

THE ROLE OF PROVERBS IN PRESERVING AND TRANSMITTING SOCIAL VALUES: AN AXIOLOGICAL PERSPECTIVE**Mubina Olimovna Nosirova**

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Abstract: The article explores the role of proverbs as cultural and linguistic units in the preservation and transmission of social values. Emphasis is placed on the axiological perspective, which allows identifying the value dominants embedded in paremiological texts and their significance for shaping the worldview of society. Proverbs are analyzed as carriers of both universal human values and nationally specific orientations that reflect the socio-cultural experience of a community. The study highlights the regulatory function of proverbs in shaping moral norms, social behavior, and intergenerational communication. It is concluded that the paremiological heritage serves as a unique repository of folk wisdom and plays an essential role in maintaining the axiological foundation of culture.

Keywords: axiology, social values, proverbs, paremiology, folk wisdom, cultural heritage, value dominants, moral norms, worldview, intergenerational transmission.

РОЛЬ ПОСЛОВИЦ В СОХРАНЕНИИ И ПЕРЕДАЧЕ СОЦИАЛЬНЫХ ЦЕННОСТЕЙ: АКСИОЛОГИЧЕСКИЙ АСПЕКТ**Мубина Олимовна Носирова**

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Аннотация: В статье рассматривается роль пословиц как культурных и языковых единиц в сохранении и трансляции социальных ценностей. Акцент сделан на аксиологическом подходе, позволяющем выявить ценностные доминанты, закреплённые в паремиологических текстах, и их значимость для формирования мировоззрения общества. Пословицы анализируются как носители как универсальных человеческих ценностей, так и национально-специфических ориентиров, отражающих социокультурный опыт народа. В работе подчёркивается регулятивная функция пословиц в формировании нравственных норм, социального поведения и межпоколенной коммуникации. Делается вывод о том, что паремиологическое наследие является уникальным хранилищем народной мудрости и играет важнейшую роль в поддержании аксиологического фундамента культуры.

Ключевые слова: аксиология, социальные ценности, пословицы, паремиология, народная мудрость, культурное наследие, ценностные доминанты, нравственные нормы, картина мира, межпоколенная трансляция.

In contemporary linguistic and cultural studies, the concept of values occupies a central position as a key category of human existence and social interaction. Axiology, as a branch of philosophy and linguistics, investigates the system of values and the ways in which they are conceptualized and transmitted through language. Among the various linguistic forms, proverbs stand out as condensed expressions of folk wisdom, embodying collective experience, moral guidelines, and cultural identity.

Proverbs reflect not only the universal aspects of human life, such as work, family, justice, and interpersonal relations, but also the nationally specific features of a given society's worldview. By encoding and transmitting social norms, proverbs ensure the continuity of cultural values and provide a framework for evaluating human behavior. Their stability, memorability, and metaphorical nature make them effective tools for preserving and transmitting the axiological heritage of a community.

The relevance of this study lies in the need for a systematic analysis of proverbs from an axiological perspective, which makes it possible to reconstruct the hierarchy of social values and reveal the cultural specificity of their verbal representation.

In every linguistic culture, there exists a distinct linguistic picture of the world, according to which speakers of a particular language form their perception and conceptualization of reality. This process is not merely cognitive but also cultural, since the totality of knowledge acquired by generations is preserved, transmitted, and fixed in linguistic form [1, p. 6]. Language, therefore, does not simply serve as a neutral medium of communication; it reflects and at the same time structures the worldview of its speakers.

The concept of the linguistic picture of the world was first introduced by L. Weisgerber, who developed and refined the ideas of W. von Humboldt. According to Humboldt, language performs an active role in the cognitive activity of human beings and is itself a specific form of activity. Weisgerber elaborated on this idea, emphasizing that it is precisely through linguistic activity that a system of concepts is shaped, while language simultaneously embodies the cultural experience accumulated by previous generations [2, p. 324]. In this way, language can be understood in a dual capacity: on the one hand, it functions as a means of perceiving and representing reality, thereby existing as a relatively static product of linguistic activity; on the other hand, the linguistic picture of the world, as a system of knowledge reflected and reconstructed in language, is dynamic and subject to constant change and development in accordance with social and cultural evolution.

