

## On the Relationship of Conceptospheres with Mentality and Cognitive Worldview

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### ABSTRACT

*The conceptosphere and the cognitive picture of the world are closely related. It includes the person's perceptions and ideas about the world around us, and the conceptosphere also includes the ideas and philosophical theories that are formed in society. The conceptosphere affects the cognitive picture of the world, because it forms the ideas that underline it. In turn, the cognitive picture of the world allows a person to perceive and interpret information in the conceptosphere. A change in the conceptosphere can also lead to a change in the cognitive picture of the world.*

**Keywords:** Stereotypical, worldview, reality, mentality, tradition, concept, conceptosphere

### INTRODUCTION

In world linguistics, conducting research in an anthropocentric direction has become one of the pressing issues of modern linguistics. The anthropocentric idea forms the basis of modern linguistics. After all, it cannot simply calculate the various descriptions of language systems, but focuses its attention on the issue of the human factor. In cognitive linguistics and linguoculturology, the concept is considered as an idea of the linguistic landscape of the world through the worldview and mentality of each nation.

The 20th and 21st centuries in linguistics were characterized by the development of linguistic and linguoculturological

directions, characterized by the commonality of certain aspects of the object of research, as well as interdependence in the methodological and terminology fields.

Within the framework of this complex scientific direction, a comprehensive description of the conceptsphere, which forms the basis of the cognitive picture of the world in connection with the linguistic picture of the world, is carried out. In this field of research, the services of major Russian and foreign scientists Yu. D. Apresyan, A. N. Baranov, I. M. Kobozeva, V. V. Petrov and V. N. Pereverzev, D. S. Likhachev, Z. D. Popova and I. A. Sternin, B. H. Fillmore, R. Shenk, J. Searle, J. Barvais, J. Peri, and others are invaluable.

Scientists "cognitive" understand different definitions for example, A. Pavio's famous *Mental Representations: A Dual Coding Approach* (1986) analyzes how knowledge is represented in the mental lexicon and how it is the most important problem of all cognitive science. This issue is a problem of all cognitive sciences. However, the goals andThe composition of the term describing it is also partially changing.

#### METHODS

This study is to study the interrelationship between mentality and conceptsphere and their interaction.

Conceptospheres arise from the social and mental nature of each nation. Therefore, it is necessary to study the word mentality. The word mentality (*mentalité*) is etymologically related to the multi-meaning root *mens* in Latin, meaning "mental," "image of thoughts," "style." For the first time, this concept was used in 1856 by the American philosopher R. Emerson. However, it became widely used after the publication of the scientific works of the French psychologist L. Levi-Bruhl *Les fonctions mentales dans les sociétés inférieures* ("Mental functions in lower societies") and *La mentalité primitive* ("Primitive thinking") [4]. R. A. Dodonov notes that the concept of "men" has existed in Sanskrit for a long time and was used in such meanings as "spiritual," "conscious," "related to consciousness."

Due to the word-forming capabilities of the Russian language, it is possible to create two new concepts. These are “mentality” and “mentality.” In some works, these terms are used as synonyms within the framework of one article or book, but in most works, only one of these concepts is given priority. Sometimes, however, an attempt is made to distinguish them. For example, for mentality, the concept of “logical forms of perception of the world” is understood, and for mentality, the concept of “the spiritual essence of mentality and the rational essence of spirituality” or “linguistic mentality” is understood.

“Mentality” term in cognitive linguistics is actively used. However, the meaning of this term has not yet been sufficiently clarified. There are many and contradictory definitions of this concept. The word “mentality” began to appear in dictionaries and reference books in the mid-90s. “Mentality” is understood as thinking, psychological thinking, the specific features of thinking, character, etc.

Mentality to perceive and understand the truth a unique method. It is specific to an individual, social or ethnic group. It is a set of cognitive stereotypes of the mind that are inherent in the individual [2].

There is a lot of talk about the mentality of an individual, a group, and a people (ethnos). Each of these are a separate phenomenon.

The mentality of a particular individual is determined by national, group, and also by factors of a person's personal development – personal education, culture, experience of perception and interpretation of phenomena of reality. These are personal mental mechanisms of perception and understanding of reality.

## RESULTS AND DISCUSSION

Group mentality is a group of people with specific characteristics of perception and understanding of reality, depending on their social, age, professional, gender, etc. It is well known that the same facts of reality, the same phenomena can be perceived differently by different groups of people. Men and women,

children and adults, humanitarians and technicians, rich and poor can perceive and interpret the same facts differently. This is due to the so-called causal attribution mechanism, that is, it is associated with cognitive stereotypes that determine the attribution of causes to a certain consequence, event. Group mentality is formed in close connection with group relations, the mechanisms of apperception (perception based on previous ideas) operating in the group.

