

Axiological Approach to the Study of the Proverbal Language Picture of the World

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Abstract: *Values are a key concept in the promising direction of linguacultural studies – axiological linguistics, which is currently in its infancy. Value is a judgment about the assessment of an object or phenomenon by an individual or society as a whole. Axiological linguistics considers human speech and thinking activity as a simultaneous process of mastering and assessing the surrounding reality and the materialization of accumulated experience through texts. The axiological aspect of the relationship of an individual with the surrounding reality is fixed in his consciousness and language in the form of a value picture of the world, which is an ordered set of knowledge about the value significance of objects and phenomena of external reality formed by the cognitive consciousness of the people, as well as a set of stereotypical ideas about the outside world that have received a positive assessment among representatives of an ethnic group. A comprehensive study of values in language is possible when studying the value picture of the world, which is distinguished as a component of the linguistic picture of the world.*

Keywords: *proverbs and sayings, axiology, values, anthropocentrism, axiological approach, linguistic proverbial picture of the world.*

The axiological aspect of the relationship between a person and the surrounding reality is fixed in his consciousness and language in the form of a value picture of the world, the focus of which is always a personal assessment of the quality of objects and phenomena of reality. The assessment determines a person's view of the physical and psychological, feelings and emotions, mental activity in relation to himself and other people and objects of the surrounding world.

The axiological approach was actively developed in the linguistic studies of Yu. D. Apresyan, N. D. Arutyunova, V. I. Karasik and others. Currently, the thesis about the axiological nature of human consciousness is widespread, while the basis of cognitive activity is assessment, and values the essence of culture.

Value is anthropogenic in nature and is the result of human activity and assessment. Value is a positive or negative meaning of objects of the surrounding world for an individual, society, their interests and needs formed within the framework of social interaction. At the same time, the system of values reflects the culturally and socially conditioned perception of the world and the attitude towards it in accordance with the norm or deviation from it. The object of the axiological approach in studying the linguistic picture of the world is the set of concepts "linguistic consciousness-culture-native speakers", the subject is language as a means of formation, development, expression and transmission of values within individual social groups and their representatives.

The anthropocentricity of values is due to the fact that language records intellectual, emotional characteristics, internal states, as well as attitudes towards another person and community [1]. The main object of study in this case will be the personality of the native speaker, since they are the ones who use the language, and existing values influence their consciousness.

The meaning of a lexical unit is within the framework of semantic logic, being a means of expressing qualities, relationships, characteristics, and evaluation in the context of an individual-personal linguistic picture of the world [1].

The axiological approach involves identifying the value system of native speakers in the context of a particular culture and its nationally specific characteristics. Using the value vision of the world, a person formulates value judgments regarding the realities of his everyday life, searches for moral, ethical, aesthetic and ethical principles, which is reflected in the language. The assessment is not considered outside the value system and has a cultural, national or historical basis.

In the works of L.M. Vasiliev, Yu.D. Apresyan, V.N. Telia, N.A. Avganova, value was considered from the point of view of the possibility of its evaluation: reliability, doubtfulness, authenticity, usefulness, importance, aesthetics, ethics, etc. in comparison with the standard, ideals [4]. Thus, as a result of the relationship linguistic consciousness-value-native speaker-standard/ideal, the final evaluation of the object is formed.

In the classification of L.M. Vasiliev, the meanings of evaluative judgments are distinguished:

- modal evaluative vocabulary from the point of view of the value of possibility and necessity;
- general evaluative (good/bad, beautiful/ugly, etc.);
- particular evaluative: a) rational, associated with practical interests and needs, everyday life (useful/unprofitable, favorable/harmful); b) ethical, reflecting socially determined norms and standards, moral values (good/evil, honest/false); c) aesthetic, expressing satisfaction with the feeling of beauty (beautiful/ugly), d) hedonistic, which are based on subjective sensations, impressions, sensory experience (pleasant/unpleasant) (L.M. Vasiliev).

The existence of a number of classifications of evaluation features indicates the possibility of defining its components:

- evaluation method (absolute and comparative evaluation);
- axiological interpretation (positive and negative evaluation of value);
- evaluation object (evaluation of the properties of objects and evaluation of the situation, state of affairs, processes, etc.);
- evaluation basis (rational and emotional evaluation), etc.

The national picture of the world presents value attitudes that reflect the attitude of a particular community to the phenomena of reality. Accordingly, the picture of the world is the result of a person's cognition of the surrounding reality, and cognition includes not only perception, processing of information, but also evaluation. Each national community has background knowledge, concepts, stereotypes that are fixed at the level of consciousness and language of both the community and a specific ethnic group [3].

The axiological approach allows us to determine the structure and content of the process of interaction between man and the surrounding world, since this process is socially conditioned (man lives and functions in society). The surrounding world is structured by man from the point of view of his value attitude to good and evil, good and bad, etc., which is reflected in the linguistic content [4].

The axiological component of the interaction between a person and the reality surrounding him is recorded in the consciousness of the individual and linguistic structures in the form of a value picture of the world, the content of which includes a set of knowledge about the stereotypical ideas of the people about the outside world that have received approval and a positive assessment, as well as from the point of view of the values existing in a particular ethnic group [6].

