



THE CONCEPT OF ETHICAL EVALUATION IN RUSSIAN AND UZBEK

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<p>Received: 26th January 2021 Accepted: 7th February 2021 Published: 21th February 2021</p>	<p>To understand the cultural connotation of phrase logical units, it is necessary to interpret the figurative basis of the internal form of phrase logical units in the sign "space" of the Uzbek and Russian languages community. This is the main thing in the study of cultural and national specifics of phrase logical units. Cultural knowledge is "caught" from the internal form of phraseology because it contains such elements that give the phraseology a national-cultural flavor. Uzbek phrase logical units, reflecting elements of culture, are associated with many areas of human life. At the same time, they can be connected both with the everyday and empirical experience of the people, and with the sphere of material culture, with the historical experience of the people, etc..</p>

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Cultural information contained in the different idioms of its sides associated with various components of the semantic structure of the phrase logical unit: with denotative (descriptive) (this corresponds to the component designated as objectively existing class of signs that specifies the path of a fragment of reality, the situation that exists in reality), with the grammatical component (it displays all the grammatical, or code, the properties of idioms), with the evaluative component (he carries information about the value that is reflected in the denotative content of the idioms, the "measure" subject correlates with the value picture of the world that everything that happens or occurs in the world and are reflected in idioms), with the motivational component (it is customary to relate the phenomenon in modern linguistics is called the internal form of the name (no matter what words or idiom, etc.), and also phrase logical picture of the world, with the emotive macro components (it combines all the information that corresponds with the sense-relation of the subject to marked; emotively manifests its effect on the scale of "approval-disapproval", these are the extreme points of the scale, between which there are other characteristics such as neglect, humiliation, censure, endearment, irony, ridicule, etc.), with a stylistic component (the main thing for this component is functional and stylistic marking, which is regulated by the facts of a social nature — it indicates the appropriateness/inappropriateness of the use of phraseology in a particular sphere of communication.

The lingo culturological approach to the study of linguistic phenomena as units that reflect the national specifics of the people is relevant at this stage of the development of linguistics. Research in this area is very relevant in our time, and it examines various aspects of the national-cultural specificity of the language both in general theoretical terms, and in specific studies devoted to the study of national-cultural features in the field of vocabulary and idiomatic, as well as key concepts of different languages and cultures. Recently, much has been written about lingo culturology, despite its "youth". Probably, therefore, there is no generally accepted definition, no consensus on the status, subject and methods of lingo culturology. The theoretical and methodological basis of this discipline is currently at the stage of formation.

The cultural component of phrase logical units is directly related to pragmatics. The attribution of the cultural component to pragmatics is determined primarily by the fact that the subject of speech and its addressee are always subjects of culture. One of the basic concepts of lingo culturology is the cultural connotation of language units. "Cultural connotation is, in its most general form, the interpretation of denotative or figurative motivated, quasi-denotative, and aspects of meaning in cultural categories. In relation to the units of the phrase logical composition of the language as signs of secondary nomination, the characteristic feature of which is the figurative-situational motivation, which is directly related to the worldview of the native — speaking people, the mediastinum of cultural connotation, its main nerve is this figurative base". Phrase logical units are the most "representative" units of lingo culturology: the internal form of phrase logical units, which is the carrier of motivation, often contains elements of the national-cultural plan, since phrase logical units arise on the basis of " a figurative representation of reality, reflecting primarily the everyday-empirical, historical and spiritual experience of the language collective associated with its cultural traditions»

Each nation has its own unique ways of world perception, world perception and worldview, which form the basis for a national assessment of the realities of the surrounding reality. Phraseology is one of the ways of linguistic worldview, which gives reason to say that there is a phrase logical picture of the world in every language. The means of embodying the cultural and national specifics of phrase logical units is the figurative basis, the internal form of phraseology. The way to indicate the cultural and national specifics is to "interpret the figurative basis in the iconic cultural and national "space" of a given language community»

