

COMPARATIVE ANALYSIS OF THE TERM

"MORALITY" AS A LINGUACULTURAL CATEGORY IN THE ENGLISH AND UZBEK LANGUAGES

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Abstract: The article summarizes theoretical approaches to the study of morality as a linguacultural category. It is shown that the concept of morality in the Russian and Uzbek languages and cultures reflects differences in value orientations, the structure of worldview and sociocultural norms. A brief analysis of proverbs illustrating the specifics of the concept of "morality" in the Russian and Uzbek linguacultures is given.

Keywords: morality, linguacultural studies, concept, values, comparative analysis, Uzbek culture, Russian culture.

Introduction

The concept of morality is a complex cultural and linguistic construct that reflects the basic values of society. Being an ethical, linguistic and cultural phenomenon at the same time, it is realized in different languages through unique forms and semantic nuances. In this article, morality is considered as a linguocultural category that is formed in the process of interaction between language, mentality and the traditional system of norms of behavior.

The Russian and Uzbek languages, despite their long historical proximity, represent different models of moral consciousness. The Russian linguoculture inherited the ideas of Christian morality, absorbed elements of Soviet ideology and postmodern relativization of values. The Uzbek culture is based on Islamic norms, patriarchal structures and collectivist attitudes, which is reflected in the vocabulary and paroemic fund of the language.

Main part. Theoretical and methodological foundations

The study of morality as a linguacultural category is based on the works of such scientists as Vorkachev S. G. (2004), Karaulov Yu. N. (2010), Askerov S. Yu. (2012), as well as on the approaches of linguacultural studies and cognitive linguistics. Vorkachev defines a linguacultural category as a "mental-linguistic construct fixed in the consciousness of a native speaker and expressing values important for society" (Vorkachev, 2004, p. 42).

The concept of "morality" is included in the core zone of the concept of "morality", but in Russian it retains a shade of a more internal, ethical orientation, different from the legalistic or externally regulated "moral behavior".

In the Uzbek language, a similar concept is “akhloq”, borrowed from the Arabic “أخلاق” (akhlaq). Unlike Russian "morality", where the emphasis may be on personal conscience, "akhloq" acts as a socio-religious code formed under the influence of Islam and the norms of family and public honor.

Comparative analysis of concepts

The semantic content of the word "morality" in Russian is related to the concepts of "conscience", "honor", "duty", "humanity". The lexicographic description indicates that this is "a set of norms regulating human behavior from the standpoint of good and evil" (Ozhegov, 1999, p. 388). Similarly, the Uzbek "akhloq" is interpreted as "inson khulq-atvoridagi guzalliklar mazhmuasi" - a set of noble qualities in human behavior (Uzbek tiling isohli lugati, 2008, vol. 1, p. 134). However, in Uzbek culture, “akhloq” is closely connected with the concept of “nomus” (honor, dignity of the family), and violation of akhloq norms is considered a threat to social harmony and family reputation. In Russian, morality is more individualized and can manifest itself even contrary to social expectations - as the “voice of conscience”.

Paremiology as a reflection of the moral code

Proverbs and sayings serve as a vivid indicator of linguocultural ideas about morality.

Russian examples:

“Hair is gray, but there is no conscience” - emphasizes the combination of external and internal behavior.

“Conscience has no teeth, but gnaws” - shows the internal regulation of actions.

Uzbek proverbs:

"Odobli bola elga manzur" - "A well-mannered child is pleasant (nice) to the people"

"Ota rozi - Khudo rozi" - "A contented father is contented and God is contented" (emphasizes the importance of family hierarchy and respect).

Thus, if in Russian folklore morality is often associated with personal honesty, conscience, kindness, then in Uzbek folklore it is associated with the observance of externally imposed norms, religious regulations and social expectations. Value Emphasis and Cultural Attitudes

Linguocultural differences in ideas about morality correlate with broader cultural attitudes. Hofstede's (2001) research shows that Russia demonstrates tendencies toward an intermediate type of culture (between individualism and collectivism), while Uzbekistan has a pronounced collectivism with high uncertainty avoidance rates.

This is reflected in the fact that in Russian linguoculture moral choice, moral conflict, personal drama (for example, in Dostoevsky's novels) can be discussed, while in Uzbek culture morality is seen as compliance with social rituals and expectations, the violation of which is punishable by moral

condemnation of the entire community.

Morality and linguistic socialization

The process of forming moral guidelines begins in childhood and is largely determined by the language of socialization. In Russian schools, the concept of morality is often revealed through the subjects "Life Safety" and "Fundamentals of Spiritual and Moral Culture". The textbooks use expressions such as "be honest", "respect elders", "help others".

In Uzbekistan, school programs include the course "Odob-akhloq darslari", where moral principles are closely linked to Islamic ethics, respect for parents, modesty in behavior and clothing. These differences form a different type of speech and behavioral norms.

Conclusion

Morality as a linguocultural category demonstrates a deep relationship between language, mentality and cultural values. A comparison of Russian and Uzbek linguocultural models shows that despite common features (respect, honesty, kindness), there are differences in the interpretation of the source of morality: in Russian, the personal, conscientious model dominates, while in Uzbek, the socio-religious and hierarchical model.

Understanding these differences is important for both linguists and specialists in the field of intercultural communication and pedagogy, since it allows taking into account value contexts in interlingual interaction.

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