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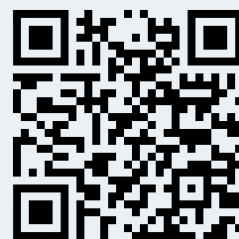
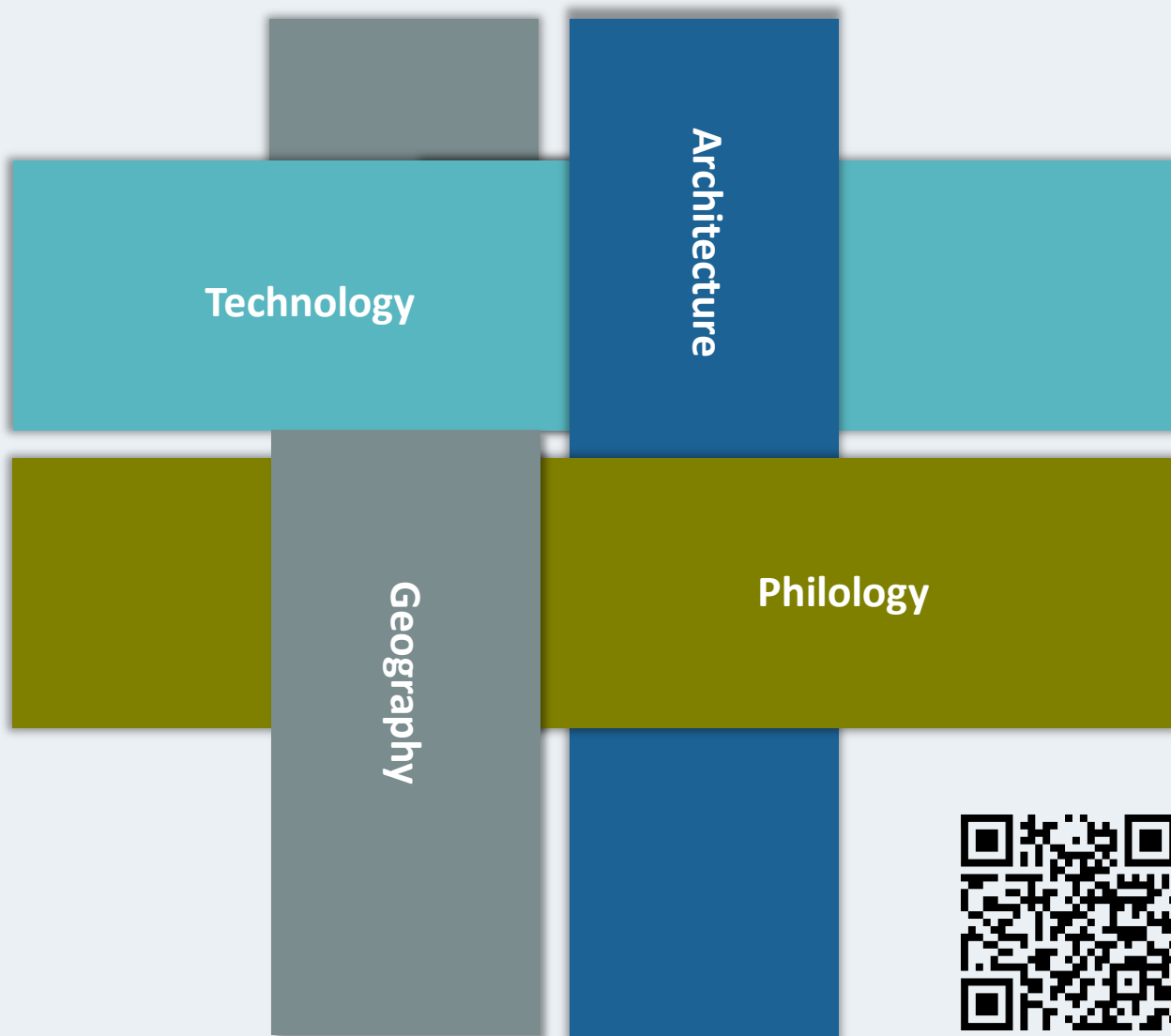
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ТОМ-1, НОМЕР-5

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ТАДҚИҚОТ ВА ИННОВАЦИЯЛАР ЖУРНАЛИ

ЖУРНАЛ ИССЛЕДОВАНИЯ И ИННОВАЦИИ | JOURNAL OF RESEARCH AND INNOVATIONS

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THE SCOPE AND CONTENT OF THE CONCEPT OF “PHRASEOLOGISM” IN GENERAL AND DESCRIPTIVE PHRASEOLOGY

ANNOTATION

It is worthwhile to explore the issue of universal values, which is the relationship between national, class, and human, temporal and eternal, natural things, and their place in society. So the goal is to see the value system as spiritual linkages of the civilization, with the English teaching process focused on the development of humanistic values through the fulfillment of language values utilizing axiological linguistics. As a result, the argument on the social component of the English teaching process as an adaptation of the individual within society during the course of studying foreign languages confirms the statement that axiology is closely connected, bound up with foreign language teaching as a way of accommodating your native values with alien culture, traditions.

