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INTERPRETATION OF THE CONCEPT “HAPPINESS” IN RUSSIAN AND UZBEK CULTURE

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ABSTRACT: The article discusses the understanding of the term “concept” in the modern scientific paradigm, describes the similarities of the lexical and semantic fields of the concept “schaste / bakht” (happiness) in different system languages.

KEYWORDS: Concept, happiness, national and cultural specificity, mental representation, feature, category, ethnic community.

INTRODUCTION

The problem of happiness has occupied people since antiquity. Various felicitary concepts were developed by Aristotle, Senekoy, Augustine Blajennim, Fomoy Akvinskim. In modern times, he was not left without attention by Helvetius, Feuerbach, Bentham, Mill. The fundamental work “On the happiness and bliss of man” belongs to the Polish philosopher V. Tatarkevich. Almost all thinkers who dealt with ethics expressed their judgment about happiness.

For the modern scientific paradigm, linguocultural modeling of the language is relevant, but at the same time, the key concepts of culture are still insufficiently studied. On the material of languages of different systems, issues related to the allocation, classification, scientific study of linguocultural concepts have not previously studied within the framework of monographic works.

THE MAIN FINDINGS AND RESULTS

Language is a means of conceptualizing the reality surrounding a person, a means of assimilating culture, receiving, storing and transmitting culturally significant information, an integral part of culture. Culture is a form of consciousness that reflects a person's worldview. Human consciousness plays the role of an intermediary between culture and language. Cultural information enters consciousness, it filtered, processed, systematized in it. Consciousness, on the other hand, is responsible for the choice of language means that express this information in a specific communicative situation in order to achieve certain communicative goals.

There are different approaches to understanding concepts. So, in the cognitive approach, the mental representation of knowledge by a person is at the forefront. With the linguoculturological approach, it is considered necessary to focus on the verbal side of the expression of the concept, which is a kind of cultural gene that is part of the genotype of culture and determines its phenomenological surface. Concepts are not only understood differently, but also represent entities with opposite and incompatible features. The founders of conceptual studies S.A. Askoldov and D.S. Likhachev interpreted the concept broadly, considering it a substitution in the individual consciousness of any meaning. In the works of T.V. Evsyukova, V.V. Kolesova, M.V. Pimenova, T.N. Snitko, who believe that the concept is a culturally significant category of the inner world of a person, there is a narrow understanding of the category under discussion. In the works of Yu.S. Stepanova, V.I. Karasika, N.A. Krasavsky, G.G. Slyshkina, E.V. Babayeva presents a linguoculturological approach to understanding the concept. Within the framework of this direction, in the concept, as in a multidimensional mental formation, figurative-perceptual, conceptual and value components are distinguished.

S.G. Vorkachev, also writes about the expediency of distinguishing three components in the concept: “conceptual, reflecting its indicative and definitional structure, figurative, fixing cognitive metaphors that support the concept in linguistic consciousness, and significant, determined by place, which occupies the name of the concept in the lexico-grammatical system of a particular language, which will also include the etymological and associative characteristics of this name”[2]. This approach to understanding concepts is the basis of this article.

Happiness is a fundamental category of human existence. In this regard, the concept of “happiness”, which is one of the basic concepts of culture, requires special research. The set of components of this mental formation, their hierarchy depend on the ethnic preferences of the bearers of a particular culture, therefore, a linguocultural study of this concept is necessary on the basis of different languages, genetically unrelated, typologically not similar[3].

Over time, changes occur in the content of the concept, due to the peculiarities of the socio-political, socio-economic and cultural conditions of the life of an ethnic group in a certain period of time, which increases the relevance of the sociolinguistic study of the implementation of the concept in the minds of modern native speakers in their picture of the world.

Being a key component of national culture, the basic concept of “happiness” reflects the most important categories and attitudes of the life philosophy of Russians and Uzbeks, and is significant for understanding the national character of these ethnic groups by other peoples. At the same time, special comprehensive studies of the linguocultural concept of “happiness” in the Russian and Uzbek languages have not been undertaken so far. The experience of considering one of the basic concepts in the linguistic consciousness of the two peoples opens up new prospects for research in line with the modern anthropological paradigm.

