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PROVERBS AS A MEANS OF DEPICTING UNIVERSAL VALUES

ANNOTATION

In learning any foreign language it is important to master the language phenomena with the basics of cultural knowledge of the country concerning the target language. In order to train Spanish specialists, students should be introduced to Spanish cultural traditions which are different from Uzbek customs. In teaching Spanish high professionalism in intercultural communication is possible only if you know the roots of Spanish cultural traditions, the Spanish national character and mentality.

The peculiarities of the Spanish language are those that it cannot be learned without the sociocultural and intercultural components. Students should be prepared to embrace a foreign culture, be able to properly understand it when faced with unfamiliar experiences, and be ready to overcome communicative barriers. This research focuses on the issues concerning the reflection of the national values of Uzbek and Spanish people in the global language picture.

Key words: proverbs, parables, Uzbek, Spanish, mentality, intercultural relation, culturology, language picture

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МАҚОЛЛАР УМУМИНСОНИЙ ҚАДРИЯТЛАРНИ ИФОДАЛОВЧИ ВОСИТА СИФАТИДА

АННОТАЦИЯ

Ҳар қандай чет тилини ўрганишда нафақат тилга оид ходисаларни ўзлаштириш, балки тилнинг сохиби бўлган халққа хос маданиятшуносликка оид билимлар асосини ўзлаштириш ҳам ўта муҳим. Испан тили бўйича мутахассисларни тайёрлаш учун талабаларни испан маданий анъаналари билан таништириш зарур, чунки бу урф-одатлар ўзбекларникидан фарқ қилади. Маданиятлараро мулоқотда юқори профессионал маҳоратга фақат испан маданий анъаналари илдизини, испан миллий менталитетини ўрганиш орқали эришиш мумкин.

Испан тилининг ўзига хос жиҳатлари шундаки, бу тилни социомаданий ва маданиятлараро компонентларисиз ўрганиб бўлмайди. Талабалар бегона маданиятни қабул қилишга тайёр бўлишлари лозим, улар нотаниш ходисаларга дуч келганда буни тўғри тушунишлари ва коммуникатив тўсиқларни енгиб ўтишга тайёр бўлишлари керак. Мазкур мақолада ўзбек ва испан миллатининг миллий қадриятларининг дунё тил манзарасидаги аксига оид масалалар кўтарилади.

Калит сўзлар: мақол, матал, ўзбек тили, испан тили, менталитет, маданиятлараро мулоқот, маданиятшунослик, тил манзараси.

INTRODUCTION

Any language as a virtual structure offers the potential of community's speech behavior based on the collective consciousness of the particular environment. In recent years, it has become clear that language and culture are increasingly interconnected, and interest in the interrelationship of different cultures is growing. But culture is a very broad concept. It includes many factors such as language, thinking, perception, evaluation and attitude. If we adopt the rule that "Mentality is the ethnic and cultural identity of the community", [Голованивская М. К., 1997; С.278] then the notion of mentality must be a subject of deep scientific study for practical purposes to determine the national identity of a particular people's mentality.

THE RESULTS AND REFLECTIONS

The term mentality (from the Latin *mentalis*) describes a unique and sustainable way of perceiving the world, which is characteristics of large groups of people, and defines a person's attitude to environmental phenomena. Mentality describes the underlying bases of personal and collective attitude to various aspects of life and behavior. It can also be argued that "mentality is a criterion of personal and social consciousness". [Леонтьев А. А., 1969; С. 57- 58]. In this context, it is proposed to differentiate individual mentality concerning the features of a person; social mentality in social groups, communities, and the society itself; and *socium* mentality covering the whole state including social awareness of individuals and social groups. [Гершунский Б. С., 1996; С. 142]. In this regard, A.P. Sedih describes the concept of mentality as "a way of perceiving and understanding reality, which is determined by a combination of cognitive stereotypes (concepts) of consciousness inherent in a particular linguistic society". [Седых А.П., 2004; 269 с.] A.F. Valeeva says that "national mentality is a national way of perceiving and understanding reality, as determined by a set of cognitive stereotypes of a nation". [Валеева А.Ф., 2003; 308с.] Nowadays researchers increasingly focus on the relationship between mentality and culture, the national mentality paradigm, and the particular way in which ethnic communities live. Recent experiments have proven that "national language is the main factor of thinking, in other words, the native language gives its owners the opportunity to use a particular way of expressing their thoughts through specific language habits". [Седых А. П., 2004; С.87 – 88].

