

The World Picture in Russian and French Phraseology (Using the Concept of "Human Behavior" as an Example)

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Abstract:

The unresolved problems of conceptualization of reality in the linguistic literature and the need for a deeper study of the human conceptual sphere. The need for further development of the theory of the concept in order to develop a universal approach to its interpretation in various fields of modern linguistics. The insufficiency of modeling in modern linguistics of the linguistic picture of the world, in particular, its phraseological fragment. The need for a deeper study of the FSP as a means of linguistic implementation of the concept. The growing interest of scientists in the analysis of several FSPs simultaneously in order to identify their national specifics. The need for further development of such areas of modern linguistics as linguoculturology and linguistics (in particular, by using phraseological material).

Keywords: Phraseological unit; phraseosemantic field; etymological analysis; linguistic picture; psycholinguistics; linguoculturology.

The problem of reflection in the language of human cognitive activity aimed at studying the surrounding reality occupies an important place in the works of many domestic and foreign linguists, such as A.N. Baranov, E.JI. Boyarskaya, A. Vezhbitskaya, D.O. Dobrovolsky, G.V. Kolshansky, E.S. Kubryakova, J. Lakoff, E. Mac Corman, M. Minsky, J.B. Pravikova and others. However, the picture of the objective world recreated in the consciousness of an individual (group, collective or community), due to its individual or national-cultural characteristics, inevitably acquires a subjective character, which is fixed with the help of linguistic means in the process of its reflection in the so-called linguistic picture of the world. This determines the relevance of the topic of the human factor in language, the interest in which has been continuously growing in recent decades, which indicates the methodological shift taking place in modern science - the transition from linguistics with its attitude to consider language "in itself and for itself" to anthropological linguistics, which assumes the study of language in inseparable connection with a person, his consciousness, a way of thinking.

The important role of the human factor in the linguistic picture of the world is the reason for studying the human conceptual sphere, which helps to better reveal the nature of language and explain it based on the individual and his world. In recent years, the interest of linguists in this problem has been growing, as a result of which there have been works devoted to the study of the linguistic representation of such concepts as "Man" (*Lebedeva 1999*), "Interpersonal relations" (*Khairullina 2000*), "Moral qualities of personality" (*Buyanova, Kovalenko 2004*), "Human character" (*Lychkina 2005*), "The psychoemotional state of a person" (*Lugovaya 2007*).

Among the concepts related to a person, a special place is occupied by the concept of "*Human behavior*", the analysis of which allows us to present a behavioral picture of the world, to better understand the motivation of an individual's actions and actions, which are a very important form of his self-realization, directly related to his moral qualities, character, psycho-emotional state, etc. In addition, the study of this concept reveals certain behavioral stereotypes in which the mentality of the bearers of a particular culture is expressed.

Of undoubted interest is the study of the implementation of this concept in the linguistic picture of the world, in particular, in such a fragment of it as the phraseological picture of the world. The interest is explained by the fact that most of the phraseological units (Phraseological unit) that make up the phraseosemantic field (phraseosemantic field) representing the concept "*Human behavior*", due to its imagery based on semantic ambiguity (combining actual and original meanings), not only designates specific types of human behavior, including national stereotypes, but also reflects the history, culture, way of life, socio-economic life, mentality, way of thinking of the people, the peculiarities of its language.

The ability of phraseology to serve as one of the sources of information of a national and cultural nature, as well as the problem of mutual influence of languages and cultures, which is becoming increasingly important as a result of the expansion of comprehensive international contacts, determine the expediency of studying the concept of "Human behavior" on phraseological material of several languages. The choice of Russian and French languages in this dissertation research is not accidental. Russian phraseology is motivated by the fact that it retains a close connection with French because of the special role played by the French language in Russian society of the XVIII and especially of the XIX century.

Studying the worldview (using the concept of "Human behavior" as an example), reflected by the mirror of the phraseology of two languages, allows not only to learn more, to understand better, but also to compare national stereotypes of behavior, peculiarities of mentality, national and cultural experience, traditions, life values of representatives of Russian and French societies. It is in this that the social significance of this dissertation research should be seen.

