

UZBEK MENTALITY AND UZBEK LANGUAGE: PROCESSES OF THEIR INTERACTION



Linguistics

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Abstract

Anthropocentric linguistics is currently developing. In this branch of linguistics, a language is studied together with a person. Accordingly, issues such as language and nation, language and culture, language and mentality are some of the key concepts of anthropocentrism. Studying the interaction of language and mentality is also an important issue. The article examines the Uzbek language and the Uzbek mentality. The article examines both the problem of the Uzbek mentality in the Uzbek language and the influence of the Uzbek language on the Uzbek mentality. The author explains the interaction of language and mentality with examples from the Uzbek language. Thus, he came to the conclusion that the mentality of each nation is reflected in its language. Using examples, the author shows how the Uzbek language reflects modesty, hospitality and other features of the Uzbek mentality. He put forward the idea that is possible to learn the mentality of the Uzbeks by studying the Uzbek language.

Each of the peoples of the world has its own psyche, culture, history, language, literature and mentality, which differ from each other according to the same peculiarities, possessing ethnic inclinations. There are also common features that bind one nation to another, which can also be portrayed as an integral part of the ethnos mentality. For example, the Uzbek people are united by ethnic commonalities with the Kazakh and Kyrgyz peoples, and religious beliefs with the Arab, Afghan, and Tajik peoples. Nearly seventy years of political, economic, socio-cultural cooperation with other peoples of the CIS bring closer, which has also left its mark on the formation of the Uzbek mentality.

For the analysis to be accurate, it is first necessary to clarify the meaning of the term *mentality*. The term *mentality* is originally derived from the Latin word *mens* (mentis) and is used in various forms and meanings in world languages. For example, mentality exists as following; *mentality* in English (“thought”, “thinking”) [5, 587], *mentalität* in German (“thinking”, “thoughts”) [4, 218], *mentalité* in French (“thought”, “thinking ability”, “thinking character”, “thinking”) [7, 332], in Russian *менталитет* (“mental characteristics of man, society and people”).

One of the linguistic literatures states that the word *mentality* has been used in English, German, and French in research on historical and cultural anthropology since the 1920s, and is one of the most popular, fashionable terms today and applied to intangible concepts [10, 25]. The absence of this word in the 2-volume “Explanatory Dictionary of the Uzbek language”, published in 1981, suggests that it has been used (activated) in the Uzbek language since the years of independence.

The 5-volume Explanatory Dictionary of the Uzbek Language, published in 2006-2008, mentions the word *mentality* and states that “a society, nation, community or individual has a historical level of thinking, cultural potential, the power to analyze the laws of life, mental ability in certain social conditions, spiritual power”. It is also said that “the mentality of a society, a nation, or an individual encompasses their own traditions, customs, traditions, religious beliefs, and superstitions” [14, 580], and that the interpretation of “individual mentality” is not justified because the mentality does not belong to an individual, it belongs to at least a small ethnic community.

According to A.Ashirov, who specialized in Uzbek customs and traditions, “mentality also includes the intellectual potential and spiritual identity of nation. The basis of the originality of the character is a holistic system of historical experiences, customs, ceremonies and celebrations of this people. They are the driving force of the mentality” [3, 189]. Other publications in the Uzbek language give similar definitions [1, 19; 9, 257; 12, 83; 13, 3] and say that the mentality is historically formed; it is clearly reflected in the national customs and traditions, the people’s way of understanding the reality.

If we pay attention to the interpretations of the term *mentality* in English, German, French, they mean the mental or intellectual feature of the people under the term *mentality*. Hence, in these languages the lexical meaning of the same term in Latin has been preserved. In Uzbek, Kazakh, Turkmen, and Russian, the mentality is interpreted as the mental, spiritual, and cultural identity of a particular people.

In our opinion, the mental ability of the people cannot be included in the concept of mentality, because in the mentality, whether the ethnic subject wants it or not, there are aspects that do not give way to the mind. The mentality manifests itself in the involuntary reaction or attitude of the people to reality, in all their actions, in a way beyond the will of man. If it were also a mental concept, governed by thinking, thinking would only emerge when it was “allowed”. Therefore, it is safe to say that the mentality is the power of analyzing the laws of life of the people, the socio-spiritual immunity of a particular nation, which is historically formed, preserves the spiritual and ethno-cultural characteristics of the people, manifested in the national-cultural attitude to reality. The mentality is both verbal and nonverbal, and so is its transmission from generation to generation. Verbal occurrence, naturally, goes through language. In the careful study of language, even the smallest aspects of mentality should not be overlooked in determining mentality and language relations, because the same aspects ensure its integrity.

