
AXIOLOGYIN CURRENT LINGUISTIC RESEARCH

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ABSTRACT

This article gives you a brief overview on axiology and how it is studied. The study of axiological vocabulary provides scientific generalizations about its object of linguistic research and its place in our language, as well as the fact that proverbs and idioms are an important source for the study of axiological vocabulary. In particular, the word has the property of emotional coloring and, naturally, a portable meaning that carries a certain relationship, an axiological pair of life and death that serves to assess, a heavy concept is involved in axiolinguistic analysis.

KEYWORDS: *Axiology, Value, Philosophy, Subject, Axiological Linguistics, Hospitality, Life And Death, Axiological Couple, Heavy, Heavy Pain, Heavy Injury, Sin.*

INTRODUCTION

Axiology was formed as a special branch of the social sciences and has been studied for several years as part of the structure of philosophy. Value is one of the most important aspects that define the essence of human , and the value system is an attribute of the human mind and determines its activity. In the course of its cognitive activity related to the creation of a system of meanings (concepts) that informs us about the actual or probable state of things in existence, the perceiving subject acts as an active person, so that his activity perceives and evaluates reality naturally."In the beginning, human determined the value of things in order to save himself - he first gave things content, human content! That's why he calls himself a human being, an appraiser. Studies of human 's complex interactions with the outside world place values along with the main categories of individual consciousness. Specialists in the human ities: philosophers and psychologists, educators and sociologists, linguists and information theorists have studied the mental phenomena that exist in this science. The problem of value is deeply studied, especially in philosophy.

The question of values was first raised by Socrates in antiquity, when the philosopher made it the central point of his philosophy and asked, "What is goodness?" asks. According to him, goodness is a realized value - to bring benefits, that is, value and profit are two sides of the same coin.

In ancient and medieval philosophy, the question of values was included in the question of what being is: being is understood as an absolute value to human , which at the same time reflects ethical and aesthetic ideals. According to Plato, the One Essence or Goodness is the symbol of Being, Goodness and Beauty. The ontological and objective interpretation of the nature of similar values was supported by all Platoists in philosophy, from Hegel to Kroche.

Although the concept of value has been the focus of philosophy since ancient times, it began to take shape as a science in the early twentieth century. The difference between internal and external values is one of the central themes of axiology. There are different views in philosophy on what to consider as value. According to some, something that is valuable in its essence is valuable. Typically, an internal valuation is considered to depend on the specific characteristics of the asset.

For example, emotions are valuable because they bring pleasure. External values, on the other hand, are valued because they are a means to an end. Axiology is closely related to ethics, aesthetics, and religious philosophy.

Under the influence of social processes, people's perceptions of values change. Depending on the historical necessity, sometimes this or that value comes to the forefront of social development. For example, when the country is invaded - freedom, in times of war - peace, in captivity - freedom, in case of illness or disease - the value of health increases.

The subject - the value to the person, serves as the object of his interests, and for his consciousness serves as the basis of everyday objects and social reality. In addition to material values, there are also phenomena of social consciousness that ideally represent the interests of the subject (concepts of good and evil, ideals, moral norms and principles). These forms of consciousness do not simply describe any real or imaginary phenomena of reality, but evaluate them, approve or deny them, and want them to be realized or eliminated, that is, they have a norm, a rule, by their very nature. Their importance is determined not by the nature of the subject, but by how much they have penetrated human life. According to Artyunova, the concept of value (between human and objects) acts as a stimulus (directing reality), a didactic and a prescriptive in the mechanisms of life. The term value has been used in Uzbek science since the years of independence. (Annotated Dictionary of the Uzbek Language, published in 1981, does not include the concept of value). The reason for the open disregard for the notion of value was the ideology of the former Soviet Union, the history, past, national heritage, values of the peoples of the union, the policy of depriving them of their identity and, in the words of Chingiz Aitmatov, "human qurt".

Value as a philosophical concept also began to be the subject of research during the period of independence. Value in Uzbek philosophical science is defined as follows: "Value is a philosophical, sociological and axiological concept used to show the universal, socio-moral, cultural and spiritual significance of certain events in reality. Everything, events and happenings that are important for society, human and human life: freedom, goodness, equality, peace, truth, enlightenment, culture, material and spiritual wealth, monuments, beauty, morality and qualities, traditions, customs, rituals, and so on.

