

INTERCULTURAL CRITERIA OF THE CONCEPT OF “BETRAYAL”

Abduaziz Baymatov Abdujabbarovich

Senior teacher of Jizzakh State Pedagogical University

Annotation: This article discusses the issues and problems of linguoculture and cognitive linguistics. Particularly, investigating of the concept of “BETRAYA” in the Russian and Uzbek languages. In this research, the concept of “BETRAYAL” is considered from the standpoint of Western and Eastern worldviews and an attempt is made to identify the features of linguistic means. It is expressed by proverbs, sayings, aphorisms and various literary texts in Russian and Uzbek. In this regard, we consider the issue within the framework of Eastern and Western cultures and at the same time it is considered appropriate to dwell on the diachronic aspect of the problem under consideration.

Key words: Intercultural communication, linguoculture, cognitive linguistics, betrayal, Eastern worldview, Western worldview, proverbs and sayings, literary discourse, Russian and Uzbek languages.

Recently, much attention has been paid to conceptual issues in linguistics. Until the middle of the 20th century, the term of “concept” was not considered a term in scientific literature. To date, the human factor has become a topic of interest for linguists. This interest was not focused on world culture, but on expanding the scope of human using the language. The concept allows everyone to access and influence the culture of their community. Therefore, it acts as an additional link between a language and a culture.

Today, interest in intercultural conflicts and studying the culture of different peoples is growing all over the world. However, according to S.G. Ter-minasova, “behind the interest in the culture of other nations lies not noble goals and interests, but a desire to expand the horizons of one’s own culture by studying their experience and unique aspects” [6].

Today, world culture is undergoing unprecedented changes as a result of global economic, political and social changes. This situation led to large-scale migration of peoples. At the same time, it caused inevitable conflicts with the local population, which, of course, led to a clash of cultures.

Only by the end of the 20th century, linguists understood that each individual native speaker is a carrier of certain conceptual systems. In Russian linguistics, the theory of the conceptual image of the world began to develop actively from the end of the 80s of the last century. Its founders are N.D. Arutyunova, A.G. Babushkin,

T.B. Bulygina, V.V. Kolesov, G.V. Kolshansky, D.S. Likhachev, V.I. Postovalova, B.A. Serebrennikov, Y.S. Stepanov, I.A. Sternin, A.D. Shmelev.

In modern linguistic literature, we find many different definitions of the concept. N.D. Arutyunova considers the concept as a concept of practical (everyday) philosophy, where a number of factors interact with each other. For example, national traditions such as life experience, religion, ideology, folklore, artistic images, emotions and value system affect them. Thus, concepts “form a specific cultural layer and act as an intermediary between the man and the world” [1].

D.S. Likhachev puts the individual in the center as an active builder of the conceptual field of the national language. Under the spheres of concept, Likhachev understands the totality of the potential of the individual and the entire language vocabulary: According to the scientist, "The concept does not arise directly from the meaning of the word, but occurs as a result of the collision of the word with the meaning of the dictionary. To develop the conceptual theory the following conclusions of Likhachev are important:

- 1) the concept replaces one of the contextually determined dictionary meanings of the word;
- 2) each concept can be interpreted differently depending on the context and cultural experience, the cultural identity of the carrier of the concept;
- 3) the conceptual domain of the Russian language is the conceptual domain of Russian culture [3].

In this article, an attempt is made to study the issues and problems of linguistics and cognitive linguistics, in particular, to study the concept of “BETRAYAL” in Russian and Uzbek languages, to reveal the features of its content and linguistic means.

Famous Russian scientist, philologist, semiotician Y.S. Stepanov writes: “The concept is, as it were, a fragment of a certain culture in the human mind; it enters or affects the mental world of a person in some cultural form. On the other hand, a concept is a collection of specific concepts, thoughts and experiences of a person” [5].

In this research, we consider the concept of “BETRAYAL” from the perspective of Western and Eastern worldviews. It is expressed by proverbs, sayings, aphorisms and various literary texts in the Russian and Uzbek languages. In this regard, it is appropriate to consider this issue within the framework of Eastern and Western cultures, and at the same time to focus on the diachronic aspect of the problem under consideration. As it is seen from the prism of centuries, the criteria of the concept of “BETRAYAL to the Motherland” determine the specific standards and criteria of perception of the component of the world language image of each era.

“BETRAYAL” is a very multifaceted and complex phenomenon, which is manifested in the cultural diversity of the personal and mental aspects of a one’s perception of the world. It is based on a person's need to remain loyal to his chosen Motherland and is expressed in interpersonal social relations, actions, words, and thoughts. In general, “BETRAYAL” means breaking the obligations of loyalty to someone or something: adultery, treason, betrayal of the common cause, betrayal of the country's interests. Dictionaries also define the slang meaning of this concept: vigilance and suspicion, a feeling of fear.

In the linguocognitive approach, E.Yu. Balashova refers to researchers who consider the concept to be a gradual phenomenon based on knowledge of the world order. In the study of the concept from the point of view of the linguistic and cultural approach, more attention is paid to its field model, core and periphery perspectives. Here, the concept acts as a mediator, making the interaction between man and culture possible. Therefore, this process is interpreted differently.

Practice shows that several of the above methods are used at the same time in works devoted to the analysis of concepts. Conceptual analysis is a combination of practical methods that allows to fully show the content and structure of the studied concept. In our research, we consider that the main purpose of the work is to identify the paradigm of culturally important concepts and to describe their conceptual field, and we used the method of conceptual analysis [2].

