Axiological Approach in the Study of the Female Image in Proverbs

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Abstract: The article discusses the theoretical foundations of the axiological study of the female image in proverbs. It is noted that the axiological approach is actively used in modern linguistic research to analyze the value aspects of various linguistic phenomena in the field of vocabulary, phraseology, and paremiology, which reflects the growing interest of researchers in the role of values in language and speech. A review of axiological research in modern linguistics shows a growing interest among linguists in studying the role of values in various aspects of language and speech. Axiological studies cover a wide range of objects – from individual words to entire texts of different genres and types of discourse.

Keywords: axiology, linguistics, culture, axiological approach, values and anti-values, assessment, image, gender linguistics, value system, fundamental values, semiotics, phraseological units, proverbs, linguistic culture.

In recent years, the axiological approach has become increasingly popular in the field of linguistics. Axiology, the science of values, examines their essence and impact on society and the individual. The introduction of this approach into linguistic research provides scholars with tools to study how value systems are reflected in language structures and categories. A review of current research in this area shows a wide range of axiological studies in linguistics, which emphasizes its relevance and diversity in modern science.

Axiology is a science that studies the complex of values and their interaction with social and cultural reality, as well as with individual human characteristics. Wikipedia defines axiology as a branch of philosophy that focuses on the study of values and explores how values are formed, what their place is in the real world, and how they interact with various aspects of personality, culture, and societal structures [7]. Axiology is thus a scientific discipline that aims to analyze and interpret the fundamental values that guide human behavior and thinking. These values are formed and function in the context of cultural and social norms, as well as in accordance with generally accepted laws and rules in society.

Culture is a complex system that manifests itself in a diverse cultural space, which in turn consists of various "subspaces," each of which is associated with a specific national culture. In these subspaces, values play a key role and can be expressed both in spiritual elements (e.g., ideology or moral principles) and in material ones (e.g., works of art) [6, p. 8]. In other words, culture is not a homogeneous phenomenon; it consists of many different elements united into a large cultural space. In this space, each national culture represents its own unique cell, which is conditioned by the values accepted in different societies, and these values can manifest themselves in different forms – from spiritual ideologies to material works of art. Thus, cultural space is a place where values take physical and spiritual form.

In the history of philosophy, the question of values was first raised by Socrates, who argued that the study of the good is the study of realized value or utility. In this context, the concepts of "value" and "utility" can be considered as two sides of the same coin. In ancient and medieval philosophical systems, the question of values is closely related to the concept of being, for example, in Plato, the concepts of Good, Beauty and Kindness coincide with the concept of absolute being [6, p. 8]. The theme of value can be traced throughout the Platonic line of philosophical thought, including such philosophers as Hegel and

Croce. With the development of philosophy, axiology began to stand out as a separate section, especially when the concept of being began to be divided into two components: reality and value. In this perspective, the task of axiology becomes not just a description of values, but also a study of how these values can be realized in practice [6, p. 8].

Thus, axiology seeks to understand what values are considered key in various socio-cultural environments and how they influence the life of an individual.

As R. U. Majidova notes, fundamental values and generally accepted norms play a key role in shaping the foundations of an individual's existence and social integration. They not only determine how a person should behave in society, but also influence their speech behavior. Speech in this context is a reflection of a wide range of factors: from language and communication skills to cultural and social characteristics, such as nationality, education, and social status [3].

Values are not some separate, independent element of reality, but rather are built into the material world and its various aspects, such as things, properties and interpersonal relationships. They do not form some separate, "higher" reality, but are part of the existing world. These values reflect a person's deep connection with the surrounding world and are actualized through interaction with the social and natural environment. In this sense, the world of values is nothing more than a specific manifestation of value consciousness in the real world [2, p. 8].

In our view, understanding values as an integral part of the real world highlights their practical importance. They not only guide our activities, but also enrich our experience of interaction with the world. It also raises the question of how values can change in response to social and cultural changes, since they are a dynamic part of our interaction with the environment.

From a semiotic point of view, two types of values are distinguished: descriptive, which include things, pleasures and emotional states, and modal, which are associated with desires, possibilities and duties. Anti-values are elements that are perceived as negative in a cultural context, such as illness, poverty or death [1, p. 3] and often become objects of avoidance or contempt. Descriptive values most often include those that can be measured or described in some way, such as material things or feelings. Modal values are more associated with a person's internal beliefs or desires, such as aspirations or a sense of duty. Descriptive and modal values together determine a person's behavior.

Human behavior is largely shaped by one's socio-cultural experience rather than simply by an instinctive need to adapt to the world around one. Instead of adapting to circumstances, one seeks to actively change the reality around one. This implies that before any action begins, a certain "image" or model of how this action should be performed already exists in one's consciousness [5, p. 9]. This mental standard helps one direct and control one's actions.

To understand the foundations of human behavior, it is necessary to study internal images or ideas about relationships with reality. As N.L. Khudyakova writes, these images determine how a person will interact with the world and what actions he will take [5, p. 10]. That is, the key to understanding behavior lies in the analysis of these internal models that form the orientation of his actions and activities.