The question of the place of language, which is an indirect expression of value, has also become the subject of linguistic research. Values reflect the spiritual and material world, expressed through language, as a priority element of human activity, the national and cultural peculiarities of perception of the world. In this sense, axiological linguistics is the study of values in a particular language. "The analysis of values that are preferred in linguistics opens up a wide range of possibilities for studying the structure of the national linguistic consciousness, language personality model," says linguist G.F. Gibatova.

Indeed, language is the only means of indirectly expressing the values that currently exist in society, as well as the concepts that are valued from generation to generation. Language, as the interpreter of consciousness and thought, incorporates sustainable assessment systems specific to a particular language-speaking society. Linguistic analysis of values is effective in revealing the specifics of the evaluative interpretations of the preferred concepts inherent in the mindset of the nation, identifying qualities that are important to human relations and the individual, identifying aspects related to religious, philosophical, cultural, spiritual, social aspects leads to results.

The study of the problems of reflecting the axiological perception of the world in the human mind and language has led to the following scientific results, in particular: developed a program of axiological characterization of cultural dominants (Volgograd State Technical University, Research Laboratory of Axiological Linguistics (Russia)), Grammatical methods of axiological

categories were analyzed (Institute of Linguistics of the Russian Academy of Sciences, Russia), methodology of axiological analysis of linguistic units from the ethnolinguistic point of view was developed (Maria Curie-Sklodowska University of Lublin, Poland), National University of Political Discourse Evaluation Structure Model (Australia (Australia), a semiometric method of value content was developed (Irkutsk State University, Russia), the basics of value analysis of media language were described (St. Petersburg State University, Russia), and so on.

The works of such scientists as A.Ivin, N.Arutyunova, L.Bayramova, G.Bagautdinova, G.Gibatova, R.Yunusova, I.V.Sanaeva, D.A.Abdullina, Y.Kuznesova, V.Melnichuk, who approached axiological lexicon as an object of linguistic research, were made within the framework of axiolinguistics important work. They are scientists who have made significant contributions to the formation and development of axiolinguistics. Bayramova's contribution to the study of axiological vocabulary is also invaluable. This scientist is leading human y scientific researches and experiments for the development and advancement of axiology at the Kazan School of Linguistics. These include the scholar's efforts to create a Bulgarian and Russian axiological dictionary. In her research, G. Kamilova identifies the features of a particular cultural environment by identifying the features of the assessment of language speakers through axiolinguistic analysis of Uzbek proverbs. Axiolinguistic analyzes serve to shed light on aspects of national values related to linguistic expression, level of expression in speech, cognitive, linguoculturological, and psycholinguistic approaches. In proverbs, values appear as a whole system and form axiogemes. Axiology is evolving in relation to the way of life, customs and traditions of a nation. Human 's views on life are based on the categorization of religious, national values as they occur in speech. Value is formed and perceived in the national consciousness. This means that value exists in the human mind in the scheme of human -social-value-dignity-national consciousness-language, is verbalized through images, and creates a figurative semantic field of national values, axiogema. Proverbs materialize spiritual, cognitive, aesthetic, moral, socio-economic, and physiological values as stable compounds that embody the features of the accumulative function of language. Although axiological phraseological units have not been studied in Uzbek linguistics, representatives of the Kazan School of Linguistics have studied the phraseology of Russian, Tatar, English, Croatian, Kazakh, and Kyrgyz languages on a comparative basis. Unhappiness and hospitality, for example, are good examples. In particular, R. Yunusova in her dissertation "Axiological phraseology related to the concept of" hospitality "in Russian and Tatar languages" analyzed phraseology as a moral value on the example of two unrelated languages. The study identifies the priorities of morality, national and cultural values, reflected in the phraseological units of "hospitality" in the Russian and Tatar languages, and identifies differences in the expression of the concept of "hospitality".

Another area of research focused on value and value analysis in the phraseological fund is related to the theoretical development of the axiological paradigm, a feature that has been reflected in a number of studies.

Significant research in the formation and development of axiolinguistics is associated with the laboratory "Axiological Linguistics" headed by V. Karasik. The research conducted by this laboratory allows for the analysis of value, linguistic evaluation, and value systems.

Axiolinguistic analysis was initially conducted in two directions. In this study, proverbs and idioms are studied as linguistic units that represent the value of the universe. In recent years, research has focused on the analysis of oral speech in relation to axiology. In particular, articles on the use of language conversations by communicators to determine the direction of value of communicators. Therefore, for linguistic axiology can be a topic of any kind: artistic, non-artistic, religious, gender, age-specific values, concepts that are valuable for professionals and individuals - writers, poets.