The proverbial linguistic picture of the world, as well as the value sphere of linguistic reality, has attracted the attention of many scholars in linguistic and cultural studies. This issue has been addressed in the works of N. D. Arutyunova [2], A. Wierzbicka [3], Yu. D. Apresyan [1], V. I. Karasik [8], S. V. Vorkachev [5], V. N. Telia [12], E. M. Wolf [4], I. A. Sternin [11], among others. Their research demonstrates that proverbial texts, due to their evaluative and normative functions, act as an essential part of the linguistic worldview, reflecting both universal categories of human existence and nationally specific cultural concepts.

Questions regarding the correlation between the proverbial and linguistic pictures of the world, as well as the national and cultural specificity of how particular communities perceive reality, have been examined in the works of O. M. Kazakova [7], N. M. Ulukov [13], G. Abdurazzakova, T. A. Fesenko [14], and others. These studies highlight that proverbs serve as cultural markers that both preserve traditional norms and reveal the unique worldview of a nation. By means of proverbs, communities not only transmit accumulated wisdom but also establish behavioral models, regulate social interaction, and ensure cultural continuity.

The axiological approach to the study of the proverbial linguistic picture of the world has been particularly significant in recent decades. It has been actively developed in the linguistic research of Yu. D. Apresyan, N. D. Arutyunova, L. M. Vasiliev, V. I. Karasik, and other scholars. This approach makes it possible to identify the system of value dominants encoded in proverbial texts, to reveal the mechanisms by which these values are preserved and transmitted within linguistic consciousness, and to trace the ways in which they shape the cultural identity of a given community. Proverbs, as stable cultural texts, encapsulate collective knowledge and moral experience, functioning not only as evaluative tools but also as normative guidelines for acceptable social behavior.

From this perspective, the study of proverbs goes far beyond the boundaries of descriptive linguistics. It represents an interdisciplinary field of inquiry situated at the crossroads of

linguistics, philosophy, cultural studies, anthropology, and even sociology. Proverbs, through their axiological content, allow researchers to reconstruct the hierarchy of values characteristic of a given culture, to compare universal and nationally specific orientations, and to better understand the mechanisms of cultural memory. They are not merely linguistic artifacts but repositories of collective wisdom that ensure the continuity of cultural traditions across generations.

L. Weisgerber's approach to the study of language was based on the analysis of linguistic influence on the cognitive and practical activities of speakers, which in modern linguistics is associated with the cognitive and pragmatic functions of language [10, p. 263]. From this perspective, language preserves both the conceptual content of knowledge about the world and a certain point of view on the world. While the conceptual content of notions and knowledge is formed through the perception of objective reality, the source of the perspective on the world is the set of features of national culture belonging to a specific people. Through language, the world is verbalized and divided into linguistic fragments [9, pp. 11–12].

In contemporary linguistics, various approaches to the linguistic picture of the world are proposed. Scholars analyze it from different perspectives:

