International Journal for Social Studies

Available at https://edupediapublications.org/journals

ISSN: 2455-3220
Volume 05 Issue 11
November 2019

Anthropocentric Proverbs As A Concentration Of Axiological Features Of A Language

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Abstract

The article is devoted to the problem of axiological comprehension by the native speakers of the phenomena of reality, which leaves a special imprint on the formation of the linguistic picture of the world. According to the results of the analysis of the linguistic picture of the world, reflected in anthropocentric proverbs, the axiological marking of social facts in the minds of native speakers is closely connected with the national mentality of the people, for values and antiquity are the basic units of culture. Verbal expression in the proverbs of the perception of the world and attitude to it is carried out through the prism of the value system of the individual and society as a whole. Evaluation of the expressed content through a person's value system, through a circle of meanings meaningful for him and for society, determines the axiological picture of the world. It follows that the proverb, like any other text, is valuable, i.e. axiologically colored and serves as a rich source for revealing the value orientations of the linguistic picture of the world.

Key words: *anthropocentric proverbs, paremiological units, axiology, axiological picture of the world, pragmatics, concept, national specificity, culture of a people, value, antiquity.*

It is acknowledged that between the meaning and the internal form of proverbs there are three main types of relationships - coincidence, intersection, and parallel existence, including transitional cases, which, representing descriptive-cognitive levels, form a double frame - a knowledge scheme of two situations:

1) at the level of meaning - knowledge about the stereotypes of behavior accepted in society;

2) at the level of the internal form - everyday ideas [4, p. 37].

It is important to accentuate that "the proverbial cognitive levels interact with the pragmatic sublevels of assessment and emotionality and the pragmatic-cognitive sublevel of the scenario. The script, such as a rule, in most cases contains

an implicit recommendation on how to proceed based on the situation - the frame"[4, p. 37]. In further words, proverbs as a frame summarize experience and summarize the past, and as a script they fulfill a moralistic and didactic function and are thus turned into the future [4, p. 38].

In modern linguistics in the field of the study of paremiological units, including proverbs, such significant topics of their research are highlighted as identifying their national-cultural specificity, comparing meaning and connotation, analyzing modality and evaluation in them, etc. [13, p. 10].

In this favor, when studying anthropocentric proverbs, the problems of the linguistic picture of the world, the impact of the language on human behavior and thinking, the relationship of language and society, the relationship of language and spiritual culture of the people, etc. become especially applicable. Recently, the axiological direction in the study of proverbs, i.e. study of proverbs in the framework of axiology.

Axiology as a science is engaged in the study of the value world, represented by a system of values and their socio-cultural relationships with reality in general, society and the individual in particular.

The axiological picture of the world is structured on the basis of the value orientations of the individual and society, which are determined by their experienced life experiences and the acquired knowledge, skills and abilities to satisfy the needs of both the spiritual and material planes.

The determining factors of a person's "value orientation" are the way to satisfy the needs and the nature of motivation for activity: "In the vector of needs, value is considered from the point of view of a person's ability to realize the necessity and expediency of something, as well as ways to achieve this necessary and desired, determining interests, goals and the means to realize them. In this regard, the issue of the functional structure of value consciousness is being fixed: from the need for a picture of the world that is proportionate to a person, to sensory-appraised perception-experience within the framework of deep motivations and to the intellectual construction of an image-concept (value). An integral human need, value-based, recognizes the need for a proportionate image of the world to a person as a condition for agreement with him "[10, p. 8].

Value is a philosophical category expressing the subject-phenomenal reality put forward as a result of moral comprehension by an individual (society) through the prism of its obligation and significance, the fundamental norms and achievements of mankind.

The fundamental norms and achievements of humanity, presented in the form of values, underlie the construction of being, help the individual to integrate with the society in which he lives. Such norms rule the behavior of a person in society, prompting him to act within the framework outlined by society, to do socially approved actions.

