Verbalization of Lexical and Phraseological Means in the Category of Language Consciousness

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Abstract: In the category of linguistic consciousness, in the verbalized system of lexical and phraseological means, the whole life of a person, perceived in the categories of social consciousness, is fixed, interpreted and generalized. In the linguistic consciousness, which is formed in the content of the words of a particular language, the national-subjective image of the world finds its expression, and the universal stereotypes inherent in it are also reflected. Language consciousness is often equated with a set of ideas, guidelines and stereotypes based on direct everyday experience and features that dominate people's social life.

Keywords: Linguistic consciousness, lexical, phraseological, ethno-specific, categorical, stereotypes, national-subjective representations, certain characters, mentality, information exchange.

Introduction. Language mentality is understood as language imagination or a way of knowing the world. Linguistic mentality, an ethno-specific interpretation of the world by a speaking collective, underlies the concept of linguistic consciousness, the fragmentation of which is usually understood as “the reflection in the language of the vital and cultural characteristics of the people” [9,78]. In the category of linguistic consciousness, in the verbalized system of lexical and phraseological means, the whole life of a person perceived in the categories of social consciousness is fixed, interpreted and generalized. The linguistic consciousness reflects the national-subjective image of the world, which is formed in the context of the words of a particular language, and also reflects the national stereotypes inherent in it. Linguistic consciousness is often identified with a set of assumptions, instructions and stereotypes based on direct human experience and characteristics that dominate social life. In society, “language occupies the main place that supports and creates ordinary consciousness” [10,9].

In particular, the Uzbek thinker Alisher Navoi praised the language and expressed a paremiological opinion: "Inattention to language is inattention to society." He notes that every speech expressed through language is an important means of linguistic representation of the world in the vocabulary, that is, in society. So, in such phrases as “Ko’ngildurjiichraguharso’zdurur, Bashar gulsha-nidasamarsel’zdurur”, the word or language plays a key role in the understanding, imagination and creation of a world expressed in a linguistic form by a person [1,165].

Linguistic consciousness is as inherent in man as language. So what is meant by language? Language is, first of all, a certain system of signs. But, you can not limit the features of the language only to this. Because a certain system of signs is also inherent in animals. With their help, there is a certain exchange of information between living beings. But if you pay serious attention, you can be sure that the signs-signals in the animal and bird worlds are reflexes that have been formed in the course of a long evolution. The content of information transmitted through an action or other signs is determined by the situation in a particular situation. On the contrary, human speech, language, a specific situation, space and time may be free, or they may not depend on it. In other words, it can express in itself both the past and the current (present) state, and perspective. This is an important characteristic of human language as a sign system,
indicating its fundamental difference from signs operating in the animal world. Similarly, human language is closely related to consciousness and language. For example, Language knowledge leads to language knowledge, and language is the key to the heart [2, 199].

Materials and methods. The main sign of a linguistic personality is linguistic consciousness, which is perceived by the people as an understanding of the world embodied in a linguistic form. Therefore, we used it when writing articles for a number of scientific papers in this area. In particular, the necessary information is contained in the scientific research of such scientists as S.Ye. Nikitina G.G. Pochepsov, N.F. Alifirenko, Ya.V. Zubkova, Sh Safarov, S.G. Vorkachev, Yu.N.Karaulov. The concept of a linguistic personality arises as a result of the transformation of philosophical, sociological and psychological views on “the totality of the physical and spiritual qualities of a person in social content, all this testifies to the qualitative certainty of a person” [4,65]. A linguistic personality is often interpreted as the owner of a language, capable of evoking and receiving speech, in which there will be features of verbal appeal [3,64]. There are three levels in the structure of the linguistic personality: verbal – semantic (or mastery of natural language), cognitive (or concept, ideas, concepts), pragmatic (or goals, motives, interests, instructions and intensity) [5,37]. The linguistic consciousness of an individual is realized in his speech address, the specificity of which depends on the richness of the content of the levels in its structure.

