

CONCEPTUAL AND AXIOLOGICAL REPRESENTATION OF HUMAN VALUES IN ENGLISH AND UZBEK PHRASEOLOGY AND PAREMIOLOGY

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Abstract

The article examines the conceptual and axiological realization of phraseological and paremiological units in English and Uzbek. The study focuses on the way stable expressions and proverbs verbalize culturally significant values such as wisdom, labour, family, honour, patience, speech ethics and social responsibility. The research is based on comparative-semantic, conceptual and axiological methods.

Keywords: *phraseology, paremiology, concept, axiology, English, Uzbek, cultural values, linguistic worldview.*

Introduction

Phraseological and paremiological units occupy a special place in the linguistic worldview of every nation. They are not merely fixed combinations of words or ready-made speech formulas; they are culturally marked linguistic signs that preserve collective experience, moral norms and evaluative attitudes. Through idioms, proverbs and sayings, a language community conceptualizes the world and expresses its understanding of good and evil, wisdom and ignorance, diligence and laziness, honour and shame, speech and silence.

In modern linguistics, phraseology is increasingly studied not only from the structural and semantic point of view, but also within anthropocentric, cognitive and cultural paradigms. Such an approach makes it possible to interpret stable expressions as verbal representations of culturally relevant concepts. Paremiological units, in particular, reflect the axiological foundations of a society because they contain judgments, recommendations, warnings and moral conclusions based on collective experience.

The comparative study of English and Uzbek phraseology is of special importance because these two languages belong to different linguistic and cultural systems. English represents a Germanic language with a long tradition of individualistic and pragmatic cultural expression, while Uzbek belongs to the Turkic language family and reflects a worldview strongly connected with community, family, respect, hospitality and moral responsibility. Therefore, the comparative analysis of phraseological and paremiological material allows one to identify both universal and nationally specific features of value representation.

The aim of this article is to reveal the conceptual and axiological aspects of English and Uzbek phraseological and paremiological units and to determine how they reflect the system of cultural values in both languages.

Materials and Methods

The material of the study consists of selected English and Uzbek phraseological units, proverbs and sayings that verbalize basic value concepts. English examples were selected from standard dictionaries of idioms and proverbs, while Uzbek examples were taken from collections of Uzbek proverbs, phraseological dictionaries and literary-publicistic discourse.

The research applies the following methods:

1. **Comparative-semantic analysis**, which makes it possible to identify similarities and differences in the meaning of English and Uzbek phraseological units.
2. **Conceptual analysis**, aimed at determining the cultural concepts represented by stable expressions.

3. **Axiological interpretation**, used to reveal positive and negative value orientations encoded in phraseological and paremiological units.

4. **Linguocultural analysis**, which interprets language units in connection with national mentality, traditions and cultural experience.

The analysis focuses on several conceptual domains: labour, wisdom, family, speech, honour, patience and social conduct.

Results

The study revealed that English and Uzbek phraseological and paremiological units represent both universal and culture-specific axiological meanings.

1. The Concept of Labour

In both languages, labour is evaluated positively and associated with success, prosperity and moral dignity. English proverbs such as *"No pains, no gains"* and *"The early bird catches the worm"* express the idea that achievement requires effort, discipline and timely action. These units reflect a pragmatic attitude toward work and personal success.

Uzbek proverbs also highly value labour, but they often connect it with patience, moral purity and collective well-being. For example, the proverb *"Mehnatning tagi rohat"* literally means *"The end of labour is pleasure."* Another proverb, *"Mehnat qilgan elda aziz,"* emphasizes that a hardworking person gains respect in society. Thus, in Uzbek paremiology, labour is not only a way to achieve material prosperity but also a moral category that determines a person's social value.

2. The Concept of Wisdom and Knowledge

The concept of wisdom is widely represented in both English and Uzbek phraseology. English proverbs such as *"Knowledge is power"* and *"Look before you leap"* present knowledge as a practical instrument for decision-making and self-protection. The value of wisdom is connected with rationality, foresight and individual responsibility.

In Uzbek paremiology, knowledge and wisdom are also highly valued, but they are frequently connected with social respect and moral maturity. The proverb *"Bilagi zo'r birni yiqar, bilimi zo'r mingni"* means *"A strong arm defeats one, but knowledge defeats thousands."* This proverb places intellectual strength above physical power. Another Uzbek proverb, *"Yetti o'lchab, bir kes"* expresses the necessity of careful thought before action. It is semantically close to the English *"Look before you leap,"* but its imagery is rooted in traditional craft and everyday experience.