Speech interaction of an individual in specific situations is always determined by social factors. In this process, one participant in communication initiates the conversation, while the other accepts it, listening and reacting. Speech behavior, according to E.R. Saifullina, can be influenced by biological and psychological factors, such as gender, age, health, temperament, and even the degree of closeness between the communicants [3, p. 8]. All these aspects together form the linguistic consciousness of the individual, which in turn reflects the general values and norms of the society in which he lives and in whose language they are encoded.

As Z.N. Khudoyberganova and B.B. Mamarazhabov write, each language has a unique set of national features that shape the worldview of its speakers [4, p. 34]. Indeed, each language serves not only as a means of communication, but also as a prism through which its speakers interact with the surrounding reality. These "language lenses" are formed historically and culturally, influencing how people perceive and evaluate the world around them. This is especially noticeable when comparing different cultures and languages: each of them can have its own characteristics in terms of values in the world.

V. V. Kotlyarova's dissertation is devoted to the study of paradigms of axiological cognition, which represent systemic ontognoseological models of value research. V. V. Kotlyarova analyzes various interpretations of the paradigmatic approach in the philosophy of science and social and humanitarian research. Particular attention is paid to the formation of a new axiological paradigm in the context of post-non-classical science, as well as to the trends in the development of non-classical axiology and the justification for the formation of the ontological paradigm of Russian religious axiology [8, p. 10]. This fundamental study makes a great contribution to the methodology of axiological research, offering a holistic systematization of approaches to the study of values.

S.N. Ayusheeva, studying evaluative metaphors in the modern German youth language, sets herself the task of defining the main structural and semantic types of such metaphors, as well as studying the deep meanings assigned to them. The work presents an analysis of various aspects, such as character traits, intellectual abilities and others, which can be expressed using metaphors in the language of youth [2, p. 7]. Thus, the study of S.N. Ayusheeva is of particular interest to us, since it not only focuses on the structural and semantic types of metaphors, but also seeks to understand the deep meanings that these metaphors carry. By analyzing such aspects as character traits and intellectual abilities, the study expands the understanding of how young people use language to express their views and assessments. It can also offer new methodological approaches for studying linguistic phenomena, especially in the context of intercultural communication and sociolinguistics.

G.A. Bagautdinova studies the problems of anthropocentric phraseological units in Russian, English and Tatar languages. The author analyzes how these phraseological units reflect various aspects of human life, such as feelings, relationships, mental states and moral values. Particular attention is paid to comparative analysis and identification of universal and unique images in these phraseological units. Philosophical, poetic and sociological ideas about values and anti-values, which are reflected in the phraseology of these languages, are also revealed [3].

S.V. Guzin's research is devoted to the analysis of value orientations in the artistic world of I.I. Kozlov. The author seeks to identify and describe the main value categories that are present in the work of this artist. The main emphasis is placed on studying Kozlov's artistic world through the prism of his value orientations, which can be expressed through various artistic means, such as color, form, composition, etc. [4].

N.P. Zhilina studies the concept of personality in Russian literature of the first third of the 19th century through the prism of Christian axiology. Relying on historical-literary, structural-semantic and comparative-typological methods for analyzing works, the author examines various aspects, such as pride, freedom, passions and sin, in the context of Christian morality [5]. From this perspective, the study expands the understanding of how religious and moral values can be embodied in literature, and also offers new perspectives for understanding the socio-cultural and spiritual aspects of Russian literature of that time.

The study by V.A. Maryanchik is devoted to the axiological structure of a media-political text and the features of reflecting value guidelines and attitudes in media-political texts. The work reveals a scientific hypothesis that the influence on a wide audience is carried out through the appropriate creation of an axiological picture of reality in media discourse. This axiological structure is a product of a combination

of social information built into the text, the author's view of the world and the value system of a specific reader or viewer and differs from the general value picture of the world in that it is inherent in the text, and, unlike the axiological field, it is formed using text elements. Although axiological and evaluative aspects are closely related, they are independent functional and semantic categories [10, p. 6]. A constant model of this axiological structure can serve as a basis for developing a methodology for axiological text analysis.

Thus, the consideration of modern research in the field of axiological linguistics confirms the growing interest of scientists in the study of value aspects of language and speech. This approach finds application in the analysis of various elements of language, such as words, phraseological units, proverbs, stylistic features of the text and even media discourse. A wide range of studies in this area indicates the significant research potential of axiological linguistics and opens the way for its further progress.

Thus, the study of current trends in linguistics confirms the growing popularity of the axiological approach in various fields of linguistics. Proverbs represent one of the most promising areas for axiological linguistics, as they are a mirror of cultural and historical values, as well as social stereotypes. The study of these short folk sayings can help in reconstructing parts of the national linguistic worldview. Of particular interest is the analysis of the image of women in proverbs of different cultures. This study can reveal traditional views on gender roles and female behavior, which are preserved in the paremiological treasuries of different languages.

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