VALUE AS AN AXIOLOGICAL COMPONENT OF THE LINGUISTIC PICTURE OF THE WORLD

Shamsematova Barno Rihsivayevna
International Islamic academy of Uzbekistan

Annotation. Values are a key concept in the promising direction of cultural linguistics – axiological linguistics, which is in its infancy at the present stage. Value is a judgment about the assessment of an object or phenomenon by an individual person or society as a whole. Axiological linguistics considers human speech-thinking activity as a simultaneous process of mastering and evaluating the surrounding reality and the materialization of accumulated experience through texts. The axiological aspect of the relationship of the 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 body of knowledge formed by the cognitive consciousness of the people about the value significance of objects and phenomena of external reality, as well as a set of stereotypical ideas about the external world that have received a positive assessment among the representatives of the ethnic group. A comprehensive study of values in a language is possible when studying the value picture of the world, which is identified as a component of the linguistic picture of the world.

Keywords: The ethnic picture of the world, axiological aspect, the dominant value

Annotation. Қадриятлар ҳозирги босқичда гўдаклигидаги бўлган маданий тилшунослик – аксиологик тилшуносликнинг истиқболли йўналишида асосий тушунча хисобланади. Қадрият-алоҳида шахс ёки умуман жамият
томонидан объект ёки ходисани бахолаш ҳакидаги ҳукм. Аксиологик тилшунослик инсон нуткий-фикрлаш фаолиятини атрофдаги вокелики ўзлаштириш ва бахолашнинг бир вактнинг ўзизда ва тўпланган тажрибаларни матилар орқали моддийлаштириш жараёни деб ҳисоблайди. Шахснинг атрофдаги вокели билан муносабатларининг аксиологик жихати унинг оғигида ва тилида дунёнинг кимматбахо сурати шаклида белгиланади, бу эса оламларнинг аклий онги томонидан ташки вокели объективлари ва ходисаларининг қиймати аҳамияти ҳақида шаклланган бўйича унинг бўйича атроф анигид ва тилида дунёнинг қиймат баҳолаш ҳақида шаклида белгиланади. Ҳукмрон қадрият ҳам бошқа объектлари ва ходисаларининг қиймати аҳамияти ҳақида шаклида белгиланади, бу эса оламларнинг аклий онги томонидан ташки вокели объективлари ва ходисаларининг қиймати аҳамияти ҳақида шаклида белгиланади. Ҳукмрон қадрият

Калит сўзлар: дунёнинг этник киёфаси, аксиологик жихати, ҳукмрон қадрият

Аннотация. Ценности являются ключевым понятием в перспективном направлении лингвокультурологии – аксиологической лингвистике, которая на современном этапе находится в зачаточном состоянии. Ценность – это суждение об оценке объекта или явления отдельным человеком или обществом в целом. Аксиологическая лингвистика рассматривает речемыслительную деятельность человека как одновременный процесс овладения и оценки окружающей действительности и материализации накопленного опыта через тексты. Аксиологический аспект взаимоотношений индивида с окружающей действительностью фиксируется в его сознании и языке в виде ценностной картины мира, представляющей собой упорядоченную совокупность знаний, формируемых когнитивным сознанием народа о ценностной значимости предметов и явлений внешней действительности, а также совокупность стереотипных представлений о внешнем мире, получивших положительную оценку у представителей
The term "picture of the world" is widely used in various scientific fields. For the first time this term was used in works on physics at the turn of the 19th and 20th centuries in relation to the physical picture of the world and was interpreted as “a set of internal images of external objects, from which one can logically obtain information about the behavior of these objects. Internal images, or symbols, of external objects, created by researchers, must be such that the logically necessary consequences of these representations, in turn, are images of the naturally necessary consequences of the displayed objects” [4].

The term "linguistic picture of the world" ("WeltbildderSprache") was proposed by Johann Leo Weisgerber, who, based on the ideas of Humboldt, defined it as a special unique worldview formed by the language for the people speaking it. L. Weisgerber began developing the concept of a linguistic picture of the world in the 30s of the 20th century. In the article “The connection between native language, thinking and action” ("DieZusammenhängezwischenMuttersprache, DenkenundHandeln") the researcher gives the following definition of the term: ; and as each native speaker learns this vocabulary, all members of the linguistic community acquire these means of thought; in this sense, we can say that the possibility of a native language is that it contains in its concepts a certain picture of the world and conveys it to all members of the linguistic community” [8].