3. The Concept of Family and Kinship

The family concept demonstrates significant cultural specificity. In English phraseology, family is valued, but idiomatic expressions often focus on individual roles and personal relations, for example, *"Like father, like son"* or *"Blood is thicker than water."* These expressions emphasize heredity, kinship and family loyalty.

In Uzbek phraseology and paremiology, family has a broader axiological meaning. It is closely connected with respect for parents, honour of the household, continuity of generations and social stability. Proverbs such as *"Ota rozi – Xudo rozi"* and *"Onangni kaftingda tutsang, singlingni boshingda tut"* reflect the high moral status of parents and family obligations. The family is conceptualized not merely as a private sphere, but as a sacred moral institution.

4. The Concept of Speech Ethics

Speech is one of the most important axiological domains in both languages. English proverbs such as *"Speech is silver, silence is golden"* and *"Actions speak louder than words"* show that speech must be controlled and supported by action. The value orientation here is practical and ethical: empty words are negatively evaluated, while meaningful silence and real action are positively assessed.

Uzbek phraseology also attaches great importance to speech ethics. Proverbs such as “*Yaxshi soʻz – jon ozigʻi*” and “*Til – dil kaliti*” show that speech is interpreted as a means of spiritual influence and human relationship. A good word is associated with kindness, healing and respect, whereas careless speech may destroy social harmony. Therefore, Uzbek linguistic culture places speech within the framework of moral responsibility and interpersonal respect.

5. The Concept of Honour and Social Reputation

The axiological opposition between honour and shame is especially productive in Uzbek phraseology. Expressions related to “or,” “nomus,” “izzat” and “obroʻ” indicate that social reputation is a central moral category. Uzbek proverbs emphasize that a person must protect not only personal dignity, but also family and community honour.

In English phraseology, honour is also present, but it is often connected with personal integrity and reputation. Expressions such as “a man of his word” and “*to keep one's word*” show that reliability and honesty are highly valued. In both languages, moral credibility is associated with the correspondence between words and actions.

Discussion

The comparative analysis demonstrates that English and Uzbek phraseological and paremiological systems share a number of universal values. Both languages positively evaluate diligence, wisdom, honesty, responsibility and controlled speech. Such similarities show that phraseology reflects general human experience and moral principles common to many cultures.

However, the national-cultural specificity of value representation is clearly visible. English phraseological units often express values through pragmatic and individual experience. They are frequently oriented toward personal responsibility, rational behaviour and practical success. Uzbek phraseological and paremiological units, by contrast, are more strongly connected with collective consciousness, family hierarchy, respect for elders, social harmony and moral duty.

This difference does not mean that English culture lacks collectivist values or that Uzbek culture does not value individual responsibility. Rather, it shows which semantic and evaluative accents are more prominent in the phraseological worldview of each language. In Uzbek, values are often verbalized through kinship, respect, blessing, honour and social duty. In English, they are more frequently expressed through experience, action, self-control and practical wisdom.

The analysis also confirms that phraseological and paremiological units serve as a bridge between language and culture. Their meaning cannot be fully understood only through lexical translation. For example, the Uzbek proverb “*Ota rozi – Xudo rozi*” has no complete English equivalent because it reflects a specific moral and religious-cultural understanding of parental blessing. Similarly, English expressions such as “*The early bird catches the worm*” may be translated into Uzbek, but their pragmatic cultural tone should also be explained.

Conclusion

English and Uzbek phraseology and paremiology represent culturally significant value systems through stable linguistic forms. The conceptual and axiological analysis of selected units shows that both languages verbalize universal human values such as labour, wisdom, honesty, family, speech ethics and responsibility. At the same time, the Uzbek linguistic worldview gives special importance to family relations, respect for elders, social harmony and moral duty, whereas English phraseology more often emphasizes individual responsibility, practical reason and personal experience.

The study confirms that phraseological and paremiological units are not only expressive means of language, but also cultural codes that preserve national mentality and transmit moral values from generation to generation. Their comparative analysis is therefore important for cognitive linguistics, linguoculturology, translation studies and intercultural communication.

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