

LANGUAGE CONSCIOUSNESS AS AN INDICATOR OF INTEGRATION CONSCIOUSNESS

Muratova Gulnoz

Jizzakh State Pedagogical Institute

Abstract. This article is about analyzing discourse, language consciousness and integration consciousness. It analyzes political discourse with the help of examples in Uzbek, Kazakh and Russian Languages.

Key words. national mentality, intercultural communication, linguistic consciousness, fragments, ethnic perception, national linguistic consciousness.

As you know, the national mentality manifests itself in intercultural communication in contact with another mentality, linguistic consciousness is always ethnically conditioned. An analysis of the fragments of associative-verbal networks of different languages allows us to see the peculiarities of the ethnic perception and worldview through the prism of the national linguistic consciousness. We carried out a study of fragments of the linguistic consciousness of representatives of the Russian-speaking population (with a native and / or dominant Russian language) and fragments of the linguistic consciousness of the Kazakh-speaking population of Kazakhstan (with a native and / or dominant Kazakh language) in political discourse. Political discourse is a communication on political topics of participants in the political field (politicians, statesmen and public figures, journalists) among themselves, representatives of government and political parties and movements with the people, conversations on political topics between ordinary people. Almost the entire population of the republic is involved in political discourse. Despite the fact that the answers were in Russian / Kazakh, i.e. mediated by the Russian / Kazakh culture (Russian / Kazakh linguistic consciousness), the presence of the national mentality was felt in them. Consequently, the analysis of the core of the national linguistic consciousness allowed to identify differences in the national linguistic consciousness of the respondents. Representatives of different peoples of Kazakhstan were united into

five groups: KK - Kazakhs, native Kazakh language, dominant Kazakh language, KR - Kazakhs, native Kazakh language, but dominant Russian language, RR - Russians, native Russian language, dominant language - Russian, DPR - other nationalities with a dominant Russian language, DNA - other nationalities with a dominant Kazakh language. The core of the linguistic consciousness of the groups of respondents was formed by words with the greatest number of connections, caused by the greatest number of stimuli, according to the method of A.A. Zalevskaya [1981, p. 28-44].

When analyzing the core of fragments of the linguistic consciousness of representatives of various ethnic groups in Kazakhstan, it turned out that such basic concepts of political discourse as "power", "freedom", "people" occupy a dominant position in their linguistic consciousness. So, for the Kazakhs eighteen of the Russian-speaking (KR) "freedom" and "power" have almost the same meaning (to have power - to have a certain freedom in their actions): the desire for freedom of speech, freedom of thought, freedom of action within the framework of the law (it is no coincidence that "laws" are on the fifth position at the core of their linguistic consciousness). On the one hand, the Kazakh mentality traditionally has a respectful attitude towards "power" (since ancient times, people in a dominant position were valued in society: khans, bai, akims and other chiefs: "A people without a khan, that a land without mountains" khalyk tausyz zher sekildi "), on the other hand, the power gives the opportunity to fully demonstrate their abilities, provides a greater freedom of action. "The sky is above the earth, and the ruler's hand is above the people." This concept existed long before Genghis Khan, from the time of the Huns and Sakas. ... According to the established tradition, the concept of a ruler was personified not with the personal qualities and dignity of an individual, but primarily with his noble origin. It should be noted in passing that the word tere was formed from a combination of ter yesi - sitting in a place of honor. A person in power in the eyes of the people automatically became tere, and this idea was so rooted in the psychology of people that even later, minor Russian officials were called tere among the people "[Seidembek 2006, p.65-66]. This

mental inheritance is also manifested at the present time in a respectful attitude towards representatives of power at various levels, in the legitimacy of power in general. Kazakhs have always appreciated the power of words. In national precedent phenomena - in proverbs and sayings, the process of development of national self-awareness, peculiarities of mentality, ethical and legal norms is reflected. Precedent phenomena are forms of expression of the linguistic consciousness of the people.

“... the national-cultural component is formed in the process of socialization of the individual (“ the child's growing into civilization ”- AN Leontiev), is included in the cultural competence of communicants and determines the national specifics of communication. It determines the national specificity of the mental-lingual complex of representatives of a particular national-cultural community, that is, it determines the features of the national (linguistic) consciousness, the features of what is stored in the mind of the speaker and manifests itself in communication. These features are reflected and manifested, among other things, in a set of national precedent phenomena, national stereotypes, in frame structures of consciousness and, on the surface, in associations born of representatives of national linguistic and cultural communities in the process of communication”[Krasnykh 2002, p. ... 42]. The concept of "power" is the most frequent reaction in the responses of Russians (RR), this is explained by the fact that "power" is prestigious, makes it possible to influence other people, to occupy a certain position in society, and to improve one's financial position. It is interesting that the concept of "power" is not included in the core of the linguistic consciousness of Russians [see. Ufimtseva 2000]. Moreover, it does not occupy a special place in the Russian linguistic consciousness, which is confirmed by Russian precedent phenomena, as spokesmen for centuries accumulated folk culture and wisdom. Although power in the Russian linguistic consciousness does not dominate, does not enter the core of the YS, in political discourse under the influence of the Eastern and, in particular, the Kazakh mentality, “power” in the linguistic consciousness of Russians comes out on top. This brings the PP group closer to the

