

National and Cultural Originality of English and French Phraseology and its Influence on the Development of the Mentality of the People

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ABSTRACT: Comparison of phraseological units of different languages shows how much in common these languages have, which, in turn, contributes to their better understanding and usage. The research material was selected by the the continuous sampling method to make a qualitative and quantitative analysis of the phraseological units in question from all the idioms found in dictionaries. The description of the linguistic pictures of the world of the English and French people in the contrastive aspect of cultural linguistics is a demonstration of the differences between English national personality and French, and an awareness of the unity of the differences of these linguistic cultures. The scientific investigations in this field are necessary in the study of the culture of the British and French people, which will have a beneficial effect on the perception for students of linguistics universities. Nevertheless, it must be remembered that, being formed in different historical conditions, English and French phraseological units often use different images to express the same thought, which, in turn, reflect the different social structure and life of the two nations.

KEYWORDS: language;people;lingvoculturology; phraseology; French; English; mentality

The language presents different models of the worldview of the people, which is why language seems to us one of the main means of expressing thoughts and transferring knowledge. Language is also the center of all human life, it is language that helps to establish a connection between an object or phenomenon and their understanding and the sign means chosen for their name, which will help determine how the world is formed in the consciousness of an individual.

Emotions, feelings, experiences are reflected in the language system as conscious phenomena, therefore, the position about language as a real consciousness suggests that in language reality is also correlated with sensory cognition of the world. Emotional and mental experiences of people are reflected in their speech and in their worldview. All internal spiritual and moral problems of a person are reflected not only in his behavior, but also in his speech.

Mentality is a specific type of thinking that reflects the level of individual and collective consciousness.

Each language reflects the culture and traditions of the people. Each word has its own historical development and its own history of origin. Analysis of the concept of "mentality" contributes to a broader understanding of the cultural traditions and values of peoples.

Language is not only a means of communication and transmission of thoughts, but it also acts as a vivid indicator of national culture and its main guardian. Each language also reflects its national and cultural semantics, therefore it is from this point of view in any language, including English, French, the national identity of the people is manifested.

One should agree with the opinion of M.K. Golovanivskaya, who notes that “the history of the formation of the mentality for us is somewhat synonymous with the history of the formation of the national language. And in the sense that mentality is the sum of representations and explanatory models (that is, the culturally accepted way of establishing cause-and-effect relationships between phenomena), and in the sense that the conceptual system of an ethnos is inseparable from the conceptual system of the language in which this ethnos speaks and writes ”(3.56)

The study of the worldview concepts of the French and English languages is impossible without an analysis of historical facts and the influence of socio-cultural meanings on native speakers. Sociocultural meanings, in our opinion, affect the development of the mentality of both the French and the British. An idea of a humanistic nature can also become a sociocultural meaning.

Mentality is usually understood as the people's perception of the world. T.B. Radbil studies the linguistic mentality from a synchronic point of view, the scientist is interested in “... how the language of the beginning of the third millennium, in the era of cultural globalism and the expansion of the world computer network, retains the original reflexes of the people's worldview and attitude, formed in the ancient periods of its existence, at the origins of the present human civilization ”(4.47). The scientist examines the problem of language mentality from the point of view of modern processes of globalization of human society. “Linguistic mentality is a phenomenon of ethnic consciousness, which, undergoing certain changes over time (we are, of course, talking about long periods of time, calculated in centuries), in its deepest foundations remains, in general, unchanged. This relative stability is supported by the national language as the basis of the linguistic mentality, the peculiarities of its functioning in the changing socio-cultural environment of the ethnos. It is the national language that embodies the dialectic of stability and variability, which ensures, on the one hand, the transfer from generation to generation of experience without tangible information losses, and on the other hand, adaptation to the constantly changing conditions of the external environment ”(4.14).

The perception of environmental conditions is one of the unique features of the national language. In our opinion, this definition of mentality is sustained in the context of understanding language as a form of culture. National culture and language are the disseminators of mental values, the world outlook of any people and nation. The mentality allows you to penetrate into the hidden sphere of dividing the world in a particular culture.

As V.P. Felitsina and V.M. Mokienko, “... the national-cultural semantics of a language is a product of history, which also includes the past of culture, and the richer the history of a people, the brighter and more meaningful the building units of the language” (5.4). Consequently, it is the historical heritage of peoples that is the most striking indicator of its development.

English and French phraseological units are of cultural value to us, as they reflect the national perception of these peoples. Due to the fact that humanity does not stand still, the process of

globalization continues, some phraseological units describe the phenomena of the past life of peoples, many components of phraseological units lose their modern meaning in view of the constant development of language and society, modernization and progress.

