

**NATIONAL-CULTURAL ASPECT OF THE LANGUAGE PICTURE OF THE WORLD (BASED ON UZBEK AND RUSSIAN PHRASEOLOGY)**

**Khasanova Alina Maratovna,**  
**researcher of Jizzakh State Pedagogical University**

***Abstract***

*At present, comparative studies in the field of phraseology are recognized as relevant due to the importance of identifying similarities and differences in phraseological units in different languages. The study of phraseological units denoting time in languages belonging to different language families is an actual problem of contrastive linguistics. In phraseological units, the originality of the way of life, life, history and culture of the people is clearly manifested. Each nation has its own figurative words, which are a storehouse of wisdom. Knowledge and active possession of phraseological richness not only decorates speech, but also contributes to a better understanding of the mentality of the people, favors effective communication between representatives of different cultures.*

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In the process of formation and development of phraseology as an independent linguistic discipline, one can speak of two periods - "classical" and "post-classical". The "classical" period was characterized by the development of differences and similarities between phraseological units and words; clarification of phraseological criteria; semantic bases of classification; understanding the system of phraseological units; comprehension of the actual phraseological research methods based on the ideas of a system-level analysis of the facts of the language; paradigmatic and syntagmatic relations of phraseological units; historical development and comparative typological study of phraseological units; phraseographic problems, as well; problems of nomination, semantics and phraseological units in the organization of the utterance [1].

Of course, with the advent of the fundamental works of V. V. Vinogradov, Russian phraseology has become one of the rapidly developing sections of linguistics. However,

even at the beginning of the 21st century, unresolved problems and serious contradictions remained in phraseology. Until now, there is no unity of understanding of the basic unit of phraseology - phraseme. There are different views on what should be attributed to phraseological units, and what should be outside this term. The achievement of the "post-classical period", in our opinion, is the adoption of a compromise decision regarding the volume of phraseological units. Such a compromise solution was the recognition of a narrow and broad understanding of the object of phraseology.

In addition, the "post-classical" period (since the beginning of the 80s of the XX century) is characterized by a transition to a functional-communicative consideration of phraseological units. At this time, many ideas of the classical period of phraseology, expressed in the works of V.V. Vinogradov, are criticized. Ideas are expressed that the main factors of phrase formation and motivation can be considered the division of the world, characteristic of a given linguistic society, the actual linguistic picture of the world, the associative complex, the ability to operate with tropes and other means, the type of semantic motivation, also etymology, etc.

It was against such a broad background of linguistic phenomena that it was necessary to look for ways to explain the mechanism for the formation of idioms, to motivate their meaning and functioning in speech. This is how the idea of a functional-parametric approach to phraseology arises. The development of these innovative approaches to the object and subject of phraseology can be found in the works of such scientists as V.N. Teliya V.N [2].

Research in the field of phraseology, carried out in Uzbekistan in the last twenty years, outlined the prospects for the development of this branch of the science of language. It is noted that it is necessary to actively conduct research in the field of comparative phraseology. Because at a time when the prestige of our state in the international arena began to increase, the study of the comparative typological side of the phraseological units of the Uzbek and English, Uzbek and German, Uzbek and Tadjik, Uzbek and French, Uzbek and Arabic, Uzbek and Russian languages is one of main problems of Uzbek phraseology. Of course, studies in the field of contrastive phraseology are relevant, within the framework of which the phraseological fund of two or more languages

belonging to different language families is studied. Phraseological studies also touch upon the problems of synonymy, normativity in the use of phraseological units, and the cultural aspect [3].

The opinions of linguists on a number of problems of phraseology diverge, and this is quite natural. Nevertheless, an important task of linguists working in the field of phraseology is to combine efforts and find common ground in solving theoretical problems of phraseology and the practice of teaching languages.

