

CONCEPT UNDERSTANDING AND MODELING OF THE CONCEPT OF “GOODNESS” BASED ON ARTISTIC MOTIFS

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Annotation. Cognitive linguistics advocates that each language is equivalent to a system of concepts through which native speakers perceive, organize, classify, and interpret the flow of information coming from the outside world.

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Login. The main role of concepts in thinking is categorization, which allows objects with certain similarities to be grouped into appropriate classes. Thus, one of the components that mediates the process of thinking, expressed not in the forms of thought, but in verbal forms, is understanding. The concept, according to S.A. Borisova, “works as an operational unit of perception.” Concepts are discrete structural units of consciousness, which are combined into complex structures called conceptual categories.

In Russian linguistics, the term “concept” became a key term at the end of the 19th century, and since then, many definitions have appeared about it. The term “concept”, its meaning and structure D.Y. Apresyan, N.D. Arutyunova, Y.S. Stepanova, A.P. Babushkin, A.A. Zalevsky, R.I. Pavilenis, E.S. Kubryakova, A.A. Leontev, V.I. Karasika, Reviewed by V. A. Pishchalnikova, I. A. Sternina, G. G. Slisshkin and others. At the beginning of the century, the Russian scientist S.A. Askoldov-Alekseev wrote about the function of the concept as a kind of substitute for the objects of existence in the human

mind: "... the concept is a mental formation that replaces for us in the process of thinking an infinite set of objects of the same kind. However, it is not entirely correct to think that the concept always replaces the objects of the universe. It can also be a substitute for certain aspects of an object or real actions... Finally, it can also be a substitute for all sorts of purely mental functions, even if they are very specific."

Main part. Making this observation, D.S. Likhachev emphasizes that the concept is "the sum of all meanings and understandings that arise in the mind of an individual person when pronouncing and understanding a given word. The concept can be defined as a system of images and structures that arise in the conscious and unconscious mechanism of perception and association. The main function of a concept is to convey not only the main meanings of a word, but also all its variants and shades of use. Concepts unite all existing phenomena and facts of reality surrounding a person into a single understanding. Thus, according to scientists, the centuries-old experience, culture and ideology of each people are concentrated in the understanding, which is synthesized and filtered in the thesaurus of the linguistic personality. "Understanding exists in the mental reality of a person (in his consciousness) as a set of knowledge and information about the current or potential state of affairs in the real world in the context of feelings, experiences, associations and others. Understanding it as a psychic formation allows not only to reconstruct the spiritual world of the bearer of the conceptual system, his spiritual world, but also to restore his ethno-cultural image, ethno-mental characteristics, because the concept is a fragment of the ethno-cultural environment in the spiritual world of a person. Professor N. Mahmudov has the following thoughts on the study of the concept in linguoculturology: "In linguoculturological studies, great attention is paid to the problems of expression of the concept itself. When you get acquainted with Internet materials, for example, in linguistics in Russia, you can see that this direction is very widespread. It is difficult to count the works on this topic. "In fact, a very large proportion of the candidate's theses that have been awarded in recent years have been devoted to the linguocultural study of this or that concept in a particular language".

In Uzbek linguistics, the concept of "concept" also has various interpretations. Professor N. Mahmudov, in his article "In Search of the Perfect Study of Language..." from his treatise "Study of Language Linguistics", put forward the view that "...the concept is a mental concept related to thought, a content-based mental concept, but it is quite debatable to view it as a phenomenon completely devoid of national and cultural elements". According to the linguist Sh. Safarov, the task of cognitive linguistics is to acquire and preserve knowledge through language, to use and transmit language in practice, and in general, to conduct a deep scientific study of the system and structure of language as a reflection of thought in the human brain. The concept, as a unit of thought, is based on the generalization of understanding, image, and linguistic meaning. The formation of a concept begins with the birth of an individual image and ends with the emergence of a linguistic unit. Sh. Safarov emphasized that "the birth of an understanding of the perceived objects and phenomena in the material world occurs during the perception of the material world, and later this understanding is formed as a mental model - a concept, and receives a material name".

