



 Research Article

METHODS OF ANALYSIS OF VALUES REFLECTED IN PROVERBS

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ABSTRACT

The article discusses the advantages of using axiological scales in the analysis of the level of values reflected in the Uzbek language proverbs. Axiolinguistics is a science that integrates axiology and linguistics and is interrelated with linguoculturology, psycholinguistics, sociology, and cognitology. Axiolinguistics has emerged as a result of highlighting the role of lexical units in the expression of axiological content. The article discusses the main goals, tasks and main issues of axiolinguistics. Linguistic definition of evaluation and value, methods of evaluation are described. Scales are the methods of measurement and evaluation used in the exact and natural sciences. In recent years, as a result of the use of scales in the socio-humanitarian spheres, linguistic, psycholinguistic, axiolinguistic scales have emerged. The scale method evaluation level is also important in determining the norm of the relationship. The role of axiolinguistic scales in illuminating the content level reflected in the proverbs is illustrated by case studies. The results and conclusions are presented on the basis of the axiolinguistic scale. Recommendations for using this method are given.

KEYWORDS

Axiology, linguoculturology, axiolinguistics, proverbs, axiologema, value, evaluation, scale, axiolinguistic scale, cultural attitude.

INTRODUCTION

In world linguistics, an intersectoral integrative approach and the study of the linguistic landscape of the world in terms of the human factor, value and value are of practical importance. Anthropocentric paradigms, the principles of linguistic expression of the category of human thinking and evaluation, the degree of reflection of the national mentality have become the main subject of research in the field of axiolinguistics. Assessment criteria, value bases are reflected in the language's collection function. Values and worths, subjective assessment - attitudes, people's life experience, communicative, emotionally - expressive, accumulative possibilities of language in expressing axiological content, historical development, stable connections, in particular, are reflected in proverbs.

In the researches of A.Ivin, N.Arutyunova, Y.Volf, S.Pavlov, Y.Serebryannikova, V.Karasik, L.Bayramova, G.Bagautdinova, G.Gibatova, R.Yunusova, axiolinguistics was singled out as a separate direction. In particular, S. Pavlov interprets its object in a complex way through the relationship "language - mind - society - culture - man." As a subject of axiolinguistics takes linguistic means of expressing values and shaping axiology; defines the research task as the realization of language units as an integral part of value, and the study of the axiosphere of the linguistic landscape of the world as the goal of research [16,58]. Hence, axiolinguistics was formed as a result of the analysis of the degree of

expression of axiological views through certain linguistic units.

The term "lingvoaxiology" has been used in research on the axiological possibilities of literary texts. Linguoaxiology allows the identification of different age, gender, professional and class or individual values through the study of art and other texts, dialogues, conversations. One of the approaches to texts as an expression of aesthetic values is reflected in the works of I. Galperin [4,2].

A number of studies on axiolinguistics are related to the laboratory of "Axiological linguistics" headed by V. Karasik [8,477].

In anthropocentric research in Uzbek linguistics, there is an analysis of worth and value [5,2]. Studies in axiology have also been performed [6; 7]. In particular, in R. Majidova's research, the articles are analyzed from a comparative aspect, mainly from a philosophical point of view. Anthroponyms and personal names in proverbs were studied [12].

In axiolinguistics, value and axiom are expressed by the term "axiologema". The term was first introduced into linguistics by K. Zhukov, who examined the meaning of proverbs: "Axiologema is a common semantic field for aphorisms and words that define a certain value or axiom from an axiological point of view" [3,12].

The study of axiological phraseology raises the question of the classification of axiological diads

("axiological pairs") in the status of value and inverse value. Such classifications can be found in all studies of axiological phraseology.

Although axiolegemas are classified differently in research, they are united by an anthropocentric feature.

Methods. The article is based on the analysis of literary texts, research areas on axiology, modeling methods, descriptive, comparative, conceptual analysis.

Description of proverbs. Proverbs are a combination of emotional and mental cognition, generalizations of judgments and conclusions, and expressions of axiological processes in natural and social reality.