Despite the fact that many domestic and foreign scientists have addressed the problem of the concept at different times (N.F. Alefirenko, O.A. Alimuradov, S.A. Askold, L.Y. Buyanova, E.S. Kubryakova, J. Lakoff, D.A. Leontiev, D.S. Likhachev, V.A. Maslova, Z.D. Popova, E. Sepir, Y.S. Stepanov, I.A. Sternin, P.M. Frumkina and others), it still does not have an unambiguous interpretation in science at the present stage of its development. This is due to the fact that, being a complex scientific concept, the concept is the basic term in several areas of modern linguistics, such as psycholinguistics, cognitive linguistics, linguoculturology. Therefore, there is a need for a syncretic approach to the interpretation of the concept, combining the points of view accepted in these areas.

Many researchers devote their works to the problem of conceptualization of reality and modeling of the linguistic picture of the world (E.Y. Aksenova, V.V. Golikova, N.V. Deeva, G.S. Elizarova, T.S. Meshkova, M.V. Pimenova, O.G. Savelyeva and others), nevertheless, there are many gaps in this direction, since far not all concepts manifest themselves in the linguistic picture of the world, in particular, in its phraseological fragment. Among them, despite its importance for the study of the human conceptual sphere, is the concept of "Human behavior" studied in this dissertation. In the context of the above, the relevance of the undertaken dissertation research is determined by the following:

The picture of the world as a reflection of the surrounding reality in the consciousness of an individual or a certain group of individuals is a complex concept consisting of a set of separate but

interrelated fragments – concepts In turn, the term "*concept*", which is actively used in several fields of linguistics, such as psycholinguistics, cognitive linguistics, linguoculturology, has no unambiguous interpretation. This leads to the need for a syncretic definition that unites different points of view, according to which it is understood as a unit of the mental level reflecting objects of the real or ideal world and stored in the national memory of native speakers in a verbally designated form.

The concept of "*Human behavior*", being one of the components of the human conceptual sphere, refers to the concepts of culture, because through behavior, not only the personal qualities of an individual are revealed, but also the moral and cultural values of the entire ethnic community to which he belongs. This concept, occupying an important place among the concepts of culture, is in close connection with such of them as "*Human character*", "*Human upbringing*", "*Human emotional state*", "*Interpersonal relationships*", etc.

In the general classification, the concept of "*Human behavior*" refers to abstract, basic, universal concepts, both generic and specific, denoting actions, as well as functioning in several types of scientific discourse and explicated through linguistic units of different levels. Having a complex structure, the concept of "Human behavior" contains conceptual, subject-figurative, value and pragmatic components. However, due to the fact that it is abstract, its internal form can only be revealed through etymological analysis. The literal meaning ("*the direction of someone's movement along a certain path*") and the main semantic (cognitive) signs ("*a set of actions and actions or their deliberate absence in relation to the environment*", "*lifestyle*") form the core of the concept. In combination with additional semantic features ("*the material or spiritual nature of actions and actions*"; "*the significance/insignificance of the conditions for their implementation*") it forms the central zone. The value and pragmatic components realized through verbal attitudes, "*conclusions*" from cognitive signs, as well as the additional sign "*compliance/non-compliance of actions, lifestyle of a person with legal or moral norms accepted in society, the environment*" are in the peripheral zone.

The content of this concept includes an idea of numerous types of behavior, which together form a behavioral picture of the world. The concept of "*Human behavior*" is widely represented in the linguistic picture of the world, in particular, Russian and French phraseology, which allows us to consider it on the material of two phraseosemantic fields. As part of both fields ("*Human behavior*" and "*La conduite d'un individu*"), the concept is realized through a Phraseological unit, which are understood as relatively stable, reproducible in speech, separately formed (*most often in the form of an unintelligible combination of words*), containing at least one reinterpreted component of language signs that have a holistic (*or partially integral*) meaning.

The Russian and French phraseosemantic fields "*Human behavior*" and "*La conduite d'un individu*", being the linguistic manifestation of the concept "*Human behavior*", include units with the archiseme "*a set of actions and actions (or their deliberate absence) in relation to the environment; lifestyle*". In addition, phraseological units have in their semantic structure one or more additional (*differential*) features peculiar to the concept: "*the material / spiritual nature of actions*"; "*the significance / insignificance of the conditions for their implementation*"; "*compliance / non-compliance of actions, lifestyle of a person with legal or moral norms accepted in society, the surrounding environment*."