The linguocultural concept of “happiness” is a complex mental formation, which includes the following components: conceptual-well-being, health, well-being, offspring, work, success, money, peace of mind; figurative components are formed as a result of metaphorization of certain meanings (movement having a certain direction, color component); axiological ones are associated with a positive assessment of happiness as the most important component of human life, the awareness of which occurs against the background of the opposite feeling-unhappiness, torment.

According to S.G. Vorkachev, in the Russian consciousness, first of all, epicurean (happiness - peace), hedonic (happiness - pleasure), stoic (happiness - in the human soul), theological (happiness - life goal), passionate (happiness - struggle) and nihilist (there is no happiness in the world) concept of happiness [2].

In the Russian language, happiness is attributed to the realm of the ideal, and in the mind of a Russian person it has become fixed as something unattainable. In the concept sphere of the Russian language, happiness can be found somewhere near the incomprehensible and fundamental categories of being and the concept of “the meaning of life”. And thanks to this reckoning to the “high and spiritual” Russian happiness contains a huge emotional charge. Researcher G.D. Ashikova pointed out that happiness in the worldview of Russians perceived as luck, prosperity, a state of contentment, joy [1].

The Russian word “happiness” explained from the Indo-European roots *сѣ-cestest*. Baudouin de Courtenay believed that the prefix *сѣ* related to the Sanskrit *su*, meaning “one’s own, dear” and “good”. The meaning of the second root is “part” or “share”. As you can see, happiness in the Slavic languages originally meant “a good share” or “a good lot”. As a result of the loss of semantic and word-building connections between the word “part” and the lexeme “happiness”, the semantics of the word in question was modified, which led to the transition of this unit from the category of specific objects to the category of abstract names.

The main lexical unit representing this concept in Russian is happiness. The concept is also represented by derivative word-formation units denoting persons (lucky, lucky), qualities (happy, happy, unhappy, unhappy), actions (make happy, lucky).

The key means of objectifying the concept of “happiness” are the nominative lexeme “*bakht*” (Uzbek language) and “*schaste*” (Russian language). The base data of the nominees is determined:

1) Their inclusion in the core vocabulary of these languages, 2) a large volume of the lexico-semantic field of these units, 3) their extensive compatibility possibilities.

The concept of “happiness” belongs to the basic units of the concept sphere of the Russian and Uzbek languages and has a complex structure, in which the core and periphery are distinguished. In the Uzbek language, the core element “welfare” given by the main meaning of the nominative

lexeme “bakht” (happiness) and is the basis for the entire conceptual content. In Russian, the core element “success” is also determined by the main meaning of the nominee of the concept - the lexeme “happiness”. All peripheral elements of the concept of “happiness” in both languages given by derived values and contain a prototypical meaning[4].

CONCLUSION

N.A. Tukhtakhojaeva notes that in the Uzbek language the lexical-semantic field “bakht” is manifested in the following concepts, such as saodat (the highest degree of happiness), omad (luck), shodlik (fun), khursandchilik (joy), taqdir (fate). The similarity of lexico-semantic fields manifested in the one-component nature of their cores. In both Russian and Uzbek languages, the lexical-semantic fields contain an element of expressing happiness as a feeling. In both languages, schaste / bakht (happiness) forms factors that cause the subject to positively evaluate essential moments. The main axiological characteristic of the concept of “happiness” is a positive assessment of the state of happiness, which is antonymically associated with a negative assessment of the state of unhappiness, torment, suffering. The concept of “happiness” conveys the specifics of the national and cultural worldview of Uzbeks and Russians, reflects the national character traits of these peoples as established ethnic communities: calmness, harmony - Uzbeks, focus on success and good luck - Russians.

Thus, the concept of “schaste / bakht” (happiness) refers to such a feeling of a person that expresses satisfaction against the background of joy.

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