In modern linguistics, there are different views on the purpose and theme of axiolinguistics: "The purpose of axiological analysis of a particular language is to reconstruct the axiom (axiological sphere) of the national linguistic landscape of the world and the axiom of various social groups and idiolects," said Pavlov.

In addition, the purpose of axiological research can be defined as the discovery of the values of a unit of language, a phrase. While philosophical classification of values is based on linguistic analysis, it is difficult to distinguish them clearly in language. As you know, the concepts of value and valuation are closely intertwined. Human distinguishes between what is value and what is not. But not all words that have an evaluative character, especially not all vocabulary, can be equated with value. Colorful vocabulary adds and enhances emotional value to a word. The axiological meaning can be present in the word itself or in the bottom of the stylistic dye. For example, the most commonly used words for "life and death" are emotionally neutral, but have a deep axillary meaning.

Examples of the axiological diad of life and death are the English and Uzbek phraseologies: *dunyoga kelmoq, tavallud topmoq; inglizcha come into the world (tug'ilmoq), draw (one's) breath (nafas olmoq, yashamoq) yoki o'lim antiqadriyatiga misol qilib olloh o'z panohiga olmoq, narigi dunyoga rixlat qilmoq, bandalikni bajo keltirmoq, dunyodan ketmoq, dunyodan ko'z yummoq, ajali yetmoq, joni chiqmoq, joni uzildi, jon bermoq kabi o'zbek tilidagi frazeologizmlarni, die in one's bed (o'z ajali bilan o'lmoq, dunyodan o'tmoq), be called to one's account (hayot bilan vidolashmoq), English phraseological units such as be called to one's account. As we can see from the translation, these phraseological units are very close to each other. In their component structure one can meet both national realities and national realities. The existence of national realities is explained by the unique national-mental worldview, territorial boundaries, diversity of spiritual and moral criteria of each nation, while the existence of national realities is explained by the fact that the concepts chosen as this value have the same importance and value in all nations. For example, the axiological pair of life and death is equally important for both the British and the Uzbeks as the starting and ending point of human life processes. However, the phraseological units related to it are represented by the national realities available in the dictionary of these peoples, and such linguistic units play an important role in the study of axiological lexicon.*

Also, the figurative meaning of the word is emotional and, of course, carries a certain attitude and serves to evaluate. In this sense, figurative compounds, including phraseologies, open up a wide field for axiological research. For example, the word *heavy* refers to the weight of a body, a heavy load, a heavy bag, and so on.

A heavy young human, heavy, who grew out of the cognitive meaning of the word *heavy* (according to the Russian linguist Vinogradov's theory, the cognitive meaning means "general, conceptual, logical content," a piece of reality") to be, the heavy concept in heavy test compounds acquires axiological meaning. (It is known that the concept is defined as a social and subjectively perceived aspect of content, which is the product of the social experience of a particular people with historical roots under the external form of the word.) calmness, thoughtfulness, means "self-possessed, calm, calm, calm" and is opposed to the "light" antidote. The words "**yengiltabiat**", "**yenglitak**" are used to describe a human who is morally unstable. According to Paul, the figurative meaning "arises as a result of deviations in the individual usage of the meanings of words and gradually as these deviations acquire a usual meaning. The word "**heavy**" (**og'ir**), in its occasional sense, signified in the minds of the people the superiority of human nature, and gradually acquired the meaning of "extinction" and noble values. An explanatory dictionary of the Uzbek language contains eight figurative meanings of the word *heavy*. The uniqueness of the figurative meaning is that it can have a different value and attitude with each meaning. For

example, severe pain, severe injury, and grave sin mean serious, dangerous consequences. The word "heavy" goes beyond its usual meaning to the level of occult meaning (meaning that the speaker means when he uses it and that the listener also associates it with the word). serves to enhance the content load of the compound, even if it is not stretched.

We also don't think it's right to give an axillary meaning to all the lexical vocabulary because it has an emotional color, that is, a certain attitude. For example, compounds such as *shamol urdi*, *ko'nghimga urdi*, *yuragi urdi* do not rise to the level of value. Linguistic axology consists of the unity of consciousness, society, culture, human concepts.

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