

CONCEPTUAL AND AXIOLOGICAL REPRESENTATION OF MORAL VALUES IN THE PHRASEOLOGICAL WORLDVIEW OF ENGLISH AND UZBEK

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Abstract.

The article examines the conceptual and axiological representation of moral values in the phraseological worldview of English and Uzbek. The study focuses on phraseological units, idioms, and proverbs that verbalize such moral concepts as honesty, conscience, honour, dignity, kindness, loyalty, shame, and social reputation. The research demonstrates that moral values in both languages function as culturally marked evaluative categories. While English phraseology tends to emphasize individual responsibility, personal integrity, inner conscience, and social reliability, Uzbek phraseology more strongly reflects collective evaluation, family honour, moral purity, social respect, and the concept of or-nomus. The comparative analysis reveals both universal and culture-specific features in the linguistic representation of moral values.

Keywords: *phraseological worldview, moral values, axiology, concept, linguoculture, English phraseology, Uzbek phraseology, conscience, honour, social reputation.*

Introduction

Language is not only a means of communication but also a form of cultural memory. It reflects the values, beliefs, social norms, and moral experience of a particular linguistic community. Phraseological units are especially important in this respect because they preserve figurative meanings, collective judgments, and culturally significant patterns of evaluation. Through idioms, proverbs, and stable expressions, a society verbalizes its ideas about good and evil, honesty and dishonesty, honour and shame, loyalty and betrayal.

The phraseological worldview is closely connected with the axiological worldview, since idiomatic expressions often contain explicit or implicit evaluation. They do not merely name a situation or a human quality; they also express approval, disapproval, admiration, warning, condemnation, or moral instruction. Therefore, the study of phraseological units makes it possible to reveal how moral values are conceptualized and evaluated in different languages.

English and Uzbek represent two different linguocultural systems. Nevertheless, both languages possess a rich stock of phraseological units that express moral values. Concepts such as honesty, conscience, kindness, loyalty, dignity, and reputation are

central in both cultures. At the same time, the ways in which these values are verbalized differ according to cultural traditions, social norms, religious and ethical background, and historical experience.

The relevance of the present study lies in the need to investigate moral values not only as abstract ethical categories but also as linguistically and culturally embodied concepts. Such an approach is significant for comparative linguistics, phraseology, linguoculturology, translation studies, and intercultural communication.

Aim and Objectives of the Study

The aim of the article is to analyze the conceptual and axiological representation of moral values in the phraseological worldview of English and Uzbek.

The main objectives are:

- to identify phraseological units that verbalize moral values in English and Uzbek;
- to analyze the semantic and evaluative structure of selected idioms and proverbs;
- to determine universal and culture-specific features in the representation of moral concepts;
- to reveal the role of phraseological units in expressing cultural evaluation.

Materials and Methods

The material of the study consists of English and Uzbek phraseological units, idioms, proverbs, and stable expressions related to moral values. The research applies comparative, descriptive, conceptual, componential, and linguocultural methods of analysis. The selected units are examined according to their semantic structure, figurative basis, evaluative orientation, and cultural meaning.

Moral Values as Axiological Concepts

Moral values are evaluative concepts that regulate human behaviour and interpersonal relations. They determine what is considered acceptable or unacceptable, noble or shameful, right or wrong within a particular culture. In phraseology, such values are represented through images, metaphors, symbolic components, and culturally fixed associations.

In English, moral values are often associated with personal integrity, individual choice, responsibility, and social trust. Expressions such as to keep one's word, a clear conscience, to have a good name, and to stand by someone emphasize reliability, honesty, loyalty, and inner moral control.

In Uzbek, moral values are closely connected with family upbringing, social respect, collective judgment, honour, shame, and spiritual purity. Expressions such as so'zida turmoq "to keep one's word", vijdoni pok "to have a pure conscience", ornomusini saqlamoq "to preserve one's honour", yuzini yorug' qilmoq "to make one's face bright", and el nazaridan qolmoq "to lose public respect" show the importance of moral evaluation within the community.

Thus, both languages reflect moral values as central elements of human identity, but they differ in the cultural mechanisms of evaluation.

Honesty as a Moral Dominant

Honesty is one of the most important moral concepts in both English and Uzbek phraseology. In English, the proverb honesty is the best policy presents honesty as the most reliable and reasonable principle of life. It combines ethical and pragmatic meanings: being honest is not only morally correct but also socially beneficial. The idiom to be straight with someone also reflects openness, sincerity, and truthfulness in interpersonal relations.

In Uzbek, the concept of honesty is expressed through such units as halol mehnat “honest labour”, halol luqma “honest bread”, halollik – ulug‘lik “honesty is nobility”. These expressions indicate that honesty is understood not only as truthfulness but also as moral purity, lawful earning, and spiritual cleanliness. The concept halol has a deep ethical and cultural meaning in Uzbek, as it is connected with purity of action, intention, and livelihood.

The comparison shows that English phraseology tends to interpret honesty as personal sincerity and social trustworthiness, while Uzbek phraseology expands the concept toward moral purity, labour ethics, and spiritual responsibility.

Conscience and Inner Moral Control

The concept of conscience is another important axiological category. English phraseology contains expressions such as a clear conscience, a guilty conscience, to have something on one’s conscience. These units describe conscience as an internal moral mechanism that evaluates a person’s actions. A clear conscience implies innocence and inner peace, whereas a guilty conscience indicates moral discomfort and responsibility for wrongdoing.

