

Relationship of Linguistics to Linguistics and Axiolinguistics

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Abstract

In this article, the linguistic scope of the lexical category "Spirituality" is wide, this category includes the linguistic study of all language units that cover the spiritual qualities of a person. the relation of linguo-spirituality to linguo-cultural and axiolinguistics is reflected

Key words: spirituality, spiritual quality of a person, lexical category, value, field, linguoculturalology, ethics, belief, axiolinguistics, linguistic system.

Introduction

The society we live in is infinite and diverse. Understanding it, perceiving it, and expressing a personal attitude to it are also diverse. This diversity reflects human value in the world, attitude to human value, spiritual activity, and culture. Spiritual activity does not form by itself; concepts related to it have been actively developing in the social and spiritual life of people for years. Spiritual potential is based on the attention of society to spirituality and the positive formation of its spiritual environment. The formation of such an environment is reflected in the verbal, linguistic, and practical activity of spiritual views. At the heart of all this is the concept of "spirituality". The linguistic study of this concept is one of the most important issues in today's era of globalization.

“In the system direction of linguistics, for the first time, the essence, structure, components and elements of the linguistic category “spirituality”, the relationships between them, the specific meaning of a separate unit (such as a word, phrase) directly or indirectly belonging to the category, in general, the organization of the system of individual units and the stable linguistic features that arise in the system are revealed, which are of a periodic nature. This direction is in the forefront with the task of laying the foundation for other directions and areas”[1]. The linguistic scope of the lexical category “spirituality” is wide. This category includes the linguistic study of all language units that cover the spiritual qualities of a person. After all, the internal systems of spirituality include all language units that reflect the spiritual image of a person, and their object of study is branched. First of all, the essence of concepts related to spirituality belongs to the department of linguistic and spiritual studies. The combination of the spiritual quality of a person, which is considered one of the main concepts of this section, is of particular importance. The lexeme “Spiritual” is explained as follows in the “Explanatory Dictionary of the Uzbek Language”. “Spiritual [a.] – related to spirituality, spirituality, morality. Spiritual appearance. Spiritual perfection[2].

The polesemantic meaning of the lexeme of the attribute in the combination of the spiritual quality of a person has the meanings of “positive or negative property, virtue, characteristic of a thing, someone”[3]. It seems that the direction of linguistic and spiritual studies is a linguistic direction that contributes to the development of personal spirituality, the spiritual improvement of the younger generation, the identification of their moral qualities, and the development of positive moral qualities. In the “Explanatory Dictionary of the Uzbek Language”, each lexeme has its own spiritual group, and no word is “cut off” from its own group. Therefore, if we analyze the internal system of lexemes related to spirituality, we will witness a unique analysis and spiritual diversity.

The term “linguo-axiology” is used in studies on the axiological possibilities of a literary text. “Linguo-axiology allows us to identify different age, gender, professional, class or individual values through the study of artistic and other texts, dialogues, conversations. One of the approaches to texts as an expression of aesthetic values is seen in the works of I. Galperin” [4]. This can indicate the difference between units.

Axiological analysis is reflected in the views of a person on a specific event in social life, significant for society, territory. This process is directly covered in detail through linguistic views and is studied in the direction of axiolinguistics. As a result of the analysis of a specific linguistic expression of values and views related to them, the

direction of axiolinguistics was formed. Axiolinguistics, which is a component of linguoculturology, is engaged in the study of general and specific values in languages.

“The subject of axiolinguistics is linguistic means that express values and form axiology. The task of axiolinguistics is to realize language units as components of values, and its goal is to determine the study of the value landscape of the world”[5]. Axiolinguistics is a science that can show the cultural views of each nation. It should be noted that there are still places in the content system of axiolinguistics that have not yet been clarified by the linguistic principle. For example, various thematic groups used in Uzbek folk proverbs and sayings and the views on material life expressed in them serve to reflect the cultural values of this people, to illuminate their features related to our national values. Through linguistic analysis of the concepts of “friendship”, “family”, “homeland”, “goodness”, “hospitality”, “greeting” inherent to our people in our proverbs and sayings, things that are considered high values are clearly manifested in axiolinguistic analyses. That is why axiolinguistics studies general and private values, that is, the above concepts are also a phenomenon of other nations, but their expression, application, and celebration take place in different forms. For example, the material values of the nation are formed in the concepts of personal value, ethnic value, and axivalue. “Value performs a coordinating, stimulating (directing), didactic and regulatory function between a person and the world” [6]. Axiolinguistics reflects the views of social life on material life.