The study of the axiological approach in the context of studying the value picture of the world is widely presented in the work of V. I. Karasik. The author identified the following specific features of the value picture of the world:

- the presence of a universal and specific component (differences in the nomination of objects, evaluative attitude, complex of values);
- a system of interconnected evaluative judgments in the consciousness of the people as a native speaker (religious, moral, cultural, etc.);
- the presence of associative intersections and coincidences of value ideas in the culture of the people;
- there are always value meanings that dominate in a certain culture, social / age group;
- existence on the individual and collective consciousness [6].

From the point of view of the axiological approach, the main factor that forms the value picture of the world is the assessment as the main component of value ideas that exist in each culture:

- values as socio-psychological constructs are passed on to new generations and are assessed by them differently;
- each nation has a hierarchically structured system of values, expressed in assessments;
- an evaluative judgment is formed based on the objective value of an object;
- the assessment is based on the relationship between knowledge, human ideas and the system of national-cultural stereotypes;
- one of the substantive aspects of the worldview as a system of ideals that determine what the surrounding world should be like.

Based on these definitions, the formation of a value picture of the world is carried out through the interrelation of evaluative judgments based on associative connections and conceptual meanings.

It should be noted that the system of prevailing values in consciousness and language is formed over different historical periods and determines the paths of development of an individual people, during which values contributed to the survival of the people as a whole, formed cultural boundaries and models of behavior [5].

In the modern linguistic proverbial picture of the world, the assessment of socio-political events and realities at the state level is widespread. Socio-political values reflect the attitude of the people to their society, to the realities of reality [8].

Evaluation in the linguistic proverbial picture of the world is the main means of reflecting the axiological component in the cultural sphere. At the same time, the picture of the world itself is idealized, transformed and correlated with the scale of evaluations.

Language invariably reflects national culture, embodies the originality of the people, describes the national vision of the world. Culture, being a totality of language, should be analyzed, while its traditions must be taken into account. The development and preservation of basic values in culture contribute to the formation of adequate principles of people's lives. These values are embodied in linguistic means, reflecting the inviolable meaning. Human mental activity conveys and shows the specificity of mentality, which is reproduced in language. In this regard, proverbs and sayings represent a full-fledged acting organism, characterizing all changes in the world and society.

Since the linguistic proverbial picture is formed in the language (word, text, lexical means, etc.), it can be assumed that these lexical means are fixed in the consciousness and language, and then transmit background knowledge about the national picture of the world. The use of a particular proverb helps to

express a person's evaluative attitude with semantic content, brightness. It is in proverbs that the value significance of objects, phenomena, and realities of reality is reflected. Accordingly, implicit boundaries are erased and acquire explicit content based on an axiological attitude to the surrounding reality, and reflecting:

- criticality and objectivity of judgment;
- spontaneity of expression;
- depth of meaning of conclusion [2].

Based on the fact that proverbs have a long history of development, combining the wealth of literature, art, language, we can conclude that they accumulate cultural and linguistic features. It is worth noting that the statement passes into the category of proverbs in the case when it correlates with the views, thoughts, and lifestyle of society.

Considering the fact that proverbs are determined by cultural ideas and stereotypes, the judgment is formulated in linguistic form based on the correlation of the meaning of key images with situations and phenomena of reality and is recorded in the form of an assessment, which is the basis for the formation of a value attitude towards the subject/phenomenon/object of assessment.

Human interaction with the surrounding world inevitably leads to human evaluation of this world, which entails the formation of a value vision of the world. Each individual has a value attitude to the surrounding reality [9]. Expressing their own opinions about the world, a person constantly views it through the prism of universal and individual ideas about good and evil (good and bad), thereby creating evaluative categories that reflect tastes, hopes, fears and superstitions.

Being expressed by linguistic means, the evaluation becomes the properties of linguistic elements, i.e. evaluativity, which is understood as a semantic feature reflecting the positive or negative attitude of the subject of the evaluation to the object (objects of the surrounding reality). From the point of view of the subject, individual, group, ethnic and universal values are distinguished, however, there is a certain basic system of values that characterizes a nation and is determined by the commonality of historical destiny, geographical habitat, the predominant nature of economic activity and many other factors.

Axiological perception is transmitted to events in the social, personal life of a person and society and is reflected in the value interpretation of the world, acquiring the evaluative character of a stereotype, a representation fixed at different levels of language. At the same time, the evaluativeness in the linguistic proverbial picture of the world has not only the signs of an evaluative attitude (good/normal/bad), but also emotional (pleasant/unpleasant), rational (useful/harmful), affective (great/ugly, etc.)

For example, the hierarchy of values in the Russian proverbial linguistic picture of the world is presented as follows [7]: moral, practical, psychological and aesthetic. From the point of view of the axiological approach to the study of the proverbial linguistic picture of the world, we can conclude that proverbs record the emotional attitude of a collective native speaker to the subject of assessment. At the same time, the proverbial linguistic picture of the world preserves and transmits a generalization of collective life experience, the result of moral understanding of social activity, cause-and-effect relationships, models of behavior in key situations in relation to those important for a given national-cultural community.

Thus, proverbs reflecting emotional assessment allow us to determine the most acceptable features of an object/situation/phenomenon and behavior models for a given people as a result of moral understanding of reality. At the same time, the proverbial linguistic picture of the world takes part in the explication of the set of values that was formed by distributing assessments into categories.

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