National values based on geographical, climatic, historical and other conditions have great importance in the process of national formation and development

For linguistic analysis, the concept of value is convenient for a given community of people as a factor that can be adapted for many centuries and millennia, preserving its national identity in all situations of society. Only a person who has preserved his/her own national values and at the same time feels his/her unity with the thinking humanity in space and time is able to make the best decisions. Only such persons can understand the problems of the nation and of all humanity and can help their country and nation maintaining the identification code.

The problem of the implementation of higher national moral principles implies

a culmination of the nation's development as a synthesis of consciousness and behavior. Real national values can only be manifested in the activities carried out by the individual himself/herself, which should be aimed at establishing common national moral principles in all areas of human activity. As a part of universal values, national values are expressed as the criteria for the development of the nation, as a factor that preserves positive experience in the form of values and is an independent factor of the individual and ethnic life. The real impact of social relationships depends on the level of it. [<http://vatandash.ru/index.php?article=1795>] The uniqueness of national values is determined first and foremost by their ability concerning its role in the normative evaluation of social consciousness and relevant ideological social relations. Each manifestation of national values embodies the norm that characterizes the culture of both nation and individual.

Each nation has its own specifics for objective reasons as historical development, material and spiritual conditions. These specific features, reflected on traditions and customs, are passed down from generation to generation, strengthened by cultural norms, influences the formation of the spiritual world of the people, determines the socio-political activity of the nation.

The most important national value is the language, which is the result of the historical development of the ethnos and reflects the peculiarities of the national formation. The language influences the spirituality of society, which is not only a means of communication between people, but also an expression of the richness of ethnic life. The widespread use of the national language, its use in the transmission of information from one generation to the next, its unique diversity and originality make people feel proud of their language. In addition, the language serves to preserve the unique national culture. Of all the components of ethnic culture, exactly the language has the most pronounced ethnic functions, and therefore it is the most striking sign of the ethnic community.

Customs and traditions supported by the ethnos' social power and reinforced in behavioral theories, play an important role in the formation and strengthening of the ethnic identity of each generation. Each new generation encounters old traditions and customs existed for centuries. As a reflection of previous generations' experiences, they are easily assimilated and embedded in people's minds.

One of the most important tasks of modern humanities is to study and describe the interrelationship of language and culture, culture and ethnos. Recently, the issue of verbal expression of landscapes in the national world is of particular importance. Many scholars believe that it reflects people's perceptions of the world, its interpretation of events and issues in terms of value and spirituality. At the same time, valuable (axiological) analysis of linguistic phenomena is one of the key aspects that reflects the relationship between humanbeings and the world. According to Y.S. Starostina "when a person realizes that the objects, facts, events of reality are important or insignificant (that is, broad values) for him/her, he/she begins to understand his/her position in the world scene". [Старостина Ю. С., 2007; С. 233 (232-239)]. As a consequence, a person's attitude to the world provides the basis for conceptual processing of

the language, since “things that are valueless are neither mentioned at all, nor, as they are called, nor described in detail in terms of lexicon or word formation”. [Шутина В. Н., 2010; С. 93 (93-98.)]. From this it can be argued that the most important principle of studying the values of the (axiological) landscape of the world is verbal-conceptual representation, and the main unit of research is the (axiological) concept. [Шутина В. Н., 2010; С. 96 (93-98)].

Each nation uses its own language in its own way. Language is a means of communicating, naming things. In this way it reflects on nationalism.

A linguistic description of national values through an analysis of specific cultural concepts has been cited in a number of studies, demonstrating their high effectiveness. [Дмитриева О. А., 1996; С.67-74.; Чернощекова В. О., 2009; С. 80-85]. The ethno-cultural identity of the language is particularly striking through its lexical fund, proverbs, parables, phraseology and paremiology.

