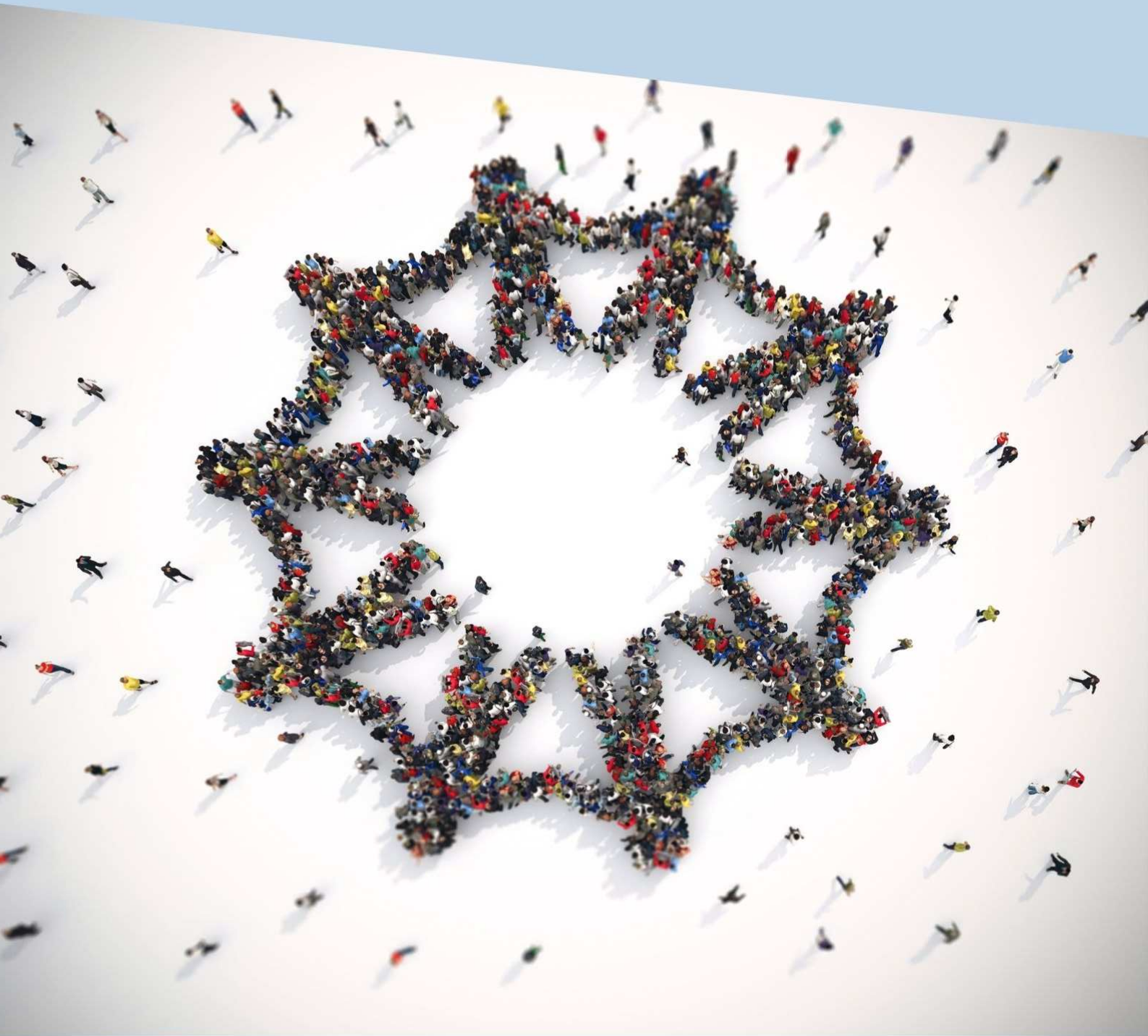


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On the Relation of Conceptosphere and Mentality

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Abstract: The article examines a linguocultural concept that is useful for identifying the characteristics of a language community's worldview, and describes the approaches and classifications of the concept as a tool for the formation and interpretation of linguistic mentality.

Keywords: linguoculturology, national picture of the world, mentality, concept.