Human life includes spiritual, cognitive, aesthetic, ethical, and economic values. Because man faces each of them throughout his life; enter into social relations; ultimately expressing them in language, defining their importance and value. Sees, hears, feels, experiences, distinguishes between good and evil, and evaluates every phenomenon in nature, object, person and society. As a result, the important ones are positively evaluated and valued. In this process, even the smallest elements are not overlooked. Once a natural phenomenon or object in nature is evaluated by entering into a social relationship, it becomes a certain value or resilience through experience. As the knowledge, experience, and imagination accumulated during a person's activity are reflected in his mind, the image of national-cultural activity emerges in the process of mental representation. Alefirenko, N.F. writes:

"Language represents the objects of the world, which are important for certain cultures, and in the linguistic consciousness are the elements that are important for that linguoculture" [1, 43]. The linguistic view of the world is a collection of ideas about the world, ways of understanding and dividing the world, historically formed in the minds of the respective language community and stabilized in its language, which is normal, natural and mandatory for all speakers of this language [14,143]. Therefore, scientists emphasize that the landscape of national-cultural value can be imagined as a field, and conclude that its core is the national cognitive base [1,140]. Based on the above considerations, we analyzed the articles as a figurative field of national values. The proverbs figuratively express the way of life, inner world and views of the people, reflecting national and universal values.

Axiolinguistic analysis of proverbs allows the study of values as an integral part of language, the separation of axiological units, the elucidation of the communicative and pragmatic features of language.

The expression of axiological vocabulary in proverbs, sayings and sayings, which are examples of folklore, reflects the attitude of the people to a particular concept.

The system of values in any language is represented by parems, stable connections chosen by the language owner, because they express important truths for the language owner [10,53]. On the other hand, despite the linguistic and cultural significance of proverbs, they are

often found to be out of date today with the most ancient ethnic features, archaic motifs, and richness of imagery. Articles about modern culture and mentality are rare. Now they have been replaced by units that verbally reflect the modern national identity, such as the previous ones, advertising, slogans that fully reflect its image [11,36]. Also, not all examples of folklore provide a complete picture of the values of the entire population in modern culture.

In English, it is possible to see the disappearance of proverbs in the process of communication; a number of proverbs are used only as an element of edification [9, 23].

Despite its archaic nature over the centuries, the proverbs basic, application in fiction helps to reveal the linguistic landscape of the world, including the priorities of modern national values. Thus, the need for evaluation criteria in communication determines the importance of proverbs between man and being. "Culture ... determines what to remember (store) and what to forget", so the proverbs and phrases that have survived to this day should be considered as a generator, not as a database [15, 7].

In addition, values are an important factor of relative stability in the mind of a linguistic individual belonging to a particular language and culture. Values are worths that are stable and at the same time relative, flexible and mobile to individual and social needs [13, 67]. Under certain conditions, a value can become a majority.

Proverbs give an idea of a nation's intellectual activity as a source that reflects its

worldview; serves as a mirror of the psyche of the language and the peculiarities of the mentality of the people.

Proverbs reflect the dreams and aspirations of the nation. It embodies people's life, people, values and experiences. Each proverb determines the value of the time to which it applies. Proverbs have been chosen as the object of study of axioinguistics because of the features listed above.

As a folklore genre, the article also has a number of features. A proverb is, firstly, a complete thought, and secondly, an easy-to-understand and powerfully influential sentence.

Proverbs differ from other genres in their characteristics:

1. Proverbs can be written as small works in a concise form. Because they point to a certain reality.
2. Proverbs are conclusions based on people's life experiences.
3. Proverbs are equal in form to simple and compound sentences. In the syntax, sentences formed in the second person singular are considered to be "personal generalized sentence": O'zingni ehtiyot qil, qo'shningni o'g'ri tutma (Take care not to consider your neighbour a thief). Although proverbs and sayings are united by the ability to express judgment, they differ in terms of content. The difference between sentences and proverbs can be justified by the following comparative table:

No	Sentence (<i>Boylarning yaxshi yashash imkoniyati keng</i>) <i>The opportunities for the rich to live well are vast.</i>	Adverb (<i>Boy boyga boqar, suv soyga oqar</i>) <i>The rich man looks at the rich man, the water flows into the stream</i>
1.	Sentence is expressed. Sentence is based on prediction.	Sentence is expressed. Sentence is based on experience and conclusion.
2.	A one-time process is represented.	A continuous process is indicated.
3.	Value does not have to be involved.	Value is an integral part of the meaning of proverbs.
4.	It is formed during the speech process	It is available in the language before the speech.

