



FRENCH PHRASEOLOGICAL PICTURE OF THE WORLD AS A LINGUISTIC PHENOMENON OF NATIONAL AND CULTURAL DEVELOPMENT

Aliyeva G.T

Teacher of Samarkand State Institute of Foreign Languages
gulzodaaliyeva777@gmail.com

Khayrullaeva A.Y

Student of Samarkand State Institute of Foreign Languages

Annotation

This article examines the relationship of phrasal verbs to the phenomenon of nation or people and the in-depth study of them by scholars. There are also detailed views on the stages of development and the impact of changes in them on language phenomenon.

Keywords: French language, syntactic and lexical unity, phraseological concept, ethnic stereotype .

Introduction

The French language contains the richest material and provides ample opportunities for phraseological research. Ch. Bally is considered to be the founder of French phraseology. The works of such French researchers in the field of phraseology as Maurice Ra, Pierre Guiraud , Alain Rey , Sophie Chantreau deserve close attention and arouse genuine interest. So, for example, M. Ra gives a broad interpretation of a phraseological unit, defining it as “expression, façon de parler”. J. Maruso defines a phraseological unit as “locution phraséologique” – “a combination of several words forming a certain kind of lexical unit”. P. Giro gives a more detailed interpretation of the essence of phraseological units. For him, a phraseological unit is “an expression consisting of several words, forming a syntactic and lexical unity. He calls the characteristic features of phraseology unity of form and meaning (unité de forme et de sens); b) deviation from the grammatical or lexical norm (écart de la norme grammaticale ou lexicale); c) a special metaphorical meaning (valeurs métaphoriques particulières). The most detailed theoretical foundations of the phraseology of the

Analysis of Literature on the Topic

French language are set out in the works of A. Rey. His phraseological concept is based on the recognition of the leading role of semantic factors in the formation and





development of phraseological units. To highlight the object of phraseology, A. Rey considers the most important semantic criterion, namely “semantic transfer” (transfert sémantique) . In this study, we adhere to the point of view of A. Ray regarding semantic transfer, considering it the cornerstone of the formation of the semantics of phraseological units expressing the emotional states of a person. French phraseology was actively studied by Russian linguists, such as Z.N. Levit, R.L. Lando, A.G. Nazaryan, Ya.I. Retsker, G.G. Sokolova, I.N. Timeskov. The works of these researchers are devoted to various aspects of the phraseology of the French language, the study and development of its general theoretical and particular problems. "a purely national identity of the language." Phraseological means are considered as the material design of attitudes that are formed in the environment of an ethnic group, absorbing everything that is characteristic of a given people as an active subject of cognition. The social experience of an individual as a subject of cognition, the system of his knowledge about the world and the picture of reality reflected in his mind, the so-called picture of the world, occupy an important place in recent linguistic studies. The term "image of the world" was first proposed by A.N. Leontiev in 1975. At present, an image, or picture of the world is understood as a reflection of the objective world in the human psyche, mediated by objective meanings and amenable to conscious reflection. Psychologists refer to the main characteristics of the picture of the world as its objectivity, integrity, structure, constancy and categorization. The picture of the world is a holistic formation that continuously develops and functions. Man as a subject of cognition is the bearer of a certain system of knowledge and ideas about objective reality. The picture of the world is a kind of prism, through which the world is refracted. Despite the individuality of its content, people understand each other, and this happens due to the socialization of the KM, which is carried out with the help of language. “Under the picture of the world,” writes Yu.A. Rylov in his book “Aspects of the linguistic picture of the world”, one should understand in the most general form the objective reality, which is constantly changing and developing” . The concept of "picture of the world" contains the idea of some holistic image of cognizable reality and is entirely and completely connected with the act of cognition. The picture of the world exists in the consciousness of a person and an ethnic group as a whole, therefore it is a “subjective image of objective reality created by a person”. It appears to a person as “an ordered body of knowledge about reality, formed in the public (group or individual) consciousness”. A person perceives the world depending on which community he belongs to, what profession he is engaged in, what his age and even gender is. That picture of the world that develops as a result of direct knowledge of the surrounding reality by consciousness is a direct picture of the world. It is formed





as a result of the direct perception of the world, its cognition with the help of the senses and its comprehension with the help of abstract thinking. Linguistics establishes a connection between CM and language, studies ways of fixing mental content by means of language. The picture of the world is understood by many modern linguists as the original global image of the world that underlies the human worldview, representing the essential properties of the world in the understanding of the bearers and being the result of all human spiritual activity. Language is not only a part of the picture of the world, on its basis a linguistic picture of the world (LWW) is formed, which is an ethnic component of the CM, a set of traditions, customs, beliefs, superstitions, that predetermines the ethnic stereotype of behavior of representatives of a particular ethnic group.