Concepts that make up the true essence of human consciousness have been studied in great detail in world linguistics. For example, concepts such as “BEAUTY”, “MONEY”, “FAMILY” and others. However, the concept of “BETRAYAL” with its negative meaning has hardly been considered by linguists. It is formed under the influence of the cultural values and traditions of a certain people, and it acquires relevance in a certain historical period and is reflected in the language – in word forms.

The concept of “BETRAYAL” belongs to the category of moral concepts. Attitudes to infidelity are different among the people of different countries, and these differences depend on a person's age and belonging to a certain social group, profession, level and quality of education and other factors [4]. Thus, the analysis of the concept gives the speaker the key to understanding and unlocking the inner life of the people.

Any betrayal, be it a member of the royal family, the emperor and other influential politicians, stage representatives or priests, famous actors, scandalous events and stories about them are widely spread. Behind these statistics hide not only financial problems, but also mental feelings and states such as hopelessness, confusion, sadness, anxiety, pain, severe stress and despair. We began to consider the concept of “BETRAYAL” from this point of view. Of course, infidelity is a

multifaceted concept, with philosophical, logical, secular, psychological, ethical, gender, legal, and linguistic dimensions. You can change the country, friendship, religion, but you can't deny that the word "BETRAYAL" often completely changes the aspects related to love and relationships. Therefore, the emotional component of the concept we are considering is very high.

Let's take a closer look at the most important and vivid lexemes that describe the concept of "BETRAYAL" in the Russian language.

The first lexical unit from the lexical-semantic field is betrayal. It turns out that this lexeme is not in most popular annotated dictionaries. The definition of this lexeme is found only in the seventeen-volume dictionary of the modern Russian literary language: definitions such as "Disloyalty, betrayal of someone's property, betrayal of the eye, falsehood against the truth, falsehood" are given.

For example, "every day the most terrible atrocities occur: treason, condemnation, torture, execution".

The philosophical dictionary gives a slightly different definition of the word betrayal: "1) Betrayal is a lack of appreciation of human relations; a concept that existed in all nations and was punishable by death in the pre-capitalist era. Currently, this is usually a criminal offence. The concept of "BETRAYAL" refers to the category of human natural rights, that is, treating a person as a traitor or applauding his actions is a matter of freedom of conscience of each person, but not for the state. Betrayal has always been regarded as barbaric by the moral mind.'

V.I. Dal gives a number of well-known phraseological units in the "Annotated Dictionary of the Russian Language":

1. Язык блудлив, что коза (что кошка).
2. Блудливая свекровь и невестке не верит.
3. Блудлив, что кошка, а труслив, что заяц.
1. the tongue is poisonous like a snake (a cat).
2. An adulterous mother-in-law does not trust her daughter-in-law either.
3. A cat is adulterous, but as cowardly as a rabbit.

We divided the lexemes of the Uzbek language concept of "BETRAYAL" into lexical-semantic groups (LSG) and identified several lexical units representing the concept of "BETRAYAL".

1. Words and phrases indicating betrayal: бевафо (betrayal), адашган (errant), кўрнамак (ingratitude), зино (adultery), хиёнаткор (traitor), муртад (apostate), диндан чиқиш (betrayal of faith), тарки дунё қилиш (renunciation of faith), касамни бузиш (breaking an oath), бадахлоқлик (immorality), фиску-фасод (mischief, depravity, immorality), хунук қилиқлилик, макр (deceit).

Thus, it becomes clear that the cultural barrier is much more unpleasant and dangerous than the linguistic barrier, and this barrier is not felt until it is encountered

in speech. The danger of intercultural communication is seen in its painful aspects, such as linguistic and cultural mistakes. It is often seen in a person's ignorance of a foreign culture and a discriminatory attitude. Cultural mistakes often leave a very unpleasant impression.

Добрый друг лучше ста родственников (Russian)

Яхши дўст юз қариндошдан афзал (Uzbek)

Человек без Родины - что соловей без песни (Russian)

Ватансиз инсон - кафансиз инсон (Uzbek)

Қўйнида илонни сақламоқ (Uzbek)

Змею на груди пригреть (Russian)

So, after analyzing proverbs, sayings and aphorisms in the Russian and Uzbek languages, we came to the conclusion that the concept of «BETRAYAL» is almost the same in the minds of both peoples. The number of thematic groups in the Russian language is slightly more than in the Uzbek language, but this quantitative indicator does not play a decisive role.

Some thematic groups contain the same component, and when translated from Tajik to Russian, they sound the same.

Observations show that it is very difficult to finally determine what language and culture are, how they interact with each other, and how big their role is in the life of a person and society. We have only tried to show in this article how important it is to understand the relationship between language and culture.

References:

1. Арутюнова Н.Д. Аномалии и язык [Электронный ресурс] // <http://gendocs.ru/v23187>.
2. Карасик В.И., Стернин И.А. (ред.) Антология концептов [Электронный ресурс] // <http://www.twirpx.com/file/412622/>
3. Лихачев Д.С. Концептосфера русского языка [Электронный ресурс] // http://www.gumer.info/bibliotek_Buks/Literat/lihach/koncept.php
4. Маслова В.А. Введение в когнитивную лингвистику. – М., 2008.
5. Степанов Ю.С. Константы: Словарь русской культуры / Ю.С. Степанов. - М.: Академический Проект, 2001. - 990с.
6. Тер-Минасова С.Г. Язык и межкультурная коммуникация / С.Г. ТерМинасова. - М.: Изд-во МГУ, 2004. - 352с.