ISSN: 2455-3220
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Assessing the role of values in the life of culture and society, T.G. Bochina and Xiang Qun point out that “value is the fundamental principle of culture, and the uniqueness of value systems defines the differences in cultures. Values are formed as products of human interest in transforming the surrounding reality, they have the functions of landmarks, are deliberated to be the semantic elements of human life, which determine the direction of human life. They form the basis of individual or collective judgments and actions ”[6, p. 45].

Values can reflect both the uniqueness of the national consciousness of a particular nation as a whole, and the attitude of individuals. So, if the specific features of Russian national consciousness and attitude include conscience, honor, dignity, justice, humanity, truth, justice, will, compassion, etc., then the values of the public figure - the mayor of Yekaterinburg Yevgeny Roizman, as shown by the analysis his copyright blog A.A. Berseneva, constitute "the truth, social justice, the need to help those in need, the well-being of people" [2, p. 8-9]. Thus, value attitudes predetermine the behavior of an individual in all spheres of his activity.

Values arise as a result of a person’s cognitive activity: “values are connected with a person in such a way that there are no values outside of a person and society, objects outside of a person are not subject to value classification, values are formulated by a person in his productive activity” [10, p. 28].

By fair remark, A.N. Beloborodko, in the 21st century there is a transformation of traditional values and the emergence of a system of new value orientations, which is broadcast in the mass, in particular pop culture through “a large-scale system of concepts that affect the individual’s consciousness and suggest certain settings for it” [3, p. 7].

Of particular interest is the interpretation of traditional values by contemporaries, especially students. The value concept “Well-being of loved ones” in the minds of modern youth is represented by the nuclear meaning “health and peace of mind of loved ones” and on the periphery - the sign of “material security of loved ones”, the concept of “Friendship”: “emotional closeness”, “emotional attachment” (core) - “frankness” and “security” (periphery), the concept of “Happiness”: “love” (core) - “material well-being and high social position” (periphery), the concept of “Family”: “parenting”, “family interests” "(Core) -" are the interests of the family higher interests ”(periphery), the concept of“ Freedom ”:“ self-realization ”(core) -“ create a family ”(periphery), the concept of“ Love ”:“ create a family ”(core) -“ friendly affection ”(periphery), the concept of“ Faith ”:“ faith in God ”(core) -“ self-confidence ”(periphery), the concept of“ Self-realization ”:“ gain widespread fame ”(core) -“ have an interesting job ”(periphery) [8, p. 13].

An analysis of the reflection of value concepts in the linguistic consciousness of student youth shows that more abstract, idealized, spiritually

preeminent meanings are brought to the forefront, and all material, “mundane”, pragmatic ones are reflected in the periphery of the conceptual field.

Values are classified according to different criteria. Depending on the area of human existence, values were derived (in the areas of truth, aesthetics, ethics (morality), hedonistic or pragmatic areas), they distinguish material, logical, aesthetic, ethical, values of being, consumption values, etc.

As an analysis of the scientific literature on axiology shows, values are classified into:

1) moral values;
2) legal values;
3) scientific values;
4) historical values;
5) social values;
6) philosophical values, etc.

Notwithstanding of which variety they belong to and what existential and qualitative properties they have, values are differentiated by classical trichotomy: their positive, neutral or negative assessment.

As can be seen from the names of the types of values, axiology is a multicomponent science, within which its particular components are distinguished. The analysis of evaluations in linguistic units led to the formation and development of such a direction in this science as linguistic axiology.

It is well known that one of the aspects of reflection in a language of interaction between reality and a person is evaluative: assessment as a value aspect of meaning is revealed in a variety of language expressions [1]. At the same time, it should be recognized that appraisal and value characteristics, although they are currently recognized as the basic characteristics of the universe of human being and society, nevertheless "remain among the still unknown in their unity and at the same time in their varied representation in the language of man" [10, 4].