The dictionary of cognitive terms defines a concept as follows: "A concept is an understanding that serves to reflect the intellectual and psychic resources in our thinking in human knowledge and skills." The term "concept" is used in modern linguistics to express the mental representation of a lexical unit. In scientific interpretations, this term is synonymous with "concept." N.Yu. Shvedova emphasizes that the concept is an understanding, behind this understanding is a content that is understood in a social or subjective way, reflects an important material, intellectual, spiritual side of human life, has its own historical roots, and reflects the common experience of the people. V.I. Karasik notes that the concept consists of three components - comprehensibility, figurativeness, and value. In his opinion, the cultural concept in the linguistic sense is a multifaceted network of meanings expressed by lexical,

phraseological, paremiological units, precedent texts, ethical formulas, as well as speech behavioral labels reflecting recurring fragments of social life. According to many scholars, a concept is not a strictly structured structure, but rather a semantic field consisting of a basic layer, formed at the level of universal subjective codes of consciousness, expressed by a certain emotional image. The basic layer, or core of the concept, is usually expressed by basic lexemes. The concept is formed by stylistically neutral and somewhat active lexemes. The far edge of the concept includes stylistically uncolored, low-frequency, and obsolete lexemes.

In linguistic conceptology, a concept is understood as a set of culturally determined ideas of a linguistic individual about an object, semantically linked to several linguistic meanings. A concept constitutes a conceptual field, that is, a semantic space systematized around the dominant concept, formed in some sense by substitutes for the dominant concept. Each of these concepts is capable of forming a similar semantic field around itself.

The system of verbal meanings in the process of communication is associated with the socio-cultural competence of the speaker in his native language, and its conceptual content is one of the features that determine the mentality of the people. A person's worldview is expressed precisely in the language, in the system of stereotypes and images inherent to it. "The structure of information is determined by the associative competence of the bearer of the conceptual system, determined in linguistic and ethno-cultural terms. It is precisely this level that provides the ethno-cultural "program" of the conceptualized message. "It is known that words and concepts do not have separate correspondences: the same word can express different concepts (homonymy and polysemy), and at the same time, the same concept can be expressed by different words (synonymy). Since the results of human cognitive activity are recorded in words, the ratio "concept – word" can be defined as cognitive.

The concepts implemented in words, phrases, sentences, and texts form a very complex system of relationships, or what are called conceptual nodes. However, "the set and actual filling of such conceptual nodes is individual not only for each culture and language, but also for each individual speech." In the context of this idea, it is worth noting that the filling of such conceptual nodes is individual and for one person. Because the structural and quantitative differences in the vocabulary within a language describe the vocabulary of an individual. Communication situations are so diverse that a person is constantly changing the meaning of speech and thinking creatively. In order to have an idea of the content of a concept in the minds of speakers of their native language, it is necessary to consider all the linguistic means of expressing the concept, as well as the texts in which the content of the concept is revealed. According to scientists, there is no way to fully describe a concept, it always remains only a part of it, because no concept is fully expressed in speech. The concept has an explanatory field that forms its boundary. Both the core and the boundary of the concept must be carefully studied, distinguished in the process of description. When analyzing the linguistic means of expressing the multi-layered and multi-component structure of a concept, taking into account the spatial organization of word meaning, that is, the archiseme at the core, it is possible to carry out an analysis of differential semantics in the immediate vicinity and latent semantics at the far boundary.

Thus, the following components of the concept are distinguished: the prototype, which has the greatest sensory-visual concreteness - the core of the concept, understood as a set of cognitive layers; the cognitive layer as a set of cognitive properties expressing a discrete unity of the concept at a certain level of abstraction; the cognitive sector - a set of cognitive properties that characterize a separate aspect of the cognitive layer of the concept; cognitive parameter - a group of cognitive properties with similar content that stand out in the structure of a concept; a cognitive property as a separate property of a concept or as a minimal structural component of a concept that reflects it; cognitive category - a cognitive aspect that transcends all sectors and generalizes. In our opinion, it is necessary to consider a

concept as a “set” of ideas, concepts, knowledge, associations, experiences that come together with a word. The concept has a complex structure: “On the one hand, everything that is included in the concept (content and scope) belongs to it; on the other hand, everything that turns it into a cultural fact is included in the concept - the original form (etymology); the compact history reflected in the main features of the concept; contemporary structures; values, and so on.” A concept can be understood as a complex formation, that is, as a set of conceptual properties that constitute the content of the concept, as a set of imaginary signs and emotional-evaluative aspects of reality that constitute the content of the concept or its content volume. According to researchers, understanding has two planes - the cognitive and pragmatic aspects, which reflect part of the objective reality, and the subjective-emotional assessment of part of the reality perceived by the individual. The cognitive plane, or the presentation of the semantic nature of the concept, is based on some universal knowledge about the world.

