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SCIENCE AND EDUCATION

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UNDERSTANDING VALUES OF NATIONAL CULTURES

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Abstract: One of the important tasks of modern linguistics is a comparative analysis of the national-cultural characteristics of each language to identify and analyze the harmony between the universal and spiritual-cultural values of peoples, the analysis of the linguistic features of units adopted in some languages at the level of an aesthetic category. In world linguistics, special attention is paid to the national, aesthetic, linguistic picture of the world, the correct interpretation of aesthetic values in it, the study of universal and differential aspects of different cultures, the study of the features of the expression of aesthetic thinking of different nations in a language. Research on the basis of the language-speech dichotomy of the concept "beauty", which received the status of an aesthetic category in the framework of some languages is one of them.

Key words: Picture of the world, stereotype, gestalt, concept, value, value of objectness, aesthetic picture of the world, estimation, scheme, inner beauty.

In contemporary linguistics the language is studied in conjunction with the culture, values and thinking of the individual, it becomes necessary to study the concept of "beauty" in the framework of axiological theories and anthropocentric paradigms. In this regard, the question of a complete study of the expression of the concept of "beauty" in English, Uzbek and Tajik national cultures from the point of view of linguistic culturology and cognitive linguistics has not been an object of study to this day. Consequently, the aesthetic picture of the world in English, Uzbek and Tajik, the definition of values in various cultures, the expression of the concept of "beauty" in the phraseological and lexical planes of the language, the possibility of its manifestation, a comparative analysis of linguocultural features and study within the framework of linguoculturology demonstrate the importance of the research.

In English, Uzbek, and Tajik national cultures, values are the main components of concepts. Such an approach has created in our country, as well as in world linguistics, a school for the analysis of national languages from the point of view of anthropocentricity. Taking into account modern concepts, the concept of Beauty is based on a triple of the main components - values, thinking, language. Being a rational being, a person animates "beauty" in his own consciousness, that is, evaluates, values and expresses it through signs with the help of mental units, which has material value, creates frames - a knowledge system in the process of transmission from generation to generation, or forms another conscious stone frame slot. For this slot frame can not be found in other national cultures.

For "Beauty," writes B.E. Khusanov, "surpasses the concepts of pretty, charming, elegant, attractive, charming" [Khusanov, 2004, p.12]. The concept exists initially as a holistic in the form of gestalt as an important element in the perception of beauty, not through the rejection of parts, but through the conscious perception of an object in a holistic way, through the comprehension of parts: "beauty is the first beauty, and it is integral, it is integral everywhere" in Plotinus "On mental beauty." The scientist considers integrity an important element of beauty, which implies the correspondence of content with form. The consideration of integrity (gestalt) as an important element in the perception of beauty is not the rejection of parts, but the perception of consciousness of integrity under the influence of parts.

Taking into account the above, we rely on the three foundations of cognition of the world (thinking, language and values) to analyze the concept "beauty". For this, the content related to values, figuratively expressed and based on facts was chosen as a research analysis. If we consider beauty from an objective point of view as part of nature, we will find where exactly we can see it, or how nature expresses it. And only a rational being can understand it, and not only understand, but also feel it. An unconscious and inanimate being is not capable of this. For example, a stone cannot realize the beauty of a stone. And a person can distinguish one stone from another. Evaluation of one stone above the second indicates the value of the first for a person. Although pearls and ruby in nature have their function and value, they are reborn in the human mind as an aesthetic value in

society. Linguistic derived words of thinking such as eyes diamond (eyes like diamond), ruby lips (scarlet lips) in English, tishlarning sadfdek (teeth like pearls), lablarning yout (lips like rubies) in Uzbek, gavarnishon, guarnamoy, duri yatim, lalmonand, sadafoso in Tajik are the result of national stereotypes of aesthetic axiological assessment. Having aesthetic value, the stone creates a panorama of the national picture of the Uzbek and Tajik peoples - having formed as knowledge, it is expressed in the language through mental devices. Because the value factor plays an important role in the concept of culture. First of all, the individual himself evaluates a social phenomenon and forms a national consciousness.

Thus, a person in his thinking animates beauty, that is, evaluates and expresses it with the help of symbols through mental units. This gains value and creates a system of knowledge - frames in the process of transmission from generation to generation, or forms another aesthetic slot in the Uzbek consciousness. This frame slot may not be found in other national cultures

The analysis of lexical units related to the concept of "beauty" in English, Uzbek and Tajik is very important [Rakhmatova, 2018, p40]. Including nouns in English: beauty, beau, and others, adjectives: Beautiful, pretty, handsome and others, verbs: to beautify, to adorn, to ornament and others; in Uzbek dictionaries: nouns: g'yzalik, xusn, chira, and others, adjectives: g'yzal, chiroili and others, verbs: chiray ochmoq, k'yrkamlashmoq and others; In Tajik dictionaries: nouns: zeboy, xusn, others, adjectives: zebo, z'yxrahad, others, verbs: oroish kardan, orostan, oso kardan and others.

