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This article reveals the representation of national cultural characteristics by language units in the example of Uzbek and English literary texts and proverbs. In addition to this, the article focuses on different situations in which the same words represent different meanings, reflecting national identity of people.

Keywords: worldview, representation of national mentality, national cultural features, extra-linguistic factors, the concept of “respect”.

Introduction

The emergence of the concept of national cultural characteristics related to languages is such a collection that "Each civilization and social system is characterized by how it perceives the world". (Gurevich, 1972). Also, V. Humbolt expresses the following opinions: "Each language is a set with its own worldview" and "each language is not only a representative of its own nation, but it is such a limited circle that we can only be separated from it if we join another circle. we can get out" (Humbolt, 2000). According to linguists Z.D. Popova and I. Sternin, national cultural features are similar actions of nations in similar situations or people's general views on reality (Z. Popova, I. Sternin, 2007). Language is a tool that expresses, creates and preserves knowledge about the world of all nations and people. Besides serving the society, language is a factor determining its development and prosperity. As the material and spiritual world of mankind improves, the language is also shaped along with it. That is why all life experiences, successes, mistakes and shortcomings of mankind, principles of living, spiritual standards, spiritual dreams, knowledge and skills about existence are reflected in the language. National mentality is inextricably linked with philosophical, religious, political and social views characteristic of a certain nation. As mentioned above, each ethnic group has its own world view, which does not repeat each other. This creates a difference between the national cultural features that are directly reflected in the language. If we look at the culture of English speakers, it does not mean only the example of English or American culture. From the point of view of national cultural differences, worldviews also differ from each other, and this, in turn, is expressed in language units. If we analyze the articles written by American and British reporters on the same topic, we can see a clear example of this. For example, the "historical mission towards independence and democracy", which reflects the religious and political conflicts in the Middle East, is analyzed by reporters in almost different ways. In Uzbek mentality, the concepts of peace and democracy are interpreted somewhat differently, based on Eastern philosophy and national cultural principles. All features of mentality cannot be



covered only with the help of language, but this process requires other extra-linguistic situations as well.

Human feelings can be general or national. For example, vices such as greediness, arrogance, vindictiveness, cowardice, and treachery are considered negative in all nations, and the attitude towards them is formed in a negative form in the language. At the same time, there are such feelings formed at the root of certain customs or traditions that can only belong to a certain nation. In Uzbek nation, the character of "respect for elders, parents, and relatives" is in the leading place, and this character is an unrepeatable "Uzbek national character". The concept of "respect" exists in other nations, but due to their national cultural views, it is manifested in a different form. It is difficult to observe the manners of respecting elderly people, honoring the elderly, and honoring the guests characteristic of the Uzbek people in other nations. Accordingly, in the Uzbek language, there are many proverbs that reflect the concept of respect, such as *qarisi bor uying parisida bor, kattalarga xurmat, kichiklarga izzat, mexmon kelsa eshikdan, rizqi kelar teshikdan*. In the English nation, this concept is based on the opposite philosophy, and because of this, they value concepts such as freedom, independence, and pragmatism, which raise the reputation of the nation more. For them, value is based on principles such as efficiency, accuracy, self-confidence, individualism in something valuable. As Fedotovskaya noted, "they don't mind doing something just because someone told them to do it." This is one of the unique characteristics of the British nation.

National cultural consciousness, dignity and character are embodied in a unique form in all nations. For this reason, the interpretation of a certain concept or characteristic in the language is different in all nations. In order to study the national and mental characteristics of the language, it is necessary to study the character of the nation first. At this point, it should be said that the character of the English and Uzbek nations that we are analyzing is completely different from one another. It is possible to give an example of the desire to be independent, the strict adherence to equality as the most important feelings of the English nation, which in turn form the main base of language and communication. The expressions "*If you want a thing well done- do it yourself*", "*respect yourself or no one else respect you*" can be a clear opposite of this. The phrase "*o'z fikringni o'tkazma*" which means that "*don't impose!*" is a primary character form that occupies a deep place in the culture of the English nation but doesn't exist among Uzbek people. Because they don't like their rights being violated, they prefer to make decisions independently. The basis of the English national character is formed by various conglomerate individuals who are only responsible for themselves. The Uzbek national character, unlike it, is reflected in the form of a social stratum with a high spirit of collectivity. The Uzbek people have lived as a community for centuries, and loyalty to their family, clan, tribe, homeland, and profession served as the main cornerstone. The collective nature of our people is not only a sedentary lifestyle. It was a characteristic of the part of the people who lived in the style, but also for the groups engaged in cattle breeding. This can be seen in the example of the following phrases: "*eldan oshma, eldan qolishma*", "*xalq ishi – haq ish*" "*birlashgan o'zar- birlashmagan to'zar*". It is known that there are different levels of the concept of "I" in psychology. That is, these are the manifestations of "big I" and "little I". A group of scholars who have studied English history, literature and language emphasize that the



character of this nation is characterized by "Big I", that is, egoism. In the mentality of the Uzbek people, the characteristic of the self is generally not visible. The level of "golden middle ages" is more suitable for the people of Uzbek society. As proof of this, it is permissible to cite the following statements of the great representative of Uzbek scholar, Ibn Sina:

*Farzand ato qullig'in chu odat qilg'ay,
Ul odat ila kasbi saodat qilg'ay,
Har kimki atog'a ko'p rioyat qilg'ay,
O'g'lidan anga bu ish siroyat qilg'ay.*

The next noteworthy aspect of the character of nations is the peculiarity of Uzbek people's deep interest in the affairs of others. Although this concept is called "nosy" in English, we do not find the character trait in them at all. They can easily ask you how you are doing, discuss the weather without melting, but the conversation cannot be about their personal life, family, financial savings. Otherwise, during the conversation, we will interfere in their private affairs and grossly violate the rules of English communication. For this reason, we can find many proverbs like "live and let live", "a tattler is worse than a thief", "he that serves everybody is paid by nobody" in English culture.

The above-described feelings of equality and freedom for one's self give rise to character expressions, customs and traditions that are fundamentally different from each other among cultures. The concept of "respect" inherent in Uzbek culture is fundamentally different from "respect" in the English world, since every member of the society forms itself as an individual with equal rights. The following lines of A. Navoi lightens this:

*Farzand ato qullig'in chu odat qilg'ay,
Ul odat ila kasbi saodat qilg'ay,
Har kimki atog'a ko'p rioyat qilg'ay,
O'g'lidan anga bu ish siroyat qilg'ay.*

In fact, in the Uzbek nation, the concept of respect is considered a very high virtue, a great value. All relationships in the family and society are based on this concept. Imagine an older man or woman got on the bus. In this case, we try to make room for them immediately, without going beyond the limits of our mentality and moral respect. This unwritten law is embedded in the character of our people. What if there is such a situation in some English countries? No, it is not appropriate to do this there, whether you are young or old, female or male. Because with this, we seem to be belittling them in a certain sense. Because they have such habits. Do not forget that in them everything is based on equality. If you stand up to show respect to an older man, he may perceive it as age discrimination, or on the contrary, such a compliment shown to a woman may be perceived as sexual discrimination against her. Even the habit of calling "you" instead of "you" in our language is a manifestation of the national character of our nation. In the family, we can observe how the father addresses the mother, the younger the elder, and the wife addresses her husband in the example of the frames that are a part of the concept of "respect". A scene from A. Qadiri's novel "O'tgan kunlar", which is a rich source of Uzbek national culture: "–Amakingiz biznikiga kelib turadigan vaqtlarda siz yosh bola edingiz, bek, -dedi. –Amakingiz sizni saroylarga ham olib tushar edilar". This part contains a fragment of the speech of the hero of the novel, Hasanali, to Otabek. First of all, the reader



who reads this passage will immediately know that the age of the speaker is much older than the age of Otabek. Even so, the speaker addresses him as "you (siz)". In fact, this is a form of respect, a reflection of oriental manners and modesty expressed through words in Uzbek culture. Another example in a fragment of Kumushbibi's letter to Otabek: "*Begim, garchi achchig'lansangiz ham aytishga majburman: sizda vijdon, insof, rahm, va'da, vafo, yaxshiliqni bilish, boringchi odamgarchilikdan hech bir gap yo'q emish. Bil'aks siz: hiylakor bir tulki, og'zi qon bir bo'ri, rahmsiz bir jallod, uyatsiz bir yigit!*" These are the bitter words of Kumushbibi, the real national symbol of the Uzbek woman whose whole existence was destroyed after receiving a fake divorce letter from her beloved, and whose heart was full of pain. Even so, while maintaining respect for her spouse, she cares for him, we do not even come across the address "you (sen)" or obscene words such as stupid, naughty, rascal. These words of Kumushbibi define the national character of a truly patient Uzbek woman. Because every character of the work, every word they say reflects the mentality of Uzbek people and they are the symbols of Uzbek nationality. Analyzing these, we once again witness how high the so-called standard of respect is in the Uzbek national character.

The English proverb "give respect, take respect" corresponds completely to the Uzbek proverb "*hurmat qilsang hurmat topasan*". But the national mental characteristics of these two proverbs are different from each other. This difference is related to what situations and to whom they are used more. In English, this proverb is often used in business agreements and in the relationships of careerists with employers. Among Uzbek people this proverb is used in the family, neighborhood, community, and in relations with older people.

Above mentioned "you (siz)" in Uzbek is also used in the sense of respect. However, in the English language "you" is not used in the sense of respect, but in its direct meaning, that is, in the plural. For example, "you" in English does not change in singular or plural. This means that they have nothing to do with respect. In both cases, only "you" is used. Words such as Mr. and Miss used for addressing only show the meaning of respect in a certain sense.

In conclusion, it is clear from this that speech is a product of cognitive consciousness based on special national character and mentality. The concepts contained in it are always reflected in the language. Because mind and language are closely related chains. National culture, being between them, has its influence on both. That is why representatives of different cultures think about a certain concept and express it in a special way in language. This difference is reflected in the various language units among cultures.

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