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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**LINGUISTIC ANALYSIS OF THE NATIONAL-CULTURAL
OUTLOOK AT THE PHRASEOLOGICAL LEVEL***Abdugafur Mamatov**Professor**Jizzakh State Pedagogical University**Jizzakh, Uzbekistan**E-mail: mamatovabdugafur@mail.ru***ABOUT ARTICLE**

Key words: linguopragmatic, linguocognitive, anthropocentric paradigm, denotative-significant, cultural components, anthropocentric, concept, phraseological turn, phrase, idiom, phraseogram, derivation, idiomatic combination.

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Abstract: In this article, the issue of the interaction between language and culture in contemporary linguistics, the interpretation of the concept and the analysis of the methods and methods of distinguishing the linguistic and cultural features within it are carried out. Research of language units based on new scientific concepts such as linguopragmatic, linguocognitive, anthropocentric paradigms and their characteristics are analyzed.

INTRODUCTION

Studying the relationship between language and culture from the point of view of the linguistic landscape of the world, analyzing the issues of understanding the national mentality is of theoretical and practical importance for linguistics. In modern linguistics, the issue of the interaction between language and culture, the interpretation of the concept and the analysis of the methods and methods of distinguishing the linguistic and cultural characteristics within it, the research of language units on the basis of new scientific concepts such as linguopragmatic, linguocognitive, and anthropocentric paradigm prevail.

In fact, phraseological units are linguistic phenomena that show the spiritual values, national thinking, way of life and customs of one or another nation. In the process and as a result of linguistic and cultural research of language units, their essence is fully revealed and their practical importance increases. Researching the specific features of the Uzbek language, its dialects, historical development, and the problems related to its perspective from the linguistic and cultural point of view is essential in determining the appropriate place of our language among world languages.

MATERIALS AND METHODS

In linguistics, there are anthropocentric studies focused on the study of human activity. As long as phraseological units express things-events and concepts related to human activity, and are formed based on the need for emotional-expressive, figurative representation of such events, their research in relation to language and culture becomes more relevant.

In linguistics, the issue of the interaction between language and culture is covered in terms of the triad of "language+human+culture". In this, the interpretation of the concept, principles and methods of systematic analysis of linguistic and cultural objects and their linguistic mechanisms, features of linguistic verbalization, analysis of the nature of the social, material and inner worlds of a person in phraseology based on the landscape of the linguistic world, linguistic and cultural analysis of concepts specific to the social, material and inner world of a person it is important to achieve.

Linguistics is an integrative independent field of science. The linguistic landscape of the world and the national characteristics of the language personality, the linguistic-cultural, cognitive-pragmatic aspects of phraseology are analyzed.

World and Uzbek linguists have scientific views on the national-cultural characteristics of phraseological units and the mutual relations between language and culture.

In the history of linguistics, on the question of the interaction between language and culture: *language is a simple perception of culture, language is the basis of culture, philosophy and psychology, i.e. it is a primary consideration of the influence of language on culture, and language is a component of the culture we inherited from our ancestors, language is the main tool for us to master culture with its help, and finally language is the reality of our soul will be done.*

If the view of the world is "a set of thoughts and knowledge of the subject about the real or possible reality that is not connected to the mind of a person", then the linguistic view of the world is the materialized and artistically described form of the material and non-material objects in the world around us.

If we explain the concept of "linguistic landscape of the world and language personality", the linguistic landscape of the world is a holistic image of existing objects and events in a national-cultural re-perceived language with language tools.

Linguistic aspect of phraseologisms, their national-cultural features, internal and external signs are manifested in the language on the basis of pictorial representation of the reality reflecting daily-empirical, historical and spiritual experience of the linguistic community.

In linguistics, the cultural components of phraseological units are separated into groups of cultural components with denotative-significant content, which are not connected with their figurative basis and are connected with their figurative basis due to metaphorical extension. Cultural components used at the level of internal form are also analyzed at the level of phraseological meaning.

For example, a figurative basis: *to crawl inside a cat, to be able to move a snake under the ground; a unique fragment of the experience of the ethnosociety is a cup of chilled water;* The word connected with the everyday life of the ethnosociety is the presence of reality: *the cap is half, the alphabet cannot be called a club;* the underlying cultural concept: *to stand in words, to bow down* can be interpreted as linguistic sources of cultural markers.

RESULTS AND DISCUSSIONS

It is necessary to distinguish the cultural components of phraseologisms from the point of view of culture, socio-psychology, civilization and activity, and to reveal the cognitive and pragmatic aspects of phraseologisms, their cognitive and pragmatic possibilities, it is necessary to carry out anthropocentric studies.

A concept is a phenomenon in existence and a phenomenon that represents an understanding created based on thinking about how objects are structured. National specificity of concepts is important. A concept is an intellectual derivative that replaces several objects of the same type in the process of thinking. It expresses the social content of concepts rather than their individual-psychic characteristics. The concept is the main unit of culture, and in the human mind, culture enters the human mental world.

On the basis of concepts, it is possible to study the diversity of reality, mental landscapes, schemes, hyperonyms, frames, scenarios, insights, kaleidoscopic concepts from linguistic, cognitive, cultural, sociological points of view, and it is possible to reveal even the most invisible layers of the phenomenon.

