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On the Study of Axiological Units in Uzbek Linguistics

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Abstract: This article talks about the level of study of axiological units in Uzbek linguistics, their current status, problems and views.

Keywords: axiology, axiologism, values, linguistic and cultural studies, linguistic tools, linguistic unity.

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INTRODUCTION. The term axiology has been widely used since the second half of the 19th century, but although it is currently organized in Uzbek and English languages, a comprehensive explanation of the concept of axiology in Uzbek has not yet been given.[1]

The term axiology and its analogue axiologizm have been actively used in Uzbek linguistics in recent years. Nowadays, the term axiology is emerging as the most commonly used basic concept in linguistics. Axiology is derived from the Greek language, axio-values and logos means science, teaching, and is a science of values, a science of values.

LITERATURE ANALYSIS ON THE SUBJECT (LITERATURE REVIEW). This concept is interpreted differently in different literature. In the National Encyclopedia of Uzbekistan, a brief description of axiology-the science of values is given. In Philosophical Dictionary (1986) edited by I.T. Frolova, axiology is described as a philosophical study of the nature of values. In Philosophy: encyclopedia (2004) edited by Qiyamiddin Nazarov, axiology is explained as a system of knowledge about values acquired on the basis of axiological awareness, sense of appreciation, axiological knowledge, value approach, etc.[3]

Axiology was introduced to science in the second half of the 19th century by the German valuer E. Hartmann and the French scientist P. Lapilar. The axiological approach is an integral feature of humanitarian pedagogy, in which every person is considered as the goal of collective development and the highest value of society. Therefore, axiology ((theoretical) philosophical 3 theories about natural values) is viewed as a new educational philosophy and in harmony with modern pedagogic methodology.[2]

Later, at the end of the 19th century, axiology began to be used as a linguistic term. Although the philosophical study of the nature of axiology values arose in the second half of the 19th century, a valuable relationship to the world is presented in the philosophy of the ancient world. Philosophers of that time used concepts such as "goodness", "goodness", "truth", "useful", "beautiful" in evaluating natural and social phenomena.

RESEARCH METHODOLOGY. Ancient Eastern philosophy paid great attention to the study of the inner world of man. The ancient Babylonian philosophical idea that good and evil, goodness and evil, wealth and poverty, violence and humiliation are fundamentally opposed to each other, mutually contradictory and irreconcilable, is very telling. It is necessary to mention that there are also works such as "The Tale of the Saint Afokash" and "The Conversation of the Master with the Slave". In the first chapter, the initial philosophical imagination and ideas about happiness and unhappiness, justice and injustice, their causes and ways of elimination are described. In the next, the conflict between the master and the slave is expressed in a moving conversation between them. According to the play, the master, who is disappointed with the slave, who always has to refuse the master's wishes as reasonable and reasonable, finally says: "Well, what's good now?" he exclaims. The slave boldly and sarcastically answers: "Both my head and yours should be cut off and thrown into the river. That's the best. Is there a person who is so high as to reach the sky and can cover all the food? ". The enraged master looks at the slave with horror and says: "O slave, I want to kill you and make you leave before me." In response, the slave warned the master and said: "My master will live only three days after me." In Indian philosophy, the concept of "soul" is revealed through the soul - Brahman, which reflects the highest reality. The soul reflects "pure awareness" and resides in a "state of pure divinity." This teaching of Indian philosophers is called "Vpanishads", which show practical ways to improve human nature.[3] The teachings of Zen Buddhism, which first appeared in India (6th century BC), and later became widespread in Central, South, North and East Asia, also focused on the inner state of a person. The importance of Zen-Buddhist teaching is manifested in inner self-giving: in order to realize the truth, it is not necessary to study the environment, it is necessary to arm oneself, one's "I" with the Buddha. The technique of attaining the highest truth of the teachings of Zen Buddhism includes various psychological exercises. Psychological exercises reflect various valuable aspects of a person's self-improvement, his moral self-awareness, which can be viewed as a program for the formation of a behavioral pattern.