In the semantics of proverbs, judgment can cover experience, value, value, and can be formed over a long period of time. Proverbs have been taken as the object of analysis in many linguocultural and cognitive linguistic studies, which generalize the socio-cultural, historical experience of the nation and have an educational and didactic character.

Throughout one's life, one realizes the true value of oneself, others, the external environment, the universe, life, time, period, and so on. Axiological attitude as a personal process forms in man the science of appreciating the transience of this world, the meaning of life, the purpose of life, the moments in the face of the eternity of the universe. People's attitudes towards values permeate the content of proverbs. Proverbs reflect the judgment of the people based on their worldview and beliefs.

The role of axiolinguistics in the ranking of values.

As values are expressed in proverbs through abstract concepts, differences are observed in their level of meaning. Values have evolved from a level of representation with explicit horses to concepts expressed through abstract names, with a gradual, sequential basis.

The scale method in the exact sciences can be used as a way to express value and value.

Scales used for axiological purposes are axiological scales. The system of human values, expressed on an axiological scale, is diverse. The rating scale reflects the objective and subjective nature of the assessment, the norms and standards.

Valuable understanding divides the world into two opposing poles: good and evil, beauty and ugliness, truth and falsehood, nobility and inferiority.

The axiosphere itself does not exist in isolation: it contains major components, such as recognition and rejection, value and reciprocity, the axiological hierarchy. The axiom includes the concepts of space and nucleus. Values in a particular axiom vary depending on the level of expression.

For example, the concepts of *sabr*, *qanoat* (patience and contentment) are valued in Uzbek as religious and secular values. The lexeme of *sabr* (patience) has synonyms such as *bardosh*, *toqat*, *qanoat*. These synonyms are paired in many places: *sabr-bardosh*, *sabr-toqat*, *sabr-qanoat*. The lexeme of *sabr* (patience) refers to a state of mind that can be known through reason.

Values have evolved from a level of materialization with explicit horses to a conceptual, sequential-based meaning toward concepts that have been explored through abstract horses. Values in a particular axiom vary depending on the level of expression. For example, the concepts of patience (*sabr*) and contentment (*qanoat*) are valued in Uzbek as religious and secular values.

The semantic level of the value of "sabr-qanoat" reflected in the proverbs can be expressed on an axiological scale as follows:

1. *Sabr – yutuq kaliti* (Patience is the key to success). In this proverb, patience is like a simple thing. The lexeme *kalit* (key) includes the semantics "hardness", "certain shape", "made of iron", "opening". In the proverb, the value of patience is expressed through the semantic "opening" of the key. Patience has been shown to

lead the way to success and open the door to success.

2. *Qanoat – qizil oltin* (Contentment - red gold). The analogy of contentment with red gold reflects the semantics of "value", "rarity" and "scarcity" in "red gold". The inequality of contentment, the pricelessness, is measured by the value of red gold. In this proverb, the value of "contentment" is assessed using items that play an important role in human life and are signs of rarity and value.

3. *Poklik sog'likni, aql sabrni saqlar* (Purity keeps the mind healthy and patient). At the bottom of the axiological scale are the meaning based on abstract concepts. In this proverb, purity as a means of realizing health, intelligence as a means of realizing patience are at the center of the axiom. The comparison is based on purity → health, intelligence → patience. The value of patience is equal to the value of health. Purity and health are promoted as essential human qualities. Purity for health, the intelligence is required to be patient. In this article, the value of patience is explained by comparing the intelligence, which is manifested through the sign of its existence, to the positive sign of human activity - the quality of purity as a factor of health.

4. *Asl boylik – qanoat, Jahl dushmani – sabr* (True wealth is contentment; the enemy of anger is patience). In this proverb, the value of "contentment" is directly materialized by an abstract concept. The value of "patience" is embodied as the enemy of ignorance. The article expresses the press resistance "Patience is a sign

of wisdom." This implies that patience is a virtue of the wise.