Linguoculturology is a section that studies the system of cultural values in the paradigm of modern scientific approaches to linguistics. In the linguistic landscape of the world, it is impossible to carry out full-fledged dialogue between peoples without understanding the concepts of national culture. Taking into account the interaction of language and culture, their influence on each other, allowed researchers to identify the so-called “basic concepts” of national cultures. Behind them lie the most important concepts of national culture. The conceptual content of the term “linguoculturology” under analysis in the definitions is mainly based on the problems of describing culture and language in the process of functioning. Even by observing the essence of linguoculturology from afar, one can understand that it has other qualities that are closely related to intercultural communication. In the process of intercultural communication, value pictures of the world that have national significance are revealed. Therefore, axiolinguistics and linguoculturology are interrelated phenomena. Often, linguoculturology is considered an integral part of ethnic culture. “Linguoculture is an integral part of any ethnoculture, it is a synergistically formed harmony of the interrelated phenomena of culture and language, strengthened and assimilated by a certain ethno-linguistic consciousness” [7]. These two directions are

more clearly manifested in comparison and contrast. Below we will compare the similar aspects of axiolinguistics and linguo-spiritual studies.

AXIOLINGUISTICS	LINGUISTICS
Axiolinguistics encompasses the general characteristics of linguocultural studies and linguospiritual studies.	Any linguistic units of axiolinguistics differ from units of the direction of linguistic and spiritual studies in terms of their semantic expression.
Axiology as a category forms the basis of the vital activity, worldview, behavior and cultural stereotypes, and material life of a particular individual and society.	"Spirituality" as a lexical category illuminates the linguistic characteristics of lexemes expressing the spiritual qualities of a person.
Values reflect the specific aspects of a person's spiritual and material world, as well as their national and cultural worldview.	Spiritual lexemes reflect specific aspects of a person's spiritual and national worldview.
The task of axiological linguistics is to linguistically illuminate the existence of values and the structural integrity of society in the example of social and cultural life.	The task of linguo-spiritual studies is to study the structural integrity of spiritual views, the center of which is the concept of "personal spirituality".
Axiological linguistics is of particular importance due to its anthropocentric nature.	Linguistic-spiritual studies are close to axiolinguistics in their character of illuminating the spiritual qualities of a person in an anthropocentric direction.
It reveals the specific linguo-axiological features of Uzbek texts based on the analysis of linguistic units, that is, all lexical units may be related to axiolinguistics, but the sum of all lexical units is not considered a linguo-spiritual unit.	It reveals the specific linguistic and spiritual characteristics of texts in the Uzbek language, based on the analysis of linguistic units, revealing the specific aspects of individual spirituality.
The role, function, characteristics of universal values in the life of the nation, and a comparative analysis of values are studied.	The role of universal human values in the spiritual development of a person, whether they reach the level of value or disappear completely, depends on the degree to which spiritual views are formed.
Axiolinguistics is a direction that studies values and their linguistic nature.	Linguistics and Spirituality - a direction that studies the nominative units that reflect the spiritual qualities of a person

Summarizing the above, it should be noted that the object and subject of study of linguo-spiritual studies differ from linguo-culturology and axiolinguistics.

Firstly, the objects of all three directions are expressed in the form of words, phrases, word combinations, proverbs, sentences. However, the object of linguo-

culturology is common to culturology, ethnography and axiology, and serves to express the material and cultural values of each people through language. The subject of the science of linguo-culturology is reflected in the material cultures created by humanity. The lexeme “Culture” studies the features associated with the seme “materiality”.

Linguo-spiritual studies, on the other hand, is directly related to the spirituality of the individual and covers language expressions that are its components and elements. The structure of the lexeme “Spirituality” and its object of study do not include features associated with the seme “materiality”.

Secondly, in both linguoculturology and axiolinguistics, there are concepts of generality and specificity. For example, preserving nature, greetings, weddings and mourning are considered common values. True, it is natural that in some aspects there is specificity, which indicates the commonality of these values.

Linguo-spiritual studies reflect concepts related to the spiritual qualities of a person that are characteristic of a people. The concepts of “shame”, “honor”, “keeping honor”, “morals”, “modesty”, “thought”, “perception” are not equally characteristic of all nations. Because each nation has its own worldview and way of life.

We have emphasized that in our proverbs and sayings, high values are expressed through linguistic analysis of the concepts of “friendship”, “goodness”, “hospitality”, “family”, “homeland”, “greeting” that are characteristic of our people. In fact, the basis of such values is “belief”, which is a component of the lexical-semantic category of “spirituality”. Only if there are concepts related to spirituality such as “sincerity”, “conscience”, “justice”, “kindness”, “loyalty”, “love”, do they become values and take a place in the category of values.

Thirdly, axiolinguistics reflects the appreciation of material concepts such as territory, thing-event, ritual, nature, while linguo-spiritual studies are far from materiality and are a set of human qualities reflected in the moral qualities of people. There are no spiritual qualities in nature, events, rituals. They consist of a set of cultural views.

Fourthly, linguo-spiritual studies are not studied comparatively, that is, there are no manifestations of it in another language, exactly the opposite. This indicates that the section is free from imitation.

The name of the direction of linguocultural studies contains the general semantics "culture - language", and in axiolinguistics - the general semantics "values - language", and the characteristics of the directions being studied have a comparative form.

In conclusion, it can be said that the existence of values and culture depends on the spirituality of the individual. If moral qualities in people begin to disappear, attention to values will also fade. Therefore, the development of society depends on the improvement of spirituality. Linguospiritual studies are the force that maintains the spiritual balance of society.

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