ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

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MODERN PROBLEMS OF PHILOLOGY AND LINGUISTICS

FRAME ANALYSIS OF "MA'NAVIYAT" CONCEPT IN THE UZBEK LANGUAGE

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Annotatsiya. Ushbu maqolada o'zbek tilidagi "ma'naviyat" semantik maydoni tahlil qilinib, uning doirasi, kognitiv tahlili ko'rib chiqiladi. Idrok insonning "ma'naviyat" tushunchasini anglashi va idrok etishi sifatida turli olimlar tomonidan tahlil qilingan.

Kalit so'zlar: Semantik maydon, freym tahlil, kognitiv tahlil, tushuncha, kognitiv xarita, kognitiv metafora.

Аннотация. В данной статье анализируется семантическое поле «маънавият» в узбекском языке и рассматривается его рамка, когнитивный анализ. Познание как понимание и восприятие человеком понятия «маънавият» анализировалось различными учеными.

Ключевые слова. Семантическое поле, фреймовый анализ, когнитивный анализ, познание, когнитивная карта, когнитивная метафора.

Abstract. This article analyzes semantic field of "ma'naviyat" in Uzbek language and discusses its frame, cognitiv analysis. Cognition as a human's understanding

and perception of the concept "ma'naviyat" has been analyzed by various scholars.

Keywords: Semantic field, frame analysis, cognitive analysis, cognition, cognitive map, cognitive metaphor.

Introduction

In order to determine the different aspects of the semantic field of spirituality in the compared languages, it is necessary to analyze its linguocognitive features. We know that cognitive linguistics has methods to fully understand this subject. These are:

1) frame analysis;
2) cognitive metaphor;
3) cognitive map.

When we analyze nominative units within any semantic field, we need to create its frame. A frame is the scope of knowledge gained from experiences in the human mind and the process by which a person receives, perceives and applies information within this frame. A person uses his experience and knowledge, that is, the frames of his memory, to understand certain events. In linguistics given different theories based on frame to the term as follows definition can be given:

1) frame is cognitive language event;
2) frame summarizes details about object;
3) knowledge about object and subject relationship;
4) mutual social relationships set.

Literature Review

According to professor E. Begmatov, systematicity in the lexicon is not as obvious as in other levels of the language. Lexical units are much more numerous than phonemes and morphemes and have periodic instability. Therefore, it is not possible to identify and research the lexicon in its entirety. Nevertheless, there are certain methods and methods of scientific classification of the lexical system. Professor Sh. Rakhmatullayev made reasonable conclusions about the semantic nature of phrases, internal syntactic construction, paradigmatic forms, syntactic environment and variation [2, 5-30]. We can say that these, in turn, together with other scientific views served as an impetus for the development of the third direction of systemic structural linguistics.

D.U. Ashurova defines the frame analysis and the term as follows: in the process of perception, special language forms take a special place, with their help, the structure of knowledge is prepared, and they are called frames [3, 53-58]. There are also terms such as scheme, scenario, plan and so on. Despite some minor differences, all these terms give rise to the idea that knowledge is not a collection of isolated facts, but a complex hierarchical system, a cognitive model of information representation.

Research Methodology

The study of the relationship between language structure and their mental models is called frame analysis. Text frame analysis is a step-by-step process that includes:
a) search for verbal signals representing conceptually important frames;
   b) finding their frame semantics, interdependence, connections;

d) activation of knowledge structure, contextual and problem tasks;

e) conceptualization of information in the form of text (generalization, drawing conclusions, creating knowledge based on verbal signals and their frames).

At this point, we will analyze the reception of the lexeme of spirituality in the Uzbek cognitive world, its meaning in connection with the realities of life stored in the memory of members of the society, and its reflection using different language units. Spirituality is considered a primary concept for the Uzbek people, and it is integrally manifested in the annals of the year, in the profession, in every aspect of the life of the society. Concepts specific to the construction of statehood related to spirituality: *Respublika Ma'naviyat va ma'rifat markazi va xududiy bo'linmalari; hokimiyat tizimida yoshlar siyosati va ma'naviy-ma'rifiy ishlar bo'yicha viloyat, shahar va tuman hokim o'rinbosari lavozimi; Oliy o'quv yurtlarida yoshlar masalalari va ma'naviy-ma'rifiy ishlar bo'yicha rektor o'rinbosari, ma'naviy-ma'rifiy ishlar departamenti, ma'naviy-ma'rifiy ishlar bo'yicha dekan o'rinbosari lavozimlari; maktablarda va ijod uylarida ijodiy-madaniy masalalar bo'yicha targ'ibotchi* [2].

