

## LINGUISTIC ANALYSIS OF UNIVERSAL VALUES

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**DOI: 10.5958/2249-7137.2022.00301.9**

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### ABSTRACT

*Universal value analyses and lingvocultural analysis are the focus of the following studies. It focuses particularly on the novelty of the concept of linguistic analysis being coupled with the concept of text. In addition, the work's theoretical level is raised by using this strategy. As a result, these values have an impact, how persons are motivated to behave as citizens and how their actions as global citizens are evaluated or validated. Social action is regulated by values. Some researchers believe that Emancipation is often the result of education. The term "universal value" refers to something that is accepted without question, imitating another country's value system and embracing so-called "western" values. Among other values, "freedom, democracy, equality, and human rights, "neglecting the uniqueness and distinctiveness of their own development.*

**KEYWORDS:** *Lingvoculture, universal ideals, culture, group, national, text, social activity.*

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### INTRODUCTION

Universal values are characterized by the fact that the greatest number of people, both in time and space, recognize them. The most essential everyday facts, world art masterpieces, and stable moral ideals (love and respect for one's neighbor, honesty, mercy, wisdom, striving for beauty, and so on) are among them. Many moral precepts are shared by all world religions and are represented in a unique way in basic human rights. National values are extremely essential in the lives of both nations and individuals. At the same time, it's important to heed L.N. Tolstoy's cautionary words: "It's dumb when one guy thinks he's better than other people; it's even stupider when an entire nation thinks it's better than other nations." National values, as contrast to global values, are more concrete and materialized. [1]

The subject of axiological coherence is another aspect related with the text in linguoculturology. Values emerge and grow in the course of people's daily activities, dividing them into social categories. In a dark location, man does not discover the dignity of anything. Values emerge from the substance of objects, phenomena, and spiritual processes that a person requires for his activity in numerous sectors, most notably in the sphere of production and labor. "When we say language and culture, it is often remembered that the problem called "culture of speech" is associative, but this does not indicate the nausea of culture in two places," writes N. Mahmudov about one of the concepts in the same sphere: "when we say language and culture, it is often

remembered that the problem called "culture of speech" is associative, but this does not indicate the nausea of culture in two places." Even a cursory examination of these issues reveals that, first and foremost, we are discussing substantive bases of comparison in intercultural communication, which are provided by linguistic signs from various systems and non-linguistic signs from specific ethnic cultures. As a result, the solution hinges on resolving the issue of mutual understanding. [2]

The search for grounds for an intercultural analysis of universal values is founded on the notion that every comparative study should include universal categories: universality should be combined with the ability to comprehend the same grounds in different ethnic cultures. The conviction in the presence of universality is based in part on universal ideas within specific constraints of human existence on our planet's physical conditions, as well as universal rules of the active growth of nature required for life. In other words, national spiritual values encompass all that contributes to ethnoculture's unique characteristics. Small groups of people are brought together by group values, which are defined by their location of residence and age. In the realm of linguoculture, and, sadly, often in the sphere of anti-culture, they represent some socio-group preferences. These are numerous linguistic representations of concepts such as "brotherhoods," "sects," "castes," or "associations," such as "rockers," "punks," and "lovers," among others. This includes the sublanguages' youth and age values, which are as follows: [3]

(1) the jargon of programmers, office equipment dealers, and Internet users: red assembly - equipment manufactured in Uzbekistan, hung - computer malfunction; production vocabulary: teacher - teacher, coursework - coursework, technician - technical school;

(2) the jargon of programmers, office equipment dealers, and Internet users: red assembly - equipment manufactured in Uzbekistan, hung - computer malfunction;

Furthermore, the same values may have distinct representations at different stages of language development: Blood, macarony, buck, dandy, swell, toff, spiv, teddyboy are slang words with the meaning of a dandy that have been regularly used in the English language of different centuries. The anthropocentric paradigm of modern linguistics allows us to see not only the signs of culture, but also the phenomenon of national-cultural specificity of linguistic consciousness in the signs of language. It is language that serves as the primary carrier of cultural values and as a social relations regulator. Multidimensionality, dynamism, connectedness with global processes, and a crisis of conventional identity describe the cultures of many peoples as a whole in the postmodern worldview. [4]

According to Polish-Australian linguist A. Wierzbicka, language consciousness is not only anthropocentric, but also ethnocentric, as people's perceptions of the world shift from one culture to the next. Human consciousness is always ethnically conditioned because "each nation's worldview is built on its unique set of subject meanings, social stereotypes, and cognitive schemes". All of this has a direct impact on language mapping processes and assumes a variable coefficient of national-cultural determinism and a distinct degree of national marking of a language unit. However, when examining the linguistic picture of the world in terms of rules and norms of behavior, A. Vezhbetskaya expresses her firm belief that, despite the external diversity of languages and cultures, humanity has an undeniable cultural community that allows us to postulate a universal semantic met language. [5]

The relevance of the appeal to linguoculturological examination of universal values, in particular, for modern Uzbekistan, stems principally from the Uzbek mentality's condition of crisis.

