

THE ROLE OF PROVERBS AND SAYINGS IN THE FORMATION OF NATIONAL CHARACTER

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Annotation

This article is devoted to the study of role of proverbs and sayings in the formation of national character. Proverbs are short, well-known sayings that express a general truth or piece of advice. They are often metaphorical and rooted in common sense or experience.

Key words

proverbs, sayings, formation, national character, language, culture.

MILLIY XARAKTERNING SHAKLLANISHIDA MAQOL VA MATALLARNING O'RNI.

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Annotatsiya

Ushbu maqola xalq xarakterini shakllantirishda maqol va matallarning rolini o'rganishga bag'ishlangan. Maqollar - umumiy haqiqatni yoki maslahatni ifodalovchi qisqa, mashhur so'zlar. Ular ko'pincha metafora va sog'lom fikr yoki tajribaga asoslangan.

Tayanch so'zlar

maqol, matal, shakllanish, milliy xarakter, til, madaniyat.

РОЛЬ ПОСЛОВИЦ И ПОГОВОРОВ В ФОРМИРОВАНИИ НАЦИОНАЛЬНОГО ХАРАКТЕРА

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Аннотация

Статья посвящена изучению роли пословиц и поговорок в формировании национального характера. Пословицы — это короткие, общеизвестные изречения, выражающие общую истину или совет. Они часто метафоричны и укоренены в здравом смысле или опыте.

Ключевые слова

пословицы, поговорки, формирование, национальный характер, язык, культура.

The problem of the relationship between language and culture is one of the central problems of linguistics. Language has a unique internal form for each people, which is an expression of the "milliy ruh/national spirit".

Phraseological units in their semantics reflect the long-term process of people's culture, are a means of transmitting cultural relations, stereotypes and standards from generation to generation.

Proverbs are the everyday language of culture formed over the centuries, in which the life philosophy of the people is reflected in a short form by the speakers of the language. Thus, proverbs are a kind of "donolik ombori/repository of wisdom" of the people, preserving and repeating their mentality, and therefore their culture.

"A good expression is always to the point" "yaxshi ifoda vositasi har doim nishonga aniq uradi", says the old English proverb.

This idea is supported by everyone who turns to folklore genres in the study of the language and culture of the people, among which paremias occupy an important place (the name of all proverbs and sayings of this language).

Historians, tracking the development of the paremia fund, note the most important changes in the customs and traditions, as well as the material and spiritual culture of the peoples. Ethnographers and folklorists are trying to establish a connection between the content of proverbs and the national character. Psychologists find the specific features of human thinking in the process of creating a proverb. Linguists study proverbs and sayings, paying special attention to the linguistic vocabulary and principles of construction. Literary critics consider the specific features of metaphors and symbols in them, determine the functions of the quintessence of folk wisdom in the conditions of literary periods.

Proverbs are a good material for getting acquainted with the specific features of the national character, since they are a system that is historically formed and reflects the centuries-old experience of communication between people of a certain ethnolinguistic society and their knowledge of the surrounding reality.

The uniqueness of these language units can be observed in the following distinctive features:

1. Proverbs are collective texts that conceptually express the observations and experience of a person accumulated over the centuries in everyday life. Their social orientation and main essence are reflected in the proverb "Proverbs are the wisdom of the streets" ("Proverbs are the wisdom of the people/Hikmatlar bu xalq donoligidir").

2. These texts were created and used to convey folk wisdom about known truths and basic moral virtues (goodness and evil, simplicity and cunning, honesty and lies, goodness and evil).

3. Proverbs are characterized by national specificity and very accurately reflect the national characteristics of the people's worldview - their perception of the world. These texts reflect the living conditions of the native speaker, their history, lifestyle, place of residence, and they generally leave a significant mark on the characteristics of the national perception of the world.

The national nature of the worldview is manifested in the selection of various images to express certain concepts, as well as in the actualization of various signs of things taken to name objects of reality, regardless of the process of cognition.

4. Proverbs give a certain idea of simple (everyday, non-scientific) picture of the world and represent countless everyday expressions that describe the understanding of certain life situations, phenomena and objects and a non-stereotyped, emotional-figurative image¹².

The moral ideals reflected in folklore aphorisms are of great importance in the formation of characteristic socio-historical types both in real life and in the cultural thinking of people. In this sense, proverbs and sayings in the English language are the key to the correct perception of the specific features of the English language. Therefore, when studying the English way of life, we, of course, need to turn to proverbs and sayings as the most valuable examples of the language.

Proverbs and sayings are a widespread genre of folk oral creativity. The time of origin of proverbs and sayings is unknown, but one thing is certain: both proverbs and sayings appeared in ancient times, since then they have accompanied people throughout their entire history.

The problem of the connection and interaction of language and reality, language and culture is very relevant for us who study foreign languages. The most common metaphors when discussing this topic are: language is a mirror of the world around us, it reflects reality and creates a unique and specific image of the

¹² Верещагин Е.М., Костомаров В.Г. Язык и культура: лингвострановедение в преподавании русского языка как иностранного - М., Русский язык, 1990. - 248 с.

world for each language. Comparing language with a mirror is close to the truth: it really reflects the world around us. Behind each word there is a real world object or phenomenon. Language reflects everything: geography, climate, history, living conditions and similar phenomena. Language is a means of communication between people and is inextricably linked to the life and development of the speech community that uses it as a means of communication.

Thus, we can conclude that language reflects the human world in its culture.

The most important function of language is that it preserves culture and transmits it from generation to generation. Therefore, language plays an important role in the formation of a person, national character, ethnic group, people, nation¹³.

