



Article

Axiolinguistic Models of Value Realization in the Uzbek Language (Cognitive-Conceptual Model)

Komilova Gavharoy Ruzimovna*¹

1. Doctor of Philosophy (PhD) in Philology, Associate Professor, Tashkent State University of Uzbek Language and Literature

*Correspondance: r_gavharoy@mail.ru

Abstract: Axiolinguistics is a modern branch of linguistics that studies the expression of values through language. An axiolinguistic model is a conceptual scheme that shows the position of a value within the language system, discourse, and mental-cognitive structure. This article examines the process of how the value of labor materializes in language, using a cognitive conceptual model.

Keywords: Axiolinguistics, Value, Concept Of Labor, Sociolinguocultural Concept, Axiolinguistic Model

Citation: Ruzimovna, K. G. Axiolinguistic Models of Value Realization in the Uzbek Language (Cognitive-Conceptual Model). Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(2), 158-162.

Received: 10th Dec 2025

Revised: 11th Jan 2026

Accepted: 19th Feb 2026

Published: 28th Mar 2026



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

1. Introduction

The cognitive conceptual model is one of the axiolinguistic models for the actualization of values in language. In it, value is analyzed as a concept, and its core components (basic semantic features), periphery (broad, connotative, cultural associations), metaphorical models (such as "value is an object" or "time is a resource"), mental scenarios (like dignity → respect → social status), and cultural scripts are studied [1, 2]. The relationship between language and values is clearly evident through concepts: a value takes on a symbolic form in language, and language, in turn, ensures the vitality of that value in the social consciousness [3, 4].

2. Materials and Methods

The relationship between value and concept has been studied in both world and Uzbek linguistics. Notably, "the concept is inextricably linked with value; moreover, many units defined as concepts in cognitive linguistics, such as 'family,' 'friendship,' 'labor,' and 'health,' are also considered values".

Furthermore, "the central component of a concept is always a value. In this sense, concepts reflect values of great importance in the life of a nation, which are in turn reflected in the language. The analysis of concepts serves the study of culture, and at the heart of culture lie values. Therefore, when discussing a linguocultural concept, it is essential to address the issue of values". For this reason, in many linguocultural studies, the analysis of cultural concepts has been conducted in parallel with the analysis of values.

In Russian linguistics, "labor" has been researched as a sociolinguocultural concept. According to the conclusions of this scientific work, the following main changes in the characteristics of the "Labor" concept (from the 19th century to the present) were identified:

1) the socio-moral motivation for labor was neutralized, and utilitarian motives aimed at providing for oneself and one's family came to the forefront; 2) the importance of intellectual labor increased; 3) gender distinctions in types of labor activities were neutralized. This demonstrates the changing nature of values and how the status of a value varies from one generation to the next, depending on the society.

A number of studies have emphasized that labor also occupies a central place in the value system of Russian culture. They state that the value of labor is directly related to values such as "justice," "well-being," "personal freedom," "independence," "wealth," "efficiency," and "fairness".

Additionally, the dynamic nature (i.e., changes) of the semantics of the "labor" concept has been observed in several explanatory dictionaries of the Tatar language. In modern dictionaries, meanings such as "strength, energy, and determination/diligence" have disappeared, replaced by new meanings like "task, request, and service." Furthermore, an analysis of paremiological units in the German language indicates that labor is a way of earning money; it is also emphasized that labor, alongside prayer, is a fundamental part of human life.

3. Results and Discussion

Proverbs, sayings, aphorisms, and phraseological units about labor in the Uzbek language also confirm that labor is one of the most important human qualities [5]. In the Explanatory Dictionary of the Uzbek Language, labor is defined as follows: *Mehnat* (from Arabic for "test"; "hardship, difficulty") 1. Mental or physical activity directed toward a specific goal; work. 2. The power, zeal, and effort expended for a specific goal [O'TIL, 2006:587]. In context, *mehnat* forms a synonym set with the lexeme *ish* (work) [6, 7].

In Uzbek proverbs, the concept of labor is manifested in close connection with values such as honesty (*Halol ish – lazzatli yemish; Halol ishla, halol tishla; Halol mehnat yerda qolmas; Halol mehnat – mo'l daromad; Halol molning qulfi o'zida bo'lar; Halol pishib chiqar, Harom teshib chiqar*), diligence (*Axtargan topar; Ayb yilda emas, mehnatda; Aravani ot tortar, Ko'lankasin – it; Ariq qazimasang, otizga suv chiqmas*), solidarity (*Birni birov beradi, Ko'pni – mehnat*) and happiness (*Ahdi borning baxti bor; Ahd qilgan baxt topar; Baxt yalqovga begona; Baxtingga ishonma, barmog'ingga ishon*) [8].

