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A.Mamadaliyev, X.Kushiyeu, Z.AbdullayevaSirdaryo viloyati sharoitida og'ir metallardan *Cannabis Sativa L.* o'simliklarining himoya qilishda fenolli tizimi 358**A.Turdaliyev, K.Asqarov, M.Aktamov**

Sug'oriladigan tuproqlarning biogeokimyoviy muammolari 363

ILMIY AXBOROT

F.Madraximova

Yoshlar ma'naviyatini shakllantirishda hamkorlik texnologiyalari 369

M.Nasirov

Badiiy matnning assotsiativ maydon tahlili..... 372

B.Muxtoraliyev

Anvar Obidjon ijodi adabiyotshunoslik ko'zglasida 375

X.Mamatismoilova

Tarixiy etnolisoniy jarayonlar va o'zbek xalqining milliy tili 379

K.Topvoldiyev

Lingvokulturologiyada "sharq" konseptining masalalari 384

Z.Akbarova, D.Rustamova

Boshlang'ich sinf o'quvchilari nutqida leksik sinonimlarni faollashtirish bosqichlari 388

Song Ho-Lim

Chig'atoy turkiyning adabiy-uslubiy xususiyatlari..... 391

O.Uzaqova

Ingliz va o'zbek tillarida kompyuter terminografiyasining lingvistik xususiyatlari 396

F.Anvarova

Ilk o'rganuvchilarda ingliz tili o'qitishning pedagogik usullari 400

Sh.Iskandarova, S.Sotvoldiyeva

Mavhum otlar va ularning o'zbek tilshunosligidagi tadqiqi xususida 404

M.Yusupova

Evfemizmlar tasniflarining tahlili 407

F.Nurdinova

Tarjimada so'z tanlash mahorati xususida..... 409

Sh.Sherg'oziyev

«Boburnoma» matnidagi shaxslar tasvirida saj'i matavoziyning o'rni va ularning inglizcha tarjimalarda aks etishi..... 413

Z.Pazilova

O'zbek va nemis tillarida dafn marosimi bilan bog'liq leksik birliklar tahliliga doir 416

Z.Axmedova

Lingvokulturologiya nazaridagi rimlar 420

Sh.Dushatova

Tabu so'zlar o'rganilishi va kelib chiqish tahlili..... 425

BIBLIOGRAFIYA 428

THE PROBLEMS OF THE CONCEPT OF "EAST" IN LINGUOCULTUROLOGY

LINGVOKULTUROLOGIYADA "SHARQ" KONTSEPTINING MASALALARI

ПРОБЛЕМЫ КОНЦЕПТА «ВОСТОК» В ЛИНГВОКУЛЬТУРОЛОГИИ

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Fergana, Uzbekistan.**Annotatsiya**

Mazkur maqolada "Sharq" kontseptining ifodasi turli jihatdan yoritiladi. "Sharq" kontseptining turli olim va mutafakkirlar tomonidan talqini, G'arb va Sharq madaniyatlarining tafovuti masalalari ochib beriladi. Shuningdek, G'arb tafakkurlari tomonidan berilgan "sharq" kontseptiga izohlar, ularning nigohida "sharq" tushunchasining ifodasi namoyon etiladi, bu esa g'arbiy va sharqiy madaniyat bitta universal belgi va ramz orqali ta'riflanganligini ifodalaydi.

Аннотация

В данной статье освещаются вопросы концепта "Восток" с разных воззрений. Раскрывается интерпретация концепта "Восток" научными деятелями и мыслителями, показывается различие западной и восточной культур. Также в статье заключаются определения концепта "Восток" западными мыслителями, истолкование понятия "восток" через их восприятие, что придаёт символ и знак универсальности восточной и западной культуре.

Abstract

The given article elucidates the issues of the concept "East" in different perspectives. Furthermore, the interpretation of the concept "East" by the scientists and thinkers is given; the differences between eastern and western cultures are shown. The article contains the definitions of the concept "East" by western thinkers, interpretation of the notion "east" in their points of view, which imparts the symbol and sign of the universality of the eastern and western cultures.

Kalit so'zlar: *Orientalizm, axloqiy qadriyatlar, madaniy qadriyatlar, kognitiv lingvistika, madaniyatshunoslik, lingvokulturologiya, siyosiy fanlar, sotsiologiya, etnopsixologiya.*

Ключевые слова: *Ориентализм, моральные ценности, культурные ценности, когнитивная лингвистика, культурология, лингвокультурология, политические науки, социология, этнопсихология.*

Key words: *Orientalism, moral values, cultural values, cognitive linguistics, cultural studies, linguoculturology, political science, sociology, ethnopsychology.*

INTRODUCTION

In the modern world there the process of globalization becomes fast. Therefore, rethinking of the moral and cultural values of humanity, the issues of the traditional division of the cultural world into East and West remain relevant. In our opinion, "the traditional opposition of the East to the traditional world of the West as the modern world does not exactly contribute to solving the problems of communication between different cultures and their dialogue" [7]. It is important to remember and agree with the thought of K.A. Salikhova "about the original important role of the East in the formation of the European world: ancient Eastern civilizations had an extensive influence on Greece of the Hellenistic era. Christianity came to the West from the Jewish East. Western European art of the Renaissance and Enlightenment has taken a lot from Eastern cultures. In the era of Romanticism, European thinkers, philosophers and artists turned to the East again in search of new meanings: J.V. Goethe wrote his famous "Western-Eastern Divan", A. Schopenhauer explored the spiritual world of India, E. Fitzgerald was fascinated by the poetry of the medieval Persian poet Omar Khayyam. The twentieth century can be called a time of unprecedented dialogical contact between East and West" [7].