In determining the conceptual structures of any concept in a language, the identification of structures determined on the basis of national thought and cultural consciousness is considered one of the cognitive conditions. However, in the creative artistic perception of a concept, the images that emerge within it may differ from the above structures, since individual imagination and artistic creativity play an important role in this. Based on this, we will begin to analyze the creator’s approach to the concept of “goodness” from the point of view of artistic thought. As a result of our observations, we have determined that the codes created by the concept at the level of national-cultural consciousness can change. First, we will consider Otkir Khoshimov’s conceptual interpretations of goodness. For example, the concept of “**The punishment for seeking evil rather than good is evil**” (doubting good, having bad suspicions about it, does not lead to good) of Model 1, which was not observed in the previous chapters in the context of ideas related to good, is demonstrated in the following example: “The man was walking on the road and thought that Jesus had deceived him anyway, that the prayer he taught was a lie. But there was a small bone lying on the ground. As he was reciting the prayer to test its power, the bone instantly turned into a huge lion and tore it to pieces... This is the punishment for seeking evil instead of good...”¹

In Otkir Khoshimov’s “Notebook Marginal Writings,” in a line titled “Socrates’ Question,” the word goodness is used in a cynical way to express the concept of “evil” (betrayal), or “**The cynical nature of goodness is evil**” model 2: “The great scholar Socrates was walking down the street when a man came up behind him and stabbed him in the back. Socrates calmly turned around and asked: When have I ever been “good” to you, brother? Only a person who has experienced betrayal knows how much suffering there is in the question of the great philosopher!”

From the writer's thoughts on the dualism of good and evil, we can understand the content that any good that is not done in time, that is, good that is done late, can actually turn into evil. In this place, the 3rd conceptual **model “Delayed good is the cause of evil”** is formed: “Good that is not done in time can lead to evil.”

In the line “The Shaking World”, the code that love is a sign of goodness, and anger is a sign of evil, is revealed: “Love is a sign of goodness, and anger is a sign of evil. So what if it were the other way around?” It is noteworthy that this view is not absolutely true, because what we think is good can actually be evil. Too much love can also lead to evil (for example, in raising a child). This contradictory state of conceptual content is indicated by the question “So what if it were the other way around?” in the second sentence of the text. The writer of this thought asks, “The day before yesterday, he killed another person... Did your love serve good or evil? There are also truths in the world that vibrate like

¹ Хошимов Ў. Дафтар хошиясидаги битиклар. — Тошкент: Янги аср авлоди, 2018.-876

clockwork...” continuing in the manner of “...the most frequently mentioned of the conceptual structures of goodness that we have described in the chapters above, and the concepts of kindness and compassion, which are the opposite of the expression of goodness, contradict the understanding of the concept, and the result may not always be as expected.” In this case, the 4th conceptual model is in the form of **“Goodness is a servant”** (both for good and for evil: in this case, the consequence is absolutely objective).

In the line “Illogical Logic”, the writer also creates the 5th conceptual model **“Goodness is an absolute state of taste”**, and for some reason calls the line “Illogical Logic”, although there is no logical inconsistency in the sentences. In fact, the writer is trying to logically justify the first sentence with the second sentence. There is a saying that “the left hand should not know what the right hand has given”. In fact, doing a good deed to someone and expecting a response is greed.

In the line “Memory”, the author creates the 6th model **“The condition of indelibility of goodness”** which is considered contrary to our national-religious values. That is, the values instill the need to completely forget the good deeds done. The author’s views on this matter are somewhat contradictory, that is, he feels more sympathy for those who remember the good and forget the bad. If the writer is referring to the recipient of kindness, rather than the doer of kindness, then the approach is correct: “Unfortunately, there are more people who remember the good and forget the bad than those who forget the good and remember the bad.”