We tried to analyze the problem of national characteristics of the concepts, the basic concepts of the cultural-national outlook in phraseological units based on the concept of family, home, and bread. Based on the family macroconcept frame method, the semantic fields of "marital relations", "kinship relations", and "non-kinship relations" are distinguished. The semantic field of "marital relations" is divided into micro-fields of paremias with husband component, wife component, conflict between husband and wife, marriage or touching the ground, and cohabitation component. The semantic field "Kinship relations" has the components "mother", "father", "child" in the sub-semantic field "close kinship" and "uncle", "nephew", "aunt", "aunt" in the sub-semantic field "distant kinship"., "bride", "groom" and "son-in-law" prefixed groups of paremias are distinguished.

In the Uzbek ethnos, the core of the macro concept of "family" is "parents and children", the core of the core is the micro concept of "children", and the near periphery is "relatives". *A house with children is a market, // a house without children is a grave; rich with many children, without children - a dry stream; Proverbs such as "let the child live even if he is bad" clearly show that the social category of the child is important in the Uzbek ethnos. As the stallion is, so is the horse; apples fall under apples; if you have a garden, make it a garden, if you have a son, make it a mullah; a child is*

not born, but raised; the bird does what it sees in its nest; according to the tree - its fruit, according to its parents - its child; it should be noted that one of the most important functions of the proverbial type of family, such as mother - tree, child - fruit, is child upbringing, it is ethno-cultural values, and it shows the Uzbek national-cultural outlook at the phraseological level.

On the basis of the concept of *house* and *bread*, it should be noted that it has national specific content, national identity is manifested in the disproportion of cognitive signs, phraseological fields, categorization and conceptualization of denotation.

The mental, intellectual and emotional, external and internal world of a person is conceptualized based on the concepts of *heart, soul, conscience* colors: black language - black language; *the pain of the heart is the scourge of God*; purity: *pure of heart; the work of the pure is pure*; space: *the road is long, the heart is close*; despondency - humiliation; geometric figure: *the path of the straight line is straight; the language of the khingir is khingir; birds: the wings of the heart are bigger than the sky*; building-structure: *the heart of a stranger - the house of God; One heart building is better than a thousand Makkah*; artefact: *the girl is hot in the oven*; injury: *black pot will go away, heart ulcer will not go away; loss of heart, broken glass*; a natural phenomenon: *the heart of an open person is bright, the feet are bright; human heart is brighter than the sun*; plants: *the human soul is expressed on the basis of associative-image methods, such as hard than a stone, and a heart is delicate than a flower.*

Emotional concepts are interpreted based on the state of the emotional subject and his attitude to the object, positive and negative signs of emotions. Emotions are characterized by positive and negative poles, such as intensity and relaxation, excitement and depression. Also, tension, excitement and their opposites are differentiated. Exciting joy - quiet joy - intense joy; acute sadness - overwhelming sadness - emotional sadness and calm sadness (melancholia), etc.

Emotional processes cannot be contrasted with cognitive processes. Human emotions reflect the integrity of emotional and intellectual processes of cognition, depending on the components of the individual's concrete life and activity. The fact that there are more negative emotions than positive emotions, if anger, sadness, fear and shame are included in the negative emotions, then the wall that describes joy and contains the lexeme of sadness in the group of positive emotions breaks down the wall, the person - sadness; heat withers the grass, sorrow ages the earth; rust gnaws iron, sorrow destroys people; grief is the ego of life; includes proverbial phraseology such as the cry of the heavy hearted.

In the segment of the linguistic landscape of the Uzbek language expressed through phraseological units, it is possible to explain the national-cultural, psychological, social, spiritual, genderological features of the actualization of the concepts of the human world, the cases of cognitive-pragmatic and linguo-cultural differences between linguistic consciousness and conceptual consciousness.

The uniqueness of the experience specific to the Uzbek linguistic community, linguistic and linguistic aspects such as frames, stereotypes, and gestalt, covering linguistic sources such as word-realities, archaisms, mythologies, are revealed.

Awareness of national identity, changes in national consciousness and thinking, and its reflection in language, by understanding the essence of the concept, creates an opportunity to more clearly imagine the linguistic landscape of the world specific to the Uzbek language. Linguistic, etymological, cognitive-semantic and cognitive-pragmatic analysis, conceptualization of national-cultural features of phraseological units allows to reveal the processes of formation and cognition in phraseological units. Concepts serve to reveal material-cultural ethnographic meaning aspects of phraseological units.

The deep scientific analysis of the Uzbek national-cultural outlook at the phraseological level allows to further activate the semantic-functional and grammatical features of phraseological units, to study in detail processes such as the economic, social, political, cultural-spiritual life of our people, ethnic origin, and acquires scientific and practical importance.

CONCLUSION

The analysis of the Uzbek national-cultural worldview from the aspect of the phraseological level is to imagine the linguistic landscape of the world unique to the Uzbek language, to study the linguistic, etymological, cognitive-semantic and cognitive-pragmatic characteristics of the national-cultural features of phraseological units, to reveal the processes of formation and cognition of the concepts of human material and inner world in phraseological units. giving, internal and external features of national-cultural symbols of phraseological units, the study of linguistic concepts allows to create a national linguistic model of the world.

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