1. As an ordered system of signs that transmits information about the surrounding world [Tsrymova]; as a representation of reality, a particular vision expressed by linguistic means [Apresyan; Karaulov]; and as a body of linguistic knowledge encoded at the grammatical level [Kasevich].
2. In correlation with the scientific picture of the world, noting the polyfunctionality of the linguistic picture of the world as opposed to the scientific one, which strives toward a unified truth [Whorf].
3. Within semiotics, as a construction objectively existing in human consciousness and linked to the concepts of spatial construction of the world image [Lotman].
4. In the context of worldview through the prism of language, where the linguistic picture of the world is a model of perceiving reality fixed in language and specific to a given linguistic community [Yakovleva].
5. In the national-cultural aspect:
 - The picture of the world is formed in the process of socialization and absorbs national-cultural influence [Leontiev].
 - It reflects the way of modeling and structuring reality typical of a particular linguo-cultural community [Moiseeva].
 - Language acts as a national means of communication, within which specific facts of the material and spiritual culture of society are reflected, preserved, and implemented [Oparina].
 - The mutual conditioning of mentality and the linguistic picture of the world [Apresyan].
 - The linguistic picture of the world serves as a mediator between the individual, as a language bearer, and the surrounding reality, reflecting the objective perception of the world by representatives of a particular culture [Babushkin].
6. Within the systemic approach:
 - The picture of the world is seen as a set of general representations about the world [T. G. Utrobina], the result of processing information about the surrounding world and human activity [Tsivyan], and an ordered system of meanings and concepts [Kubryakova].
 - The linguistic picture of the world represents a deeper layer of the general picture of the world, correlating objective reality existing outside human consciousness with the worldview as a product of human consciousness mediated by language [Kolshansky; Postovalova].
 - The linguistic picture of the world is a product of consciousness formed through the interaction of thought, the surrounding world, and language as a means of expressing ideas in communication [12, p. 174].

7. From the perspective of conceptualization and its distinction from the conceptual picture of the world [Maslova]:

- The picture of the world includes real phenomena, objects, and facts of reality, as well as human attitudes toward them and the transformation of their reflection in interaction with the world.
- Language reflects knowledge about the world and national-cultural experience.
- The linguistic picture of the world reflects a specific national worldview.
- At its foundation lie logical-linguistic units or concepts that capture the interconnections between language and thought, as well as between language and culture [8].

The picture of the world largely performs the function of shaping human attitudes toward reality and norms of behavior through the prism of the linguistic worldview. Language is thus the material form in which the worldview is fixed and realized [Kolshansky; Maslova].

The linguistic consciousness of a people reflects a worldview that constitutes a dynamic system of knowledge about the world and existence, shaped under the influence of various geographical, economic, socio-political, historical, and ethno-psychological factors. Consequently, the linguistic worldview bears national-cultural specificity, grounded in shared mental representations [Zogranyan]. Language, in this respect, acts as a mediator between human beings and the worldview, reflecting cultural and national components [Urmanova; Ter-Minasova].

Accordingly, it is appropriate to emphasize the unique capacity of the linguistic picture of the world to describe phenomena and facts of reality and to record them in the national vision of the world [Ter-Minasova], as well as its reconstruction on the basis of comprehensive description of lexical and grammatical meanings [1, p. 389]. Thus, the linguistic worldview reflects a particular mode of perceiving, categorizing, and conceptualizing reality.

Participation of speakers in joint communicative activity within a national community determines the specific features of the national linguistic worldview, manifested in symbols, comparisons, and metaphors [Gvozdeva].

Hence, the linguistic picture of the world represents a set of objective knowledge about reality at a particular stage of human development, as well as the national heritage of generations (traditions, values, culture, stereotypes, linguistic norms), verbalized in speech activity and aimed at understanding both external reality and the inner world of the individual. Within the linguistic worldview, processes of nomination, identification, and categorization of various phenomena and facts of reality occur, assigning them to a specific cultural framework.

The development of culture takes place within a national community, which makes it possible to speak about the uniqueness of a people's worldview and its reflection in language [Vorobiev]. Based on the nationally determined linguistic worldview, two groups of factors influencing its formation can be distinguished:

- social factors, which contribute to the consolidation in language of ethnonyms, proper names, stereotypes, and communicative strategies and tactics;
- socio-cultural factors, which condition the preservation in language of expressions of cultural concepts, linguistic images, and socio-cultural stereotypes.