Also, the authors rightly believe that "the latest phraseology is quantitatively less than the traditional one: the transition of a free phrase into a stable one and a metaphorical transfer of semantics occurs slowly" (5, 9).

This understanding is quite justified, since today there are many neological phraseological units associated with the development of science and technology and certain features of the development of society, which also affects the phraseological fund of the language.

As V.V. Vorobyov, "... the national diversity of an individual is not a cost or a flawed side of its development, but historically necessary forms that indicate the degree of its wealth and level of development. The national in the personality acts as a moment of expression of social ideas, as a system of expressive means "(2, 189). The presence of different peoples, ethnic groups and each person of his own individual national picture of the world and affects the behavior of a person in society. The linguistic personality should be considered in close relationship with the cultural traditions and customs of the people. Analysis of the main categories of culture (time, fate, law, wealth, labor, conscience, death, etc.) reflects the specifics of the main human values and shapes human behavior in society, and most importantly, allows you to understand and comprehend the basics of perception of reality.

In phraseology, the human factor plays a huge role, since, as noted above, most phraseological units are associated with a person and his life activity, a person's desire to endow inanimate objects with human character traits.

The starting point of the linguoculturological study of the national personality is that all social relations are being considered. The cultural problems of the study of the English and French personality as a national individual is a complex and multifunctional task, therefore a more effective study of this problem is possible with a comparative description. The linguoculturological analysis of the national personality makes it possible to study the distinctive features of the expression of information in the linguistic pictures of the world of a particular people.

In the culturological description of the national personality, the most important is the consideration of all social relations. One of the main tasks of cultural linguistics is to describe the distinctive features and characteristics of the expression of cultural meanings in the language. Comparison of two different languages and two different cultures can provide additional data on the development of peoples, for example, the British and the French. It is impossible to master a particular language in full without knowing the culture and traditions of the people of the target language, since knowledge and enrichment take place through close contact with the culture of the people.

Phraseologisms, or stable combinations, occupy a large place in the linguistic picture of the individual's world. They are distinguished by their integrity and imagery of meaning. Phraseology needs to be studied in order to know how the national culture is reflected in it, since the diversity of the world, human relations is captured in the phraseological units of a language: how people describe their feelings and attitude to the world, their worldview, love, joy, anger, resentment, rage, etc. Therefore, in our opinion, this is the phraseological picture of the world.

There are many opinions of scientists about the problems of phraseology, about the division of the phraseological picture of the world, about the effect that phraseology has on the development of culture and language.

Phraseologism has characteristic properties, it can transform information in the process of communication and create verbal images and a unique picture of the world in any language.

The phraseological picture of the world of any language has its own unique national characteristics. The distinctive features of the phraseological picture of the world of different languages can be established only through a comparative analysis of these languages. In our case, we are talking about comparing the English and French phraseological fund. The phraseological picture of the world reflects the culture, traditions and life of the people. Archaic elements are often preserved in phraseological units as a reflection of the historical development of a nation. French phraseology is characterized primarily by the predominance of the original French element in it. The English phraseological fund is a complex system of originally English phraseological units and borrowings, in our case, attention is paid to borrowings from the French language.

From the above, it can be concluded that the national and cultural originality of the phraseology of any language is closely interconnected with the mentality of the native speaker of the language. Differences and similarities in the mentality of different peoples can be identified in the course of a comparative study of two or more languages. An important role in this process is played by the cultural and national self-awareness of the people, expressed in its phraseological fund. Phraseological units used in speech describe the way of life, mentality and culture characteristic of a particular community. It is worth noting that behind each phraseological unit of any language there is a socio-cultural meaning that reflects the national linguistic picture of the world.

A comparative analysis of the phraseological picture of the world of the English and French languages allowed us to take a deeper look at the very problem of understanding and perception of the world by representatives of different nationalities. After analyzing the English and French phraseological units collected by the method of continuous sampling from dictionaries, we only brought our research a little closer to understanding the mentality and culture of these peoples, since it is impossible to learn only the language without gaining knowledge of the cultural heritage of the native speaker. In the tables below, we tried to compare the phraseological units of the English and French languages, the source of which is oral folk art. This table includes phraseological units that describe such human qualities as love, friendship, selfishness, laziness, vindictiveness, anger, greed, modesty, etc.