The following example demonstrates Model 7 of **“Is the return of good good or evil?”**: “If you return evil with good, you will receive one share of reward. If you return good with evil, you will receive ten shares of sin. Because, in this world, there are ten more people who do evil for good than there are people who do good for evil”; “If you receive one good for ten good deeds, be happy. It was possible that Shuyam would not return. Be happy even if no good was returned for your kindness, because it was also possible that evil could return for kindness. The following text from T. Malik’s story “Falaq” can be cited within this model: “I live with the only hope that my dream will catch my eye. Goodness does not remain on earth, my son. The grace you show us, God willing, will return to you tenfold.” In Olmas Umarbekov’s work “It’s Hard to Be a Man,” there are such sentences about this: “Husankhan akag, you are a man of gold, of gold. You see, my son, if you do good, good will come back to you. No one will forget you.”²

In Chingiz Aitmatov’s “White Ship”, we can see the 8th model of “Ability to do good”: “Many people who saw him called old Momin - Momin Chaqqon. Everyone in this environment knew him, and he knew everyone. He received this nickname due to his open-mindedness, his readiness to do even a little good to a person he knew, his ready availability to serve everyone, his loyalty to everyone and his kindness.”³

The writer also expresses a submodel of this model, that is, he reflects his point of view in the style of “A stranger is not capable of doing good” in the grandmother’s approach: “The grandmother says: “No matter how much you feed a stranger, no matter how much you drink, you will not see any good from him.” (Ch. Aitmatov, “The White Ship”)

The writer N. Eshonkul in his work “The Man Led by a Monkey” shows how difficult it is to distinguish goodness, how many people have different criteria for it, and how diverse their ideas about it can be seen in the example of model 10 **“Goodness is a point of view”**: “In this life, what is good and what is bad can never be distinguished, goodness is evil for some people at the same time, and evil is good for some people at the same time. “It seems to me that this is the conclusion I have come to in

² Умарбеков Ў. Одам бўлиш қийин. Роман – Тошкент: Шарқ, 2007. – Б.38

³ Aitmatov Ch. Oqkema (qissa). 2018. – 164 b

my life. No,” I said, trying to belittle him, annoyed that he spoke in a tone that said my conclusion should be everyone’s conclusion. “These are absolutely opposite concepts. Evil cannot be good, since it is contrary to freedom, manhood, and goodness, it is evil,” I said; “I cannot distinguish between evil and good here. “I could not distinguish this throughout my life” (N. Eshonkul, “The Man Led by a Monkey”); “People of faith, or rather, people with strong faith, understand good and evil very deeply,” I said, and I stopped, ashamed of the arrogance in my speech. (N. Eshonkul, “The Man Led by a Monkey”).

Model 11, namely **“Goodness is in the hands of Allah”**, can be given the following example from “Bygone Days”: “We had such a bride in Margilan, but we were walking around without knowing it,” he said, laughing and opening his hands in prayer. “You have honored us so much, if these good deeds of yours do not return from us, then may they return from Allah. May Allah grant the young people a peaceful and prosperous life.” (A. Qodiriy, “Bygone Days”)

The following sentence from the work serves as an example of the model **“Goodness is a memorial left for a person in this world”**: “Muhammad (peace be upon him) said: “Do good to others as Allah has been kind to you.” Especially since no person in this world will remain immortal, it is right that only goodness remains as a memorial. As long as goodness exists, sorrows and sorrows are forgotten.”

In conclusion, the conceptual models of goodness in the artistic imagination of creators in the national-cultural conceptual structure are somewhat different from the conceptual models of proverbs, which are a symbol of the living language of the people. This is reflected in the cognitive images of the concept of goodness formed in the imagination of each creator in a way that is connected with his worldview. We can study the internal structure of the content of a concept as “the sum of all the properties inherent in a particular concept” using the associative experimental method. The speech reactions of the receivers obtained in the process of an associative experiment can serve as reliable material for creating a concept model. We assume that the structure of the concept can be reconstructed by identifying all the properties that can be combined according to the general principle of connection with the main word.

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