

AXIOLOGICAL INTERPRETATION OF MORAL AND SOCIAL VALUES IN ANTHROPOCENTRIC PROVERBS (BASED ON UZBEK LANGUAGE MATERIAL)**Madjidova Ra'no Urishevna**

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Abstract: This article examines the axiological interpretation of moral and social values embedded in anthropocentric proverbs of the Uzbek language. From an anthropocentric perspective, proverbs are viewed as linguistic units that reflect human-centered worldviews, cultural norms, and value systems. The study aims to identify how moral and social values such as honesty, diligence, respect, justice, and social responsibility are linguistically encoded and evaluated in Uzbek proverbs. Using descriptive, semantic, and axiological analysis, the research demonstrates that anthropocentric proverbs function as evaluative tools through which society transmits collective moral experience and social expectations. The findings reveal that Uzbek proverbs construct a value-based model of human behavior, emphasizing socially approved norms while condemning negative traits. The article concludes that the axiological analysis of anthropocentric proverbs provides valuable insights into the cultural and ethical foundations of the Uzbek linguistic worldview.

Keywords: anthropocentric proverbs, axiology, moral values, social values, Uzbek language, linguistic worldview, evaluation

In modern linguistics, increasing attention is paid to the anthropocentric paradigm, which places the human being at the center of language analysis. Language is no longer regarded merely as a system of signs but as a reflection of human cognition, culture, and values. Within this framework, proverbs represent a particularly rich source of anthropocentric meaning, as they encode collective human experience, social norms, and moral judgments accumulated over generations. Uzbek proverbs, like those of many other cultures, serve not only as expressive linguistic units but also as carriers of axiological meaning. They reflect society's evaluation of human behavior, interpersonal relationships, and social roles. Moral and social values expressed in proverbs guide individuals toward socially acceptable conduct and reinforce cultural ideals. This article focuses on the axiological interpretation of moral and social values in anthropocentric Uzbek proverbs. The study seeks to reveal how values are linguistically structured and evaluated, and how proverbs function as instruments of moral and social regulation within the linguistic worldview of Uzbek speakers.

Anthropocentric linguistics is based on the idea that language is inseparable from human consciousness, experience, and value systems. According to this approach, linguistic units are interpreted through their relation to human perception, evaluation, and cultural context. Proverbs, as fixed expressions with generalized meaning, occupy a central position in anthropocentric studies. Axiology, the study of values, plays a crucial role in analyzing proverbs because proverbial meaning is inherently evaluative. Proverbs do not simply describe reality; they assess it, distinguishing between what is considered good or bad, acceptable or unacceptable. Moral values such as honesty, kindness, and responsibility, as well as social values such as cooperation, respect, and justice, are central to this evaluative process. In linguistic axiology, evaluation is expressed through lexical choices, metaphorical imagery, contrastive structures, and implicit judgments. Anthropocentric proverbs integrate these elements to construct value-oriented messages that shape social behavior and moral consciousness.

Moral values constitute a core component of anthropocentric proverbs in the Uzbek language. Many proverbs emphasize virtues such as honesty, patience, diligence, and humility, presenting them as essential qualities of an ideal human being. For instance, proverbs that praise honesty often associate truthfulness with dignity and long-term success, while dishonesty is portrayed as socially destructive. Similarly, diligence is valued as a moral virtue connected to personal growth and social contribution, whereas laziness is condemned through negative evaluation. These moral judgments are expressed implicitly through metaphor, comparison, and opposition. The human subject in such proverbs is evaluated not only as an individual but also as a moral agent whose actions affect the broader community. Thus, anthropocentric proverbs function as moral guidelines that promote ethical behavior and self-discipline.

In addition to moral values, Uzbek anthropocentric proverbs strongly reflect social values related to interpersonal relationships and communal life. Social harmony, mutual respect, solidarity, and responsibility are recurrent themes in proverbial discourse. Many proverbs highlight the importance of cooperation and collective effort, emphasizing that individual success is closely linked to social unity. Respect for elders, family bonds, and social hierarchy are also central social values encoded in proverbs. Through evaluative language, these proverbs reinforce socially approved patterns of interaction and behavior. Negative social traits such as arrogance, selfishness, and disrespect are frequently criticized. By contrasting positive and negative human qualities, anthropocentric proverbs create a clear axiological framework that guides social conduct and reinforces cultural norms.

The axiological interpretation of proverbs involves identifying the linguistic mechanisms through which values are expressed. In Uzbek anthropocentric proverbs, evaluation is often conveyed through binary oppositions (e.g., good vs. bad, wise vs. foolish), metaphorical imagery, and generalized human experience. These mechanisms allow proverbs to function as concise yet powerful evaluative statements. The anthropocentric nature of such proverbs lies in their focus on human behavior, intentions, and consequences. The human being is presented as both the subject and object of evaluation, reinforcing the idea that values are inseparable from human action. Through repeated use in discourse, proverbs internalize these values within the collective consciousness, contributing to the stability and continuity of the cultural value system.

The axiological content of anthropocentric proverbs reflects the cultural and historical development of Uzbek society. Proverbs serve as a repository of traditional knowledge, ethical principles, and social expectations. Their continued use in everyday communication demonstrates their relevance in shaping moral reasoning and social identity. From a linguistic perspective, the study of axiological proverbs contributes to a deeper understanding of the Uzbek linguistic worldview. It reveals how language encodes value judgments and how cultural norms are transmitted through stable linguistic forms. This approach also highlights the role of proverbs in intercultural communication, as values embedded in language often differ across cultures.

Conclusion

The analysis of anthropocentric Uzbek proverbs from an axiological perspective demonstrates that moral and social values are central to their semantic structure. These proverbs function as evaluative tools that guide human behavior, reinforce social norms, and preserve cultural values. By focusing on the human-centered nature of proverbial meaning, this study confirms that anthropocentric proverbs represent a key intersection of language, culture, and ethics. In conclusion, the axiological interpretation of anthropocentric proverbs provides valuable insights into the moral and social foundations of the Uzbek linguistic worldview and contributes to the broader field of linguistic and cultural studies.

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