It is noted that when adding the affixes "gul-, moq-, oh-" before the words *yuz, oraz, rukhsor, shamol* (face) in Uzbek and *ry, oraz, chehra, shamol, rukh, rukhsor, tinat* in Tajik language, words are formed with a figurative meaning expressing the concept of "beauty", a positive aesthetic assessment is expressed (mohchehra, gulchehra, gulzhamol, oyruhsor). The synonyms of the word in the lexical-semantic field of the words *yuz, py* create an antonymic feature in the semantic field of national values, that is, the word *Bashara*, which is a synonym for the word *Chehra*, is the antonym of the same word from an aesthetic point of view. In addition, the abundance of complex words in the Uzbek and Tajik languages is verbalization through symbols in the semantic field of national values. In English, the number of compound words in the lexical-semantic field of the concept of Beauty is small: *Good looking, Barbie-doll, cheese-cake, apple-cheeked, light-footed* [LDLC]. In the lexical units of the English language, unlike the Uzbek and Tajik languages, gender and age are clearly defined *handsome, pretty* [WNWCD]. And in the Uzbek and Tajik languages, artistic colors, methodological and poetic features more clearly express the gender characteristics of the lexical units of *moqshamol, latqfat* [FTZT].

Objects that are natural values are now beginning to revive and gain aesthetic and ethical value. For example, the natural phenomenon of a flower and the process of its disclosure are enlivened as images of beauty in the Uzbek and Tajik languages and verbalized through a conceptual metaphor **Beauty – dynamics**. Beauty is a dynamic in nature. (*Guldek, guldek ochilmoq, ochilib sochilmoq, / gul shukufatan*) (Like a flower, bloom like a flower, open). In the same way, we analyzed the values in the semantic field of national values "beauty" in all three languages and divided them into thematic groups: 1. Possession of beauty, 2. Attracting power, good phenomenon, desired by heart and soul, 3. Pure and without flaws, 4. Unprecedented, amazing, 5. Animals, birds, insects and others.

The language uses characteristic images to verbalize the categories of all three languages. For example, if in the Uzbek and Tajik languages the category of plants and nature is verbalized using images of *gul* (flower), *rano* (rosehip with pink flowers), *sarv* (cypress), *lola* (tulip), *nargis* (daffodil), *guncha* (bud), *bahor* (spring), then in English the same category is verbalized using images of *daisy, lily, damask rose*.

"The peculiarity of the expression of the conceptual field of beauty in English, Uzbek, Tajik cultures" analyzes the features of the expression of the concept of beauty in literary texts, in the texts of the Koran, the reflection of the concept of Beauty in the Bible based on the theory of conceptual metaphor. Beauty can be verbalized in the following 5 cases in a lexical and grammatical identity: 1) Assessment of the appearance of a person and other objects; 2) A value judging through hearing; 3) A value that aesthetically evaluates human movements; 4) Expresses pleasant personal experiences through the sense of smell, taste and tactile sensations (prototype characteristic of the English language); 5) A value that aesthetically positively evaluates the moral aspects of man.

Each situation above has its own frame, because grammatical and lexical forms and categories exist as frame pointers. So the above 4-case, being a characteristic feature of the English language, is reflected in the speech with the help of the phrases *taste beautiful, find attractive, feels beautiful and*

forms frames that are distinctive from the Uzbek and Tajik languages.

In English, when connected to the adjective Beautiful, The answers the question "Who?" And "The Beautiful" means beautiful people. The peculiarity of the article "the" to turn an adjective into a noun (transposition) is allomorphic in English. In the Uzbek language, this feature is formed by attaching the ending of the -lar plurality to the adjective: g'yzallar (beautiful). The phrase beautiful people means rich, modern and famous representatives of show business. The historical, areal, ethno-psychological characteristics of peoples provide a national-cultural picture of the world. The picture of the world is reflected in the value system. This creates a criterion for actions and priorities as an important component in a system that serves to comprehend reality. In English, Uzbek and Tajik national cultures, values are the main components of concepts. This approach has created in world linguistics, a school of analysis of national languages from the point of view of anthropocentricity. Taking into account modern tendencies, the concept of "beauty" is based on three main components-thinking, language, values. Various objects, concepts and phenomena have a certain value in accordance with the General essence and level of need for a human being.

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