LITERATURE REVIEW AND METHODOLOGY

It should be noted that in the "culturological" aspect, the "East" has a number of interpretations: "the traditional division of the world and world cultures arose in the European West, and a number of Western thinkers and scientists adhered to Eurocentric positions regarding the East, saw it as a constant threat to the existence and development of the West – a backward

ossified world: Hegel, E.G. Parker, Gibb, S. Huntington et al. In contrast to this interpretation, other thinkers and scientists almost "deified" the East, perceiving it as a symbol of spiritual rebirth, the guardian of an ancient tradition that could save not only the West, but also the whole of humanity from the cultural crisis: A. Schopenhauer, L.N. Tolstoy, R. Guenon, V. Shubart, etc. [7].

In the religious context, in particular in the Bible, the word "East" is used to refer to the countries lying east of Palestine; also Paradise and the first man, according to St. According to the Scriptures, they were created by God in the East.

In Russia, the East began to be studied more closely under Peter I. The first Russian orientalist is D.K. Kantemir. His works on the history of the Ottoman Empire, Turkey, and Islam have been recognized not only in Russia, but also in other countries. "In Russia, two streams of world history collide and come into interaction – the East and the West. The Russian people are not purely European and not purely Asian people. Russia is a whole part of the world, a huge East-West, it connects two worlds. And always in the Russian soul two principles, eastern and Western, have been fighting" [1]. A person has certain ideas about the world that are formed and replenished with new knowledge throughout his life, thereby forming specific concepts. This set of concepts is represented from concepts, because a person thinks and exists throughout his life in a world in which there are a large number of concepts with signs and functions. Currently, the concept is the object of study of various sciences: cognitive linguistics, cultural studies, linguoculturology, political science, sociology, ethnopsychology, etc.

In the linguistic literature, the term "concept" began to be used since the early 90s of the XX century thanks to the scientific works of such outstanding scientists as D.S. Likhachev and Yu.S. Stepanov. According to D.S. Likhachev, "the concept does not exist for a word, but for each basic, that is, the dictionary meaning of a word separately, and suggests considering the concept as an algebraic expression of meaning (or algebraic notation) that we use in our speech. A person does not have time or cannot express the meaning completely, sometimes understands it in his own way, depending on social characteristics and conditions" [6. pp. 280-287]. Yu.S. Stepanov characterizes the concept as "cultural-mental-linguistic education, a clot of culture in human consciousness. A concept is like a "bundle" of ideas, concepts, knowledge and imaginations that accompanies the word"[9].

Thus, the concept of "Orient" had not so much geographical content as cultural. However, if in the early Modern times the "East" was surrounded by a halo of mystery and fantastic features were attributed to it in many ways, then its rational comprehension and scientific research began in the XVIII century.

In modern linguoculturology, the issue of conceptual analysis is also relevant. Despite the research of such scientists as V.I. Karasik, V.V. Krasnykh, R.M. Frumkin, V.V. Kolesov and others, the problem of the study of conceptual analysis remains unresolved, since every researcher studying this phenomenon invests his understanding, and today there is no single definition and understanding of the concept and conceptual analysis.

RESULTS AND DISCUSSIONS

To date, it is possible to present a number of approaches to concepts developed by different researchers:

a concept is a personal comprehension, interpretation of objective meaning and a concept as a meaningful minimum of meaning [6];

concept is an abstract scientific term developed on the basis of a specific everyday concept [8];

concept – the essence of the concept, manifested in its meaningful forms - in the image, concept and symbol [9];

concepts are peculiar cultural genes included in the genotype of culture, self-organizing integrative functional-systemic multidimensional idealized formations based on a conceptual or pseudo-conceptual basis [3].

V.I.Karasik describes concepts as "mental formations that represent significant conscious typed fragments of experience stored in a person's memory", "multidimensional mental education,

which includes figurative, conceptual and value sides", "fragment of a person's life experience", "experienced information", "quantum of experienced knowledge" [3].

