

THE VERBALIZATION OF SOCIAL VALUES IN ENGLISH AND UZBEK PROVERBS

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Abstract:

The following article is dedicated to the analysis of social values in English and Uzbek proverbs. Paremiological units, namely proverbs contain evaluative information about a person and his qualities, properties of objects and phenomena of the surrounding reality, predetermine actions and behavior. Values are also represented in paremiological units.

Keywords: anthropocentrism, human, paremiological units, proverbs, axiology, axiological category, values, social values.

The end of the XX - the beginning of the XXI centuries was marked by a change in the structural approach to the study of linguistic phenomena by the anthropocentric paradigm. Anthropocentrism (from Greek *ἄνθρωπος* - man and Latin *centrum* - center) is the doctrine according to which any knowledge about nature, society and knowledge itself is characterized by the presence of a human dimension, that is, "man is the measure of all things." Anthropocentrism is based on the fact that the scientific result depends "not only on the position of the subject-observer and the characteristics of his instrumental and goal-setting activity, but also on the very fact of his presence in the universe"¹. The anthropocentric approach in scientific research involves taking into account the human factor in everything.

Paremiological units have a great axiological potential, since they contain evaluative information about a person and his qualities, properties of objects and phenomena of the surrounding reality, predetermine actions and behavior, regulate the normativity of "all aspects of life in relationship and interaction with a person: an object - a person, an action - man. Compliance with the described norms is an

¹ Новая философская энциклопедия. В 4 т. / Под ред. В.С. Стёпина. – М.: Мысль, 2001. – С. 374.



indispensable condition for maintaining the integrity of society. There are especially many proverbs in folklore relating to various kinds of relationships between people². As the results of the study of the paremiological (fraseological) fund of Ya.A. Pavlishcheva, it reflects and consolidates the national and cultural stereotypes of a particular people, through the reproduction of the basic patterns of a certain linguistic picture of the world, the mentality of the people is expressed. At the same time, the cultural significance of the images of phraseological units can be comprehensively disclosed, provided that these images are correlated with categories, concepts, mythologems, stereotypes and standards of national culture (material, social or spiritual) culture and its interpretation³. In the light of such a presentation of the issue, it seems reasonable to us to say that within the framework of the language picture of the world, “the fund of proverbs of the national language makes up its own picture of the world, called paremiological”⁴.

It is known that the most indicative sign of the importance of the national-cultural community, determined by a number of social relations to the surrounding reality, is the attitude towards a woman: "in any era and in any society, the attitude towards a woman, reflected in the language, characterizes the level of culture of the nation as a whole". Consequently, a woman is one of the significant values in the system of national and cultural values of the people.

Value as an axiological category denotes a positive or negative attitude of a person and / or society to certain objects, phenomena or events of the real or imaginary world, which is based on such objective-subjective evaluative characteristics as their normativity, significance and usefulness for the individual and society, as well as suitability to meet human needs.

The concept of value is the subject of study of various sciences, in particular philosophy, psychology, sociology, cultural studies, axiology, and other social sciences and the humanities, including philology. This is explained by the fact that “all social phenomena are explained using the concepts of “value”, “value

² Сайфуллина Э.Р. Когнитивная сфера русских и татарских паремий: «образ языка» и нормы речевого поведения: Автореф. дисс... канд. филол. наук. – Уфа, 2009. – С. 9.

³ Павлищева Я.А. Фразеология как источник гендерных стереотипов (на материале английского языка). // Наукові праці. Філологія. Мовознавство. Т. 221, № 209. – Миколаїв, 2014. – С. 65.

⁴ Бредис М.А. Представления о денежных отношениях в пословицах (на материале русского, латышского, литовского, немецкого и английского языков): Дисс. ...канд. филол. наук. – Москва, 2017. – С. 24.



preferences”, “value orientations”. This equally applies to social philosophy and private scientific knowledge (sociology, cultural studies, psychology). All things, material and spiritual objects that surround a person can be represented as values, and those, in turn, line up in a system. The system of values determines the system of action, and individual values and value structures become the environment in which the acting person finds himself⁵. Values not only influence the choice of the type of behavior and actions of a person, but also completely determine it.

As an important parameter for assessing a person in the anthropocentric proverbs of the Uzbek and English languages, social status should be considered. In general, the social level of values in the anthropocentric proverbs of the Uzbek and English languages is represented by axiological proverbial dyads such as "Family - Loneliness", "Children - Childlessness", "Collective - Individual", "Marriage - Divorce", "Marriage - Extramarital", "Collectivism – Individualism”, “Altruism – Egoism”, etc. Let us look through the proverbial dyads of "Family - Loneliness": Uzbek proverbs: *Kelin bilan qaynona – o't bilan suv. Kelin bo'ldim - qaynonamga yoqmadim, qaynona bo'ldim - kelinimga yoqmadim. Kundosh hotin kunda og'riq. Oila – qo'sh ustunli ayvon. Er-hotin – qo'shqanot. Ering suydi - Eling suydi*; English proverbs: *The apple never falls far from the tree. Blood is thicker than water. Blood will tell. The family that prays together stays together. Man cannot live by bread alone.*

Summarizing the above, it can be stated that the axiological proverb dyads of conventional values and anti-values identified during the analysis of the anthropocentric proverbs of the Uzbek and English languages reflect the level hierarchy of the value system, represented by the physiological, material, emotional, moral and ethical, intellectual, aesthetic, social, political, religious levels, as well as the level of professional self-realization values.. At social level of values, axiological dyads such as "Family - Loneliness", "Children - Childlessness", "Collective - Individual", "Marriage - Divorce", etc. are manifested.

⁵ Мутушев А.А. Понятие ценности в системе философского знания. // Теория и практика общественного развития, №. 5, 2015. – С. 117.



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