

REPRESENTATION OF VALUES IN THE LINGUISTIC WORLDVIEW**Yuldashev Akmal Gulamjanovich**Doctor of Philological Sciences (DSc), Department of English Linguistics,
Uzbekistan State World Languages University (UzSWLU)**Gofurova Mohichehra Muhammadjon qizi**2nd-year Master's student in English Linguistics,
Uzbekistan State World Languages University (UzSWLU)**Annotation**

This article examines the representation of values within the linguistic worldview. It explores how language reflects human perception of reality, the formation of values, and their manifestation through linguistic means. Special attention is given to the expression of national and cultural values in language units and their role within the conceptual system. The study applies linguocultural and cognitive approaches to analyze the semantic and pragmatic aspects of values. The findings demonstrate that language functions not only as a means of communication but also as a medium for preserving and transmitting values. The scientific novelty of the research lies in the comprehensive analysis of value representation through an integrated approach combining cognitive and linguocultural perspectives. The practical significance of the study is related to its application in language teaching, translation studies, and intercultural communication, where an adequate understanding of values plays a crucial role. The results of the study demonstrate that language functions not only as a means of communication but also as an essential system for preserving and transmitting national consciousness, culture, and values across generations. The scientific novelty of the research lies in the analysis of value representation within the linguistic worldview based on an integrative approach. Its practical significance is determined by the applicability of the findings in language teaching methodology, translation theory, and intercultural communication.

Keywords

linguistic worldview, value, linguoculturology, concept, semantics, pragmatics, national culture, language and thought.

OLAMNING LISONIY MANZARASIDA QADRIYATLARNING VOQEALANISHI**Annotatsiya**

Mazkur maqolada olamning lisoniy manzarasi doirasida qadriyatlarning voqealanishi masalasi tahlil qilinadi. Til orqali insonning borliqni idrok etishi, qadriyatlarning shakllanishi va ularning lingvistik vositalarda aks etishi o'rganiladi. Shuningdek, milliy-madaniy qadriyatlarning til birliklarida ifodalanish xususiyatlari hamda ularning konseptual tizimdagi o'rni yoritiladi. Tadqiqotda lingvokulturologik va kognitiv yondashuvlar asosida qadriyatlarning semantik va pragmatik jihatlari tahlil qilinadi. Natijada, tilning nafaqat kommunikativ, balki qadriyatlarni saqlovchi va uzatuvchi vosita sifatidagi roli asoslab beriladi. Mazkur tadqiqotning ilmiy yangiligi qadriyatlarning lisoniy voqealanishini kompleks yondashuv asosida tahlil qilish bilan belgilanadi. Amaliy ahamiyati esa til o'qitish, tarjima va madaniyatlararo muloqot jarayonlarida qadriyatlarni to'g'ri anglash va ifodalashga xizmat qilishi bilan izohlanadi. Tadqiqot natijalari tilning nafaqat aloqa vositasi, balki milliy ong, madaniyat va qadriyatlarni saqlovchi hamda avloddan-avlodga yetkazuvchi muhim tizim ekanligini ko'rsatadi. Mazkur ishning ilmiy yangiligi qadriyatlarning lisoniy voqealanishini integrativ yondashuv asosida o'rganish bilan izohlanadi. Amaliy ahamiyati esa uning natijalari til o'qitish metodikasi, tarjima nazariyasi



hamda madaniyatlararo muloqot jarayonlarida samarali qo'llanilishi mumkinligi bilan belgilanadi.

Kalit so'zlar

olamning lisoniy manzarasi, qadriyat, lingvokulturologiya, konsept, semantika, pragmatika, milliy madaniyat, til va tafakkur.

РЕПРЕЗЕНТАЦИЯ ЦЕННОСТЕЙ В ЯЗЫКОВОЙ КАРТИНЕ МИРА

Аннотация

В данной статье рассматривается репрезентация ценностей в языковой картине мира. Анализируется роль языка в отражении восприятия действительности человеком, формировании ценностей и их выражении с помощью языковых средств. Особое внимание уделяется выражению национально-культурных ценностей в языковых единицах и их месту в концептуальной системе. В исследовании применяются лингвокультурологический и когнитивный подходы для анализа семантических и прагматических аспектов ценностей. В результате обосновывается роль языка как средства не только коммуникации, но и сохранения и передачи ценностей. Научная новизна исследования заключается в комплексном анализе языковой репрезентации ценностей на основе интеграции когнитивного и лингвокультурологического подходов. Практическая значимость работы определяется возможностью применения результатов в преподавании языков, переводе и межкультурной коммуникации. Результаты исследования показывают, что язык является не только средством коммуникации, но и важной системой сохранения и передачи национального сознания, культуры и ценностей из поколения в поколение. Научная новизна работы заключается в анализе репрезентации ценностей в языковой картине мира на основе интегративного подхода. Практическая значимость исследования определяется возможностью применения его результатов в методике преподавания языков, теории перевода и межкультурной коммуникации.

