media for science subjects at SMP Negeri 19 Bitung. The main obstacle in using online-based media is the instability of internet access, but SMP Negeri 19 Bitung already has Indihome which has been quite stable. It is hoped that this research can provide alternative solutions in developing effective and interactive learning media, as well as improving the quality of science learning at the junior high school level. Apart from that, this research can also provide better information and understanding regarding the potential and benefits of using Amrita OLabs as a learning medium. In Indonesia, science learning at the junior high school level still faces various challenges, such as lack of student motivation, limited facilities and resources, and the lack of quality of the learning media used. Various efforts have been made to improve the quality of science learning at the junior high school level, such as curriculum development, teacher training, and more effective use of learning media.

Introduction

A distinctive feature of modern linguistics is the active development of the anthropocentric paradigm, in particular in the study of the processes of conceptualization of the inner world of man and human interaction with the outside world.

The problem of the relationship between language, culture and mentality has been one of the central problems of linguistics since the 19th century. (J. Grimm, V. Humboldt, A.A. Potebnya, etc.). To consider verbalized ideas that reflect individual spheres of the national mentality of representatives of various linguistic and cultural communities, the study of the proverbial picture of the world as one of the components of an integral linguistic picture of the world is of particular relevance.

The actualization of the idea of Wilhelm von Humboldt, according to which language makes a person a person, has as its goal the study of language in close connection with human consciousness, thinking, spiritual and practical activity [3]. In this regard, the comparison of proverbs of various linguistic and cultural communities is in tune with the times. Folk sayings in a concise and succinct form reproduce the totality of opinions developed by the people, and make it possible to discover significant mental values that reflect the philosophy and psychology of the ethnic group.

The linguocultural approach to proverbs allows us to identify the features of the language system and norms of behavior in their interrelation [1]. It seems interesting to trace the worldview and mentality of the Russian and English peoples using the example of proverbs that describe social values.

In the theory of language, the concepts of “proverb” and “saying” are often combined into one sphere using the term “proverb” or expressions such as “paremiological fund”, “proverbial picture of the world”. The fact that these two large classes of units are common is undeniable: both have a lot in common both genetically and functionally [3]. However, researchers using these terms do not deny the possibility of their separation.

Each proverb has a connection with a specific concept as a key meaning to be evaluated. Proverbs represent precisely those concepts that represent an important component of the national consciousness of a certain culture and are the nuclear component of the conceptual sphere of the people. They allow you to expand the means of verbalizing a concept from a single word to a sentence [2].

When defining the concept for describing paremic sayings, we rely on the definition of E.V. Ivanova, who introduces the term “proverbial concept” - a mental, culturally colored formation, which includes a value representation that is significant for all members of the ethnosociety [4].

Since values are one of the characteristics of the concept, it is possible to trace changes in the concept based on the content of precedent texts. New sayings appear that reflect modern cultural dominants, that is, there is a change in the value characteristics of the concept. Existing proverbs receive a new interpretation, often ironic.

Proverbs of any language are products of linguistic folk consciousness - the materialization of the experience of generations and individual representatives of a given people.

Proverbs are individual cognitive acts expressed in isolated linguistic structures. Therefore, their interpretation can be adequate when taking into account not only linguistic expression, but also knowledge about actual situations acquired by representatives of various linguistic cultures on the basis of both their individual and social experience, fixed and transmitted in linguistic forms. The peculiarities of linguistic social consciousness leave their mark on the proverbs of various languages and constitute the national linguistic character of the peoples speaking them. It is also a well-known fact that proverbs are understandable for the most part to native speakers of a particular language and

the values enshrined in proverbial form harmoniously fit into the overall picture of the world. At the same time, for a foreign-language representative they are filled with national flavor and may even be incomprehensible if his picture of the world differs significantly from the picture of the world of a speaker of another language and culture.

The national specificity of the proverbial fund is its most complex characteristic, which is based on the national-linguistic originality and national-cultural marking of both unique (compared to other languages) and common proverbs with other languages.