It is indisputable that the semantic structure of phraseological units is wider than the meaning of its constituent components. The semantics of a phraseological unit or a set phrase is not limited to denotative and connotative aspects, but is determined by the construction of the entire formation as a whole, the type of its grammatical meaning, monosemantic or polysemantic, as well as systemic speech or language connections. The semantic structure of phraseological units is extremely complex in any language. This is due to the rethought nature of the phraseological meaning, the interweaving of various aspects in it, the separate design of phraseological units and the complexity of their structure. As a result, in various works, a phraseological unit is called a complex sign, a compound or compound analytical sign, a separate sign, etc.

One cannot but agree that, as with words that have a variety of lexical meanings, phraseological units are distinguished from phraseological meanings, which makes it possible to establish its main varieties. Among them, idiomatic meaning, idiophrasematic meaning and phraseological meaning are distinguished (in accordance with three classes of phraseological units - idiomatic, idiophrasematic and phrasematic). Any change in phraseological meaning is its transformation, and rethinking is one of its types. Rethinking is one of the phrase-forming means, as a result of which both phraseological units and phraseosemantic variants arise, which enriches the phraseological resources of the language. As part of the phraseological meaning, three aspects are distinguished: significative, denotative and connotative. Some linguists believe that the selection of these aspects is possible only theoretically, since in real speech activity they are all merged [4]. The significative aspect of the phraseological meaning is the content of the concept, realized in this meaning. The denotative aspect is the scope of the concept,

realized on the basis of isolating the minimum of generalizing features of the denotation, i.e. a whole class of homogeneous objects (general), unique objects (singular) or abstract values. This shows the inseparable unity of language and thought. Thus, the denotation, in contrast to the denotative aspect of meaning, is an extralinguistic category, an object of people's cognitive activity. Signs of denotation, identified as a result of the activity of thinking and fixed in language units, are reflected in dictionary definitions and are sufficient to identify objects [1].

Language is a mirror of culture, it reflects not only the world around a person, but also the public consciousness of the people, mentality, national character, traditions, system of values. This feature of the language is most clearly expressed in phraseology.

Due to the obvious national coloring, idioms have always attracted increased attention of linguists. However, only at the end of the 20th century it became clear that in order to understand the soul of the people, its worldview, spiritual values, it is necessary to get acquainted with the phraseological fund of its language. The impossibility to describe all the phraseological richness of the two studied languages led us to the decision to perform a comparative description of the semantic groups of phraseological units that implement the concept of time. The concept of "time", like any other concept, is embodied in language units that represent semantic groups that make up the semantic field [5].

Semantic field, the term most often used in linguistics to denote a set of units united by some common (integral) semantic feature, units that have some common component of meaning. Initially, only units of the lexical level-word were considered as such lexical units; later, descriptions of semantic fields appeared in linguistic works, including also phrases and sentences. In our work, the semantic field "time" and its constituent semantic groups will be presented. The semantic field has the following main properties [2]:

1. The semantic field is intuitively understandable to a native speaker and has a psychological reality for him.
2. The semantic field is autonomous and can be singled out as an independent language subsystem.
3. The units of the semantic field are connected by certain systemic systematic relations.

4. Each semantic field is connected with other semantic fields of the language and together with them forms a language system [5].

Under the new conditions, it became obvious that teaching any language as a means of communication, including at the level of interpersonal everyday communication, is impossible without taking into account the linguocultural component of the language. This component is determined by ideas about the physical, temporal parameters of life, morality, value system, mentality, and the national character of a particular ethnic group. In the process of studying the phraseological fund of two languages (Russian and Uzbek), we came to understand the need for teaching the Russian or Uzbek language from the standpoint of the theory of cultural and linguistic variability. The specifics of teaching Uzbek students the Russian language in Uzbekistan is that they are only partially immersed in the Russian speech environment and do not have the opportunity to immerse themselves in the cultural environment. Russian students living in Uzbekistan and studying the Uzbek language are in a situation of immersion not only in the linguistic, but also in the cultural environment of the people - the native speaker of the Uzbek language. At the same time, the formation of a “third” personality culture may occur in the educational process, since intercultural communication is carried out at the junction of different cultures.

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