In some studies, mentality and worldview are understood as one thing, but not as one. Because “a worldview is a set of human knowledge about the world, ... the result of scientific, religious, philosophical and other cognitive activities, which is a person's conscious attitude to the world” [10, 54]. Also, because the worldview is individual and selective, the worldview of the older generation may not be accepted by the younger generation(s). The mentality is not individual and non-selective; it is at least community-specific and passed down from generation to

generation. The worldview expands as the human mind grows, and this change is felt by others as well. The mentality is very slow, the mental world of the community changes as it changes, but the renewal processes do not happen suddenly and are not noticeable. Changes in mentality can be identified by comparing the behaviors of at least two generations, their attitudes to reality.

The mentality is realized through the traditions, art, literature, and, of course, the language of the people. Literature also works through words, that is, through language. The verbal expression of the mentality takes place through language, and its linguistic mechanisms are studied in linguistics. Sociolinguistic and ethnolinguistic research is especially important, as it provides an opportunity to explore the national-mental world of the people through language, to discover the mysteries of language through mentality; furthermore, it will be possible to find answers to the question of whether mentality affects language and to what extent this process of interaction is manifested, whether language determines mentality.

The role of the team in the formation of mentality is great. However, there is also a difference in the attitude of western and eastern people towards the community. “In the West, a person sees the community as a means to express themselves, to show their talents and abilities, to achieve certain goals. The community also does not interfere in one’s private life. ... In the East, we see a completely different picture. ... Every ritual, ceremony is held with the participation of the community, the community. The team keeps the person in control. ... Separation from the community is seen as social alienation” [2, 130]. In Uzbek, “What do people say?!”, “What do the people of vicinity say?!”, “What do the neighborhood think?!” The existence of stereotyped units in the style of the Uzbek language shows the importance of community opinion in the Uzbek mentality. However, this should be explained not by the fact that the Uzbek mentality does not have an independent work and a sense of personal responsibility, but in the form of respect for public opinion, finding solutions to many problems, following traditions. Uzbek proverbs such as “Kengashli to’y tarqamas”, “Maslahatli osh aynimas”, “Ko’pdan quyon qochib qutulmas” and ethnographies such as his adviser have become an integral part of our collective mentality.

The mentality of a certain nation is also influenced by other nations, as a result of which certain aspects of the mentality change and renew. A.Ashirov explains it as follows: “... it should be noted that our national mentality, formed over thousands of years, has not been secretly developed from other nations, hanging from other neighboring nations. On the contrary, our national mentality was influenced in some way by other peoples who lived next door to us. Especially in the Uzbek national mentality, the influence of the Persian peoples and the Arabs was great.[3, 192] For example, traces of such influence can be seen in the Persian-speaking regions of Uzbekistan, and this natural influence has left its mark on various levels of the Uzbek language.

Radical changes in the political-economic, socio-cultural, spiritual and enlightenment life: the renewal of the system, the introduction of new forms of ownership, the change of religious beliefs leave a deep mark on the mentality of the people. In this sense, the establishment of the Arab caliphate in Movarounnaxr and Khorasan, the adoption of Islam moderated the militancy in

the Turkish mentality, the knowledge of everything that came from Allah, the belief in fate, the moral rise in the daily life of the people deepened. Shavkat Rakhmon described such a change in our mentality as follows: *Qilichin tashladi beklar nihoyat, bosildi tulporlar, tig'lar suroni, urhoga o'rgangan tillarda oyat, turkiylar tanidi komil Xudoni.*

It was natural for linguistic units to appear in the Uzbek language as an expression of a renewed mentality. In this sense, most Uzbek anthroponyms are formed as a result of the Islamic faith. Names made by adding units such as *abdu-*, *abu-*, *abul-*, *-ulla*, *-din* to the ninety-nine names of Allah, who are honored as “Al-Asma al-Khusno”, and to the names of the Prophet and his followers (Abdurakhman, Abu Talib, Abulkhasan, Asadullakh, Fakhridin, Umarali) shows how deeply Islam has permeated our national mentality.