Ancient Western philosophers also interpreted value differently. The concepts of beauty and ugliness, good and bad, happiness and unhappiness related to value were understood in different ways and by different people in different periods. They tried to formulate the main axiological question: does supreme happiness exist? What is the meaning of human life? What is the truth? What is love and what is separation? What is beauty? They defined the contradiction in the nature of values: beautiful things can make a person commit a crime; a beautiful word can express a negative content; external beauty is spiritual poverty. According to the ancient Greek philosopher Heraclitus, knowledge is based on perception, but wisdom is achieved only through thinking. Democritus understands only a wise person, not any person, as the center of all things, the highest value. Without denying the opinion of Heraclitus, he emphasizes that sensory perception is reflected as the main source of knowledge. However, according to him, emotional perception gives "dark" knowledge about things. Understanding the essence of the world makes it possible to acquire true knowledge with the help of thinking. This does not diminish the role of emotional perception. On the contrary, Democritus emphasizes the importance of harmony with the child's nature in education, the need to take into account his interests, and the futility of punishment. Democritus' theory about the atom also contains a number of educational values. For example, his thoughts on forming a permanent habit of work, forming a positive motivation to study based on persuasion, searching for the truth, freeing the soul from fear, and forming one's passion are among these. Socrates also considers human action aimed at achieving the truth as a value. Plato is one of the first to base the educational system from a philosophical point of view, emphasizing the need for public education. In his doctrine of the state, including education, he imagined the world of reason; state (society, polis); distinguishes whether an individual is a thinker or a follower of state laws.[2]

ANALYSIS AND RESULTS (ANALYSIS AND RESULTS). In medieval teaching, value was understood as the basis of God's grace, his instructions. God embodies the highest goodness, he manifests the unity of Truth, Goodness, Beauty and is the source of moral value. Axiological consciousness in the Middle Ages reflects the relationship between objective and subjective values, their unity and diversity. It is characteristic for him to recognize spiritual values such as Faith, Hope, and Love, which define the three divine virtues in their entirety. Living for God was reflected in medieval ideas. The dignity of a person depends entirely on his union with God. This idea is pure, divine, and the creation of a person's inner "I" depends on it. Therefore, the Middle Ages are characterized by differences in the interpretation of value. Despite many social contradictions, Central Asian encyclopedic thinkers did not remain only natural scientists. They also left a name as philosophers-thinkers who promoted and explained the ideas of humanity. Advanced thinkers - Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina put forward humanistic ideas necessary for the development of the social system and the state, and developed the principles of the stages of humanization.

Today, many researchers consider the 21st century to be the century of science integration. The use of terms related to a certain field of science in another field without deviating from their meaning and content is a form of this integration. The term "axiology" used in the science of philosophy and logic entered linguistics, and the field of axiological linguistics (lingoaxiology) got its subject, purpose and task. At this point, the modality (attitude) and the value category used in logic were combined with axiology, and the linguistic terms "axiological modality" and "axiological value" appeared. [4]

Nowadays, the English and Uzbek languages continue to develop, reflecting the norms and values of the changing society. The axiological lexicon includes various concepts, including tolerance, diversity, human dignity, and reflects the complexities of modern life. Also, axiological units are a historical and cultural heritage in the field of linguistics, and are widely used words for expressing values and values related to the history and culture of a nation. These units are of great importance in preserving the historical and cultural heritage of a language expressed through words. The classification of axiologism is influenced by Greek philosophy, particularly Aristotelianism, but this concept was developed by several philosophers without a complete axiological analysis.

CONCLUSIONS AND RECOMMENDATIONS (CONCLUSION/RECOMMENDATIONS). In conclusion, the existence of new directions emerging and forming in the field of linguistics in the coming years indicates that the modernization in this field is in sharp pictures. The term axiology, which is one of the main concepts of cognitive linguistics, which is one of these directions, first appeared in Russian linguistics, and then entered other linguistic fields of the world. This concept, which was formed in Uzbek linguistics in the 80s of the 20th century, still has few researchers today. If we look at world linguistics, the demand for the axiological nature of the language and the works and theories made in this kolam will face some criticism by the 90s [3]. Over the years, the field of research has expanded and the demand and interest in the field of axiology and axiologism has been renewed.

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