The Russian and French phraseosemantic fields contain fourteen microfields, each of which is associated with a certain type of behavior included in the content of the concept. Being in hierarchical relations, microfields are combined into three thematic series with respect to the differential semantic feature of the Phraseological unit that make up them. It is associated with the

conformity/ non-conformity of the behavior designated by them to the norms and values accepted in a certain linguistic and cultural community. The selection of thematic series indicates a step-by-step classification of units of the studied fields.

The combination of microfields forming thematic series allows us to speak about the existence of a behavioral picture of the world, represented in Russian and French phraseology. Nevertheless, not all behaviors included in the conceptual space of the concept manifest themselves as part of the fields, which indicates a discrepancy between the volumes of the concept and the phraseosemantic field.

The structure of the fields is determined based on their components, which coincide with the components of the concept. Analysis of the pragmatic properties of phraseological turns has shown that there are much more stylistically reduced units in the French field than in the Russian, containing coarse, colloquial lexemes. Such phraseological units, recorded in linguistic dictionaries, indicate the excessive ease of representatives of French culture in understanding speech etiquette.

The central zone of both phraseosemantic fields includes commonly used units containing in their meaning the archiseme "behavior" and one or more additional features. Such phraseological units belong to the active composition, reflect a valuable, evaluative attitude to a particular behavior and are characterized by figurative motivation. The periphery can be "near" and "far" depending on the number of signs according to which the Phraseological unit forming it does not correspond to the phraseological unit of the central zone.

The structure of the Russian and French fields differs from the structure of the concept of "*Human behavior*", because the concept and phraseosemantic field are concepts of different categories: the first has a mental nature, the second is linguistic. A phraseological unit, being a linguistic unit of a secondary nomination, has an internal image, the identification of which does not always require etymological analysis. Phraseological phrases belonging to the phraseosemantic field data, in addition to the rational-conceptual component, contain an expressive, emotional-evaluative component in their meaning, therefore, the value and pragmatic components of the fields, as well as the associated additional feature "compliance / non-compliance of actions, lifestyle of a person with legal or moral norms accepted in society, the environment" they are localized in the central, not the peripheral zone.

In the Russian and French phraseosemantic fields, all kinds of systemic relations are represented: epigrammatic, paradigmatic, syntagmatic. Of these, synonymic relations are of the greatest importance, since their intra-linguistic research allows us to determine the ideographic headings of the behavioral picture of the world in Russian and French phraseology.

In the Russian and French fields, there are various types of synonyms - ideographic, stylistic, stylistic, one-structured and different-structured. Synonyms of the field may also differ by syntagmatic connections. Synonymous series are also distinguished as part of both phraseosemantic fields, however, some of them containing lacunary units are present in one language, but absent in the other. Synonymous series presented in both fields may differ in their volume.

The analysis of synonymous series in the composition of each phraseosemantic field reveals the ethno—cultural specifics of both fields - national stereotypes of behavior in which the mentality finds its expression. Thus, it was revealed that the national stereotypes of the bearers of Russian culture include those behaviors in which openness, cordiality, hospitality, generosity are manifested, and thrift, eroticism, epicureanism, in particular, love of food are more expressed in the behavior of the French.

The study of the concept of "Human behavior" on the material of two fields aims to compare the mechanism of reinterpretation and ways of realization by means of phraseology of the same entities, which makes it possible to determine the national specifics of the way of thinking of speakers of two different cultures, as well as their languages. In accordance with this, two groups of Russian and French units are considered: a phraseological unit with an identical plan of expression and a phraseological unit with a matching plan of content and a different plan of expression.

The first group consists of equivalents characterized by common semantics, lexical composition, grammatical models, internal form and functional-stylistic properties, and a phraseological unit with an identical plan of expression and a different plan of content. Equivalents are divided into complete, having the same number of values (if they match), and incomplete, having an unequal number of values or the same if some of them do not match. They form a small group and genetically ascend to universal entities: the human body, objects of the biosphere, various spheres of human activity, religion, and mythology.

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