Phraseologisms, the source of which is oral folk
Creation

Semantic meaning	In French	In English	In Russian
1. "Reliable friendship"	Mieux vaut ami en voie que denier encourroie (2,52)	A friend in need is a friend	Друзья познаются в беде.

		indeed (1,299)	
2. "Love"	L'absenseestl'ennemi de l'amour (2,23)	Out of sight out of mind(1,689)	Разлука – смерть любви. С глаз долой – из сердца вон.
3. "Human gratitude"	Qui bienfera, bientrouvera (2,126)	One good turn deserves another (1,325)	За добро добром и платят.
4. "Caution and attentiveness"	1. Bouche serrée, mouchen'y entre (2,154) 2. Chat échaudécraintl'eaufroide (2,210)	1.Discretion is the better part of valour(1,215) 2.The burnt child dreads the fire (1,146)	1.Береженого Бог бережет. 2.Обжегшись на молоке, будешь дуть и на воду.
5. "Knowledge"	À petit mercier petit panier(2,678)	Cut your coat according to your cloth (1,157)	По одежке протягивай ножки.
6. "Worthless haste"	Qui veutaller loin, ménage samonture(2,619)	More haste, less speed (1,514)	Тишеедешь – дальшебудешь.
7. "Self-criticism"	C'est la pelle qui se moque du fourgon (2,813)	The pot calls the kettle black (1,597)	Чья бы корова мычала, а твоя бы молчала.
8. "Trick"	On ne prend pas les mouches avec du vinaigre (2,722)	All doors open to courtesy(1,222)	Ласковый теленок двух маток сосет.
9. "Inventiveness of the common people"	Petit homme abat grand chêne (2,562)	A little body often harbours a great soul (1,95)	От малых ударов валяются большие дубы./ Мал, да удал.
10. "Rumors and gossip"	On ditest un sot(2,674)	Great barkers are no biters (1,66)	Собака лает – ветер носит.
11. "Courage of the Human Spirit"	À cœurvaillantriend'impossible (2,243)	None but the brave deserve the fair (1,106)	Смелость города берет.
12. "Effectiveness in business"	Rirabien qui rira le dernier (2,937)	He laughs best who laughs last (1,438)	1.Смеется тот, кто смеется последним.
13. "Unpromising"	Cethomme estpère des difficulties(2,561)	Betwixt and between (1,80)	С ним каши не сваришь.Ни то ни се.

relationship".			
14. "Love for the Motherland"	1. À chaqueoiseau son nid est beau. 2. Un homme est bien fort sur son palier (2,562)	1. Every bird likes its own nest best (1,83) 2. There is no place like home (1,392)	Каждая птица хвалит свое гнездо 2. Нет ничего лучше дома моего.
15. "Patience and hard work"	Petit à petit l'oiseau fait son nid. (2,775)	Diligence is the mother of success (good luck) (1,213)	Терпение и труд все перетрут.
16. "Heredity".	Tel oiseau, tel nid / Tel père, tels fils. À père avare, fils (enfant) prodigue. (2,818)	Like father, like son (1,265)	Яблочко от яблони недалеко падает.
17. "Profitable relationship"	Une main lave l'autre (2,639)	Claw me, and I will claw thee (1,152)	Рука руку моет.
18. "Rivalry".	L'homme est un loup pour l'homme (2,562)	Two dogs over one bone seldom agree (1,221)	Человек человеку – волк.

This table shows phraseological units, the source of which is oral folk art, which are divided into thematic groups, according to specific emotional and qualitative characteristics and for the first time their parallels in French, English and Russian are given. These phraseological units were chosen by us for their rather frequent use in speech, both by the French and the British. The relationship between people in society determines their development of a certain view of a particular situation, which is fixed in their thinking by a specific phraseological unit. Therefore, these phraseological units were included in our work when describing the mentality of the British and French.

The cultural and national identity of the people plays an important role in this process. These parallels reflect the views of the British and French towards such human vices as: greed, conceit, cowardice, self-confidence, ingratitude. But, also a large number of phraseological units are used with a positive meaning when describing such human qualities as love, loyalty, friendship, sincerity.

Comparison of phraseological units of different languages shows how much in common the carriers of these languages have, which, in turn, contributes to their better understanding and rapprochement, which happened with the phraseological units of the French and English languages. Nevertheless, it must be remembered that, being formed in different historical conditions, English and French phraseological units often use different images to express the same thought, which, in turn, reflect the different social structure and life of the two peoples.

It should be noted that the perception of reality among the French and the British directly depends on cultural and national foundations. Analysis and thematic representation of phraseological units from phraseological dictionaries shows different uses of certain concepts and their different uses for the emergence of phraseological expressions.

Based on the above, we can conclude that phraseological studies are also important for the further development of lexicography, while the boundaries of the phraseological fund of the language are clarified. Skillful use of the data analyzed in this work, i.e. information about the origin, forms of use and the semantic specifics of phraseological units will allow students to effectively develop speech, and most importantly - to have an idea of the cultural development of the people of the studied language and the mentality of the British and French.

The phraseological units of any language reflect all the originality of the people and their worldview, since it is the phraseological units that serve as a source of information about the culture and mentality of the peoples, and also through the prism of phraseological units the ethical and moral foundations of the nation are traced.

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