In order to show how deeply ingrained Islamic beliefs are in our mentality, we quote a proverb: “In a khadith narrated by Imam Bukhari and Imam Muslim from Abu Khurayra, the Prophet (peace and blessings of Allah be upon him) said, “No one can marry a widow without consulting her. A girl cannot be married without her consent”. Then the Companions asked, “O Messenger of Allah, what is the consent of the girl?” they asked. The Prophet (peace and blessings of Allah be upon him) replied, “Silence”. According to this khadith, in the Khanafi school of thought, the consent of the guardian is obligatory for a boy and a girl who are getting married for the first time. That is, in the Khanafi Madhab, the consent of a parent or guardian is obligatory when a person is getting married for the first time. By guardian, we mean, first of all, the parents, the relatives who will replace them if they are not alive. This means that a marriage without the consent of the parents is not valid, just as it is not permissible to marry without the consent of the girl when she marries for the first time. But when it comes to remarriage, women have a choice. That is why it is said that a marriage cannot be performed without consulting the widow herself. The phrase “a girl’s consent is silence” is an example of Islamic etiquette. The proverb “Silence is a sign of consent” is derived from this.[15]

Our respected historians are right in saying that no other nation has been invaded as much as the Uzbeks. The Arab conquest, the tyranny of Chenghis Khan, the invasion of the White Tsar, and the “communist regime” displaced the ancient Turkic militancy in the Uzbek mentality and gradually developed a national character of muteness, acting according to one’s opinion. The Ethnology Handbook states: “It is unfortunate that the values of the Uzbek people, lost during the one hundred and fifty years of colonial rule, were several times greater than those that have been preserved. During the period of Tsarist Russia and Soviet colonialism, the qualities of our people, such as solidarity, war, words and cooperation in everything, were seriously damaged. Rather than striving for national unity among the people, there is a growing commitment to group, ethnic, local and territorial divisions. ... In the national mentality, there are such traits as acceptance of destiny, acceptance of everything, indifference; the mood of dependence took root. [2, 130] The following artistic piece reflects the aspects mentioned in our mentality: – *Father's word is obligatory. Let my father sleep peacefully in his graves ... – Oh my brother, don't say that! Say please I am cheating... – This is the grace of Allah, it is necessary to acknowledge destiny. When it*

is written like this on the forehead, to whom do we tell complains? The sky is far ...?! – “Is my forehead so salty?” There is nothing in our house but sorrow?! – “Say, repent, don’t be ungrateful? My father thanked you goodness for your kindness. People are giving their daughter over to two or three wives. Our old teacher, thank God, you scoundrels. You will not suffer from the poison of the mistress. (Tokhir Malik. Devona)

It is true that local and territorial discrimination increased during the former Soviet period, but it is also incorrect to link it to this alone. Because, they are in the nature of our people: to shy and to think. That is why there are such paremiological units in our language as “A hundred commandments are sweet”, “A man’s face is warm”, “One is an eyebrow, second is an eye”. Since language is specific to a person, to the society to which he belongs, the characteristics of society, good or bad, take place in his language. One of such mental qualities is humility, which was brought to the rhythm of Erkin Vokhidov’s linguistic realization: *Garchi shuncha mag’rur tursa ham, Piyolaga egilar choynak. Shunday ekan, manmanlik nechun, Kibru have nimaga kerak? Kamtarin bo’l, hatto bir qadam O’tma g’urur ostonasidan. Piyolani inson shuning-chun O’par doim peshonasidan.*

Translation: *Even though it is so proud, The bowl bends to the teapot. So why the arrogance, Why do we need arrogance? Be humble, even one step Don’t cross the threshold of pride. That’s why the man always Kiss always cup’s forehead.*

Or the content of paremiological units such as “*Kamlikning kamoli bor*” (Humility has perfection), “*Kamtar bo’lsang, osh ko’p, Manman bo’lsang, tosh ko’p*” (If you are humble, there is a lot of soup, if you are arrogant, there is a lot of stone), “*Kamtar yetar murodga, Manman qolar uyatga*” (Humility – is enough, arrogant will be ashamed), “*Kamtarga – kamol, Manmanga – zavol*” (Humility – is perfection, arrogance is the end), “*Kamtarlik – katta davlat*” (Humility – is a great state) “*Maqtangan pand yeydi, Kamtarin qand yeydi*” (Arrogant regrets, humility eats candy) shows how much humility is valued in our mentality.

