



Article

The Role of National Mentality in Shaping Abstract Vocabulary

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Abstract: This article identifies the role of the human factor in the formation of abstract words, their place in the vocabulary. The role of rational cognition in the formation of abstract words has been identified. In order to define the human factor, the naming of abstract concepts in the language of backward peoples was analyzed. Examples were given of the expression of the raw mental characteristics of the Uzbek people in language.

Keywords: Anthroconetirism, abstraction, emotional cognition, mental cognition, mentality, vocabulary, abstract words.

1. Introduction

Anthropocentrism is one of the central paradigms of modern linguistics, emphasizing the importance of the human factor in language. Since language is created by humans and serves human needs, linguistic development reflects the evolution of human cognition and civilization. One of the linguistic phenomena directly related to human intellectual activity is abstract vocabulary [1].

Abstract words are products of abstraction, a cognitive process that enables individuals to separate properties, relationships, and concepts from concrete objects and perceive them as independent entities. The presence and continuous expansion of abstract vocabulary in a language demonstrate the development of human thought and mental activity. Therefore, the study aims to identify the role of the human factor and national mentality in the formation and enrichment of abstract vocabulary, particularly in the Uzbek language [2, 3].

2. Methods

The research is based on an anthropocentric and cognitive-linguistic approach. Comparative and descriptive methods were employed to analyze the formation of abstract concepts in language. Data from linguistic studies on Khanty, Eskimo, Evenki, and Australian Aboriginal languages were examined to determine the relationship between the level of abstraction and lexical development.

The study also utilizes semantic analysis of Uzbek abstract lexemes to reveal the influence of national mentality on their conceptual content. Theoretical foundations are derived from studies on cognition, abstraction, and lexical semantics conducted by Brushlinsky, Gorsky, Potanina, Pylaeva, and other scholars.

3. Results

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The analysis demonstrates that emotional cognition based on sensory perception was the earliest stage of human knowledge. However, sensory experience alone was insufficient for understanding the essence and relationships of objects and phenomena. As a result, mental cognition and abstraction emerged [4].

Evidence from Khanty, Eskimo, Evenki, and Australian Aboriginal languages confirms this tendency. These languages often possess extensive terminology for concrete objects relevant to daily life but relatively limited means of expressing abstract concepts [5].

Furthermore, contemporary social development continuously generates new abstract lexemes and meanings. In Uzbek, words such as *globallashuv* (globalization), *mobillik* (mobility), and *tezkorlik* (agility) have entered common usage, while existing abstract words such as *ma'naviyat* (spirituality), *mafkura* (ideology), *bag'rikenglik* (tolerance), and *tadbirkorlik* (entrepreneurship) have undergone semantic enrichment [6].

4. Discussion

The development of a language reflects the development of human thinking and human civilization. People cognized the world, first of all, on the basis of the senses of the organs. A.V. Brushlinsky writes about the importance of the emotional picture of the world, formed with the help of the senses, but it is not enough for a thorough, comprehensive study of objects and phenomena, their essence, and relationships. Thus, a complex kind of cognition arose, in particular, abstraction. "Abstraction is one of the forms of cognition, which consists in mental distraction, isolation from certain sides, properties or connections of objects and phenomena in order to highlight their essential features". [7]

Although mastering the world through emotional cognition is one of the greatest achievements and necessary needs of humanity, its shortcomings in understanding the world and oneself began to be felt in the very first period of social society. To get a deeper understanding of the nature and relationship of objects and events, it was necessary to study their specific (specific for knowledge) nature or relationship separately from the subject [8]. At the same time, a complex form of cognition, mental cognition, in particular abstraction, arose. The division implied in abstraction occurs only in thoughts. The types of abstraction and its results are different, as a result of generalizing abstraction, concepts are formed, and as a result of idealization of abstraction, ideal objects are formed. As a result of analytical abstraction, an abstract object is formed - an abstract concept - abstract meanings - abstract words [9].

Abstract names are properties, relationships, situations that are separated from the object and treated as a separate object. For example, beauty, joy, happiness, consciousness, love, hate. They are the result of analytical abstraction. In this type of abstraction, the properties and relationships of objects and phenomena are separated from the object of thought and understood as a separate substance in the mind. In this case, the object of a given feature or relationship is ignored by the imaginary or mental [10]. For example, good is one of the attributes of a person, and in this name this attribute is separated from an object, that is, a person. In the so-called concept of goodness, a trait that does not exist in the real world separately from a person is generalized as a separate substance, separated from a person [11].

The lexical structure is the most dynamic, sensitive tier of the language, which reflects all the changes in the life of native speakers, in particular, the development of mental potential, the way of thinking. Based on the data of the history of the language, it can be argued that in the initial stages of the development of the language, the lexical composition mainly consisted of concrete words, later enriching at the expense of abstract ones [12].