All means of language, both lexical and grammatical means, participate in the formation of the personality of the native language and national character. Undoubtedly, vocabulary connects the main cultural connections with the help of words and phrases. They form a linguistic picture of the world, which determines the perception of the world by speakers of a particular language. This aspect is especially clearly and vividly expressed in stable expressions, phraseological units, idioms, proverbs, sayings.

In phrases, the system of values, social morality, attitude to the world, people, other peoples are preserved in the language. Phraseologisms, proverbs, and sayings clearly reflect the lifestyle and geographical location, history, and customs of a particular community united by a single culture¹⁴.

Proverbs and sayings play a big role in the formation of national character. Because proverbs and sayings are important parts of language tools. Proverbs and sayings are a vivid manifestation of folk creativity. Many great people are amazed by the wisdom and beauty, the figurative power of proverbs. No matter which proverb is mentioned, there is no place where humanity is not present. There are proverbs about faith, fate, happiness, wealth and poverty, prosperity, gluttony, thrift and extravagance. Each proverb studies this or that phenomenon with great interest¹⁵.

Folk culture is formed under the influence of folk thinking. Some cultural monuments reflect the specific features of verbal and non-verbal mentality. For example, the severity and firmness of German culture, the sensuality and beauty of France. At the same time, thinking is often culturally controlled. A person thinks

¹³ Зубкова Л. Г. Эволюция представлений о языковой категоризации мира // Когнитивная семантика - Ч. 2. - Тамбов, 2000. - С. 176-180.

¹⁴ Воркачев С.Г. Лингвокультурология, языковая личность, концепт: становление антропоцентрической парадигмы в языкознании// Филологические науки, 2001. - № 1. - С.64 - 72.

¹⁵ Гумбольдт В. Избранные труды по языкознанию. - М.: Прогресс, 1984. - 253 с.

based on concepts formed in the culture of a nation. The specific features of thinking are also determined by customs and traditions.

Therefore, mentality cannot be defined only as national thinking. Cultural components, and especially language, are not related to the concept of "thinking", but are independent features of mentality.

Another approach to defining mentality, emphasizing its historical conditionality, returns us to the concepts of "ong/consciousness" and "tafakkur/thought". The cultural and especially linguistic features of the concept of "mentalitet/mentality" seem to be forgotten again.

It is worth noting that none of the scientists limited the concepts of "mentalitet/mentality" and "mentallik/mentality", and instead used words from Western European languages, such as "mentality" in English, "mentality in French, and "mentalitat" in German. A similar situation is observed in domestic and foreign science. At the same time, some researchers have tried to establish the meaning and relationship of the terms "mentality" and "mentality".

The topic of national cultural identity is very traditional for the field of phraseology. V.A. Maslova emphasizes that the true preservers of culture are texts. Not language, but the text reflects the spiritual world of a person. This is a text that is directly related to culture, because it is covered with many cultural codes, it is this text that stores information about history, ethnography, national psychology, national character, that is, everything that makes up the structure of culture. The text is a collection of not only direct associations, but also a large number of indirect signals, which are brought up in the reader in the traditions of a certain culture. In turn, the rules for constructing the text depend on the cultural context in which it appears. The text is created from lower-level linguistic units, which, if correctly selected, can amplify the cultural signal. It is precisely these units that are phraseological units¹⁶.

According to V.A. Maslova, "phraseological units reflect in their semantics the long-term process of the culture of peoples, fix cultural attitudes and stereotypes, standards and archetypes and pass them on from generation to generation"¹⁷. When considering phraseology, V.A. Maslova put forward the following hypotheses:

1. Most phraseological units contain "izlari/traces" of national culture, which should be identified;

¹⁶ Маслова В. А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений. — М.: Издательский центр «Академия», 2001. — С.208.

¹⁷ Above mentioned. — P.208.

2. Cultural information is stored in the internal form of phraseological units, which are a figurative expression of the world, giving the phraseological unit a cultural and national color;

Caution and distrust are also characteristic of the English¹⁸. They perceive all new things with caution and act according to the principle of "ishon/trust, but tekshir/verify":

All are not friends that speak us fair – Bizga haqiqatni aytadigan hamma ham do'st emas.

All are not hunters that blow the horn -Не всяк тот охотник, кто в рог трубит. Не всё то золото, что блестит All are not merry that dance lightly -Не всяк весел, кто резво пляшет. Больше те люди шутят, у которых сердце ноет All are not saints that go to church - Не всяк праведник, кто в церковь ходит.

Before you make a friend eat a bushel of salt with him- Человека узнаешь, когда с ним пуд соли съешь. Человека узнаешь, когда из семи печек с ним щей похлебаешь.

Restraint, prudence, practicality and self-respect are the main features of the English national character, which are very clearly expressed in phraseology.

A hedge between keeps friendship green

The proverb reflects the spirit of individualism characteristic of the English: even with their friends, the Englishman communicates while maintaining a certain psychological (physical) distance (as if through a fence - a barrier).

It has long been noted that the wisdom and spirit of the people are reflected in their proverbs and sayings, and that knowing the proverbs and sayings of this or that people contributes not only to a good knowledge of the language, but also to a better understanding of it.

Wise sayings reflect a rich historical experience of the life and culture of the people, ideas. The correct use of wise sayings makes speech beautiful and meaningful. The correct use of paremiological units in the practical application of the acquired knowledge allows a person to skillfully apply and demonstrate the acquired knowledge.

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¹⁸ Кунин А.В. Англо-русский фразеологический словарь. – М., 1984. – 512 с.

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