Uzbek phraseology also represents conscience as a powerful moral regulator. Expressions such as vijdoni pok “pure conscience”, vijdon azobi “torment of conscience”, vijdoni qiynalmoq “to be troubled by conscience”, and vijdonsiz odam “a person without conscience” show that conscience is evaluated as a sign of moral integrity. The Uzbek phrase vijdoni pok contains a strong positive evaluation, while vijdonsiz carries a sharply negative moral judgment.

In both languages, conscience is associated with inner evaluation and moral responsibility. However, Uzbek phraseology often connects conscience with social morality, spiritual purity, and public respect, whereas English phraseology more frequently emphasizes the psychological state of the individual.

Honour, Shame, and Social Reputation

The concepts of honour and shame are especially significant in the Uzbek phraseological worldview. The expression or-nomusini saqlamoq means to preserve one’s honour and dignity. The phrase yuzini yerga qaratmoq expresses shame or disgrace, while yuzini yorug‘ qilmoq denotes bringing honour or respect to oneself, one’s family, or one’s community. These expressions demonstrate that moral behaviour is evaluated not only individually but also collectively.

In English, similar meanings can be observed in such expressions as to save face, to lose face, a good name, and to have a reputation. These units indicate the importance of social image and public evaluation. However, English expressions usually focus on personal reputation and social credibility, while Uzbek phraseology often includes family honour, collective dignity, and public shame.

For example, the Uzbek expression *el oldida uyalmoq* “to feel ashamed before the people” shows that the moral assessment of a person is connected with the opinion of the community. In English, to have a good name means to be respected and trusted, but it does not always carry the same collective and family-related emotional weight as Uzbek expressions involving *or*, *nomus*, *yuz*, and *el*.

Kindness and Human Solidarity

Kindness is a universal moral value represented in both languages. English phraseology includes expressions such as a kind heart, to do good, charity begins at home, and one good turn deserves another. These units express benevolence, generosity, and moral reciprocity.

In Uzbek, kindness is expressed through such units as *ko‘ngli oq* “white-hearted”, *mehr-oqibatli inson* “a person full of kindness and compassion”, *yaxshilik qil, dengizga tashla* “do good and throw it into the sea”, and *yaxshilik yerda qolmas* “goodness will not remain unrewarded”. These expressions show that kindness is understood as sincerity, compassion, generosity, and spiritual nobility.

The expression *ko‘ngli oq* is particularly important because the image of whiteness symbolizes purity, openness, and goodness. In English, the metaphor of the heart is also productive, as in a kind heart or a heart of gold. This indicates a universal tendency to conceptualize kindness through the inner emotional centre of a person.

Loyalty and Keeping One’s Word

Loyalty is closely connected with trust and moral stability. In English, expressions such as to keep one’s promise, to keep one’s word, to stand by someone, and faithful to one’s word describe a person as reliable and morally consistent.

Uzbek phraseology expresses the same value through *so‘zida turmoq* “to stand by one’s word”, *ahdiga vafo qilmoq* “to remain faithful to one’s pledge”, *sodiq do‘st* “loyal friend”, and *va‘dasiga vafo qilmoq* “to keep one’s promise”. In Uzbek culture, the word *so‘z* is not merely a linguistic unit; it is also a moral sign of personal dignity and responsibility. A person who does not keep his or her word may be negatively evaluated not only as unreliable but also as morally weak.

This shows that loyalty in both languages is based on the unity of word and action. Nevertheless, Uzbek phraseology gives special importance to moral obligation before others, while English phraseology emphasizes personal reliability and trust.

Discussion

The analysis reveals that the phraseological representation of moral values in English and Uzbek contains both universal and culture-specific features. Universal

features include the positive evaluation of honesty, conscience, kindness, loyalty, dignity, and social respect. Negative evaluation is attached to lying, betrayal, shamelessness, dishonesty, and loss of reputation.

Culture-specific features are connected with different value priorities. English phraseology often conceptualizes morality through individual responsibility, inner conscience, personal reputation, and social trust. Uzbek phraseology, on the other hand, more strongly reflects collective moral judgment, family honour, public respect, shame, spiritual purity, and the ethical significance of *or-nomus*.

Another important difference lies in the metaphorical basis of moral evaluation. In Uzbek, the components *yuz* “face”, *ko‘ngil* “heart/soul”, *or, nomus*, and *el* play a significant role in representing moral values. In English, such components as heart, name, face, word, and conscience are especially productive. These components function as cultural signs that organize moral experience in language.

Conclusion

Moral values occupy a central position in the phraseological worldview of English and Uzbek. Phraseological units do not simply describe human qualities; they evaluate them from the point of view of cultural norms and ethical expectations. The concepts of honesty, conscience, honour, kindness, loyalty, and reputation are represented in both languages as important moral dominants.

The comparative analysis shows that English and Uzbek share many universal moral values, but the linguistic expression of these values is culturally specific. English phraseology tends to emphasize personal integrity, individual responsibility, inner conscience, and social reliability. Uzbek phraseology places stronger emphasis on family honour, social respect, collective evaluation, shame, moral purity, and *or-nomus*.

Therefore, the study of moral values in phraseology provides valuable insight into the relationship between language, culture, and axiology. It also contributes to a deeper understanding of intercultural communication, translation of idiomatic expressions, and the conceptual organization of moral experience in different linguistic communities.

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