KK, KR, DNR, DNA groups. Consequently, long-term residence in one territory, the mutual influence and interpenetration of cultures lead to the formation of a community of consciousness of individuals who, in the process of socialization, are exposed to the influence of society, in this case, a multicultural environment. Naturally, there is a mutual influence, an interpenetration of cultures. Thus, "power" is the power that most people aspire to, regardless of nationality. This explains the dominant position of this concept in the language of the consciousness of the respondents. In addition, "power" is the basic concept of political discourse, because the essence of politics is the struggle for power. The influence of the eastern, Kazakh mentality - the traditional respectful attitude to the authorities - also affects.

In the linguistic consciousness of the KK (Kazakhs with a native / dominant Kazakh language) and KR (Russian-speaking Kazakhs) groups, the concept of "politics" occupies the third and fourth places, respectively. Let us recall that the experiment was carried out in the most politicized cities of the Republic of Almaty and Astana. The point is that power, which gives broad powers, is most connected with politics. Moreover, on the eve of the parliamentary and presidential elections, political topics become the most relevant, the political struggle intensifies, and the intensity of political passions intensifies. In the first place are socially significant topics of corruption and the rule of law in the country. In this regard, the concepts of "laws" and the future development of "society", "information" as a means of political "struggle" for the "rights" of "people" inhabiting the republic are primarily reflected in the linguistic consciousness of the Kyrgyz Republic. In the political "struggle" against "opponents" for "justice", for the positive, progressive development of the "state", the "nation" must show "unity" and show its "strength". The concept of "people" occupies the first place in the linguistic consciousness of other nationalities, which named the Kazakh language as the dominant language (DNA: Turks, Azerbaijanis, Tatars, Bashkirs, Uzbeks, Uighurs and others). These are related to Kazakh Turkic peoples, close in culture and mentality (traditions, customs, etc.). Therefore, it is no coincidence that the significance of the concept

of "people" is similar for these groups. "Laws", legality enable DNA to feel protected, to be equal members of a "society" that guarantees equal opportunities for all its members, including the opportunity full communication with their diaspora, the ability to preserve their identity.

REFERENCES

1. Jabbarov Ulugbek. (2020). Modeling the Pedagogical Experience of England as a Factor of Improving the Quality of Training Future Teachers. International Journal of Psychosocial Rehabilitation, 24(04), 6683-6693. 10.37200/IJPR/V24I4/PR2020481
2. Ulugbek A. Jabbarov. Significance of Foreign Pedagogical Experience in Preparing English Language Teachers. Eastern European Scientific Journal, 2018, 2. <http://journale.auris-verlag.de/index.php/EESJ/article/view/899/973>
3. Jabborov, U. (2020). The importance of foreign pedagogical experience in the preparation process of english language teachers. Архив Научных Публикаций JSPI, 1-11.
4. Jabborov, U. (2020). The role of teaching and using interactive methods in learning foreign languages. Архив Научных Публикаций JSPI, 1-6.
5. Jabbarova, A. (2020). Psychological basis of teaching written speech . Журнал иностранных языков и лингвистики, 1(2), 46-50. извлечено от <http://fll.jspi.uz/index.php/fll/article/view/10>
6. Jabbarova, A. (2020). Learning a foreign language in non-language institutions: the formation of professional foreign language competence. Журнал иностранных языков и лингвистики, 1(2), 42-46. извлечено от <http://fll.jspi.uz/index.php/fll/article/view/11>
7. Jabbarova, A. (2020). Formation Of Professional Competencies In The Course Of Preparing And Conducting Business Games In English Classes . Журнал иностранных языков и лингвистики, 1(2), 38-42. извлечено от <http://fll.jspi.uz/index.php/fll/article/view/12>

8. Jabbarova, A. (2020). The issue of emotionality, expressiveness, evaluativeness and renewal of phraseological units. Журнал иностранных языков и лингвистики, 1(2), 136-140. извлечено от <http://fl.jspi.uz/index.php/fl/article/view/111>
9. Mamatov, A. E. (1999). Issues of the formation of the phraseologisms of the Uzbek language. Abstract for Doc. of Philol. sciences.
10. Mamatov, A. E. (1999). Issues of the formation of the phraseologisms of the Uzbek language. Abstract for Doc. of Philol. sciences.