In one of the speeches of the President of Uzbekistan Sh. Mirziyoyev noted that for many centuries’ people of different nationalities, cultures and religions have lived in peace on our ancient and generous land, because hospitality, kindness, generosity and true tolerance have always been characteristic of our people and had emphasized that it would form the basis of. [8, 295] In addition, such qualities as peace, hospitality, obedience to parents, simplicity, trustworthiness, indifference are also present in our mentality and are actively used in the daily life of the people. Therefore, proverbs such as “*Mehmon kelar eshikdan, Rizqi kelar teshikdan*” (The guest comes from the door, the food comes from the hole), “*Mehmon – atoi xudo*” (The guest is the god’s guest), “*Mehmonning izzati – uch kun*” (The honor of the guest is three days), “*Ota rozi – xudo rozi*” (Father agrees - God agrees), “*Otang o’tirgan uyning tomiga ham chiqma*” (Don’t even climb on the roof of the house which your father sits), “*Qo’shning tinch – sen tinch*”, “*Uy olma, qo’shni ol*” (Don’t buy a house, take a neighbor), “*Bir kun janjal bo’lgan uydin qirq kun baraka ketadi*” (Forty days blessings are far from a house where there is a quarrel) were created. It

seems that the paremiological fund of language, especially proverbs and sayings, has more vividly embodied the mentality of the people as it expresses thought.

Of course, all language units to some extent reflect national-cultural peculiarities. In this sense, the phrase is a unique example of national-cultural characters as an integral expression of the mentality, culture, lifestyle and long-term observations of the nation. Phrases, unlike words, also evaluate a concept along with its name. If in the denotation, which is understood from the semantic structure of the phrase, the thing-phenomenon in the objective world is expressed, in the figurative expression and connotation the attitude of the people to reality, point of view, in short, mentality is revealed. Such expressions in our language as *zuvalasi pishiq* (mature), *bir yoqadan bosh chiqarmoq* (sticking one's head out of one collar), *yeng shimarmoq*, *boshini ikkita qilmoq* (splitting one's head in two), *zig'ir yog'day ko'ngliga urmoq* (beating one's heart like linseed oil), *kavushini to'g'rilab qo'ymoq* (straightening one's shoes), *og'ziga so'k solmoq* (swearing in one's mouth) are also the product of such an attitude, understanding the world in Uzbek.

In Uzbek, there are phrases to take under one's wing, which means "to take shelter, protect or take care of" (*Yetimlarni qanoti ostiga olibdi*) and "to gather around" (*Qodirov og'zi katta erkaklarni qanoti ostiga olish yo'li bilan o'z mavqeini kuchaytirishga intilganini sezib turardi*). For both meanings, the notion of "protecting someone" is common, but due to a specific national connotation, these meanings are perceived as contradictory, the Uzbek mentality of protecting orphans as "tolerance" is positive in the first sense and gathering a group of relatives around "localism" and was negatively assessed by Uzbek native speakers. After all, the advantage of learning a language without separating it from its owner is that it is considered together with the culture and mentality of the nation. And it is no coincidence that language and national-cultural cohesion are not at the center of linguoculturological research.

Independence has allowed the Uzbek people to restore their forgotten history and realize their identity. In our recent history, our national traditions, which were considered "obsolete" or heresy, have received a real assessment, and as a result, our mentality has acquired a purely national character, the wrong habits formed under the influence of Soviet ideology have disappeared. At the same time, with the introduction of a form of ownership based on a market economy, "market" attitudes have emerged in the character and character of our people, in a word, in the mentality. With the need to express these attitudes, such units as *pulfurush* (a person who trains with money), *kiydirmoq* (to commit fraud), *uxlatmoq* (to cheat), *odam savdosi* (human trafficking), *qora bozor* (black market) have also emerged in the Uzbek language.