It can thus be concluded that the linguistic worldview comprises several components:

1. The lexical picture of the world, consisting of meanings fixed in linguistic form, which include both etymologically primary meanings of words and contextually dependent meanings shaped by individual and national characteristics of speakers.
2. The phraseological picture of the world, in which culturally specific realities belong to the background knowledge of speakers:
 - They define the national-cultural uniqueness of the language of a given linguo-cultural community.
 - They reflect the worldview and specific ways of conceptualizing reality by speakers, as well as their culture [Khayrullina].

○ Their semantics embodies the continuous and historically and culturally determined process of cultural development in the form of stereotypes, archetypes, and cultural models [Dobrovolsky, Malygin, Kokonina; Moiseeva, Voloshkina].

3. The proverbial picture of the world, which reflects the everyday experience of the people and their evaluation of reality in the form of proverbs.

Researchers are particularly focused on the national-cultural specificity of how a given people perceives the world. Language is regarded as a tool for constructing social consciousness within separate fragments of the worldview [Dirven, Taylor; Vanderloisc; Arutyunova; Kirillova; Toporova; Yakovleva].

The existence of culture in human consciousness creates a national-cultural space, within which ethnic fields, social realities, universal laws, and representations of cultural phenomena coexist. The core of this national-cultural space is the national cognitive base, a set of culturally determined and nationally marked representations obligatory for all members of the given community. In the process of socialization, culture is transmitted through language and actualized in the form of folklore, proverbs, and sayings.

The central unit of the proverbial worldview is the proverb itself, which is viewed by most authors as a patterned structure that possesses both direct and figurative, or exclusively figurative, meaning.

Much attention is given to the national-cultural semantics of proverbs related to territorial and socio-economic conditions, as well as to everyday practices and traditions of the people, such as references to historical events or the study of personal names [Kubryakova]. These units are of particular interest for linguo-cultural research into the proverbial picture of the world from an axiological perspective.

Thus, the proverbial linguistic worldview is characterized by the following features:

- its belonging to a particular socio-cultural community;
- its function of transmitting the national-cultural specificities of a people (modes of thought, character traits, social attitudes);
- the presence of references to traditions, customs, signs, and beliefs as mechanisms for consolidating and reproducing historically, socially, and culturally determined behavior;
- its reflection of knowledge specific to a given ethnic group regarding certain fragments of reality and the figurative forms of its evaluation;
- the possibility of reconstructing the proverbial worldview to describe the people's vision of the world and their attitudes toward phenomena of reality.

In summary, the study of the linguistic picture of the world demonstrates that language is not merely a means of communication but also a powerful cognitive and cultural mechanism. It reflects and preserves the accumulated knowledge of humanity, while at the same time shaping a particular worldview through national-cultural specificities. Within this framework, the proverbial picture of the world occupies a special position, since proverbs encapsulate the practical wisdom of generations and provide evaluative and normative guidance for social behavior.

The analysis of various approaches to the linguistic worldview — from systemic and semiotic perspectives to cognitive, pragmatic, and axiological ones — reveals its multidimensional nature. Language functions simultaneously as a repository of cultural heritage, a mediator between individuals and their environment, and a dynamic system subject to constant transformation. The national-cultural specificity of the linguistic worldview is determined by social, historical, and ethnopsychological factors, which together form a unique cultural code of each community.

Proverbs, as a central unit of the proverbial worldview, are particularly valuable for the axiological study of language and culture. They not only mirror universal human values but also embody culturally specific models of behavior, attitudes, and moral norms. Their semantics reflects the historical and cultural development of the people, while their evaluative functions contribute to the preservation and transmission of social values across generations.

Therefore, the reconstruction of the proverbial picture of the world allows researchers to gain deeper insights into the cultural identity of a nation, to reveal the mechanisms of value transmission, and to better understand how language serves as both a mirror of reality and a constructor of social consciousness. Ultimately, the linguistic worldview, in its lexical, phraseological, and proverbial dimensions, represents a dynamic and integral system that links cognition, communication, and culture into a unified whole.

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