Linguoculturology is concerned with the value-semantic space of language. If we apply A.A. Leontiev's comment regarding ethnopsycholinguistics, we may appropriately classify linguoculturology, which was until recently "more declared than truly developed" as a separate scientific area. By the end of the twentieth century, however, this field had earned the status of a full-fledged scientific discipline: its object and subject had been established, the main theoretical positions had been proposed, and theoretical foundations had been laid, all of which were embodied in practical results. If the first form of social consciousness incorporates encyclopedic knowledge, the second – linguistic awareness – relies on verbalized knowledge to activate the relevant elements of cognitive consciousness, principally of social, cultural, and ideological origin. [6]

As a result, aspects of cognitive consciousness are transformed into linguistic presuppositions, which then mature into cultural and pragmatic components of language semantics after going through speech-thinking and modal-evaluative transformations. Artifacts specific to each national culture are formed as a result of such transmutation processes (from encyclopedic knowledge through linguistic presuppositions to linguistic consciousness objectified by a system of linguistic meanings), linguistic images, symbols, and signs, containing the results of the entire ethno-cultural community's heuristic activity. [7]

They serve as a means of interiorizing the results of a given ethno-linguistic collective's world-building existence, such as its attitude, worldview, worldview, and worldview. Linguoculturology also looks into issues such as the ethno-linguistic picture of the world, the image of the world, linguistic awareness, and the idiosyncrasies of the language's cultural and cognitive environment. Thus, linguoculturology is a scientific discipline whose subject of study is the expression of cultural facts in language, the unique outcome of which is linguoculture. The origins of linguoculturology, according to N.I. Tolstoy, should be traced back to the early nineteenth century. The brothers Grimm, inventors of the world-famous mythological school, successfully developed this topic, which was continued in Asia in the 60s and 70s of the nineteenth century in the works of F.I. Buslaev, A.N. Afanasyev, and partly A.A. Potebni. A century later, the Austrian school known as "Worter und Sachen" led researchers of the problem of "Language and Culture" down the path of concrete study of the constituent elements – "atoms" of linguoculture, demonstrating the importance of a culturological approach in many areas of linguistics, particularly lexicology and etymology. [8]

Language has long been regarded as a mirror of folk culture, folk psychology, and philosophy, and in many cases as the only source of the people's history and spirit, according to N.I. Tolstoy, and has been employed by culturologists and mythologists in their studies. The well-known Sapir-Whorf theory was founded on a broad view of language and culture continuity and unity in the 30s and 40s of the previous century. However, I.G. Herder and V. Von Humboldt discovered and disclosed the active and constructive capacity of language, as well as its ability to impact the formation of folk culture, psychology, and creativity, back in the XVIII and early XIX centuries. Many Slavic countries, especially Russia, have reacted positively to their views.

Linguoculturology's current focus is on linguistic and discursive activity from a value-semantic perspective.

The Humboldt notion, according to which language actively participates in all of the most significant areas of cultural and discursive life: perception and comprehension of reality, informs this definition of the object of linguoculturology "Language that is appropriate for the situation Alefirenko, N. F. Language's valuesemantic space: a textbook "15 idea is a universal form of primary conceptualization of the world, the bearer and keeper of unconscious spontaneous knowledge about the world, and historical memory of socially significant events in human life. To summarize, linguoculturological study focuses on the investigation of national peculiarities as mediated by cultural and linguistic interaction mechanisms. As a result, the study of cultural and linguistic peculiarities is the second duty of linguoculturology.

When it comes to literary or folklore languages, language can be seen as either a component of culture or an instrument of culture (which is not the same thing). Language, on the other hand, is independent of culture as a whole. It can be viewed as a different entity from culture (as "pure," system-structural linguistics does) or as an equivalent and equal phenomenon to culture. The concept of value is one of the most fundamental concepts that defines the human essence, and the system of values is a feature of the human mind that governs its behavior. In the context of ongoing cultural interaction, interpretation is particularly relevant and important in the ethnolinguistic study of language categories, and it is currently regarded as one of the most promising fields in linguistics.

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