It forms a binary opposition with such negative values as laziness, idleness, gossip, theft, and parasitism (*Ari zahrin chekmagan Bol qadrini bilmas; Bekor o'tirguncha, bekor ishla; Bekordan xudo bezor; Bekorchidan – bemaza gap; Bekorchidan el bezor, So'zidan ko'ngil ozar; Bekorchining hunari – g'iybat; Ishsizning ishi – o'g'irlilik; Egri qo'l ishga yetmas, Ishga yetsa ham, ishi bitmas*) [8].

Additionally, in Uzbek proverbs, the value of labor is contrasted with sleep: *Uyqu – g'aflat, mehnat – rohat; Uxlagan uyqu olar, Uxlamagan – yilqi; Uxlaganga ulush yo'q. Ahmoqning kulgusi ko'p, Dangasaning – uyqusi* [9].

Proverbs like these reveal the primary semantic aspects of labor. Through these expressions, one can see that the people valued labor as the highest human virtue.

From an axiolinguistic perspective, the value of labor represents the socioeconomic and spiritual worth of human activity [10]. This value fosters concepts within a society such as responsibility, dedication, self-improvement, and social duty. In Uzbek proverbs, the value of labor possesses the following axiological senses: moral value (labor as an expression of honesty and duty); socioeconomic value (labor as a source of societal development); personal value (labor as a means of self-realization and development); and cultural value (labor as a phenomenon cherished in the people's customs and beliefs) [11].

In the ancient worldview of the Uzbek people, labor is seen as a condition for life: *Oyog'ing tap-tap etmasa, Og'zing shap-shap etmaydi; Boqsang – bog', boqmasang – tog'; Bog*

'jamoli – bog'bondan; Bog' kimmiki – bog'bonniki; Bog'bonga tog' yarashmas, Biyobonga – bog' [12].

Lexemes in proverbs, such as *bog* (garden) and *bog'bon* (gardener), connect labor with nature, fertility, and life's prosperity. These images represent the labor-abundance-life triad in the national mindset [13].

The following proverbs portray labor as the foundation of socio-economic progress: *Halol mehnat – rizqning ziynati, Mehnatli el to'q el*. They also show that a positive attitude toward work has become a fundamental norm of the national ethos. In evaluating labor, gender aspects are also considered [14]: *Charx yigirsam pul bo'lar, Boshim dasta gul bo'lar. Yaxshi-yaxshi yigitlar, Eshigimga qul bo'lar* women's work in the family was evaluated; in proverbs, labor is integrated with the value of craftsmanship. Additionally, in the proverb "Yutuqning kaliti – mehnat," labor, as a teleological value, is presented as the sole mechanism leading from labor to success (labor → success).

The analysis results show that in proverbs, the imaginative component of labor is depicted as a person (or another living being) performing tasks necessary for life, mainly through physical labor and exertion. The conceptual component is a purposeful activity that requires mental or physical effort, is aimed at producing something or achieving a result, and is contrasted with rest, play, or leisure (in Uzbek proverbs, leisure and sleep). The value component reflects a positive evaluation of the desire to work and a negative evaluation of idleness [15].

The central semes of the cognitive conceptual model of the value of labor:

Activity (mental/physical). *Ish seni yengmasin, sen ishni yeng; Ish ustasidan qo'rqar; Ish g'ayratlidan qo'rqar*. Proverbs primarily express the value of physical labor).

Effort. *Ko'kdan emas, yerdan topasan; Osmonga og'iz ochgan och qolar; Abjir bo'lsa o'g'loning, Cho'ldan don terar; Qozon o'tdan, odam harakatdan qizir*. In these proverbs, the human factor is considered significant for sustenance.

Hardship. *Oltin o'tda bilinar, odam – mehnatda*. Gold is known in fire, a person in labor. In this proverb, the semes of the lexeme "labor" are reflected as "test" and "hardship." Fire serves as the basis for evaluating its role in revealing the true nature of gold. Thus, it can be represented by the scheme: fire, flame → gold; person → labor. Result and achievement. *Ish – insonning gavhari – a virtue; Daraxt – havodan, odam – mehnatdan* – an achievement. The value of incentive - goal-oriented activity: *Mehnat baxt keltirar; Iqbolni mehnat ochar*. Labor → a condition for human existence, development, and the attainment of happiness.