Keywords: axiological study, the concept of “value”, phraseological words, language teaching and phraseological units.

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ОБЪЕМ И СОДЕРЖАНИЕ ПОНЯТИЯ “ФРАЗЕОЛОГИЗМ” В ЦЕЛОМ И ОПИСАТЕЛЬНОЙ ФРАЗЕОЛОГИИ

АННОТАЦИЯ

Стоит исследовать вопрос об общечеловеческих ценностях, то есть о соотношении национальных, классовых и человеческих, временных и вечных, природных вещей и их места в обществе. Таким образом, цель состоит в том, чтобы увидеть систему ценностей как духовные связи цивилизации, при этом процесс обучения английскому языку ориентирован на развитие гуманистических ценностей через реализацию языковых ценностей с использованием аксиологической лингвистики. В результате аргумент о социальной составляющей процесс обучения английскому языку как адаптации личности в обществе в процессе изучения иностранных языков подтверждает положение о тесной связи, увязке аксиологии с преподаванием иностранного языка как способа приспособления. свои родные ценности с чуждой культурой, традициями.

Ключевые слова: аксиологическое исследование, понятие «ценность», фразеологические слова, языковая педагогика и фразеологические единицы.

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UMUMIY VA TAVSIFLOVCHI FRAZELOGIYADA" FRAZEOLOGIZM " TUSHUNCHASINING KO'LAMI VA MAZMUNI

ANNOTATSIYA

Umuminsoniy qadriyatlar, ya'ni milliy, sinfiy va insoniy, zamoniy va boqiy, tabiiy narsalar o'rtasidagi munosabat, ularning jamiyatdagi o'rni masalasini tadqiq etish maqsadga muvofiqdir. Demak, maqsad - qadriyatlar tizimini sivilizatsiyaning ma'naviy aloqalari sifatida ko'rish, ingliz tilini o'qitish jarayoni aksiologik tilshunoslikdan foydalangan holda til qadriyatlarini bajarish orqali insonparvarlik qadriyatlarini rivojlantirishga qaratilgan. Natijada, chet tillarini o'rganish jarayonida shaxsning jamiyatga moslashishi sifatida ingliz tilini o'qitish jarayonining ijtimoiy komponenti haqidagi dalillar aksiologiya chet tillarini o'qitish bilan chambarchas bog'liqligi haqidagi fikrni tasdiqlaydi. begona madaniyat, an'analar bilan ona qadriyatlariningiz.

Kalit so'zlar: aksiologik izlanish, "qadriyat" tushunchasi, frazeologik so'zlar, til o'rgatish va frazeologik birliklar.

Introduction. Phraseologism as a unit of language. The problem of singling out phraseology as a separate area of the language was reflected in the works of S. Balli [2, P.56] and developed in the works of foreign and other scientists. In one of the first works of English-speaking authors on the topic of phraseological units Smit [6, P.34] the number of phraseological units includes verbs with postpositions (phrasal verbs).

W. Chafe considers phraseological units as something "anomalous" from the point of view of classical structural linguistics. His contemporaries concentrate attention on the study of the typology and semantics of phraseological units in this work, the indivisibility of the Phraseological unit value is recognized in a separate form of its constituent elements-word forms, as well as much attention is paid to the syntactic aspect of connected combinations. Until now, there are different opinions in science about the status phraseology: some scholars consider it as an independent level language Zhukov & Molotkov [4, P.123], while others – as an independent sublevel at the lexical level of the language like Vinogradov [7, P.45] while emphasizing its special, transitional status between vocabulary and syntax.

The relationship between syntax and the degree of "solidity" of meanings phraseological units are also noted in the works of modern foreign authors Pamies-Bertrán, PhU is combinations, "in which the meaning of a single word in fades to some extent, decreases to complete disappearance, while the meaning phrases as a whole wins, acquiring new semantic qualities, developing an additional, and often completely new meaning in terms of relation to the sum of those meanings that are contained in the words included in similar combination".

Phraseological units are specific in their properties of language units that are similar in their semantic and functional characteristics with the word (lexeme), and structural and formal characteristics – with a free phrase, but not reducible neither to those nor to other units. As A.I. Molotkov, "PhU and the word is not equivalent, they are not identical to each other, not adequate as units of the language, they do not repeat each other and are not interchangeable with one another. FU is a special unit language, characterized by ... a combination of several features. Only in the Phraseological unit, the set of categorical features is different from that of the word. These signs are the following:

- lexical meaning;
- component composition;
- grammatical categories".

The scope and content of the concept of “phraseologism” is a special unit at first it was called an idiom, then it was called a phraseological unit, a phraseme – by analogy with a lexeme or a phraseological unit. In this paper, the definition of PU by A.V. Kunin [3, P.89-94] is “sustainable a combination of words with a completely or partially rethought meaning”. As the main criterion for the phraseological unit, A.V. Kunin considers such sign, as stability, which is based on the various types inherent in its invariance, i.e. immutability of certain elements for all regulatory changes. The following types of invariances or stability (irreplaceability):

- Sustainability of use. An indicator of this type of stability is reproduction in finished form;
- Structural and semantic stability: PU consists of at least two words, is a separate formation, and cannot serve as a model for creating similar phraseological units according to the structural-semantic model;
- Semantic stability. Invariance in whole or in part rethought phraseological meaning is based on: a) stability rethinking meaning; b) the presence of an identical meaning and lexical invariant in phraseological variants; c) the presence of semantic and lexical invariant for all possible differences in structural synonyms.
- Lexical stability of components or the possibility of normative replacement of components within the framework of phraseological variation or structural synonymy with the obligatory preservation of semantic and lexical invariants.
- Syntactic stability, complete immutability of the order phraseological unit components, or changing the order of components within the variance.