Literature review. Differences between Russian and English cultures influence the thinking and associations of native speakers of Russian and English. It manifests itself through cultural components, which are expressed in the different content of metaphors [3, p. 125]. The fact that we do not always understand foreign language metaphors is explained by the discrepancy between the framework of concept spheres in different linguistic cultures. An example is the numerous English proverbs and sayings, the meaning of which a speaker of another language can understand only due to the presence of certain background knowledge: A cat in gloves catches no mice (A cat with gloves does not catch mice) - an analogue of the Russian proverb You can't pull a fish out of a pond without difficulty ; Curiosity killed the cat (Curiosity killed the cat) - an analogue of the Russian proverb Curious Varvara had her nose torn off at the market; A cat may look at a king (And a cat can look at the king) - an analogue of the Russian proverb You don't take money for a look; The cat shuts its eyes when it steals the cream (The cat closes its eyes when it steals cream) - an analogue of the Russian proverb My uncle would gasp, looking at himself; The cat would eat fish and would not wet her feet (The cat would like to eat a fish, but does not want to get its paws wet) - an analogue of the Russian proverb "I want to eat a fish, but I don't want to get into the water," etc. [3, p. 126]. The image of the "poor" cat in all the English examples given is incomprehensible to speakers of another language, since "cat" is a concept of English-speaking culture - a cultural concept." Such examples give us an idea of the differences in the linguistic picture of the world between speakers of Russian and English.

The material for this article was the proverbs presented in the collections of V.I. Dahl and J. Simson. The study of the allegorical embodiment of the concept of "marriage" in Russian and English proverbs showed that this complex multidimensional formation has various axiological (value-generating) features.

In the proverbs of the linguistic cultures under consideration, the idea of public recognition and approval of marriage (marriage and marriage) is noted: Russian. no clan, no tribe, and it's sickening to live alone in paradise, a married man stands on his own two feet, English. he who does not marry will be lonely - "one who does not marry will be lonely", marriages are made in heaven - "marriages are made in heaven."

A single lifestyle is associated with frivolity and carelessness: Rus. an idle will is an evil fate, an idle is half a person, an idle lay down - curled up, stood up - shook himself, etc. In Russian linguistic culture, the status of an unmarried girl is sharply condemned. Proverbs and sayings emphasize that an unmarried girl is burdensome, because... may cause additional troubles to his relatives: Rus. a girl who has been sitting too long is neither hay nor dust.

In Russian proverbs, marriage is equivalent to a decisive act: this is the thing, you have to go boldly (about war and marriage), getting married is not a shoe to put on, your husband is not a shoe, you can't throw him off your feet, get married - keep an eye out. In Russian proverbs, the marriage of a son is often associated with the hope of correcting the shortcomings of his character: to marry is to change, to marry is to be reborn. Difficulties and quarrels cannot destroy a marriage: togetherness is

cramped, but separation is sickening, the family is at war, and the lonely person grieves.

Discussion and result. In Russian and English proverbs, haste in marriage is condemned: Rus. wedding is quick, like water is hollow. A quick marriage is an invisible rock, got married soon, but for a long time, English. hasty marriage rarely proves well. In Russian linguistic culture, the concept of “marriage” is allegorically compared with God’s court: He should now be at God’s court (i.e., get married), accept the Law. Go to God's court (i.e. get married).

English linguistic culture emphasizes that marriage is for life, so it should be treated responsibly: English. Death and marriage make the term-day, When we're married or dead, it's for a long time. Along with examples with a positive connotation (marriage is by heaven, marriage and hanging goes by destiny, marriage comes by destiny), a significant number of proverbs with the opposite meaning are noted in English linguistic culture. Marriage causes changes in life: death and marriage make changes. Marriage brings both joy and sorrow at the same time: in marriage tears and smiles make the music of life.

English proverbs discourage young people from getting married: better one house spoiled than two, the better the day the better the deed – “everything has its time”, why buy a cow when milk is so cheap – “why buy a cow if you can get milk for free”, if you want praise, die; if you want complaints, marry - “if you want praise, die, if you want complaints, marry” (Irish). Marriage is allegorically compared to rare luck and fortune: marriage is a lottery in which men stake their liberty, and women their happiness - marriage is a burden, a hindrance" (wedlock is a padlock - "marital ties are a burden"), marriage is a sentence (marriage is not a word, it is a sentence), marriage is a dangerous undertaking, so you should avoid it (matrimony is a school in which one learns too late, advise none to marry or to go to war, I hope you will think twice about it. Second thoughts are best, the most dangerous thing is a wedding cake).