For this reason, the value of labor is conceptualized in language and thought not merely as physical action, but as a socially significant, conscious, and result-oriented activity. From an axiological perspective, it is on the basis of this core seme that subsequent evaluative components are formed: units such as honest labor, effective labor, and hard labor constitute the peripheral layer.

Peripheral semantic zones (Near/Remote Periphery)

a) Socio-economic periphery

Harakating – sog'liging, mehnating – boyliging. Movement is presented as a necessity for health, and labor for wealth (a socio-economic valuation of labor); Movement → Health. *Xazina g'oyibdan emas, mehnatdan; Mehnatning ko'zini topgan, Boylikning o'zini topar*. In these proverbs, the importance of labor in achieving material prosperity and spiritual growth is shown through lexemes such as 'treasure,' 'wealth,' and 'lordship.' Labor → Treasure, wealth, lordship. The economic value of labor is realized through the Labor → Wealth model. The social valuation of a value human → labor → esteem model is manifested in language. In these proverbs, evaluation criteria such as Labor → Treasure, Labor → Prosperity, and Labor → Prestige represent the outcome of the value of labor as perceived through the public's prism.

b) The Value of Labor in the Spiritual-Moral Periphery

In this peripheral layer, the value of labor is manifested in close connection with a person's moral qualities, social status, and normative behavioral model. In particular, in proverbs such as *Er – ishlagan yerda aziz; Er yigit nomi bilan, Mehnatda shoni bilan; Er xizmatdan topa; Erning g'ayrati tog'ni qo'zg'atar; Odamni po'stin emas, ish qizdirar* labor is interpreted as a mechanism for social recognition and a moral identifier of the individual. In these discursive realizations, labor is semantically and paradigmatically linked with axiological components such as virtue, modesty, and prestige. A husband earns from service; A man's zeal moves mountains; Just as a person is warmed by work, not by a fur coat, in PB labor is interpreted as a mechanism of social recognition and a moral identifier of the individual.

c) The Axiological-Aesthetic Interpretation of Labor in the Aesthetic Periphery

In the aesthetic periphery, labor emerges as an aesthetic-axiological indicator that defines a person's external and internal beauty. In proverbs such as "*Elning ko'rki – el bilan, Erning ko'rki – ter bilan*"; *Odam qo'li cho'lni bo'ston qilar; Odamning qo'li – gul; Odamning husni – mehnatda* labor is expressed as a transformative force that creates aesthetic value. Here, labor is positioned within the value system not only as a utilitarian activity but also as an aesthetic construct - a factor that "adorns" and "beautifies" an individual. On this basis, the "Labor → Human Beauty" model is formed, and the aesthetic semiotic function of labor is realized. In proverbs such as "The beauty of a person is in labor," labor is expressed as a transformative force that creates aesthetic value. Here, labor occupies a place in the value system not only as a utilitarian activity, but also as an aesthetic construct, as a factor that "adorns" and "beautifies" a person.

d) The Vital-Axiological Function of Labor in the Physiological Periphery

In the physiological periphery, labor is interpreted as a factor that ensures the stability of human activity and sustains vital energy. The proverb "*Qarimay desang, mehnat qil*" reflects the cause-and-effect relationship between labor and longevity. This gives rise to the conceptual model "Labor → Strength → Longevity." In this model, labor is interpreted as an axiological-pragmatic tool that activates biological and physiological resources, thereby extending human lifespan.

In socio-political discourse, the value of labor is presented as a means of ensuring social well-being. Here, through phrases such as "honest work" and "stable employment," it is intrinsically linked to economic stability and social protection within society. Conversely, in units like "child labor" and "forced labor," it is assessed negatively, signifying that children and women are protected by the state.

Secondly, in the discourse of national development and modernization, it points to the paramount values of society as a strategic resource. In political speeches, it is valued as "human capital" and "innovative labor," and defined as a driver of development. At the same time, labor is presented not merely as a physical activity but also as a knowledge-based, creative, and technological intellectual value. This indicates the emergence of new concepts about labor in the linguistic consciousness of the language's speakers.

Conclusion

In the landscape of values, labor is a multifaceted phenomenon. On the one hand, it is interpreted as the fundamental basis and necessary condition of human existence, holding the status of an ontological value. On the other hand, through the conceptual model "Human → Labor → Existence / Strength / Power," it is explained as a factor that ensures human vitality and existential stability.