National mentality is a national way of perceiving and understanding reality, determined by a set of cognitive stereotypes of a nation. For example, when an American sees a rich person, he thinks: "Rich. Therefore, smart." A Russian usually thinks: "Rich. Therefore, a thief." An Uzbek thinks: "Rich. Therefore, a big man's son." Because the concept of "rich" is "good, excellent" for Americans, "untested" for Russians, and "strong-backed" for Uzbeks is accepted.

Perception and understanding of reality are similar, but not the same thing. Perception is the first stage and the main condition for understanding. The mentality of different peoples encourages their representatives to perceive the same subject differently. National mentality often "calls" the human organs of perception to see, understand one thing, and not to notice the other. For example, the Russian mentality emphasizes the submissiveness of Asian women, not noticing the agility and resourcefulness of their own women, while Asians, noticing the firmness and even aggressiveness of Russian women, do not notice their own submissiveness and passivity.

In the process of thinking, mentality and conceptsphere are closely related and interact with each other.

The conceptsphere – the sphere of human knowledge – to a certain extent determines the mentality of people (the specific features of their perception and understanding of reality).

The mental units that make up the national conceptsphere are the basis for the formation of cognitive stereotypes – judgments about reality. The presence of the concept of *avos* (maybe) in the Russian conceptsphere makes it possible to recognize a number of mental stereotypes of the Russian mind – shortcomings in behavior.

On the other hand, the national mentality governs the dynamics of the formation and development of concepts – existing stereotypes evaluate the content of developing concepts and the phenomena recorded in them. The national mentality of each nation is a set of specific characteristics arising from the intellectual, mental, psychological abilities of the people of a society, which are determined by historical, geopolitical, climatic, ethnographic, ethnic and living conditions.

Nevertheless, mentality and conceptosphere are different entities, and studying them requires different methods and approaches. Mentality is formed under economic conditions, political changes, social influence. It should be studied mainly by ethnocultural and ethnopsychological methods. This is not the task of linguists and linguocognitologists.

As noted, the conceptosphere is a sphere of thought, an information base of the cognitive consciousness of the people and the individual. The main source of the formation of concepts is the personal cognitive, including communicative, activity of the individual, and this process can be studied by psychological, cultural, and linguocognitive methods.

The human conceptosphere is the information base of the cognitive picture of the world, ensuring its order, structure, and coherence, and in many ways, the understanding of reality perceived by a person.

Paradigm of scientific knowledge, the concept of “mentality” is widely used. The relevance of this term can be explained by the multidimensionality of its content, which allows us to characterize human spirituality as a syncretic and multilevel phenomenon. I. G. Dubov noted that the concept of “mentality” was introduced into science to provide a holistic description of people living in a particular national culture, which allows us to describe the uniqueness of people's views on the world around them and explain the specific features of their response to it” [3]. Understanding the phenomenon of “mentality” is a complex problem located at the intersection of such humanitarian and social sciences as history, philosophy, psychology, ethnolinguistics, sociology, therefore it was developed in the scientific research of various branches of humanitarian

knowledge. It should be noted that at present there are no clear, generally accepted methods for describing and studying mentality.

Mentality is a certain part of the conceptual picture of the world; if we are talking about individual or group conceptual pictures of the world, then mentality is an ethno-cultural component of this conceptual picture of the world. Mentality, understood in this sense, is manifested as a cognitive-psychological reality that is found in people's thinking, cognitive activity, axiology, as well as physical and verbal behavior.

The separation of the concepts of "conceptual worldview" and "mentality" does not exclude their constant mutual influence and enrichment, since there are areas where they intersect and even coincide. Drawing a line between the concepts of "national conceptual worldview" and "mentality" is not justified, since both terms have the same meaning and mean a national - specific perception of the world, common to representatives of a particular nation.

The German linguist Wilhelm von Humboldt, in his work *O vnutrenney forme yazika* ("On the Inner Form of Language"), outlined the main historical and philosophical aspects of the development of the concept of the "linguistic worldview." The theory of the linguistic worldview was developed by the German scientist Leo Weisgerber in his works, based on Humboldt's research. He was also the first to introduce the concept of the "linguistic worldview" into science.