V.V.Krasnykh characterizes the concept as follows: "the most abstracted idea of a "cultural object" that does not have a visual prototypical image, although visual-figurative associations associated with it are possible" [4. -p. 272.]. V.V.Krasnykh defines the national concept as follows: "the most general, the most abstracted, but the idea of an "object" specifically represented to (linguistic) consciousness, subjected to cognitive processing in the totality of all valence bonds marked by national-cultural labeling" [4. -p. 268.]; "a kind of collapsed deep "meaning of the object"". Thus, V. V. Krasnykh's concept is an abstract unit with national and cultural specificity, and is denoted by the word – which brings it closer to the concept of reality.

One of the first methods of linguoculturology was the so-called method of conceptual analysis, which denoted all the actions of the researcher, one way or another aimed at understanding the essence of the concept by referring to linguistic data. Despite the fact that the concept can be studied as a whole through the lexical means of its expression, conceptual analysis must be distinguished from semantic analysis of the word. Despite all the external similarity of their substantive tasks and goals, they are in a certain sense opposite to each other: lexical semantics goes from a unit of linguistic form to semantic content, and conceptual analysis – from a unit of meaning to linguistic forms of their expression.

Reading the works of various authors who explicitly claim that they are engaged in conceptual analysis shows that conceptual analysis does not represent any particular method of explication of concepts. It would be more appropriate to say that the relevant works are united by some relatively common goal, and as for the ways to achieve it, they turn out to be very different. In particular, conceptual analysis can vary in degree of complexity: for example, it is possible not to involve broad contexts to analyze words such as clothing names. To describe predicate vocabulary, names of properties and states, a more complex analysis is needed—a description of metaphors, modalities, etc. The initial stage of conceptual analysis in cognitive linguistics, as a rule, is an appeal to lexicographic sources, namely, the analysis of dictionary interpretations of the meanings of a word (concept name).

The most important procedure at the first stage is the study, even in the most primitive form, of the etymology of a word as its "historical memory". The nomination can be based on only one attribute (motivating attribute), which entails the most important cultural consequences. The concept and the meaning of the word as "a concept grasped by a sign" [5] are correlated in the sense of the distinguished features, therefore, the purpose of the analysis of dictionary definitions at the initial stage is to establish the nuclear and peripheral zone of the concept content. The following steps involve the analysis of compatibility, the analysis of phraseological units, metaphors, paroemias, precedent texts.

Frumkina R.M. identified three types of conceptual analysis:

Firstly, the object of conceptual analysis is complex mental formations expressed in words like opinion, knowledge, believe, similarity, similarity, etc. Fragments from various texts, including philosophical ones, are taken as source material, and the interpretation of meanings is based on the author's personal experience.

Secondly, numerous and extensive diagnostic contexts taken from texts of various kinds are taken as the source material of the study, conceptual analysis is carried out on the basis of normative linguistic traditions, and the peculiarity of this type of analysis is that, according to N.D.Arutyunova, the facts are seen "through the eyes" of new concepts that are formulated in other than linguistic categories, the key point here is the interpretation of meaning.

In the third case, the study of any language material is allowed without restriction. It is possible to describe both specific vocabulary and predicate, as ways of expressing modalities, phenomena such as metaphors, etc. The main method in the latter case is introspection of the researcher. The essence of the conceptual analysis, which is presented in the works of A. Vezhbitskaya, is to reconstruct the concepts behind them according to the use of linguistic expressions, and the result should reflect a naive, everyday understanding of the surrounding world, the principles of natural grouping. A.Vezhbitskaya proceeds from the fact that language serves to express meaning, and it is in this capacity it should be considered [2. – p. 439.].

The use of conceptual analysis in linguoculturology is explained by the nature of the unification of this scientific direction, the desire to get away from describing only the structure of language in the direction of anthropocentric description.

The conceptual and ideographic analysis of cultural concepts proposed by V.N.Telia includes the following stages: identification of all linguistic units (lexical, phraseological, etc.) used by an ethnos to denote a cultural concept; parametrization of the concept in parts; construction of a conceptual framework and the imposition of methods for nominating the concept on it. The methodology of V.N.Telia does not imply consideration of the concept in a diachronic aspect.

The study of the works of different authors who were engaged in conceptual analysis allows us to conclude that neither a certain method nor a certain set of results of such analysis can be compared with this concept: "there is no agreement between different authors on what set of procedures should be considered conceptual analysis, but there is no agreement on what should be to consider the result" [10. – p. 96.]. In general, speaking about various approaches to conceptual analysis, more or less confidently common in works in this direction can only be called their goal – the description of concepts.

CONCLUSIONS

Taking into account the above, we can summarize that, perceiving the East as a kind of symbol of traditional principles, Western (and Russian) cultural philosophers looked at the Western world "through the eyes of the East" and felt a huge difference: the Western world moved away from the primordial tradition, and the East preserved it. It is the East, with all its ethnic and geographical heterogeneity, as a whole that symbolizes traditional principles, acts as a guardian of tradition at the symbolic level. In this symbolic unity, one can see a sign of the universality of the concept of "East" in cultural studies. Thus, in our opinion, the peculiar symbolism of the traditional beginning, mentioned by culturologists, is one of the components of the concept "East".

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