The linguistic picture of the world is understood as “that part of the conceptual world of a person, which is tied to language and refracted through linguistic forms” [6]. “Language is directly involved in two processes related to the picture of the world. First, a person's linguistic picture of the world is formed in its
depths. Secondly, the language itself expresses and explicates other pictures of a person's world, which, through special vocabulary, enter the language, introducing into it the features of a person, his culture. With the help of language, the experienced knowledge acquired by individual individuals turns into a collective asset, a collective experience” [7].

V.P. Zavalnikov suggests the term "ethnic picture of the world", which is "a special structured representation of the universe, characteristic of this or that ethnic group, which, on the one hand, has an adaptive function, and on the other hand, it embodies the value dominants inherent in the culture of a particular people" [9].

Studying the history of the development of an ethnos as a social organism makes it possible to single out its main forms of existence: clan, tribe, nationality, nation. The first form of an ethnic community is a genus - a consanguineous association of people bound by collective labor, a common language, customs, and traditions. As a result of the unification of several clans, a tribe appears - a type of ethnosocial organism of a pre-class society, characterized by a common territory, economic community, common language, origin, and consanguinity. With the further development of ethnic associations on the basis of the slaveholding and feudal modes of production, an economic, linguistic, territorial and cultural community was formed - a nationality characterized by the replacement of former kinship ties with territorial ones.

In the ethnic picture of the world there are value attitudes that reflect the attitude of the people to various phenomena of reality, since the picture of the world is the result of the cognitive activity of people, and cognition is inseparable from evaluation. The ethnic picture of the world is realized by the representatives of the ethnic group in the process of interaction with the carriers of a different picture of the world. At the same time, members of the ethnus perceive their own picture of the world as ordered, harmonious and the only true one.
“The ethnic picture of the world includes ethnic stereotypes and attitudes, background knowledge and cultural concepts that are recorded both in the mental and linguistic fields of the ethnos” [2].

The axiological aspect of the relationship of the 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 body of knowledge formed by the cognitive consciousness of the people about the value significance of objects and phenomena of external reality, as well as a set of stereotypical ideas about the external world that have received a positive assessment among the representatives of the ethnic group.

The value picture of the world in the mind of a person is based on his personal assessment of the qualities of objects and phenomena of reality. Assessment "is set by the physical and psychological nature of a person, his being and feeling, it sets his thinking and activity, his attitude to other people and objects of reality" [1]. Expressing his opinion about the world around him, a person constantly imposes on him “a black-and-white network of universal and individual ideas about good and evil (good and bad)” [1]. Arutyunova N.D. notes that “the estimated value is due to the physical properties of the object to the extent that it is motivated by them. The same motives can serve as a justification for different evaluations, since the evaluative values are controlled by a person, passing them through himself and bringing in them a share of arbitrariness "[1].

The value picture of the individual's world is formed under the influence of traditional culture, national stereotypes, moral values passed from generation to generation, and is completed, corrected during life under the influence of external and internal circumstances determined by the family, social, professional status of a person, historical and political factors.

Karasik V.I. believes that a comprehensive study of values in language is possible when studying the value picture of the world, which is identified as a component of the linguistic picture of the world. The value picture of the world in
the language is a manifestation of the semantic law, which states that the most important objects and phenomena of the life of the people receive the most diverse and detailed nomination. Interlingual comparison of the value pictures of the world allows us to discover that the difference between them lies mostly in the frequency of certain features and the specifics of their combination.

When studying the value picture of the world, Karasik V.I. highlights the following provisions [5]:

1. In the value picture of the world, the language distinguishes between the universal and specific parts. The specificity of the latter lies in the differences in the nomination of objects, in the evaluative attitude towards them, in the combination of values.

2. The value picture of the world in a language is a system of interrelated value judgments that reflect the legal, religious, moral codes of the native speaker of the language.

3. Existing value judgments enter into relations of inclusion and associative intersection, the study of which makes it possible to identify value paradigms in the corresponding culture.

4. In the value picture of the world there are value dominants, the meanings most essential for culture, defining the type of culture stored in the language and transmitted to future generations.

The regulation of the activities of representatives of a certain ethnic group is carried out using a system of value dominants, which performs a consolidating function and determines the ways of development of an ethnic community. The value system of an ethnos is formed over long historical periods, during which those values are selected that contributed to the survival of the ethnos as a whole. The value system was of particular importance, first of all, for restraining and suppressing the biological natural aggressiveness of a person in relation to his own kind. A common value base united individual individuals, provided socially acceptable models of behavior and limited natural aggression to certain cultural
frameworks. It should be noted that in different ethnic cultures the same values are built into different hierarchical systems, have specific nuances in their interpretation, which is due to the historical experience of the community.

References:

6. Kubryakova E.S. The linguistic picture of the world as a special way of representing the image of the world in the mind of a person. M. -2003. - pp. 2-12.