It can be safely argued that the content of the cultural and national connotation of phrase logical units is the interpretation of the figurative basis (the internal form of phraseology) in the iconic cultural and national "space" of this language community. From this we can draw two important conclusions from a methodological point of view: cultural knowledge can be "caught" from the internal form of the idiom:

it contains "traces" of cultures that predate the modern state-customs and traditions

Historical events and elements of everyday life culture can be understood as a way of orienting the subject in empirical, cultural, spiritual life on the basis of norms, standards, stereotypes, symbols, mythologies, etc. signs of national culture, traditionally established in a certain national (linguistic) society. With this understanding of culture, we can reformulate the understanding of cultural connotation: reference to the standard is, in our opinion, a cultural connotation.

A number of phrase logical units of the Uzbek language, like other languages, contain a national-cultural component in their semantics. Here, using the terminology of Felicino and Mokienko, we celebrate their cultural value threefold: first, they reflect the national culture undifferentiated, complex, with all its elements, taken together, values, and secondly, Uzbek and Russian idioms reflect the national culture. Finally, and thirdly, phrase logical units reflect the Uzbek national culture with their prototypes, since genetically free phrases described certain customs, traditions, features of everyday life and culture, historical events, and much more. The prototypes of phraseology talk about the traditional literacy of children's folk games, on the monetary system of crafts, traditional healing, hunting and fishing, flora and fauna and the appearance of a man, his clothes and shoes on the peculiarities of everyday life and many other things. The real codes of culture are the meanings of myths (mythologies), legends, ritual forms of culture, customs, beliefs, symbols, stereotypes, standards, rituals, etc.

It should be noted that in order to understand the cultural connotation of phrase logical units, it is necessary to interpret the figurative basis of the internal form of phrase logical units in the sign "space" of the community of native speakers of a given language. This is the main thing in the study of cultural and national specifics of phrase logical units. Cultural knowledge is "caught" from the internal form of phraseology because it contains such elements that give the phraseology a national-cultural flavor. At the same time, they can be connected with the everyday and empirical experience of the people, with the sphere of material culture, with the historical experience of the people, etc.

Of course, the axiological and activity-based approaches do not exhaust the whole variety of views on the concept of culture in the modern literature on cultural studies. Most importantly, a consideration of the content of the "culture" allows us using the term "culture" to capture a General feature of human life from biological forms of life, quality and originality of historically specific forms of this activity at the various stages of development within certain ages, socio-economic formations, ethnic communities, Uzbek culture, especially the consciousness and behavior of people in specific areas of public life (work culture, political culture, culture of thinking), the way of life of a social group (for example, the culture of a class) and an individual (personal culture)

Such a "broad" understanding of culture, when applied to the description of the cultural content of phrase logical units, allows linguists-researchers to absorb a large number of phrase logical units into the circle of description and to study their cultural connotation more deeply. Of course, the cultural content of idioms will be different to be submitted depending on whether we associate it with the importance of so-called regalia or will "see" how the idioms are involved in the formation of the linguistic picture of the world, being in fact the basis of national cultures, or will attempt to explicit ate cultural and national importance of phraseology by registering reflexive unconscious or conscious correlate of the live image (internal) form of the idiom with the "codes" of culture, which is known to the speaker, The meanings of which are myths (mythologies), legends, ritual forms of culture, customs, beliefs, superstitions, symbols, stereotypes, standards, rituals, etc. The presented relatively small analysis of phrase logical units of the Uzbek and Russian languages allows us to draw the following conclusions. In most phrase logical units, there are "traces" of the national culture that must be identified. Cultural information is stored in the internal form, which, being a figurative representation of the world, gives the phrase logical unit a cultural and national flavor. The main thing in identifying cultural and national specifics is to reveal the cultural and national connotation. Phrase logical units of the Uzbek and Russian languages, reflecting elements of culture, are associated with many areas of human life. Here we will limit ourselves to what has been said, assuming that the grouping of phrase logical units depending on the components included in the structure of phrase logical units and belonging to a particular area of human activity is the subject of a separate study.

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