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### THE CONCEPT “YOUTH” IN THE VIEW OF PROVERBS IN UZBEK LINGUACULTURAL SYSTEM

Annotation

This article gives information about the concept “yoshlik” from the point of proverbs in culture of Uzbek people. In addition, it provides several possible notions from prominent scholars who contributed in the sphere of linguistics.

**Key words:** mentality, truth, proverbs, spiritual, concept, semantic constellation, passiva, active.

### O‘ZBEK TIL-MADANIY TIZIMIDAGI MAQOLLAR NUQTAI NAZARIDAN “YOSHLIK” TUSHUNCHASI

Annotatsiya

Ushbu maqolada “yoshlik” tushunchasi haqida o‘zbek xalqi madaniyatiga tegishli maqollar nuqtai nazaridan ma’lumot berilgan. Bundan tashqari, unda tilshunoslik sohasiga hissa qo‘shgan taniqli olimlarning bir nechta mumkin bo‘lgan fikr mulohazalari keltirilgan.

**Kalit so‘zlar:** mentalitet, haqiqat, maqollar, ma’naviy, tushuncha, semantik konstellatsiya, passiv, faol.

### КОНЦЕПТ “ЮНОСТЬ” В ВЗГЛЯДЕ ПОСЛОВИЦ В УЗБЕКСКОЙ ЛИНГВОКУЛЬТУРНОЙ СИСТЕМЕ

Аннотация

В этой статье представлена информация о понятии “юность” с точки зрения пословиц и поговорок в культуре узбекского народа. Кроме того, в ней приводятся несколько возможных концепций выдающихся ученых, внесших свой вклад в сферу лингвистики.

**Ключевые слова:** менталитет, истина, пословицы, духовное, концепция, семантическая констелляция, пассивное, активное.

**Introduction.** In their centuries-long history, the Uzbek people have gone through some very violent times. They are an ethnic group that lives in Central Asia, in a region with unique geopolitical potential.

A distinct type of relationship was also built with youth due to the people’s mindset, which was developed via intimate interactions with Chinese, Arabs, Mongols, and Russians. It was also linked to the history of several kingdoms, emirates, and khanates, which contributed the world’s rarest cultural monuments. It is crucial to consider ideas like intercultural competency and mindset in order to understand linguacultural perspectives before discussing the characteristics of the notion of youth.

The study of intercultural competence, or the capacity to interact and communicate effectively with people from diverse cultural backgrounds, is regarded as one of the core disciplines of contemporary linguistics.

Intercultural tolerance, practical communication skills, and general and culturally specific knowledge are all components of intercultural competence.

The characteristics of a country’s mindset and how they connect to the language representation of a local speaker’s reality are intimately linked to the phenomena of intercultural competence.

A mentality is a set of beliefs, opinions, character characteristics, behavior standards, and a unique worldview that is specific to each individual and each national society. The word “mentality” comes from the French word “mentalite,” which means spirituality.

**Literature review.** Historical and anthropological science was the first to adopt the term “mentality” in scientific discourse J. Duby, L. Levy-Bruhl. Scientists like G. Kolshansky, E. Kubryakova, E. Yakovleva, M. Ovezova, M.

Makovsky, V. Teliya, B. Serebrennikov, X. Ortega y Gasset, A. Gurevich, Y. Apresyan, V. Postovalova, etc.

It is without dispute that language reflects people’s mentalities; this is a reality that does not require more justification. However, it is still mainly unclear how the cultural background is represented in the lexical, phraseological, and structural-grammatical content of linguistic entities [1].

The idea of the national linguistic vision of the world is intimately related to national mindset. A person’s entire existence is lived via the picture of the world, which is a worldwide representation of the world that man has made. It is the foundation of all worldview and understanding processes [2].

**Research methodology.** Every language, including Uzbek, has a specific amount of proverbs and sayings that provide it a unique flavor but are challenging to learn. Proverbs and sayings are a great way to expand vocabulary while teaching a language. This is because they are one of the best ways to enhance vocabulary. Any language’s absorption, particularly Uzbek, undoubtedly necessitates knowledge of its idioms and sayings.

Additionally, the fact that Uzbek proverbs are a rich source of regional and cultural knowledge explains why studying them is necessary. Not only do they pique cognitive attention, but they also show how far language may portray cultural representation.

Comparative analysis of proverbs of two or more different languages reveals three types of relationships between them:

- 1). Full semantic and syntactic correspondence;
- 2). The presence of a semantic analogue of a proverb, which has an excellent structure, both syntactic and lexical;

3). The complete absence of analogues of the proverb in the compared languages.

Regarding the Uzbek language, we observed that the term "youth" has the following meanings.

Many sayings, proverbs, and other idioms have a negative connotation since they personify youth as being foolish, without experience, etc.

- "yoshlik - beboshlik (nodonlik)" – young – headless (unreasonable);

- "yoshlik qilma" – do not act like a boy, do not act thoughtlessly;

- "yosh ketaman deb qo'rqitadi, qari – o'laman deb" – the young one scares that he will leave, the old one that he will die.

**Discussion and results.** Let's analyze the first example "yoshlik - beboshlik (nodonlik)". In this example yoshlik is connected with the notion "not revealing the mind, devoid of reasonable content, expediency". Such description of young people is revealed because of less experience of expanding knowledge, etc.

In the proverbial picture of the world, an unconditionally positive assessment of this period of life is recorded.

- "yoshlikda bergin mehnat, qariganda bergin davlat" – labor – in youth, rest and bliss – in old age;

- "yoshni xudo asraydi, qarini tomoq asraydi" – god protects the young, food – for the old.

Association of youth with good memory. Compare:

- "yoshlikda bilgani – toshga yozgani, qarilikda bilgani – muzga yozgani" – learned in childhood is carved on stone, learned in old age is written on ice.