Linguistic axiology is targeted at “determining the methodology and technology in studying the contents of the inner world of a linguistic (discursive) personality, the value orientations of a person and society according to the language, or rather, a speaking person who creates a discursive world in relation to the World, Others and oneself in this world” [10, p. 19]. Consequently, the object of study of linguistic axiology is the value world of a person displayed in a language. The value system of the individual and society, which finds expression in the language, in this study we will consider as an axiological linguistic picture of the world.

The axiological linguistic picture of the world is formed under the influence of many factors of a linguistic and more extralinguistic nature and depends on the whole on the social, economic, political, religious, national-cultural and other ways of life in the country. It is remarkable to trace in this regard the evaluative attitude

to man and woman in the English-language picture of the world, since the most indicative sign of the implication of the national-cultural community, determined by a number of social relations to the surrounding reality, is the attitude to women: "in any era and in any society, the attitude to a woman, reflected in the language, characterizes the level of culture of the nation as a whole"[12, p. 383].

According to Ya.A. Pavlishchev, as in most European languages, in the English-language picture of the world, a man is assigned a dominant and directing role in almost all areas of life: the head of the family, the defender of the woman, support, the earner, the warrior, the father, which allows us to talk about the manifestation of the tendency of anthropocentrism: the word of a man is considered "Significant in making important decisions, the woman must obey his will, he bears responsibility for the woman and family. The woman, in turn, is a weak creature, defenseless and irresponsible, a little infantile, emotions prevail over the intellect, which scares the man. Traditionally, as in many European cultures, a woman is a keeper of a family hearth, a mother. However, despite the man's dominant role, a woman is also perceived as a potential danger for a man, as he is considered more cunning, insidious and emotional "[11, p. 66]. Hence, anthropocentrism is observed in the English-language picture of the world.

Axiological analysis of textual material contributes to the "determination of the value coordinates of the linguistic picture of the world, the processes and results of the meaningful evaluation of human activity in language and speech; the establishment of elements of the personal and national axiosphere, patterns of evolution of essential meanings in various areas of society, including the field of public opinion, public education, fiction, artistic creation, for the implementation of a comparative analysis of national value worlds "[10, p. 5-6].

We agree with the opinion of S.Yu. Danilova that value judgments and value attitudes of communicants depend on the context. This was demonstrated by an experiment with freshmen from the Faculty of Philology, who, after a preliminary discussion on the subject of term papers, was asked to anonymously write three words that determine the choice of scientific work and then connect these words with their vision of well-being [9, p. 15]. According to the results of the experiment, it turned out that "students at the time of the survey tend to give out situational requested information. It is pragmatic attitude (to return what was said to the teacher) becomes dominant and partly overwhelms the desire to share the formed scientific interests"[9, p. 16]. In this situation, the pragmatic attitude predetermined the choice of freshmen as answers to the value orientations imposed by the teacher, although initially the topics of term papers and academic advisers were already chosen by them.

Accordingly, the axiological linguistic picture of the world is predetermined by a person's life experience, his values, helping him to build his socio-communicative activity and speech behavior in various spheres of life in

accordance with the models of behavior approved by society, within the framework of accepted norms and regulations.

Behavioral concepts and moral principles are, of course, based on an estimated attitude to the life of the subjects of society, since "the most important generalizations of the rules of behavior and attitudes towards the world are recorded in the existing system of value-tagged statements, which include paremiological units" [5, p. 59].

One of the types of values are family values, which are manifested in the relationship between husband and wife, parents and children. In the system of family values of the Russian people, fixed in proverbs and sayings, the image of the mother is "the most valuable value, bearing positive emotions" [7,p. 11], the father is characterized by a value attitude - the breadwinner of the family, educator, strategist, wife - housekeeper, who is attributed the leading moral function, husband - the head of the family, he is assigned the supreme family role [7, p. 11]. It is noteworthy that family values in proverbs and sayings are reflected in a correlation with family antiquities, which have a negative evaluative connotation of reproach and conviction.