Just as consciousness is a natural product of a long evolution of forms of perception, so human speech, closely related to it, is a necessary result of the process of complication of signs that serve to transmit information. Sh. Safarov believes that in the process of oral speech, the concept, firstly, acquires a certain form of content, and secondly, it is prepared for the stage of choosing a language sign. The same participle enriches the content of the denotative basis of nominative unity by means of the previous deeds of linguistic materialization. It also expands the possibilities of language choice. And linguistic selection is the result of the activity of linguistic thinking in a separate form. The flight of this activity occurs in accordance with the processes of language acquisition and the formation of speech abilities. It is known that a person masters the language and the material world in the same way and in the same direction. The perception of the material world simultaneously causes the birth of the concept of the perceived object - phenomena, in the future this concept is formalized as a mental model - the concept and receives a material name. The main role in the effective flow of multi-stage linguo-psychic activity of this type is played by linguistic memory [7,24-25].

Analysis and results. Consequently, language as a sign system is inherent only to man, regardless of his origin, and is inextricably linked with consciousness. For some reason, consciousness is felt in the language. Only with the help of language does consciousness become a reality for the person himself and for others. The perception of the meaning expressed in the language will also depend on such factors as the general level of knowledge, interests, abilities of a person, his mood in specific conditions. Language as a tool of thinking, a means of communication is constantly being improved. At present, humanity (along with the natural language that it uses in everyday life, serves to express thoughts, providing a variety of communication) has its own “language” of gestures, dance, music. However, they become understandable only when they pass into a word, the content in it becomes understandable. So, the creator of Abulbarokat Kadyri writes: Once the buzrug Mehridin was asked: “Which is better: to speak or to be silent?” And he replied: "Speak!". He was asked: "Why did the judges of the past always say otherwise?" Buzrug Mehri replied: “By preferring to speak, I mean that if it were not for this instrument, the unique qualities of silence would not be revealed!” [8,175]. This means that if the “language” of dance, music and other forms does not translate into words (language), then their unique qualities or content will not manifest.

Such a level model acts as a generalized type representing a set of specific linguistic entities. They differ in content, variability of each level of personality content. The language personality consists of the following components:
1. Worldview, or system of values, that is, life ideas;
2. The level of cultural development;
3. Individuality is the individuality that exists in every person [6,119].

Thus, a linguistic personality is a multidimensional structure that reflects several components. The types of linguistic personality will depend on how you approach the study of the issue, to it. This is realized either in the position of the individual (ethno-culturological, sociological and psychological personality types), or in the position of the language (types of speech culture, language norms). Each person has a unique way of perceiving the world, like a linguistic person. But recognizing the uniqueness of consciousness in a person, it should be noted that there are also general categorization structures in it, inherent in various social, professional or ethnic associations of the individual, inherent in certain aspects of the surrounding being.

The linguistic personality acts in the language as a form of social consciousness at various levels (scientific, everyday, etc.), in movement in the cultural space, reflected in moral stereotypes and norms, objects of material culture. A person realizes his closeness to the ethnic group through consciousness and native language. The epistemological approach to consciousness means the recognition that the factor in its activity is a means of cognition. One of the important features of consciousness is that it is a conscious emotional feeling or life knowledge. Man perceives the universe with the help of the brain.

This is explained by the fact that consciousness is a function of the human brain, and the essence of this function lies in the perception of the real world.

Such awareness is fixed in linguistic consciousness and communicative appeal. Linguistic consciousness, in turn, is divided into verbal expression - the relevant parts of the idea of a being with a linguocultural concept, communicative appeal finds its expression in texts that arise in situations of communication and characterize the participants in communication as belonging to an ethnocultural and sociocultural community and an individual. Typical situations of conversion correspond to parts of conceivable being. The carrier of linguistic consciousness is considered to be a linguistic personality, i.e. a person who exists in the language, in the sentence, stereotyped communication - the linguistic space fixed in the meanings of linguistic units and the content of texts.

**Conclusion.** Thus, a linguistic personality can be described from the standpoint of linguistic consciousness and speech communication, that is, linguistic concept logy and discourse theory. A linguistic personality is holistic in its various forms and aspects of study: in studying a person, we need to define the concepts and types of communication that are unique to that person. Modeling concepts, we determine the characteristics of personality and communication: by dividing communication into types, we define personality traits from different positions and identify the concepts that make up a particular discourse.

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