M. Gorsky asserted that: "The history of language testifies to the constant development of the abstractive and generalizing activity of human thinking. The

languages of peoples at a relatively low level of social development retained such features that indicate that their abstracting and generalizing activity was significantly different from that of a modern adult" [13]

These reflections of M. Gorsky are confirmed by the arguments of many linguists. For example, O. Potanina, who researched the implementation of abstract concepts in the dialects of the Khanty language, claims that there are very few abstract words in the Eskimo language, but there are more than forty names for types of ice and snow, and O. Pylaeva notes that the language of the Evenki tribe lacks the word , expressing the general concept of the season, while several words are used for their particular types. As the English researcher E. Eyre writes, the names of trees, fish, birds as a species are absent in the language of the aborigines of Australia. They have only separate names for each type of tree, fish, bird [14].

An analysis of the above languages shows that at the initial stages of language development, words mainly denoted specific concepts with narrow meanings. There were few abstract words in their lexical tier.

However, the presence in a language of many names denoting particular varieties of a certain type cannot be the main factor in determining the level of abstraction of the speakers of a given language. This may be due to the way of life of the given people. For example, the Eskimos live in constant cold, so it is natural that in their language there are many nominations associated with snow. In the Uzbek language, there are dozens of words denoting the types of cattle, which speaks not of the low level of abstraction of the Uzbek people, but a peculiar way of life [15].

With the emergence of a person's skills for the separate cognition of signs and connections separately from their carriers, the most elementary abstract words began to appear in the language. These are mainly words formed as a result of highlighting important features of the phenomena of everyday life and basic necessities :issik (hot), qattik (hard), uzun (long), qisqa (short). Signs highlighted by such primitive abstractions are perceived by the senses; cold, warmth, hardness are felt by touch, and signs of length, brevity are perceived visually. At the next stages of development, the signs and relations of the object are interpreted as a separate substance, therefore, only comprehended signs are distinguished, abstract words with a high degree of abstraction are formed :hayot, umr, o'lim, tezlik, narh, o'lchov, baxt, quvonch, g'azab, sevgi, muhabbat (life, life, death, speed, price, measure, happiness, joy, anger, love, affection).

The transition of humanity's thinking to the level of abstraction can be demonstrated by the example of the transition from pictographic graphics to ideographic ones. Despite the fact that in a pictographic letter a message about a specific object - a phenomenon is conveyed in a primitive form, the use of this writing to convey abstract concepts is no longer possible. Therefore, this type of writing has already ceased to meet the needs of mankind. Thus, ideographic writing systems appeared, in which pictograms do not denote certain objects, but ideas.

At the present time, the rapid development of society, a lot of abstract words and meanings appear as neologisms, lose their color of novelty and turn into common vocabulary :globalashuv, mobillik, tezkorlik (globalization, mobility, agility). In the years of independence, the abstract words existing in the language are replenished with new meanings, the semantic development of the words manaviyat, mafkura, ishbilharmonlik, tadbirkorlik, bag'rikenglik, ogolik, sezgirlik, tashabbuskorlik, ishbilharmonlik, barkamollik, tadbirkorlik (spirituality, ideology, entrepreneurship, entrepreneurship, tolerance, wisdom, sensitivity, initiative, entrepreneurship, perfection, entrepreneurship).

The attitude of girls to their father in the Uzbek people is expressed in the concepts of hayo, the protection of the daughter by the father with the word oriyat. Or the conceptual load of the word sabr is very large, it takes into account not only chidam (patience), but also shukronalik, faith and conviction in goodness. The concept of halollik

has both religious and ethnic, educational meanings. It also takes into account the educational component of how not to covet someone else's good, to live in labor. The concept of "tarbiya" (education) has national characteristics, which are distinguished by the attitude of the people to this concept. These include beliefs that raising children is a sacred duty, with seven neighbors responsible for one child.

If we pay attention to the complex semantics of abstract words mobile, murosasozlik, which in the first years of independence were considered as a neologism, and now firmly entrenched in the lexical composition of the language, words kurashchanlik, yarativchanlik, subjected to semantic change, we can see cases of saturation of the semantics of these words with a concise proposition, latent predication. For example, the complex structure of the lexeme kurashchanlik can be clearly seen in the following example: "Kurashchanlik is a striving for noble, constructive and humane ideas, without renouncing the political goals set for oneself".

5. Conclusion

The study confirms that the continuous enrichment of abstract vocabulary is primarily driven by the anthropocentric factor—the human being. As human cognition develops and the ability to separate properties and relationships from their concrete carriers becomes more sophisticated, languages generate increasingly complex abstract lexical units.

The Uzbek language demonstrates that abstract vocabulary not only reflects universal cognitive processes but also embodies the national mentality, cultural values, and worldview of its speakers. Therefore, the formation and development of abstract vocabulary represent an important indicator of both intellectual and cultural evolution.

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