Marriage is also associated with torment (marry in haste and repent at leisure - “to marry in haste, but for long torment”), disappointment and suffering (there is no feast till roast and no torment till a marriage, to marry is to halve your rights and double your duties, married life is very frustrating, it’s better to be lonely than to be played by wrong people – “it’s better to be alone than with just anyone”). In marriage, the behavior of husband and wife is inconsistent. In the proverb men are April when they woo, December when they get married, the variability of a man’s character in marriage is allegorically compared to calendar months.

Russian and English proverbs emphasize the idea of the age difference between those getting married. The proverbs express a negative attitude towards marriage at a late age, as well as towards an “old” husband: Russian. To love the old is only to ruin days, apparently the trouble is that the old has a young wife, to live with the old is only to live out a century, English. he that marries late, marries ill - “who marries late, marries poorly.”

A separate group in the linguistic cultures under consideration is occupied by proverbs and sayings that describe marriage with a widower. Russian proverbs say that marriage to a widow instills peace and confidence: take a widow and sleep more peacefully; don’t be afraid to take a widow for yourself: you will sleep more peacefully. English proverbs and sayings warn that marrying a widow is dangerous: he that marries a widow and three children marries the four thieves - “he who marries a widow with three children marries four thieves,” he that marries a widow will have a dead man's head often thrown in his dish (Scot.).

The concept of “marriage” is closely related to the concept of “wedding”. In Russian paremia, the concept of “wedding” is associated with eternal fun and pleasure: a feast for the whole world, being

at a wedding without being drunk is a sin, there is no wedding without divas (without miracles, without mischief).

Russian proverbs emphasize the idea of duration, the length of a wedding (a good wedding is a week).

In the linguistic cultures under consideration, there is a significant number of proverbs that characterize the model image of husband and wife (for example, certain qualities of the inner world), as well as their interpersonal relationships in marriage. In proverbs, the husband is presented as the “master”, the head who provides for the family; he is socially active, has a high social status: Russian. a bird with wings is strong, a wife is red with her husband, without a husband a wife is always an orphan, English. if the husband is not at home, there is nobody - “if the husband is not at home, there is no one at home.” In Russian and English linguistic culture, equality is noted between husband and wife: Rus. Where there is a husband, there is a wife, husband and wife are knitted together, English. husband and wife live the same life (compare with Russian. husband and wife are one Satan).

The study shows that in these linguistic cultures, proverbs and sayings about choosing a wife rather than a husband prevail. Russian and English proverbs emphasize that if the right choice is made, the husband/man finds family happiness and peace: Russian. with a good wife, grief is half grief, and double joy, English. a good wife and health is a man's best wealth.

For Russians, when choosing a wife, her origin is of great importance: choose a cow by its horns, and a wife by birth, don't take it before the birth, but take it by birth.

English proverbs indicate the importance of the bride's dowry. In them, the material component is one of the important conditions for marriage: more belongs to a marriage than four bare legs in a bed, a man is known by the company he keeps [4, p. 19].

In Russian proverbs there are also examples emphasizing the importance of the dowry: then it became that there was little dowry behind it, believe the dowry only after the wedding, even if the wife was a goat, if only she had golden horns, two linden cauldrons, and even those burned to the ground. At the same time, in most examples it is emphasized that the dowry is not the main criterion for choosing a future wife: and a large dowry will not make a husband, do not live with a dowry, but live with God-given, do not take a dowry - take a sweet girl, live not with a dowry, but with a person, there would be a bone and a body, but make the dress yourself [3, p. 544].

Thus, the allegorical rethinking of the concept of “marriage” in Russian and English paremiology showed that this phenomenon has both universal and specific characteristics. In Russian linguistic culture, this concept has a largely emotional connotation: marriage is viewed as an immutable value and is allegorically compared with predestination from above. In English proverbs, a more rational attitude towards marriage is noted.

Thus, the proverbs reflect the emotional and evaluative attitude of peoples to the presence, number and behavior of children in the family, to various types of relationships between children and parents.

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