*Explanatory Dictionary of the Uzbek Language* defines the word "mentality" as follows: MENTALITY [*German*: Mentalität <*Latin*: mens, mentis – mind, perception]. The historically formed level of thinking of a society, nation, group or individual, their power to analyze the laws of life, their mental ability in certain social conditions, and their spiritual strength. (The mentality of a society, nation or individual also includes their unique traditions, customs, customs, religious beliefs and beliefs) (Uzbek Language annotated dictionary). This definition emphasizes that one of the aspects of the Uzbek national mentality is that social life and people's lifestyle are more governed by traditions and customs. When observing the

traditions of family formation, when choosing a bride or groom, the Uzbek people are informed about the prospective spouse, taking into account their social background, position in the community, and reputation. If the intelligence, decency, and beauty of the groom or bride are one factor, then their relatives, the position of the generation in the community, and public opinion on this matter are the second, and in most cases, decisive factor. In raising children for the good, in avoiding mistakes in this regard, the community, the opinion of society, and the consensus of the majority play an important role. In the West, an individual views the community as a means of expressing his or her identity, demonstrating his or her talents and capabilities, and achieving certain goals. The community does not interfere at all with a person's inner, inner world, psyche, and personal life. In the East, however, we observe a completely different picture. In the East, the main attention is paid to the community. Every custom and ritual is performed in the presence of the community, the people of the neighborhood.

Mentality is not formed according to the will and needs of the people, but rather determines the real state and level of development of the national being. It is a full-fledged feature of the nation. The nation, preserving its mentality, cares about its historical prospects. It is possible to adopt the culture, technology, science, and good ideas of fraternal peoples, but it is impossible to assimilate their mentality. Mentality does not pass from one nation to another.

The concept of "worldview" in its most general form refers to a set of organized knowledge about reality formed in the public (as well as group, individual) consciousness.

It is very important to distinguish between direct and indirect worldviews. A direct picture of the world is a picture obtained as a result of direct knowledge through the perception of the surrounding reality. In this case, perception is carried out both with the help of the senses and with the help of abstract thinking that a person has. But in any case, this picture of the world does not have "mediators" in the mind and is formed as a result of direct perception of the world and its understanding.

The direct representation of the world is closely related to the worldview, but differs from it in that it represents human knowledge, while the worldview refers more to a system of ways of knowing the world. The worldview determines the way of knowing, and the worldview is the result of knowing.

The cognitive picture of the world is understood as a mental image of reality formed by the cognitive consciousness of a person or, in general, a nation. It is also the result of a direct reflection of reality through feelings. The cognitive picture of the world exists in the form of concepts that make up the conceptosphere of the people. The linguistic picture of the world is manifested in the form of linguistic signs that make up the cumulative semantic space of the language.

The cognitive picture of the world is a set of conceptospheres and stereotypes of consciousness established by culture. The cognitive picture of the world in the mind of a person is systematic and affects the perception of the world around him by the person. In particular, it organizes the classification of the elements of being; methods of analyzing being (explains the causes of events and phenomena, puts forward the development of events and phenomena, the consequences of events, stores the emotional and rational experience of the person in consciousness, in memory).

The immediate picture of the world includes both meaningful, conceptual knowledge about reality and a set of mental stereotypes that determine the understanding and interpretation of certain phenomena of reality. It is appropriate to call such a picture of the world cognitive, since it is the result of cognition (perception) of reality. It operates as a result of the activity of the cognitive mind and is based on a set of organized knowledge, that is, the conceptosphere.

N. M. Lebedeva writes: “Our personal culture establishes a cognitive matrix (template) for us to understand the world, called the “worldview”” (Lebedova 2023).

The national cognitive picture of the world is a general, stable, recurring image of individual representatives of the people in the world. Thus, the national picture of the world is, on the one hand, a kind of abstraction, and on the other hand, a physical and

verbal cognitive-psychological reality in the mental, cognitive activity of people, in their behavior. The national picture of the world is found in the uniformity of people's behavior in stereotypical situations, in their general ideas about being, in common thoughts, in proverbs and sayings, aphorisms.

The indirect view of the world is the result of the definition of the conceptsphere by secondary sign systems that embody the direct cognitive representation of the world that exists in the mind (<https://mybiblioteka.su/4-html>).

The cognitive picture of the world is one of the directions of studying the relations between people, knowledge, enlightenment and culture. This idea creates an opportunity to study the formation and growth of relations between people, methods of understanding and analyzing the world. This concept is associated with the historical development of mankind. Therefore, the cognitive picture of the world is associated with the concept of "conceptsphere". Because the conceptsphere is formed on the basis of the laws of thought, idea, spirituality, philosophy, religion, culture between a state, nation or society. This concept reflects the uniqueness of a nation or society and is based on many fundamental characteristics, such as their intellectual, literary and cultural heritage. The conceptsphere is of great importance in changing relations between people, communication and concepts, and occupies one of the most important places in the development of mankind.

The worldview has both collective and individual aspects developed in the human psyche. Everything related to the reflection of reality in the human psyche is called the cognitive world.