Today, the vital necessity encourages the renewal of the character and mentality of our people, because as a result of globalization - the pace of life and the acceleration of information exchange, a common etiquette, common character, common mentality, common culture is being formed for the peoples of the world. Some researchers claim that such a merger, while yielding some positive results, also has many negative consequences, which does not bypass the Uzbek mentality. In other words, many values, rituals and customs of the Uzbek mentality are being

forgotten. Therefore, it is necessary to preserve and leave to the future the ancient traditions and ceremonies that are the expression of our national mentality. With the oblivion of several hundred traditions and ceremonies, their name also becomes archaisms, and the lexical richness of the language is separated from the units of national-cultural connotation.

In today's globalization, as a result of the need for peoples to understand their national identity, the transition from national revival to national progress, a serious study of the national and cultural features of languages is beginning. This is the reason why the word *mentality* entered the Uzbek language and became more active. Also, the fact that the concepts of *mentality* and *linguistic mentality* are beginning to differentiate in linguistics shows that research in this area is deepening. In one of the sources dealing with the issue of linguistic mentality, it is stated that "the attitude to the world, which is manifested in the semantics of the national language as a system of values and behavior, is a national way of expressing knowledge about the world through symbols" [10, 66] otherwise "linguistic mentality is our way of living, thinking and speaking". [11]

Just as there are external influences on the national mentality, so it is natural for the linguistic mentality to have external influences and counter-influences. It is clear that the paremiological units created by our people, the sharp words, have sharpened our linguistic mentality. However, the incomplete information in the media and social networks, especially commercials, is alienating the Uzbek linguistic mentality. For example, while advertising soap on one of the central TV channels, "Enjoy! Take it! Take it! Don't eat it! Don't eat it!" is said. At first glance, there is nothing wrong with that, but both the linguistic mentality and the national mentality are poisoned by saying "don't eat" soap. As a result of the spread of such vulgar advertisements, the mass linguistic taste will be damaged.

As V.Von Humboldt approaches language as the spirit of the people, he emphasizes that this spirit is more clearly manifested at the grammatical level of language. Kyrgyz linguist Z. Derbisheva explains that the words in the Turkic language in the category of nouns have always belonged to a certain person (my mother, my book). Unlike other languages, Turkic languages are characterized by the fact that Turkic peoples have lived in military conditions for thousands of years, operated in a strictly compulsory system, and were brought up in the spirit of respecting adults, and doing what they say. [6, 2-3]

The Uzbek mentality is that financial support is ungrateful and not very public. Probably in this regard, from ancient times in Uzbek there are such units as "O'ng qo'ling berganini chap qo'ling bilmasin (Do not let your left hand know what your right hand gave)", "Yaxshilik qil, daryoga ot, Baliq bilar, baliq bilmasa, xoliq bilar (Do goodness, throw into the river, Fish knows, if the fish does not know, the creator knows)", "Yaxshilik qilsang yashir, yaxshilik ko'rsang oshir (If you do goodness, hide, if you receive goodness, increase)" and *silai rahm* (financial assist). Even in recent years, the so-called *social protection*, rather than direct *financial assistance*, shows that the mentality of our people is deepening.

The influence of national mentality on language is also observed at other levels of language, especially in grammatical level units, in the use of entries. For example, in texts of scientific and journalistic style, the speaker may use both the word *I think* and the word *we think* when he intends to express a modal relation to his thought, and this is not a grammatical error. However, in the Uzbek scientific (and partly journalistic) style, it is not a rule to say “*this is my opinion*”, “*this is my view*”, “*this is my attitude*”, but to say “*in our opinion*”, “*in our view*” is settled in the style of scientific and journalistic etiquette. So instead of the pronoun *I*, the pronoun *we* is used, instead of the construction *I think*, *we think* should be used.