This state of affairs determines the question of the axiological coloring of the phenomena of reality in the minds of native speakers, as evidenced by the results of scientific research carried out in the framework of axiological linguistics.

For example, N.L. Yugan explores the problems of the axiological perception of time by the Russian people, which is reflected in proverbs, and concludes that "such a typological and as if indifferent property, like the speed of time (more quantitative characteristic), gets a qualitative assessment, appears in the minds of Russian people and in the people experience axiologicallymarked "[14, p. 201]. According to the author, the time for the Russians is a smooth flow, unhurried tread. Such a perception of time, which is a feature of the Russian national mentality, is represented in proverbs with the meaning "do not rush": proverbs "almost all contain a philosophical context: everything has its own deadline, everything will have its time" [14, p. 201]. Basing on this we can accomplish that the axiological marking of a fact in the minds of native speakers is determined, in general, by the national mentality of the people.

By fair assertion T.G. Bochina and Xiang Qun, the characteristic genre features of the proverb (edification, the transfer of folk wisdom, experience, etc.) are closely related to the axiological picture of the world, the system of values and antivalues of the people [6, p. 44].

T.G. Bochina and Xiang Qun study the axiology of age in Russian paremias. According to the authors, a person's age correlates with certain values and antivalues, acquiring a positive or negative qualitative assessment at each stage of life [6, p. 44]. At the same time, values and antivalues are considered as the basic units of culture [6, p. 45].

In Russian paremias about age, vital (life and death, health and disease), intellectual (mind and stupidity), social and utilitarian (labor and unemployment, laziness, rest) and hedonistic (happiness and unhappiness) values are actualized, of which "the main guidelines when assessing a person from the point of view of age, his physical and intellectual-social state are "[6, p. 48].

It should be distinguished that when interpreting value attitudes, taking into account situational-pragmatic variation is of particular importance. In particular, proverbs that have an invariant-variable structure at all levels and in all aspects and contain an invariable and general in their structure, which is their invariant essence, and all the particular and variable, their variativeaspect [5, p. 32], depending on the situational-pragmatic context, they serve to express certain value judgments and value attitudes of participants in a communicative act.

Speaking about the value of judgments and value attitudes in proverbs, it is necessary to point out that proverbs, having a complete figurative or ugly structure of meanings, expressing an edifying meaning and idea, do not depend on the external context and imply subtext [5, p. 32]. The perception of value judgments in proverbs may depend on the functions they perform in the speech of the speakers.

Subsequently, in everyday use, proverbs perform informative, modeling, instructive, predictive and textual functions [5, p. 36], but at the same time they can also act in a humorous or comic function: "A proverb performs a humorous function using the means of artistic expression. In addition, the proverb not only makes laugh, but also contains an assessment of the phenomenon, gives a certain recommendation and not only entertains the interlocutor, but also creates a special paradoxical world. The comic effect in the proverbs is achieved with the help of irony, paradox, joker"[5, p. 37].

Comic proverbs, characterized by edification, conciseness, humorous tonality, express mild criticism of the absurd state of things and the wrong behavior of people. At the same time, "the proverbial comic is interpreted situationally, while some utterances are perceived as funny, not being such, and some comic utterances, on the contrary, are taken seriously as consolations" [5, p. 5-6]. For example: Sings - well, but shuts up - even better. How many a stick does not swim in the sea, but does not become a ship. Bus bypasses from behind, and mother-in-law from all sides. They cut it in the forest, and chips fly to us.

As you can see, the verbal expression of the perception of the world and attitude to it in the above proverbs is carried out through the prism of the value system of the individual in particular and society as a whole. It is the assessment of the expressed content through the system of human values, through a circle of meanings that are significant for him and for society, and determines the axiological picture of the world. In such an interpretation, any text created by an individual or a society, including a proverb, acts as valuable, axiologically colored

and serves as a rich source for revealing the value orientations of the linguistic picture of the world.

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