Ключевые слова

языковая картина мира, ценность, лингвокультурология, концепт, семантика, прагматика, национальная культура, язык и мышление

Introduction: Language plays a crucial role in shaping and reflecting the way humans perceive the world. The concept of the linguistic worldview refers to how reality is structured and interpreted through language (Humboldt, 1999). Within this framework, values represent culturally significant elements that are encoded in linguistic units and communicative practices. The study of values in language has gained increasing attention in modern linguistics, particularly within cognitive linguistics and linguoculturology. Scholars argue that language is not merely a neutral medium but an active participant in constructing cultural meanings (Wierzbicka, 1997). Therefore, analyzing how values are represented in language helps to better understand both linguistic and cultural systems. In modern linguistics, the study of values has evolved into an interdisciplinary domain, incorporating insights from cognitive linguistics, sociolinguistics, cultural studies, and anthropology. Scholars argue that values are deeply embedded in language and cannot be fully understood outside of their linguistic expression (Wierzbicka, 1997). Language, therefore, serves not only as a communication tool but also as a system for organizing cultural knowledge and social experience. One of the key theoretical foundations for analyzing values in language is the concept of conceptualization, which refers to the mental processes involved in structuring knowledge and experience (Lakoff, 1987). Within this perspective, values are seen as cognitive constructs or concepts that shape how individuals



interpret reality and interact with others. These concepts are reflected in linguistic categories, lexical choices, and discourse patterns, making language a primary medium for the realization of values.

Additionally, the notion of linguoculturology emphasizes the interconnection between language and culture, focusing on how cultural meanings are embedded in linguistic forms (Krasnykh, 2002). From this viewpoint, values are integral components of cultural identity and are manifested in various linguistic phenomena, including phraseological units, metaphors, and culturally specific expressions. These elements function as carriers of collective memory and play a crucial role in preserving cultural continuity.

This research aims to investigate the ways in which values are manifested in the linguistic worldview, focusing on their semantic and pragmatic realization. In addition, globalization and intercultural communication have intensified interest in the study of values in language. As different cultures interact, the comparison of linguistic worldviews becomes essential for understanding similarities and differences in value systems (Stepanov, 2001). This makes the study of value representation not only theoretically relevant but also practically significant in fields such as translation, intercultural communication, and language teaching. Despite extensive research in this area, the mechanisms through which values are realized in the linguistic worldview remain insufficiently explored. In particular, there is a need to analyze how semantic, pragmatic, and conceptual dimensions interact in representing values within language.

The issue of the manifestation of values in the linguistic worldview is aimed at identifying how values are reflected through linguistic units, as well as how their semantic, pragmatic, and conceptual features are expressed. In this process, lexical units, phraseological expressions, proverbs, and sayings play a particularly important role, as they are among the most accurate means of representing a nation's system of values.

The relevance of this research lies in the fact that, in the context of globalization, the preservation of national values and the study of their expression through language acquire significant scientific and practical importance. Moreover, this issue is situated at the intersection of such disciplines as linguistics, cultural studies, and philosophy, and therefore requires a comprehensive approach.

Methods: The research is based on a qualitative approach combining linguocultural and cognitive methods. The primary methods include:

Conceptual analysis, which identifies key value-related concepts embedded in language (Lakoff, 1987);

Semantic analysis, used to examine meanings associated with value-laden lexical units;

Pragmatic analysis, focusing on how values are expressed in communicative contexts;

Comparative analysis, highlighting cross-cultural aspects of value representation.

The data for analysis include lexical units, phraseological expressions, and culturally marked language elements that reflect values such as morality, respect, and social norms.

Results: The analysis reveals that values are deeply embedded in the linguistic system at multiple levels:

First, at the lexical level, values are expressed through specific words that carry cultural meanings. For example, words related to honor, respect, and hospitality reflect core societal values in many cultures. At the lexical level, value representation is observed in words that carry evaluative and culturally marked meanings. Such lexical items often reflect socially approved or disapproved norms, for instance, terms associated with honor, dignity, respect, and morality. These units are not neutral but encode specific cultural attitudes and hierarchies (Wierzbicka, 1997). Moreover, synonymic variation within a language may reveal subtle differences in value perception and evaluation.

Second, at the phraseological level, idioms and proverbs serve as carriers of collective wisdom and cultural norms. These expressions often encode moral values and social expectations (Krasnykh, 2002). At the



phraseological level, idioms, proverbs, and fixed expressions serve as condensed forms of cultural knowledge. They often contain implicit value judgments and moral lessons, functioning as tools for transmitting social norms. For example, proverbs related to honesty, patience, or hospitality illustrate culturally dominant values and reinforce them in everyday communication (Krasnykh, 2002). These expressions are particularly significant because they preserve traditional value systems even in modern discourse.

