

AXIOLOGICAL FEATURES OF THE CONCEPT OF "GOODNESS"

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Annotation

Representatives of cognitive linguistics believe that each language is equivalent to a system of certain concepts, through which native speakers perceive, organize, classify and interpret the flow of information from the outside world.

Key words

Concept, world, concept, conceptual categories, person, consciousness, perception.

The main role of concepts in thinking is categorization, which allows to combine objects with certain similarities into appropriate classes. So, according to scientists, one of the components mediating the process of thinking, expressed not only in thought forms, but also in verbal forms, is perception. Concept (verbal concept), according to S.A. Borisova, "functions as an operative unit of perception" [Borisova 2003: 48]. Concepts are discrete components of consciousness that are combined into complex structures called conceptual categories.

In Russian linguistics, the concept of "concept" took the status of a key term at the end of the 19th century, and since then many definitions have appeared. The term "concept", its meaning and structure D.Yu. Apresyan, N.D. Arutyunova, Yu.S. Stepanova, A.P. Babushkin, A.A. Zalevskoy, R.I. Pavilenis, E.S. Kubryakova, A.A. Leontiev, V.I. Karasika, V.A. Pishchalnikova, Considered in the works of I.A. Sternina, G.G. Slyshkin and others. An important component of value relations in society is the value orientation of an individual. One of the important components of the content of a person's value orientation is his moral beliefs and principles of behavior. A person's value orientation is the basis for solving complex problems, including W choices between good and evil. Although the concept of "goodness" is an abstract concept, behind it is hidden an objective action, a person's attitude to other people, a personal evaluation, and an experience of knowledge imprinted in the image. In other words, the whole diversity of human objective activity can act as an object of value relations, as "objective values" (FES). According to V. I. Karasik, values occupy a special place in the structure of linguistic personality and are noted as "the most basic characteristics of culture, the highest

guidelines of behavior." Communicative personality is "a generalized image of a carrier of cultural, linguistic and communicative activity values, knowledge, attitudes and behavioral reactions" [Karasik 2002: 166]. The selection of the normative-evaluative category of "good" moral consciousness, which is represented by the concept of "goodness" in the mind for study, is based on the possibility of connecting these concepts to the following. We refer to the fact that this concept exists in all cultures. The concept of "goodness" belongs to the category of "personal social values" (Karasik 2002), every person, every human group and every nation have this concept, that is, this concept is universal.

However, such concepts are called "fuzzy concepts" (Babushkin 1996) or concepts with fuzzy boundaries. In fact, the limit of this understanding is relative and depends on many factors: the personal and cultural experience of a person, the level of development of society and science, etc. The fact that most linguistic concepts do not have clearly defined boundaries speaks to the uncertainty of the boundaries of human thinking in general and "stimulates research in the field of probabilistic worldview..." [Babushkin 1996: 14].

Yu.S. Stepanov discovers the limits of understanding both "from above" - in the field of abstract definitions, and "from below" - in the field of individual experience. A concept depends on the range of people who use the concept in all its "layers". The narrower the circle of people, the richer the associations (the number of features, the content of the concept) and this cannot be described in a dictionary [Stepanov 2004: 81].

Needless to say, the concept of "good" is contradictory and creates a philosophical dilemma. This dilemma is based on worldview positions, so we can say that it is a question that is closely related to morality, culture and national consciousness. "Goodness is subjective, goodness is simply something we have a single sense of. In active life, where we have to make choices and choose between two possible courses of action, it is important to distinguish between good and bad (or at least better and worse)" (Russell 1987) .

Taking into account the existence of "inconsistency between the natural language and the special (scientific, religious, etc.) expression of values" [Karasik 2002: 167], the concept of "goodness" within the framework of different religions and worldview systems is considered from different positions: for example, from the position of the origin of good, good and from the position of relation between evil, from the position of human relation to good, etc. From the indicated levels of consideration of the problem, we will dwell on the attitude of a person to goodness,

because these concepts are closely related to the system of views of a person and form his personal attitude to the world and the events in it.

Moral and evaluative categories of "good" are based on personal or group understanding of certain phenomena, according to which the concept of "good" is transferred directly to something, for example, a person, people, power, religion, etc. There is an understanding of what is happening in the world based on a personal understanding of what is good and what is bad.

I.A. Vasilenko rightly says that "the field of communication of civilizations in the global world is saturated with special "subtle" socio-cultural impulses, which are almost impossible to interpret by mobilizing rational types of knowledge: their sources are hidden in the depths - in the depths of the human soul, culture" [Vasilenko 1999: 9].

Taking into account the point of view of V.V. Tselishchev that "possible worlds are possible states of affairs or possible directions of events corresponding to the attitude of some individual", we can recognize the following and "goodness", which is a constant of the human conceptual system, interpersonal communication helps to manage the current situation and the development of events.

Our inner view of the world, our value system, our opinion about good, our life conclusions are reflected in the language. We perform the task of determining which features of the "good" moral-valuation category shown in the minds of Uzbek speakers are manifested and expressed in language: "We can convey all the diversity of the world and our judgments and ideas about it through words and language" (Kolesov 1999: 104).

The conceptual category "goodness" is very relevant for Uzbek speakers. The existence of the word "good" in the Uzbek language indicates the existence of relevant concepts in the conceptual field of this culture. Analyzing the concept of "goodness" involves referring to a person's worldview, because the concept of "goodness" is based on the worldview and, therefore, to a certain extent shapes the personality.

Good and evil are two sides of the same coin, the front side is good and the reverse side is bad. Therefore, studying the characteristics of the concept of good, we can have a clearer idea about the concept of "bad".

Thus, we believe that the considered concept of "goodness" is universal, spoken in all natural languages, but specific to a certain culture. In our opinion, the expression of this concept in lexical units is implemented by the Uzbek language culture in different ways.

It is worth noting that A. Vejbitskaya emphasizes that "goodness" is an elementary concept and belongs to the "universal alphabet of human thinking"; and it turns out that all languages of the world have its equivalents" [Vezhbetskaya 2001: 20].

Any culture can be described on the basis of a linguistic model by means of "keywords" that embody the basic concepts for a particular society. "In the use of words such as duty, obligation, guilt, justification, conscience, good, right, one can look for the key to the moral ideas of this or that nation" [Arutyunova 1999: 24].

Conclusion. We consider it important to study the features of the moral evaluation category "good" and to analyze the representatives of the concept of "good" presented by modern native speakers of the Uzbek language.

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