Research Methodology

The linguistic picture of the world is a complex of linguistic means that reflects the peculiarities of the ethnic perception of the world, it is a set of people's ideas about reality, fixed in the units of the language, at a certain stage in the development of the people. It is formed, on the one hand, by linguistic means that reflect linguistic universals, and on the other hand, by means of fixing the peculiarities of the national worldview of a particular people. Therefore, there is no single common linguistic picture of the world, but there are many national ones. The linguistic picture of the world displayed by different languages is naturally associated with the lexical and phraseological composition of the language, since lexemes and phraseological units divide the surrounding reality into certain semantic areas. Phraseologisms, as secondary figurative names of various realities of reality, as a product of linguistic folk art, are "separate cognitive acts expressed in isolated linguistic structures". They, as a bright, expressive and emotional linguistic means, not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states. Phraseological units, or phraseological units, in this study are understood stable combinations of words that have not only a holistic meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. are "separate cognitive acts expressed in isolated linguistic structures". They, as a bright, expressive and emotional linguistic means, not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states. Phraseological units, or phraseological units, in this study are understood stable combinations of words that have not only a holistic





meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. are “separate cognitive acts expressed in isolated linguistic structures”. They, as a bright, expressive and emotional linguistic means, not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states. Phraseological units, or phraseological units, in this study are understood stable combinations of words that have not only a holistic meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. expressed in isolated language structures". They, as a bright, expressive and emotional linguistic means, not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states. Phraseological units, or phraseological units, in this study are understood stable combinations of words that have not only a holistic meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. expressed in isolated language structures”.

Analysis and Results

They, as a bright, expressive and emotional linguistic means, not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states. Phraseological units, or phraseological units, in this study are understood stable combinations of words that have not only a holistic meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states. Phraseological units, or phraseological units, in this study are understood as stable combinations of words that have not only a holistic meaning, but and acting as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states.





Phraseological units, or phraseological units, in this study are understood as stable combinations of words that have not only a holistic meaning, but and acting as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. in this study, stable combinations of words are understood that have not only a holistic meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. in this study, stable combinations of words are understood that have not only a holistic meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases.

Phraseology can be considered as one of the ways of “linguistic worldview”, which gives grounds to speak about the existence of a phraseological picture of the world in each language. The phraseosemantic system of any language is very individual. V.G. Gak believes that it is possible to distinguish between the national and cultural specifics of phraseological units. According to the author, national specificity is determined by objective and subjective factors. The objective factor is manifested in the nature and cultural realities inherent only to a given people, the subjective factor involves an arbitrary choice of linguistic means in different languages to express the same phenomena. Cultural specificity is determined by the elements of the material and spiritual culture of a particular society, its history, customs, and natural and geographical features. Because of this, the phraseological picture of the world is also specific for each language. The phraseological picture of the world is understood as “a part of a holistic national YKM described by means of phraseology, in which each phraseological unit is an element of a strict system and performs certain functions in describing the realities of the surrounding reality.” Reflecting objective reality, FKM simultaneously represents the connections and relationships that exist in reality among a certain people, its linguocultural community and national identity. Its study contributes to the implementation of the anthropocentric paradigm, which, as noted, has become established in recent decades in the humanities. Phraseology reflects the national culture, customs, beliefs, history of the people speaking this language.

Conclusion

The phraseological picture of the world is a microcosm in the language, which has its own specific features both in terms of content and in terms of expression. It is formed by linguistic means of various levels: lexical, grammatical, stylistic. The phraseology





of any language reflects the value characteristics of the era, society, man, his inner world, feelings and emotions. Emotive phraseology as a set of phraseological units nominates emotions, expresses the emotional attitude and emotional state of a person.

Used Literature

- 1.Алефиренко Н. Ф. О статусе фразеологического значения среди семантических единиц других уровней языка / Н. Ф. Алефиренко.Проблемы фразеологии. – Тула, 1980.
- 2.Багаутдинова Г. А. Человек во фразеологии : антропоцентрический и аксиологический аспекты : автореф. дис. ... д-ра филол. наук : 10.02.20 / Гузель Анваровна Багаутдинова; Казан. гос. ун-т им. В. И. Ульянова-Ленина. – Казань, 2006.
- 3.Белянин В.П. Основы психолингвистической диагностики (модели лира в литературе). – Москва : Тривола, 2000.
- 4.Гак В. Г. Фразеорефлексы в этнокультурном аспекте / В. Г. Гак.Филологические науки. – 1995.
- 5.Bruno F. Précis de grammaire historique de la langue française /F. Brunot, Ch. Bruneau. – Paris : Masson, 1937.
- 6.Aliyeva Gulzoda Tulkinovna. O'zbek xalq maqollarining fransuz tiliga tarjima qilishning milliy xususiyatlari. Молодой ученый Халқаро журнал,Москва 2020.
- 7.Aliyeva Gulzoda Tulkinovna. The image of the national world in French phraseology. Hindistonning impact factorli (SJIF 7,21) "ACADEMICIA 2020.