Narrow and broad understanding of phraseological units. Currently, Linguistics lacks unity in defining the boundaries of phraseology. The traditional understanding, which can be described as narrow, refers to the sphere phraseology as only stable combinations that were formed on the basis of the unit’s non-predicative nature – subordinating and coordinating combinations of words. Then the sphere of stable combinations of a predicative nature, to which sayings belong, proverbs, and riddles, are attributed, respectively, to another area of the language – to areas of phraseology. Phraseological unit is approaching the volume of transmitted axiological information to the words of the general assessment “good/bad”, while proverbs contain a moral judgment in finished form. Premia fund can be considered as a moral code designed to structure all forms of human life: physical, mental, social, and natural.

Lexico-grammatical meaning does not affect individual semantic features of phraseological units, as it characterizes a whole class of homogeneity in the lexico-grammatical relation of units. The grammatical reference component performs a sign function that allows you to distinguish it from other components that do not indicate the lexical and grammatical meaning of the entire phraseological unit. This layer of meaning systematically combines phraseological units and proverbs into one category, acting as a specific common element of phraseological meaning. In modern foreign linguistics, the broad understanding of phraseological units.

Thus, the term “phrase” is used as a hypernym, including all kinds of fixed sequences with more than one lexeme arising from grammatical metaphors. Phraseologies, together with aphorisms, maxims, and slogans, some researchers refer to the number of “communicative phrases”, based on their communicative function. They explicitly express the speaker’s opinion, and draw the listener’s attention to their opinions, and beliefs affect him. Recently, some foreign authors introduce the term multi-word expressions (MWEs) corresponding to the Russian “connected combinations”, or phraseological units in a broad sense, which include proverbs and sayings, or “formulaic units”. Row [5, P.77] studies have shown that connected combinations are processed by consciousness differently, then free collocations. Conditions under which phraseological units are “stored, retrieved entirely from memory” depend largely on a number of “variables” such as frequency of use and composition.

The basis for the development of the theory of the language picture of the world was the ideas of V. Humboldt, who understood language as “a world lying between the world of external phenomena and the inner world of a person “as a means” embedded in the very human nature and necessary for the development of his spiritual forces and the formation worldview”.

L. Wittgenstein [8, P.12] introduces the term “picture world” into the science of language, believing that through analysis and “representation” structure of linguistic expressions, you can get an idea not only about extra linguistic reality but also about the nature of people’s life. The language can be divided into layers of various worldviews, either following one another or reflecting various aspects of natural phenomena and social life.

In modern humanitarian knowledge, the scientific concept “picture of the world” is in demand. The creation of the first pictures of the world in humans coincides in time with the process of anthropogenesis. The picture of the world is a holistic global image of the world that is the result of human spiritual activity. It arises in a person in the course of all his contacts with the world and “is formed in the process of synthesizing the results of cognitive and evaluative processes”.

Human consciousness, which forms an ideal image of the external world, is not only knowledge about the object of knowledge, opposing the subject, it is also some emotionally colored “experience”, and in emotions epistemological the opposition between the subjective and the objective disappears, therefore the subject and the object is experienced as a whole. The picture of the world consists of many elements of stereotypical representations that receive from native speakers more or less the same semantic load and are developed for the successful implementation of the process communications.

Dobrovolsky notes that: “spiritual appropriation of reality occurs under the influence of the native language since we can think about the world only in the expressions of this language, using its conceptual network, that is, staying in your “language circle”. Therefore, different language communities, using different tools of concept formation, form various pictures of the world, which are, in fact, the basis of national cultures.

In conclusion, the concept of “a naïve picture of the world”: expressed in its meanings is added up in a certain unified system of views, a kind of collective philosophy that is binding on all bearers’ language. The term “naïve picture of the world” should not understand as something primitive or illogical. In many cases, naïve human ideas about the world are no less complex and interesting than scientific ones. The mental activity of the bearer of the naïve picture of the world figurative manifests itself through faith in forces imperceptible to the senses, but affecting all spheres of human life naïve thinking strives to express with maximum clarity all differentiating properties of a thing, features of a process, nuances of an action. The modern understanding of the language picture of the world is reflected in the following provisions Yu.D. & Apresyan [1].

“Linguistic meanings are connected with facts reality not directly, but through references to certain details of the naïve model of the world as it is represented in the given language. As a result, there appears the basis for identifying universal and nationally distinctive features in the semantics of natural languages, some fundamental principles of the formation of linguistic meanings, a deep commonality is found in facts that previously seemed scattered”.

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