There is a cognitive world of culture and a cognitive world of the individual. The content of this world is a collective and individual view of the world, divided into concepts. The worldview is human cognitive activity. In this, not only the process of cognition, but also its result is important. It follows that a person perceives the world as a landscape. Through the linguistic and cognitive landscape of the world, the content of the conceptsphere – the field of knowledge consisting of concepts – "opens the way."

The concept of "worldview" is widely used today in various fields of the humanities, as it is one of the fundamental concepts that characterize human existence.

The most common interpretation of this term is as follows: "A set of organized knowledge about reality formed in the consciousness of a community (also group, individual)" (Popova & Sternin 2010).

The cognitive picture of the world consists of meaningful, conceptual knowledge about the surrounding reality, and its elements are semantic formations that represent concepts, images, various mental concepts, and stereotypes that make up the conceptual sphere of people. It can be said that the study of the characteristics of the cognitive picture of the world directly leads to the study of concepts (Balashova 2004).

The cognitive picture of the world refers to the image that a person receives as a result of direct knowledge of the surrounding reality. Perception can be achieved through abstract thinking or emotions. Ideas about the world are determined by language, which, of course, reflects the culture, worldview, and knowledge of the speakers of this language. Modern linguistics understands the linguistic picture of the world as the totality of knowledge about the world reflected in language (Kubryakova 1988).

Compared to the linguistic worldview, the cognitive worldview is much richer. The worldview is the way a person imagines the world for himself. It is a much more complex phenomenon than the linguistic worldview. That is, the part of a person's conceptual world that is bound up with language and changes through linguistic forms (Kubryakova 1988).

Some scholars argue that there is a very complex relationship between the cognitive picture of the world, which acts as a reflection of the real world, and the linguistic representation of the world. They emphasize that the boundaries between them are unclear and "blurred" (Karaulov 1976).

Z. D. Popova and I. A. Sternin emphasized the need to introduce the concept of a "national cognitive picture of the world", understood as stable, general, and globally recurring pictures. The national picture of the world is reflected in the uniformity of behavior of representatives of one culture in

standard or stereotypical situations, in people's common ideas about reality, in common thoughts and statements, aphorisms, proverbs, and judgments about the surrounding reality of the world, there are stereotypes and concepts that are determined by culture in the perception and understanding of the world by the human mind (Popova & Sternin 2002).

In the main emphasis is placed on the significant influence of cognitive and linguistic worldviews on cultural development. In this case, the worldview, in turn, shapes the type of relationship a person has with himself, with other people, with the world, determines the norms of nature, behavior, and his attitude to life (Serebnikov 1988).

Of course, the cognitive picture of the world is related to the linguistic picture of the world. It is much broader than that, since language cannot reflect all the richness of the content of the conceptosphere, and not every concept has a linguistic expression. Accordingly, based on the framework of the linguistic picture of the world, only limited conclusions can be drawn about the cognitive picture of the world. The conceptosphere of the people is partially reflected in the linguistic picture of the world, which allows us to evaluate it only in parts. However, the study of the linguistic picture of the world is necessary for describing concepts and modeling them, as well as for describing and modeling the conceptual picture of the world, since in this case linguistic signs serve as a means of entering the conceptosphere of a person and contribute to the concept of the world. Many researchers believe that it is more convenient to use the semantic system of the language for the cognitive picture of the world (Serebnikov 1988).

#### CONCLUSION

In conclusion, we can say that the conceptosphere and the cognitive picture of the world are closely related. The cognitive picture of the world includes the individual's perceptions and ideas about the world around us, and the conceptosphere includes the ideas and philosophical theories that are formed in society. Thus, the conceptosphere influences the cognitive picture of the

world, since it forms the ideas that underlie it. In turn, the cognitive picture of the world allows a person to perceive and interpret information in the conceptsphere. In addition, a change in the conceptsphere can lead to a change in the cognitive picture of the world.

In this article, the interrelationship of the concept of the concept and the country's circle was analyzed based on the lingwocognitive approach. Analyzes have shown that the conceptsphere is not only a conceptual field, but also an integrated expression of the people's mental worldview and cognitive experience. Momaliteth determines the meaning of this concept system, the cognitive view of the world ensures how the cognitive landscape of the world is classified, regulated and perceived in the mind.

The system of national thinking, culture and values is organized through the conceptsphere and is broadcast from generation to generation. Therefore, the concept is a semantic code representing the mentality of the people, and the world's cognitive view is a system of its perception and logical system. Their relationship serves as an important scientific basis for national thinking in the intersection of linguistics, cultural studies and cognitive psychology.

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