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Burkhonova M.O.,
teacher of UzSWLU,
Scientific Supervisor:**Madjidova R.U.**
Doctor of Philological Sciences, Prof.

Representation of the System of Values/Anti-Values in the Anthropocentric Proverbs of the English Language

Annotation: In linguistics, value is the main element of modeling the linguistic axiological picture of the world, both of an individual and of a linguocultural community. Anthropocentric proverbs of the English constitute axiological proverbial dyads of values and anti-values associated with the character of a person, his physiological, emotional, spiritual, moral, and other qualities.
This work represents main role of evaluation anthropocentric proverbs from the point of values and anti-values, their level of positive and negative conceptualization in the value construction and assessing people in several categories in the system of axiology.
Key words: Values, anti-values, axiology, anthropocentric proverbs, evaluation, dyads, nomination, level of the value system, assessment.

Value as an axiological category denotes the positive or negative attitude of a person and/or society to objects, phenomena or events of the real or imaginary world. The concept of value is the subject of study of various sciences, in particular philosophy, psychology, sociology, cultural studies, axiology, and other social sciences and humanities, including philology. All things, material and spiritual objects that surround a person can be represented as values, and these, in turn, are built into a system. The system of values determines the system of action, and individual values and value constructions become the environment in which the actor finds himself.

The axiological proverbial dyads of the languages under study reflect the system of values, the structure of which distinguishes the physiological, material, emotional, moral and ethical, intellectual, aesthetic, social, political, religious levels, as well as the level of values of professional self-realization. Positive and negative evaluation of a person, his qualities, way of life, behavior, actions, activities, etc., is a direct indication of which of these traits and properties of a person are approved, welcomed, prioritized and valuable for the linguistic and cultural community, and which of them are perceived by it as anti-value. . In this regard, it is interesting to trace the peculiarities of the representation of the system of values/anti-values in the anthropocentric proverbs of the English and to determine on the basis of which value a person is evaluated at each level of the value system.

In anthropocentric proverbs of the English language, the axiological characteristic of a person can be motivated by his external qualities, by which is meant physical characteristics. For example, the assessment of a person's appearance can be noted in the proverbs: Beauty will buy no beef. The criterion for assessing the external qualities of a person can be the physical strength of the body.

An important place in the assessment of a person's external qualities in the anthropocentric proverbs of the English language is occupied by the state of health.

Another criterion for evaluating a person in anthropocentric proverbs of the English language is a person's gender. At the same time, when evaluating by gender, a girl is contrasted with a boy, a girl with a boy, a woman with a man, an old woman with an old man, and so on.

A person's age can also serve as a measure of their evaluation in anthropocentric

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English proverbs. It should be noted that no matter what parameters are used to evaluate the external qualities of a person in the anthropocentric proverbs of the English people, it is certainly correlated with the system of values at the physiological level. In the representation of values and anti-values in axiological proverbial dyads at the physiological level, various lexical and grammatical means of nomination and characteristics of a person type are used, for instance, dead, lifeless, alive, life, blind, healthy, saved, unsaved, hungry, sick, strong, agile, weak, leafy, bald, deaf, lame, dumb, fat etc. It can be seen that many aspects of anthropocentric proverbs have own role in the system of values when we compare them, for example, life and death can be evaluated as : Life is not all beer and skittles. If life gives you a lemon, make lemonade. A man can die but once. There is no death! What seems so is transition. Dying is as natural as living. The end makes all equal.

More detailed, youth and old age can be seen as Youth will be served. Knowledge in youth is wisdom in age. An idle youth, a needy age. If the young man would, and the old man could, there would be nothing undone. Youth is nimble, age is lame. Diligent youth makes easy age. Youth and age will never agree. Work while you have youth and strenght. Young men's knocks old men feel. What youth is used to, age remembers.

To be conclude, peoples` physical appearance, their character, the way of life, their interests, behavior, outlook even actions are indicators and representatives of values and anti-values in the proverbs and can be a good evaluation from the point of each level of the system of values and reflects axiological characteristics of human being.

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