

NATIONAL AND CULTURAL PHENOMENON IN PHRASEOLOGY

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Abstract: The set of social roles cannot be identical across different cultures and peoples. The broader a person's circle of communication, the richer the range of social roles they employ, or, in other words, their role repertoire. The cultural and intellectual development of the individual is also of great significance. Language connects present and future generations and contributes to the understanding and interpretation of many historical processes. As the primary means of communication, language is social and national in its nature. Norms of human behavior in society are likewise transmitted through language.

Keywords: culture, national, language, mentality, cultural identity, linguistic transmission, sociolinguistics

Introduction. Each language reflects the culture and traditions of a particular people, and each word has its own unique historical development and origin. The study of the concept of "mentality" contributes to a more expanded understanding of cultural traditions and values of peoples. No two cultures are the same, as each nation has its own unique culture, customs, and traditions. When transferring a mental image from one language to another, it will always carry some elements of national and cultural specificity.

New knowledge about another culture can only be gained by comparing it with one's own and finding common features that allow one to correctly understand certain aspects of another nation's culture.

The set of social roles may vary in different cultures and among different people. The larger a person's social network, the more varied the roles they may play, or, in other words, the wider their role range. The cultural and intellectual development of an individual is also important. Language connects past and future generations and contributes to understanding historical processes. Language is both social and national, serving as the primary means of communication. Norms of human behavior are also transmitted through language in society.

Material and methods. When it comes to classifying worldviews, there are several types that can be identified:

Firstly, the universal picture of the world forms the basis of a person's worldview and the core of their integration with others. It is the foundation of their life and

understanding of each other. The unity of this picture reflects the unity of the material world and how we perceive it. All people on Earth share basic concepts such as earth, sky, water, day, night, parents, and the basic functions of the human body, regardless of nationality, age, or gender. The structure and functioning of the human body is the same for everyone. This common understanding is the basis for human society.

Secondly, the picture of the world is a certain model of the world of human society development in a certain historical epoch. In this model, such universal concepts as time, space, fate, number, etc. prevail. Each nation has its own temporal perception and analysis of historical events that happened to a particular nation in a certain historical epoch. This picture of the world is closely connected with culture, traditions, religion, and most importantly, the territory of residence of this people.

Thirdly, the worldview may have certain specific features among members of different social groups. Thus, the knowledge of people from rich, intellectual and aristocratic families may be higher than the knowledge of people belonging to the middle class. This is often explained by the level of a certain prosperity, which gives a person the opportunity to travel a lot and enrich their vocabulary without thinking about their daily bread. People with average earnings have other life problems that do not allow them to expand their horizons. All this is reflected in the understanding and evaluation of certain objects or phenomena, in the presence of stable phraseological phrases in the linguistic picture of the family world, corresponding to the level of their education and social prosperity.

All social, cultural and national differences are reflected primarily in language. Consequently, language seems to us to be the creator of reality, forming human consciousness. The language not only reflects the culture of peoples, mentality, and worldview, but also preserves the historical and socio-cultural layer accumulated by them, which further serves as an important and effective way of shaping future generations.

The language presents different models of the worldview of native speakers, which is reflected in the formation and development of linguistic meanings and forms. Words act as symbols or formulas of an image that can be reconstructed through the prism of relevant concepts. Therefore, language seems to us to be one of the main means of expressing thoughts and transmitting knowledge. Language is also the center of all human activity, it is language that helps to establish a connection between an object or phenomenon and their understanding and the symbolic means chosen for their name, which will help determine how the world is formed in the individual's mind.

Emotions, feelings, and experiences are reflected in the language system as conscious phenomena, therefore, the position of language as an actual consciousness suggests that reality in language correlates with sensory cognition of the world. People's emotional and mental experiences are reflected in their speech and in their

worldview. All the inner spiritual and moral problems of a person are reflected, not only in his behavior, but also in his speech.

Mentality, mentality (from Latin. *mentalis* - mental) is a way of thinking, a set of mental skills, spiritual attitudes and cultural traditions inherent in an individual or a human community. Mentality is a specific type of thinking reflecting the level of individual and collective consciousness.

The concept of "mentality" was introduced at the beginning of the 20th century by representatives of the historical, psychological, cultural and anthropological trends L. Levi-Bruhl, L. Fevre, M. Blok, etc. And in the original interpretation it meant a kind of "psychological equipment" of any social community, which allows you to react in your own way both to the social environment and to yourself.

This definition of mentality is sustained in the context of understanding language as a form of culture and is based on the ideas of V. von Humboldt about the constitutive purpose of language in relation to national culture and worldview, and language is an integral component of the formation of ethnic worldview.