Third, at the conceptual level, values are structured as cognitive constructs or concepts that shape how speakers interpret reality. These concepts are culturally specific and may differ significantly across languages (Stepanov, 2001). At the conceptual level, values are structured as culturally specific concepts within the cognitive system. These concepts act as mental frameworks that guide interpretation and categorization of reality. For instance, concepts such as “freedom,” “honor,” or “family” may have different semantic scopes and connotations depending on the cultural context (Stepanov, 2001). This demonstrates that values are not universal in their linguistic realization but are shaped by cultural and historical factors. Another important finding is that values are also manifested through metaphorical and symbolic language. Conceptual metaphors play a crucial role in structuring abstract values and making them accessible in communication (Lakoff, 1987). Through metaphorical expressions, speakers conceptualize values in terms of more concrete experiences, which enhances their cognitive and communicative relevance.

Finally, the pragmatic dimension shows that values influence language use in context, including politeness strategies, speech acts, and discourse patterns (Brown & Levinson, 1987).

Discussion: The findings confirm that language functions as a repository and transmitter of cultural values. The linguistic worldview reflects not only objective reality but also culturally shaped interpretations of that reality. From a linguocultural perspective, values are integral components of cultural identity and are preserved through language. Linguistic units such as proverbs, idioms, and culturally specific expressions function as carriers of cultural memory and identity (Krasnykh, 2002). This supports the idea that language is not only a communicative system but also a cultural mechanism that reflects societal norms and priorities.

From a cognitive perspective, they form part of the conceptual system that guides human thinking and communication. The study also highlights that value representation is dynamic and may change over time due to social, cultural, and technological developments. This suggests that the linguistic worldview is not static but evolves alongside society. The study also highlights the importance of the pragmatic dimension, where values regulate communicative behavior. Politeness strategies, speech acts, and discourse conventions are all influenced by culturally embedded values (Brown & Levinson, 1987). This demonstrates that effective communication requires not only linguistic competence but also cultural awareness.

Moreover, the impact of globalization and intercultural interaction cannot be overlooked. As cultures come into closer contact, value systems may converge, conflict, or transform. This leads to changes in the linguistic representation of values and may result in the emergence of hybrid forms of expression. Consequently, the linguistic worldview becomes more complex and multilayered (Stepanov, 2001). At the same time, the dynamic nature of value representation suggests that language continuously adapts to social changes. New values may emerge, while traditional ones may be reinterpreted or diminished. This process reflects broader transformations in society, including technological development, cultural exchange, and shifts in social norms. Despite these insights, the study has certain limitations. It primarily focuses on theoretical analysis and does not include extensive empirical data from specific languages. Future research could address this gap by conducting corpus-based or experimental studies to provide more concrete evidence of value representation in language. In addition, the study underscores the practical significance of understanding value representation in language. Such knowledge is essential in fields such as language teaching, translation, and intercultural



communication, where accurate interpretation of culturally embedded meanings is required.

Despite its contributions, the study is limited by its primarily theoretical orientation. Future research should incorporate empirical data, including corpus-based analysis and cross-linguistic comparisons, to provide a more comprehensive understanding of how values are realized in different linguistic and cultural contexts.

In conclusion, values play a fundamental role in the linguistic worldview, influencing both language structure and use. The study demonstrates that language encodes, preserves, and transmits cultural values, making it a key element in understanding human cognition and culture. The findings reveal that at the lexical and phraseological levels, values are encoded in culturally marked words, idioms, and proverbs, which function as carriers of collective knowledge and social norms. At the conceptual level, values are structured as cognitive constructs that influence how individuals perceive and interpret reality. Furthermore, the pragmatic dimension highlights that values regulate communicative behavior, determining patterns of interaction, politeness strategies, and discourse organization.

Future research may focus on cross-linguistic comparisons and the impact of globalization on value representation in language. Overall, the research highlights that the linguistic worldview is a complex and dynamic system in which values serve as a key organizing principle, linking language with human cognition and cultural identity.

REFERENCES:

1. Brown, P., & Levinson, S. (1987). *Politeness: Some universals in language usage*. Cambridge University Press.
2. Humboldt, W. (1999). *On Language*. Cambridge University Press.
3. Krasnykh, V. (2002). *Ethnopsycholinguistics and Linguoculturology*. Moscow.
4. Lakoff, G. (1987). *Women, Fire, and Dangerous Things*. University of Chicago Press.
5. Stepanov, Y. (2001). *Constants: Dictionary of Russian Culture*. Moscow.
6. Wierzbicka, A. (1997). *Understanding Cultures through Their Key Words*. Oxford University Press.