The artistic picture of the world and artistic thinking are intrinsically connected with the mentality and concept sphere. The concept of “mentality” (Uzbek: *mentalitet* and *mentallik*, Russian: *mental’nost* and *mentalitet*) is distinguished in sociology and psychology. In social psychology, “mentality” is defined as the unconscious or semi-conscious nature of mental life, due to the factors and conditions of life. Historians-practitioners also emphasize the element of emotionality and reflection without realizing the logical component. Thus, Georges Duby (1991) writes: “Mentality is a system in motion, which is thus the object of history, but at the same time all its elements are closely interconnected; it is a system of images, ideas, which in different groups and strata ... are combined in different ways, but always underlie human ideas about the world and, therefore, determine the actions and behaviors of people”. A.Gurevich (1991) adds to the definition of mentality, stating that it is “the level of social consciousness at which thought is not separated from emotions, from latent habits and methods of consciousness - people use them without realizing it, without considering their essence and prerequisites, their logical validity.” In his study, Gurevich describes mentality as “mental tools” and “psychological equipment” that enable one to realize oneself and the surrounding reality in accordance with one's worldview. R.A.Dodonov (1999) describes mentality in terms of racially and socially determined characteristics that are difficult to describe, but are inescapable and permeate the context. “Mentality” is viewed as the consequence of mentality and elevated to a higher status. It is defined as a phenomenon that encompasses various mentalities (political, social, cultural).

Jukovskaya (2014) identified a cumulative set of semantic components of the concept mentality (*mental’nost* and *mentalitet* in Rus.) imported into the Russian national concept sphere:

- indication of the sphere of consciousness, spirit;
- an indication of a figurative, unverifiable, in a certain sense irrational type of intellectual reaction to reality (representations and beliefs);
- an indication of the spontaneous and unconscious nature of existence, of the deep level of the collective unconscious;
- an indication of the unity of knowledge about the world, value systems and behavior patterns.

These semantic components are the product of a complex interaction of meanings brought from the source language and meanings that exist under the influence of the Russian-language correlates of the mentality / mentality concept, which have long been enshrined in cultural tradition: the spirit of the people, the people's worldview / worldview / worldview, national consciousness, etc.

L.A.Vassoevich adds that the material manifestation of mentality is the language, and that it is also manifest in the way of thinking and acting, which is explained by genetics and membership in an ethnic and social community. G.V. Akopova and T.V. Ivanova (2003) in their article “The Phenomenon of Mentality as a Problem of Consciousness” equate mentality with the consciousness of a group of people at a particular time and place. Importantly, mentality consists of unconscious collective characteristics that manifest in both non-material and materialized forms of culture. According to I.V. Konyreva (2014), mentality is a private concept in relation to mentality in general. Consequently, we can discuss mentality on a local level: the mentality of an individual, a social group, a society, or an era.

Being two different phenomena, the mentality and the concept sphere interact with each other and influence each other. The mentality, formed under the influence of objective social, cultural and political factors, is the background for the concept sphere, or the field of knowledge and ideas of the people. However, the reverse movement is also possible: from the concept sphere to the mentality, when knowledge forms certain models and stereotypes in society. If the mentality is studied by the methods of ethnopsychology and ethnoculturology, then the concept sphere is directly related to the tasks of linguists and linguocognitologists, because the concept sphere is “a sphere of thought, the information base of the cognitive consciousness of the people and the individual” (Popova, Sternin, 2007).

The term conceptosphere was coined by D.S. Likhachev (1993), who defined it as a collection of people's ideas that spiritually enrich a nation.

The conceptosphere is a complex systemic formation that documents the linguocultural experience and a portion of the national consciousness. In fiction, the concept sphere consists primarily of the author's assessments, judgments, ideas, and worldview. The factual material may be drawn from a single book by a single author or from multiple books by different authors from the same literary movement or time period. In their article “Theoretical preconditions for the study of the concept sphere,” O.N. Prokhorov and S.B. Smirnova (2014) note that fiction is an inexhaustible source for the study of national concept spheres because “the author implements the internal program of the statement, recreating the fragmentary field of involved mental representations, which are both national and personal.”

The portion of the concept sphere that has been expressed through linguistic means is known as the linguistic semantic space. Due to the scope of the semantic system, numerous lexical-semantic classes and groups can be distinguished within it. Thus, researchers differentiate between syntactic and lexical-phraseological concepts, which are expressed by syntactic constructions and phrase combinations, respectively. Thus, the semantic space of a language is “a portion of the concept sphere that has been expressed (verbalized, objectified) in a system of linguistic signs - words, phrase combinations, and syntactic structures - and is formed by the meanings of language units” (Popova, Sternin, 2007).

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