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

Language is not only a means of communication and thought transmission, but it also acts as a vivid indicator of national culture and its main guardian. Each language reflects its national and cultural semantics, therefore, from this point of view, the national identity of the people is manifested in any language, including English, French. As V.P. Felitsyna and V.M. Mokienko correctly point out, "national-cultural semantics is present at all levels of language: both in morphology and syntax, not excluding phonetics. However, it is most clearly manifested in the so-called structural units of the language, which directly reflect the non-linguistic reality, they call objects and phenomena of the world around us. The basic units of the language include words, phraseological units and linguistic aphorisms (proverbs, sayings and catchphrases)"[6; 3 - 4 p.].

Results. We should agree with the opinion of M.K. Golovanivskaya, who notes that "the history of the formation of our mentality for us is somewhat synonymous with the history of the formation of a national language. Both in the sense that mentality is the sum of representations and explanatory models, which is to say, the culturally accepted way of establishing cause-and-effect relationships between phenomena, and in the sense that the conceptual system of an ethnic group is inseparable from the conceptual system of the language in which this ethnic group speaks and writes"[1; 55 p.]. The author rightly believes that "... the conceptual system of the language has always reflected the mentality of the people, scans of the past state of the language, its

history is a scan of the corresponding stage of the development of mentality, fixing the history of this process"[1; 56 p.].

Indeed, the study of the philosophical concepts of the French and English languages is impossible without studying historical facts and socio-cultural meanings, while the socio-cultural meaning that influenced the development of mentality, in essence, is a combination of circumstances that changed or developed the views and ideas of an ethnic group, these are arguments, reasons that allowed from now on to establish the logic of events, explain those or other motives for actions. Consequently, the idea of a humanistic nature can also become a socio-cultural meaning.

Thus, by comprehending the mentality and culture of another people through the lexical and grammatical features of the language, bilinguals acquire the gift of looking at the world through the eyes of another people, which cannot but affect their mentality and socio-cultural ideals. The language culture is undergoing significant changes: bilinguals use a wider range of verbal means to express their thoughts, try to avoid categorizing in assessments and statements.

Literature, language, art, and national culture as a whole are reproducers, distributors of the mental values and preferences of the people, developed through the centuries-old efforts of the spirit.

As T.B. Radbil notes, "... at the level of everyday consciousness, what is commonly called mentality has been felt since ancient times as the unconditional reality of our existential experience. We are convinced of this by folklore data, in particular, anecdotes on a national theme, linguistic material of phraseological units, proverbs and sayings, as well as a venerable philosophical, cultural and literary tradition"[5; 47 p.].

Mentality is often understood as the common worldview of people. T.B. Radbil studies linguistic mentality from a synchronical point of view. He is interested in how the language of the beginning of the third millennium, in the era of cultural globalization and the expansion of the world wide web, retains the original reflections of the national worldviews and worldviews formed in ancient times, the origins of modern human civilization [5; 47 p.]. The scientist considers the problem of linguistic mentality from the point of view of modern processes of globalization of human society. "The linguistic mentality is a phenomenon of ethnic consciousness, which, while undergoing certain changes over time (we are talking, of course, about long periods of time, calculated over centuries), in its deep foundations remains, in general, unchanged. This relative stability is supported by the national language as the basis of the linguistic mentality, by the peculiarities of its functioning in the changing socio-cultural environment of the ethnic group. It is the national language that embodies the dialectic of stability and variability, which, on the one hand, ensures the transfer of experience from generation to generation without significant information losses, and

on the other hand, adaptation to constantly changing environmental conditions"[5; 14 p.].

Conclusion. It is adaptation to environmental conditions that 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 distributors of mental values, so we can consider mentality as a kind of socio-psychological core of the worldview of any people and nation. Mentality can be called an organizing principle that promotes cultural and historical continuity, and language is the only means to penetrate the hidden sphere of mentality, because it determines the way the world is divided in a particular culture.

It is the structural units of the language, according to V.P.Felitsina and V.M. Mokienko, that are the result of long-term development and transmit social experience from one generation to another, therefore "they are important not only as a means of communication, but also as sources of various socially significant information." The authors also claim "that 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 units of the language"[5; 4 p.]. Consequently, it is the historical heritage of peoples that is the most striking indicator of its development.

English and French phraseological units are of regional value for us, since they reflect the national culture with all their elements taken together, that is, with their idiomatic meaning. Due to the fact that the semantics of phraseology basically coincides with the lexical one and 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.

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