Its transience and irreversibility are noted.

- "yoshlik g'animat" – youth is short-lived (it must be valued, protected).

In Uzbek culture respect for the older generation is especially noted. Compare:

- "yosh kelsa – ishga, qari kelsa – oshga" – a young man will come – he is entrusted with business, an old man will come – he is invited to the table.

Thus, a collection of proverbs with uplifting themes is devoted to traits associated with youth, like initiative, strength, perseverance, bravery, and the capacity for taking chances.

The largest group is focused on young people's intelligence and mental capacities. There is a distinct theme group devoted to youth's innate lack of experience. Simultaneously, the concept of growth and the development of own opinions and assessments are delineated. Simultaneously, a considerable quantity of proverbs that highly value youth have been documented [3; 4].

Regarding the negative implications, they are typical of proverbs that speak about young people's erratic and untrustworthy behavior. Furthermore, a select few proverbs that depict youth as possessing undesirable spiritual attributes stand out.

Thus, proverbs contain information on the pleasant and bad experiences of cognition as well as descriptions of stereotyped, more often than not, daily occurrences from people's lives [5]. Because of the historical and cultural evolution of an ethnocultural society, such an experience may be the same, but it could also be distinct. Our analysis of personalities speaking Uzbek and English demonstrates that it is equally common to categorize youth as activity and fearlessness, inexperience along with stupidity, while also acknowledging young people's propensity to learn and the fact that a short lifespan does not always equate to a lack of life experience.

Both languages include proverbs that link this stage of life to impermanence and irreversibility. Simultaneously, there is a collection of proverbs regarding the impact of money on

youth that is only found in English; this theme group does not exist in Uzbek, which makes sense given that Uzbeks prioritize spirituality above worldly possessions. The material world is not seen as the central focus of Uzbek awareness. Money is viewed as secondary in life; friendship, peace, and unity are prized more highly.

The importance of the spiritual also explains why there is a thematic group that disparages the unpredictability and untrustworthiness of youth in Uzbek. Similar reasoning is used to describe the idea of love of truth that is distinctive of youth, which illustrates the importance of the concept of "truth" to the Uzbek language as a whole.

It is evident that varying linguo-societies' interpretations of the same notion are linked to the positive and negative evaluation of youngsters.

As an attractor that gathers and arranges components of various semantic content, the "name" of the idea "yoshlik" serves as the center of a semantic constellation. The semantic groupings found in the concept's structure may be viewed as separate constellations, and the semantic subgroups as subconstellations that have structural similarities with the semantic constellation as a whole.

It becomes possible to characterize the relationship between the concept and the constellation as the interaction of a part and the whole, based on the principle of self-similarity of the particle to the whole, with this understanding of the conceptualization processes. The notions of "concept" and "semantic constellation" become parameters of the functioning of a single mental formation, conditionally "passive" and "active" states of its existence.

The concept of self-similarity of a semantic constellation and a concept is realized when their structure is represented as a collection of other concepts or constellations involved in their dynamics and organization, and when their ability to actively communicate through content elements with similar structures is utilized. Consequently, the examination of the data reveals the relationship between the concept "yoshlik" and several other concepts, including man, time, stupidity, experience, and many more, all of which have components that can be found in the semantic groupings that the structure of the idea under investigation has discovered.

Therefore, the activation of an attractor that promotes the search for efficient order parameters that attract and organize significant heterogeneous mental elements linked to age indicators is the primary mechanism by which the "yoshlik" concept self-organizes into a semantic constellation.

A semantic constellation is a single conceptual creation with no distinct borders that is created by the arrangement of components and linkages that are concentrated around the attractor and arranged according to order parameters. A single self-similar structure is formed by the idea and the semantic constellation, which stand for the various ways in which a holistic mental formation functions [6].

It is feasible to convey the idea of "yoshlik" as a self-organizing entity that is dynamically evolving and enduring substantial modifications because of its openness to the environment, in light of the notion of semantic constellations and the fundamental ideas of synergetics.

Accordingly, we suggest examining two conditional states of the concept of youth: unstable, which is defined as a conscious or unconscious appeal to the concept that may result in a change in the concept's structure (increment of new and/or displacement of existing features, branching of a single conceptual formation into autonomous concepts). Equilibrium implies that the concept is stored in the information base in the form of previously reflected and the most significant features for communicative and cognitive operations [7].

The interpretation of the correlation between the categories "part" and "whole" in the concept of age indicators is directly related to the question of the relationship between the concept "yoshlik" and the perceptual-cognitive-affective elements that form it in an individual's consciousness and subconsciousness.

Our compilation of a semantic-cognitive model of the idea of age is based on Uzbek and English lexicographic sources. The onomasiological groupings included in our created model are as follows:

a) sensory-perceptual characteristics: temporal characteristics: transience; and etc; dynamic characteristics: active; communication, work, activity, etc; visual-auditory characteristics;

b) spatial characteristics;

c) emotional experience: positive emotional experience; negative emotional experience;

d) images of realities: biophysiological characteristics; social phenomena; everyday items;

e) quality characteristics: statement of existence; negative rating; positive evaluation;

f) subjective significance: valuable understanding of youth; subjects of youth;

**Conclusion.** The necessity to model the mental systems and processes of a person as a native speaker of language and culture by introducing the concepts of an age indicator and in relation to the formation of a personality into the field of study, as well as the significance of the concept of "yoshlik" in the system of values intuitively understood by an individual regarding the importance of assessing youth as a source of health, thus explain why it is important to analyze the concept of yoshlik.

The necessity of advancing the psycholinguistic-synergetic approach to age-related systems in order to guarantee coverage of the system's constituents in their cooperative interaction as well as its dynamic features simultaneously.

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