Annals of independence related to spirituality: 2004 - Year of Kindness, 2010 - Year of Perfect Generation, 2012 - Year of Strong Family, 2020 - Year of Science, Enlightenment and Development of Digital Economy, etc. These words clearly indicate the positive meaning of "spirituality" that the frame and thought form.

The units of the semantic field of spirituality form macro groups of spirituality and non-spirituality with "positive" and "negative" meanings according to their differential sign, and these units are divided into micro groups. The lexemes of this group are combined on the basis of their unifying and differentiating themes and form positive and negative thematic groups of the field of "spirituality".

The frame "ma'naviyat" consists of the following: *mandatory* (participation required) and *optional* (participation is not mandatory) features. Mandatory features of the frame - when expressing linguistic reality, the parts of the language unit and the parts of the semantic structure are interrelated. And optional properties perform the function of clarification in the frame structure.

The main purpose of frame analysis is that the concept given in the language appears in our mind as a whole situation or situation, that is, it rejects that only one concept enters our mind:

1. Spirituality is a means of uniting citizens, realizing national identity and awakening the cultural memory of generations through the high moral ideals of society.

2. Spirituality forms a model of collective action that is important for the benefit of society and the state.

3. Spirituality is a necessary link between the past, present and future, a set of behavioral norms.

4. Spirituality is a person's personal spiritual improvement

5. Spirituality is developed on the basis of religious concepts and religious beliefs.

Analysis and Results

Mandatory and non-mandatory features in frame analysis also create certain "cells" (slots) in the structure of the frame, and in the process of perceiving the object in reality,

these cells must be filled with appropriate examples and information. The words in the horizontal direction are called slots, and when we hear the main word (spiritual person), the first thing that comes to our mind is the word that comes close to this word (value, confidence, personal improvement...) or the word that expresses these concepts. sounds will come. At the same time, the words in the vertical line are called sub slots (small cells), and they are the smallest of the slot, that is, the words that appear in our brain after the slot.

As a result of creating a frame analysis, cognitive metaphor and cognitive map of the concept of spirituality, the structure of the concept in the brain, the realization of the concept and its use in language take place. We know that we cannot understand the meaning of an abstract concept in a wider sense until we analyze it or analyze it through the auxiliary connectors of the concept, i.e. works of art, proverbs, texts, dictionaries and other texts. The external structure of the concept is the state from meaning to form. The linguistic status of such a concept consists of a grammatical form, a lexical form, and a syntactic form. A cognitive map covers almost all features in this linguistic analysis.

In the first half of the 19th century, the concept of "ma'naviyat" was directly related to religious and church life. Spirituality as a multi-component meta-value undergoes changes during the development of civilization. During the existence of this concept for two hundred years, a semantic shift (change) took place, the meaning of connection with religious beliefs and morality decreased significantly, and in the 20th century, the secular interpretation of spirituality began to dominate, as a person's life experience began to be accepted. However, the understanding of the concept of "ma'naviyat" refers to the mental and intellectual state of a person associated with the desire to know and identify with a certain higher reality. In the scientific discourse, spirituality is considered as a process of internal development of a person, work on oneself, a way to overcome passions and selfish desires that interfere with life, a spiritual way to find the essence of life and the universe, existence and its meaning. A person's spirituality is the first contact with the truth and the continuity of goodness, spirituality allows a person to establish a relationship with the whole world; this is a very important deontological task of spirituality. A number of researchers take spirituality as a cognitive metaphor synonymous with the concept of "social mentality", and understand it as the culture, social code of a certain ethnic group or nation. As a meta-value, it is understood that spirituality causes a person to go beyond the limits of his personal existence, striving to meet the needs of the society in which he lives. The differential feature of the semantic field of spirituality is that orientation to the interests of the general society is an integral sign of spirituality. Therefore, the moral pluralism established in multi-ethnic developed countries changes the meaning of spirituality and results in atomized individuals, who lose their sense of patriotism, easy prey for external political control system.

Conclusions

In linguistics, there are the following structures of the cognitive map:
1) meanings in the dictionary and comments in lexicology;
2) paradigmatic connectors;

3) syntagmatic connectives;

4) auxiliary connectors;

5) phraseological combinations;

6) natural conceptuality of the concept.

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