5. Sabr tagi – Rahmon, Shoshgan ishi – shayton (The root of patience is the Most Merciful, and the cause of haste is the devil). In this proverb, patience is seen as a sign of faith, confidence, and spirituality. Patience is rated as a "Merciful Blessing." That is, "Only one who knows Allah, understands Him, and adheres to religious beliefs can be patient." There is another acknowledgment in this wisdom: "Patience is a blessing that is considered and rewarded by the Most Gracious. The phrase "hasty action" in the second part of the proverb expresses the concept of "impatience". Impatience is condemned as a behavior typical of those who succumb to satanic feelings. The terms "merciful" and "satan" are used interchangeably in religious beliefs, meaning "patience" and "impatience."

6. Kamoli iymon – sabr (Perfect faith – patience). This proverb shows the high value of patience and

contentment in the popular axiom. In this article, the value of patience is expressed through the highest sign - "mature faith."

The scale for expressing the values of "patience" and "contentment" is based on the following stages:

→ through a higher divine understanding: faith (6)

→ through divine understanding: Most Merciful (5)

→ through an abstract concept: wealth (4)

→ through an abstract concept related to real situations: intelligence (3)

→ through valuables: red gold (2)

→ through a simple, worthless thing: key (1)



Axiological scale of the value of "patience-satisfaction".



Axiological scales give the following conclusions:

1. A value is valued at different levels by the people. This is determined by the fact that the values are related to a certain period, the evaluation criteria are different, the socio-political processes.
2. Scales for estimating a particular value create an axiom based on that value.
3. Valuation tools are many and varied. These tools are gradient in the assessment of value.
4. Axiological scale allows generalization, comparison of means of estimation of value.

Axiolinguistic scales also serve to ensure the integration of linguistics with the exact and natural sciences. Research methods of the exact and natural sciences are of practical importance in achieving concrete results in the socio-

humanitarian spheres, in particular in axiolinguistics, in the development of fact-based conclusions.

Conclusion. 1. Axiolinguistics is a field of expression of values through language units, methods of expression of values, analyzes issues within the framework of the paradigm of language - society - culture - world - hypothesis.

The main subject of axiolinguistics is the issue of value and evaluation reflected in language units. Axiolinguistics serves to identify the national characteristics of the value and evaluation systems reflected in the language, to shed light on the degree to which values are expressed in linguistic units and symbols. Values arise in connection with man and society, are formed through relationships with objects.

2. The assessment reflects the subjective attitude of the individual. Being, thing-event, social reality are evaluated from the point of view of human needs, his physical condition and psyche. Evaluation is directly related to the purpose, attitude and level of awareness of the person. Estimated, value characteristics are the main features of the relationship between the individual and society, they are expressed in different ways in the language. Axiolinguistic analysis of proverbs makes it possible to identify evaluative features in native speakers, demonstrating the features of a particular cultural environment. Axiolinguistic analysis serves to clarify aspects of national values associated with linguistic expression, the level of expression in speech, cognitive, linguoculturological and psycholinguistic approaches.

3. In proverbs, values act as a whole system and form axiograms. Axiologists are interested in the way of life, customs and traditions of the people. A person's views on life are built on the categorization of religious, national values in the form in which they occur in speech.

Value is formed and perceived in the national consciousness. Thus, in the model of human-sociality-value-value-national consciousness-language, value exists in the human mind, is verbalized through images, and creates a figurative semantic field of national values, an axiome. Proverbs reflect spiritual, cognitive, aesthetic, moral, socio-economic, and physiological values as stable compounds that

characterize the accumulative function of language.

4. Contradictory and hierarchical methods were used in the expression of axiological content in proverbs. In contrast, reality is divided into both positive and negative semaphores. Criticism of the norms of the people is reflected in the opposition. The method of confrontation serves to form the ability to see the negative signs of positive reality, which in turn can see the positive signs of negative events.

5. A certain value is estimated differently by people. This is determined by the fact that the values refer to a certain period, the evaluation criteria are different, socio-political processes. Value rating scales create an axiom based on that value. Linguistic means of valuation are gradient in their evaluation.

The method of gradation of axiological content in proverbs depends on the graduonymic possibilities of the Uzbek language, the means of expressing the excess or deficiency of the sign.

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