O. Chernosheikova stated, “paremia” are expressions that are stable in the language and have the syntactic structure of the words used in speech – they have the knowledge of traditionalism, publicity, didacticism, in other words, proverbs, axioms, maxims used in the folklore of the nation. [Чернощекова В. О., 2009; С. 80 (80-85)]. Paremia are characterized by a number of functional and semantic features that allow to occupy a special place among the means of language representation of the national world picture. Proverbs and parables, which are part of the ethnos folklore, are one of the forms of language traditions, norms and perceptions of the world. Such universal expressions characterize life events; reflect the extraordinary nature of time.

For linguistic science, this is especially important because the paremiological fund of a language reflects the values of the normative system of society, allows to characterize cultures in the system of priority values, and to explain the basics of the nation’s worldview. The phraseological composition of the language also reflects the valuable content of the language culture as an important event in expressing the national identity of the people. Phraseological concepts are interpreted through cultural meanings that include concepts, narratives and customs. According to A.P. Babushkin, the history of phraseological composition is “the history of the people, because collecting images and reflecting them in the language is the result of a cultural interpretation of the realities of the purpose to express their emotional or evaluative attitude to them”. [Бабушкин А. П., 1996; С.96 (96–97)].

Thus the study of the phrase-paremiological fund allows to distinguish the most relevant spiritual values of society from the linguistic point of view and describe their specific characters as the result of the influence of historical, cultural and other factors in the traditional landscape of the world.

Society and family, which are an integral part of the culture, have their own national characteristics and play an important role in the precious landscape of the social world.

Spanish culture is no exception. Proverbs reflecting Spanish human values can be divided into the following types:

Parental relationships (attitude between parents):

A nadie le parecieron sus hijos feos;
 Al escarabajo, sus hijos le parecen granos de oro (fino).
 Cual es la madre, así las hijas salen.
 De buena casa, buena brasa.
 «Grumos de oro (fino)»- llama el escarabajo a sus hijos.
 Manos blancas no ofenden.

Quien feo ama, hermoso le parece.
 Relations with close relatives (kinship relations):

De casta le viene al galgo el ser rabilargo.
 Más discurre un hambriento que cien letrados.
 Más vale amigo en la plaza que dineros en el arca.
 No es lo mismo predicar que dar trigo.
 No hay peor astilla que la de la misma madera.

Marriage relationships (relationship between husband and wife, mainly detailed descriptions of their personality):

Entre padres y hermanos, no metas las manos.
 El casamiento y el melón, por ventura son.
 Matrimonio y mortaja, del cielo baja.
 Al buey por el asta, y al hombre por la palabra.

Attitudes of the younger generation to the older generation (relationships with minor and major importance):

De buen vino, buen vinagre.
 Triste está la casa donde la gallina canta y el gallo calla.

Friendly relations between neighbors (family relationship with neighbors):

Cuando las barbas de tu vecino veas pelar, echa las tuyas a remojar;
 La cabra de mi vecina más leche da que no la mía. Glorifying the labor:

A la larga, el galgo a la liebre mata;
 Acostarse temprano y levantarse temprano, hacen al hombre sano;
 Aquellos son ricos que tienen amigos;
 De un solo golpe no se derriba un roble.
 La perseverancia todo lo alcanza.

Praising friendship:

A los amigos, hay que cuidarlos;
 Casamiento en igualdad, hasta en la edad.
 Casar y compadrear, cada uno con su igual.
 Cásate con tu igual, aunque no tenga un real;
 Comida acabada, amistad terminada.
 Dime con quién andas, y te diré quién eres.
 En las tribulaciones y males, conocerás a los amigos leales.
 Entre dos amigos, un notario y dos testigos.
 Más vale buen vecino/un (buen) amigo que pariente ni primo.
 Quien encuentra un amigo, encuentra un tesoro.
 Más vale buen vecino/un (buen) amigo que pariente ni primo.

Más vale onza de sangre que libra de amistad.

The article analyzed language units that reflect universal values.

CONCLUSION

Initial proverbs, parables, quotations and phrases reflecting the traditional landscape of the world remain unchanged in modern use, indicating the survival of the core values. However, in a particular context or transformation, they can be enriched with new meanings, or altered their content to the exact opposite. In this regard, it is important to note that research on this issue is important for a holistic understanding of the world of Spanish society and requires searching for new ways to investigate this phenomenon and identifying additional indicators.

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