Every language is exposed by the owner on a regular basis. As a result of this influence, the mentality, customs, history and many other aspects of the people are manifested in a very unique way in the language, at its various levels. For example, when we observed scientific texts in Uzbek, Russian, and English, we witnessed to the special national usage of personal pronouns *I* and *we*. For example, in English texts, it is common to make confessions such as “It was identified by me” and “It became clear when I observed”. However, in Uzbek scientific texts, the same confessions are expressed in the form of “in our opinion”, “according to our observations”, “as we know”. So what is the reason for this and should it be sought in the language or in the mentality of the people belonging to the language? The reason for this is one: these differences are related to the mentality of the people. The Uzbek people believe that any success is the result of teamwork, and humility is a great virtue. But this should not lead to the suspicion that the British people do not value humility or community government. This quality can be appreciated in them as well, but it has not risen to the level of tradition as in Uzbeks. Or the British prefer clarity, not using the plural instead of the singular.

In scientific-style texts, statements such as “our research testifies (tadqiqotlarimiz shundan guvohlik beradiki)”, and “our research shows (tekshirishlarimiz shuni ko‘rsatdiki)” are often used, and they are acceptable alternatives in the scientific style of “my research testifies (tadqiqotlarim shundan guvohlik beradiki)”, and “my research shows (tekshirishlarim shuni ko‘rsatdiki)”. In the following expressions, the use of *-imiz* form instead of the *-im* possessive suffix in the first person singular is preferred, as is the case with the national mentality. In the mentality of the peoples of Europe, humility is not valued as a separate national trait or quality, so in scientific texts in European languages, expressions such as “I think”, “my research has shown ...”, “my research has shown ...” are used. Interestingly, this is also done at the behest of the mentality. The influence of mentality in the creation of texts specific to the scientific style is also seen in the fact that the compiler tries to express his opinion in a softened way.

This influence of mentality is evident in the reviews written on a particular scientific work. It is well known that in the reviews of scientific works, along with the achievements of the research, its shortcomings are also mentioned. Errors and omissions in the scientific work of the compiler are sometimes not referred to as errors or omissions, but as *reflections*, *inconsistencies*. In the same places there is a characteristic feature of our national mentality – shy.

In cases such as “...lozim topdik (...we found necessary)”, “ma’qul deb bildik (we considered acceptable)”, “...ni nazarda tutdik (we considered ...)”, which are often used in scientific texts, the first person plural form *-k* was used instead of the first person singular suffix *-m*. It is not enough to put the use of one of these morpheme units in place of the other as a transfer of person-number meanings, but it is necessary to point out the reasons for such a methodological requirement. Because, in such speech situations the speaker will be in a sense “allowed” by the national mentality, using language units accordingly. So, since the living form of language is a functional style, of course, the national mentality of language owners plays a key role in their formation and stabilization.

Each language has its own system of pronouns. Pronouns referring to a person are called *personal pronouns* in Uzbek,.... pronouns in Kazakh, and *possessive pronouns* in English. Although these types of pronouns are similar in the same languages, they show three persons in the singular and plural, but differ in their use, and this, in our opinion, is due to the peculiarity of the Uzbek, Kazakh, Russian, English mentality. For example, in the Uzbek language, the pronouns *sen* (you) and *siz* (you) differ in the use of the singular and the plural, but in order to honor the interlocutor, the pronoun *siz* is used instead of the pronoun *sen*. The fact that this situation has become a literary norm is a characteristic feature of the Uzbek mentality of “*siz*”. Even in the English mentality that taught the world being gentleman, the second person singular, which is originally a second-person plural pronoun *you*, can also represent unity because the respect for the interlocutor has risen to the high level. But in the Kazakh and Russian communication behavior, in our opinion, due to the presence of rudeness, negativity in the behavior, the owners of this language grammatically refer *you* (*сен, ты*) in relation to, for example, a parent, an adult, a stranger. According to the national-mental rules of the owners of these languages, this type of synonymy is due to the fact that the speaker takes the interlocutor closer to him.

The presence of suffixes in Uzbek, such as *-jon, -xon, -bek, -oy*, which means respect, unlike other languages, is also connected with our mentality.

As language perfects the human personality and unites it with its compatriots as a people, all national-mental aspects related to man and the people become the object of study of linguistics. Determining the national mentality and language relations, the processes of their interaction, how and to what extent the national mentality is reflected in the language is one of the most important tasks in modern Uzbek linguistics. By studying linguistic units from such an angle, it is possible to draw new conclusions about the national-mental world of the people.

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