Furthermore, labor, as a social value, is considered one of the primary determinants of an individual's social status within society, shaping their prestige and respect. It represents the mechanism of social recognition through the "Person → Labor → Reputation / Advancement in Society" model.

4. Conclusion

An analysis of proverbs shows that labor is interpreted as a source of material wealth, prosperity, and sustenance in the context of economic value. It is also assessed as the primary means of forming economic resources through the formula "Labor → wealth / prosperity / sustenance. Furthermore, labor is a moral value that embodies important aspects of a person's ethical development. The power of labor as a value, which cultivates positive qualities such as responsibility, thoroughness, and tranquility, is expressed as an integral component of the moral-axiological system through the conceptual chain "Labor → virtue / responsibility / goodness."

As noted above, labor is also interpreted as a teleological, or goal-oriented, value. It is conceptually substantiated in proverbs through the "Labor → achievement / happiness / fortune" model, as it is a means of ensuring the success of human activity and attaining high axiological outcomes such as success, happiness, and prosperity.

REFERENCES

- [1] V. Maslova, "Kontsepty i tsennosti: sodержanie ponyatiy, yazykovaya reprezentatsiya," *Seriya "Filologiya. Sotsialnye kommunikatsii"*, vol. 24, no. 2, pt. 1, pp. 383–387, 2011.
- [2] F. Usmonov, *Ozbek milliy qadriyatlarining lingvomadaniy aspekti*, DSc dissertation, Andijon, Uzbekistan, 2024, p. 228.
- [3] T. Gonnova, *Sotsiokulturnye kharakteristiki kontsepta "trud" v russkom yazykovom soznanii*, Abstract of Dr. Sci. (Philology) dissertation, Volgograd, Russia, 2003, p. 34.
- [4] Ch. R. Mukatdesova, *Kontsept "trud" v tatarskom i nemetskom yazykakh (na materiale poslovits i pogovorok)*, Abstract of PhD dissertation, Kazan, Russia, 2012, p. 24.
- [5] *Ozbek tilining izohli lugati*, 5 vols., vol. 2. Toshkent, Uzbekistan: Ozbekiston Milliy Entsiklopediyasi, 2006, p. 587.
- [6] Z. T. Kholmanova and G. R. Komilova, "The role of zoonyms in the expression of axiological content," *Asian Journal of Multidimensional Research*, vol. 10, no. 10, 2021, doi: 10.5958/2278-4853.2021.00876.4.
- [7] G. R. Komilova, "Proverbs as figurative expressions of values (based on examples from Uzbek proverbs)," *American Journal of Philological Sciences*, vol. 5, no. 5, pp. 260–263, 2025, doi: 10.37547/ajps/Volume05Issue05-70.
- [8] G. R. Komilova, "Methods of analysis of values reflected in proverbs," *International Journal of Advance Scientific Research*, vol. 2, no. 12, pp. 34–43, 2022, doi: 10.37547/ijasr-02-12-05.
- [9] G. Komilova, "Paremiologik birliklarda qadriyatlar ierarxiyasining aks etishi," 2025. doi: 10.5281/zenodo.15558022.
- [10] R. S. Madatovich, "Aesthetic features of the formation of a healthy environment in the upbringing of children in the family," *JournalNX*, vol. 6, no. 4, pp. 88–90, 2020.
- [11] R. S. Madatovich and S. D. Maxamadiyevna, "The Role Of The System Of Education And Family Education In Forming Youth's World View," *European Journal of Humanities and Educational Advancements*, vol. 4, no. 4, pp. 128–130.
- [12] R. Madatovich, "The role of civic responsibility in educating youth in a healthy spiritual environment in an information society," *Pubmedia Social Sciences and Humanities*, vol. 3, no. 1, pp. 6, 2025.
- [13] R. S. Madatovich, "The role of preschool education and family education in the raising of a healthy balanced generation," *For Teachers*, vol. 57, no. 4, pp. 520–523, 2024.
- [14] R. O'. SirojmuRODOV, "Yoshlarda sog'lom turmush tarzi rivojlanishida milliy va dunyoviy qadriyatlarni uyg'unlashtirishning ijtimoiy-falsafiy tahlil," *ACTA NUUZ*, vol. 1, no. 1.10.1, pp. 184–186, 2024.
- [15] S. Ruzimurodov and Sh. Artikov, "Anakharsis–velikiy filosof iz Centralnoy Azii," *Innovatsii v tekhnologiyakh i obrazovanii*, pp. 340–342, 2016.